

THOMAS ELLWOOD (1639-1713), POET, PROSE WRITER, EARLY QUAKER CONVERT AND ACTIVIST. Born the son of Walter Ellwood, gentleman and justice of the peace, Thomas Ellwood alienated his father and much of his family when he converted to Quakerism in the late 1650s. In response to his son's conversion, Walter Ellwood attempt to imprison Thomas in the family home. Escaping, Thomas made his way to the house of his friends Isaac and Mary Penington, themselves important figures in the early Quaker movement. They allowed him to stay with them for the next two years, during which time Thomas experienced imprisonment for his dissenting beliefs as well as serious illness. The Peningtons introduced Ellwood to the blind John Milton in 1662; Ellwood served him as a reader, but he clearly became a close friend of the aging poet: Milton gave Ellwood the state papers he had collected during his time serving in the government of Oliver Cromwell. Ellwood also served the Peningtons as a tutor, and he became an important defender of the Quaker movement, writing works as varied as his own autobiography, paraphrases of Scripture, and tracts refuting the views of anti-Quakers, as well an edition of George Fox's *Journal* (1694).

Apart from Fox's *Journal*, Ellwood's most popular work by far was his *Davideis* (published 1708-1712); it was reprinted many times in the eighteenth and nineteenth centuries. In the 2nd edition (expanded and revised), Ellwood's preface describes the process of the epic's composition, one that took place over some twenty years, beginning in 1688. Starting with the most dramatic and best-known episode in David's life, his battle with and victory over the Philistine giant Goliath, Ellwood notes that the next aspect of the story that caught his attention was the relationship between David and Jonathan: "[...] I was drawn on, insensibly, as it were, to set forth the noble friendship, which, upon the great achievement of David's, was contracted between Prince Jonathan and him; with the effects of both, the advancement of David to places of honour, trust, and power, and his brave discharge thereof, in the service of his king and country" (iii). Ellwood also notes that his motivation in writing his epic was largely didactic. He wanted "to invite, and endeavour to draw all the youth especially, of either sex, to improve their time and studies, by employing both in reading better books, written on better subjects, than too many of them often do" (vii). Ellwood's judgement of Cowley's *Davideis* is in keeping with this motive, rejecting what he perceived as Cowley's elitism (his writing "for the Learned") and his "lofty fancy" and the elevated language he employs. "I write for the common readers," Ellwood states, "in a style familiar and easy to be understood by such," while Cowley has used such a high style that he has had to include "a large paraphrase upon [his poem] to explain the many difficult passages in it" (vii). More damning, perhaps, is the contrast he draws between methods of "the most celebrated poets" both ancient and modern and his own practice, a contrast that implicitly condemns much of what Cowley does in his epic on David's life: "[...] the great embellishments of their poems consist mostly in their extravagant, and almost boundless fancies; amazing and even dazzling flights; luxurious inventions; wild hyperboles; lofty language: with an introduction of angels, spirits, daemons, and their respective deities, etc., which as not suitable to my purpose, I industriously abstain from" (viii).

A NOTE ON THE TEXT: I have not included Ellwood's marginal notes in the selections below, but they refer the reader to the passages from Scripture that he paraphrases and expands on.

EDITIONS:

Ellwood Thomas. *Thomas Ellwood's Davideis: A Reprint of the First Edition of 1712, with Various Readings of Later Editions*. Ed. Walther Paul Fischer. Heidelberg: C. Winter, 1936.

DAVIDEIS: THE LIFE OF DAVID, KING OF ISRAEL¹

From BOOK 1

CHAPTER 1

[...]

Then unto Jesse's house the prophet went,²
 Upon his special errand most intent.
 And when, amongst his sons, he Eliab spied;
 Straight, 'This is he' within himself he cried.
 For Eliab was the eldest son, a tall
 Young man, and fit, he thought, to follow Saul.
 'Therefore,' he said, 'surely the Lord's anointed
 Is now before him. This he hath appointed.'

