

armies will probably be the first to understand the worth of this point of view, and the value of such an interpretation. Unless the Christian Scientists are right it is all that Jesus can do for them now. The Mystic does not say that the cures of the gospel are inventions; but he does not depend on wonder-signs in the physical world, because he sees so clearly with the eyes of the soul. The Mystic knows Jesus as the Friend, very close and very dear. It is love that has led him captive, not wonder, nor power.

*The Noble  
Company of  
the Blind*

*Christian  
Science*

*The Tragedy  
of the Play*

The tragedy of the play lies in the soul of the Man of Kerieth. Other writers of imaginative literature have dealt with the problem which Judas left. Modern scholars find a bias against Judas in the gospels. This was to be expected; and we must not be surprised that it deepened with time. The problem has increased in fascination and interest. Invariably a woman has been introduced into the story; but in making Mary of Magdala and the Man of Kerieth lovers the writer has broken new ground. The problem of Judas, however, has no relation to his love, nor is it related to his greed for gold. The sorrow of Judas follows too quickly on his offence to have been