

by the people that he is Uther's son. Then he describes the crowning and the vows.

At that solemn function, in the centre is the Cross of Christ, and on the three fair queens, which are Faith, Hope and Charity, fall the rays of coloured light—flame colour, the colour of love; vert, of hope, and azure, of faith. Near the King stands Merlin, who is old and wise, and so represents the intellectual side of life. By him is the Lady of the Lake, clothed in white samite, symbolizing purity. She gives him a cross-hilted sword (the symbol of Christianity), wherewith he is to drive back the heathen (or passion). The real spiritual life being deep, her home is in the depths of the lake, where the forces of the world are not felt. The sword Excalibur comes from the lake and is jewelled. It casts the gazer into a trance, in which he has spiritual visions, but it will not be needed when Arthur is gone, so has to be thrown back into the lake whence it came.

On questioning Arthur's sister, Bellicent, Leodogran learns the story of Merlin and Bleys seeing a spiritual ship with shining people. The ship passed out of sight, but on the ninth wave was borne to their feet a babe. The wave being all flame, signifies purity. Belli-cent then urges Leodogran to give his daughter to Arthur, and, after a dream he decides to do so, and—

Arthur charged his warrior whom he loved
And honour'd most, Sir Lancelot, to ride
forth
And bring the Queen;—and watch'd him
from the gates :
And Lancelot past away among the flowers
(For then was latter April), and return'd
Among the flowers, in May, with Guinevere.

So was taken the first step which led to the guilty love which ended Arthur's Court.

II.—*Gareth and Lynette.*

This poem, so full of allegory, is

a miniature of the whole series. The purity of the Court and health of the people is symbolized by the time being spring. Gareth meets his mother's objections to his going to court, by telling the story of the royal eagle. The eagle represents an evangelist, and being a royal eagle, it stands for Christ, the greatest of all evangelists. The mother yields, on condition that Gareth serve in disguise as scullion for the king for a twelvemonth and a day, and to this he agrees. That is, all spiritual life must begin with humility. Then comes the maiden Lynette to beseech redress for her sister Lynores, who is shut up in Castle Perilous, before which flows a river (which typifies the river of life), with three loops (youth, middle life, and old age), and at each stands a knight—Blue, or morning; Red, or noon; Green, or evening; and beyond all the Black King, which is night, or death.

Lynette flouts her scullion knight, but he conquers all, and, lastly, when he has cleft the skull of Nox, or Night, out there issues a smiling boy, who represents life after death.

The question arises, who shall Gareth marry? If Lynores, it is spirit marrying spirit, but if he weds with Lynette, it is spirit conquering sense or feelings.

III.—*Geraint and Enid.*

The guilty love of the two central figures of the Court, Lancelot and Guinevere, reveals itself slowly, and this causes Geraint to take Enid away from one she considers perfect, so he tells her to put on the dress she wore when first he saw her. The sorrowful journey, so full of misunderstanding, ends happily, and the souls of Geraint and of Edyrn are saved, through the influence of Enid's lovely life.

The tale of Geraint's winning his fair bride is pretty and romantic.