But God thus checked him: "Look not at the face,
 Nor outward stature, but the inward grace.
 Think not that I as man see: th' outward part
 He looks upon, but I regard the heart."
 This check made Samuel wary: he no more
 Consults his reason, as he did before.
 But when old Jesse had before him set
 Sev'n of his sons, all proper persons; yet
 The prophet, to his guide now keeping close,
 Told him, 'The Lord had chosen none of those.'

"And are here all?" said Samuel. "No," said he,
 "There is one more, the youngest. Cannot we
 Go on without him? He my flocks doth keep,
 And is from home, at present, with my sheep."

"No, no," said Samuel, "Send, and fetch him home,
 For we will not sit down until he come."

Straight to the field a messenger doth run,
 To fetch home David, Jesse's youngest son.
 Whom, come, he makes before the prophet stand,
 Until he had received the Lord's command.
 That quickly came. The Lord said, "This is he:
 Anoint him." Samuel, with bended knee,
 Takes up his horn, and on young David's head,

¹ The title continues: "A Sacred Poem in Five Books." The title page includes an epigram from Horace's *Epistles*, 2.1.117: *Scribimus Indocti Doctique Poemata* ('Each desperate blockhead dares to write,' *Satires, Epistles, and the Art of Poetry*, trans. Philip Frances [London, 1746]). *Davideis*' first edition appeared in 1712, but the following selections are from the 2nd edition, corrected and expanded (1722).

² *the prophet* i.e., the Prophet Samuel, sent by God to find and anoint the next king of Israel, since God had determined that Saul's line should end: Saul had not obeyed closely God's commands concerning the disposition of a conquered people's lives and property.

The consecrating oil doth freely shed.

From that day forward, upon David came
The Spirit of the Lord, which might proclaim
To well-discerning eyes, his unction: as³
Of Saul's rejection a sure token 'twas,
That the good Spirit did from him depart,
And to an evil Spirit left his heart.⁴

CHAPTER 2

[In the following episode, the young David addresses King Saul, seeking his permission to face the Philistine giant Goliath in single combat.]

“Put fear away, O King,” the youth replied.
“He is not meek who hath God on his side.
I fear the God of Israel, and have found,
Young though I am, his strength, in need abound.
Thy servant slew a lion, and a bear,
That from my father's flock a lamb did tear.
And since this hath, in his Philistine pride,
The armies of the Living God defied,
Th'uncircumcised wretch no more shall be,
Than was the lion, or the bear, to me.
The Lord, who from the bear's and lion's paw
Did me preserve because I loved his law,
Will, I believe, since in his fear I stand,
Preserve me out of this great lubber's hand.”⁵

The King amazed, yet glad withal to find
Such a straight, so well-resolved a mind,
Gives his consent, and prays the Lord to bless
His little combatant with great success.
Himself, with his own armour, David arms
To render him the more secure from harms.
Upon his head a helmet he doth put
Of massy brass, through which no sword could cut.
Then loads him also with a coat of mail,
Which, having oft been tried, did never fail.
On all this gear his sword did David gird;
Then tried to go. As soon as e'er he stirred,
He too unwieldy was, he found, to move;
Nor durst he fight in arms he did not prove.⁶
Saul's armour, therefore, David did refuse.

³ *unction* his state of being chosen by God, signalled by David's anointing.

⁴ *And ... heart* Saul's intermittent bouts of madness are attributed to the presence of an evil spirit in 1 Samuel 18.10-12.

⁵ *lubber* clumsy, stupid man.

⁶ *did not prove* had not experienced or tried.

Who fights for God must not man's weapons use.
Wherefore, Saul's armour leaving in his tent,
He took his staff in's hand, and out he went,
His sling in t'other hand: and, as he goes,
He five smooth stones, out of the valley, chose,
Opens his scrip, and puts the stones therein;⁷
And then draws near unto the Philistin.

The Giant, rolling round his goggling eyes,⁸
At length the little Hebrew coming spies,
At whom his haughty breast with scorn did swell
And with such words as these, he on him fell:

"Am I a dog, thou despicable boy,
That thus thou com'st with staves me to annoy?⁹
Come hither, sirrah, and thy flesh for meat¹⁰
I'll give unto the fowls and beasts to eat."
Then by his gods (what could he mention worse!)
He belches out an execrable curse,
With such a din as made the valley shake,
And beasts themselves unto their dens betake.

When he had ended, David did begin,
And thus accosted the proud Philistin:

"Thou com'st to me with sword, and shield, and spear.
But I to thee come in the name and fear
Of God, the Lord of Hosts, by thee defied,
The God of Israel, to chastise thy pride.
This day will God into my hand thee put,
And from thy trunk thy cursèd head I'll cut.
Of all your host the carcasses this day
Shall to the fowls and beasts be made a prey,
That all, who on the spacious earth do dwell,
May know there is a God in Israel.
And to this whole assembly 't shall appear
That not by sword the Lord doth save, nor spear.
The Lord our God the battle doth command,
And he will give you up into our hand."

So spoke the sprightly youth. And at that word
Th' enraged Giant was so th'roughly stirred,
That forth he stepped, and lifting up his spear,
With direful threats to David he drew near.
David again advanced to him as fast,
And taking from his scrip a stone, it cast
From out his sling, and smote the Philistin
Just on his forehead, and the stone sank in.
Down fell the frightful monster on his face,
His weight a pit-fall making in the place.

⁷ *scrip* a bag for carrying necessities, such as food and tools.

⁸ *goggling* a synonym for 'rolling unsteadily.'

⁹ *staves* staffs (a shepherd's implement, not a warrior's weapon).

¹⁰ *sirrah* a contemptuous form of address for a boy or man, whom the speaker thereby asserts is beneath him in every way.

Prostrate he sprawling lay. The bruised earth
 Received with trembling her deformed birth.
 One yell he gave, but such a one as shook
 Both camps; the scared beasts their dens forsook;
 Then with a groan he yielded unto death,
 Vomiting out in smoky flakes his breath.
 Thus with a sling and stone did David smite
 And slay Goliath in a single fight.
 O dextrous slinger, who the prize might win
 From the left-handed son of Benjamin!¹¹
 Nay, rather let the praise to him alone¹²
 Be given, who did guide both hand and stone.

While, stretched upon the ground, the Giant lay,
 Like some great mole of earth, or bank of clay,
 The nimble stripling, laying by his sling,¹³
 Did on his massy shoulders lightly spring,
 Where standing forth the Giant's sword he drew,
 And therewith did his neck asunder hew.
 Then by the shaggy locks the head did take,
 And lug along, until his arms did ache.

Him, thus returning, Captain Abner meets,¹⁴
 Embraces, and affectionately greets,
 Extols his fearless valour to the sky,
 And gratulates his happy victory.¹⁵

By him conducted to the royal tent,
 To Saul he doth Goliath's head present.
 Meanwhile the Philistines, their champion dead,
 With terror struck, in great disorder fled.
 The Hebrews, shouting, eagerly pursue,
 And of them killed and wounded not a few.
 Thus the proud Philistines the Lord did quell,
 And wrought deliverance for his Israel.

CHAPTER 3

A son had Saul, whose name was Jonathan,
 A brave young prince, and a courageous man.
 He present was when David to the King
 The trophy of his victory did bring.
 And well observing David's speech and mien¹⁶

¹¹ In Judges 20.16, the war between the Israelites and the Benjaminites features seven hundred left-handed Benjaminite warriors, "every one [of which] could sling a stone at a hair, and not miss."

¹² *him* i.e., God.

¹³ *stripling* youth (one who is just on the cusp of manhood).

¹⁴ *Abner* cousin of King Saul, and commander of his armies; loyal to Saul and Jonathan, he later gives his allegiance to David.

¹⁵ *gratulates* congratulates.

¹⁶ *mien* behaviour, face.

(The like to which he ne'er before had seen)¹⁷
 His love so strongly did to David move
 That even as his life he did him love.
 Nor did his love on barren matter fall,
 But fruitful proved, and grew reciprocal
 He David loved; him David loved again.
 And which loved best was hard to know, o'th'twain.¹⁸

A solemn covenant between them passed,
 A friendship that beyond the grave should last.
 The noble Prince did of his robe divest
 Himself, and David to accept it pressed.
 His garments he on David did bestow,
 Ev'n to his sword, his girdle, and his bow.
 Which presents David did with thanks accept,
 Pledges of friendship to be firmly kept.

Into chief favour also with the King
 This glorious victory did David bring.
 A courtier now the shepherd is become,
 The King him not permitting to go home.
 Advanced he is unto a high degree
 Of honour; none so great with Saul as he.
 Over the men of war the King him set,
 Wherein his wise behaviour did him get
 The love of all the people, and of all
 The courtiers too: a thing doth rarely fall.

[Saul's love of David soon turns to suspicion and hatred, and he begins to plot a way of ridding himself of the young warrior.]

Two daughters had King Saul. A stately dame
 The elder was, and Merab was her name.
 A topping lady she, whose lofty look¹⁹
 Showed that she nothing that was low could brook.
 Commanding pow'r reigned in her sparkling eye,
 And on her brow sat awful majesty.
 A sprightly vigour filled her manly face,
 Which yet was not without a pleasing grace;
 And had her breast been hid, she might have gone
 Among the warriors for an Amazon.²⁰
 So looked Penthesilea when she came
 To Priam's succour. Such another dame²¹

¹⁷ The 3rd revised edition (1749) has: "The like to which before he'd scarcely seen."

¹⁸ *His love so strongly ... o'th'twain* The 3rd revised edition (1749) replaces these lines with: "Such love to David touched his princely heart, / It soon produced in him an equal part; / A noble friendship hence between them grew, / And which was most affected, neither knew."

¹⁹ *topping* commanding.

²⁰ *And had ... Amazon* The race of female warriors, the Amazons, were said to cut off their left breasts to make it easier to draw a bow. In the early modern period, the Amazon was often an emblem of monstrous femininity.

Was (she who durst engage in single fight
With Theseus) the warlike Hippolite.²²

Unlike herself, a sister Merab had
(The joy and grief of many a noble lad)
Fair Michal she was called, whose lovely face
No feature wanted that could add a grace.
Her body delicate, wherein enshrined,
As in its temple, dwelt a virtuous mind.
Engaging sweetness beamèd from her eye:
And on her cheek sat maiden modesty.
Her courteous mien gave proof to all that she
From pride, from haughtiness of mind, was free,
For of the meanest she would notice take.
Her whole converse humility bespake.²³
So graceful was her gesture, it did move
At once her beholders to admire and love.

These were Saul's daughters. And by these the King
Ruin on David did design to bring.
By one of these he hopèd to prevail,
If all his other stratagems should fail.
One of these ladies promisèd had been
To whosoe'er should kill the Philistin,
Which David having done might justly claim
One; but the King had power which to name.
He therefore Merab first assigned to be
The guerdon of young David's victory.²⁴
But when the time approached, he changed his mind;
And her unto another's bed confined.

But Michal's, lovely Michal's, virgin love
In strong desires did unto David move.
Glad was her father on't, nor could forbear
To say, "I'll give her to him for a snare."

His servants he instructed how to draw
David to yield to be his son-in-law.
They tell him, what delight in him the King
Did take, what honour it to whom would bring
To be unto his sovereign allied,
Besides th'enjoyment of so fair a bride.

[...]

'Twas not ambition to be son-in-law
Unto a king did humble David draw.
Michal's fresh beauty and affection move

²¹ *So ... succour* In exchange for purifying her after she accidentally killed a comrade, Penthesilea fought on the side of King of Priam of Troy after the death of Priam's son and champion, Hector.

²² *Such ... Hippolite* Theseus, king of Athens, did battle with Hippolyta, queen of the Amazons; he defeated her and took her as his wife.

²³ *converse* conversation, social interactions.

²⁴ *guerdon* prize, reward.

In youthful David like returns of love.
 And when he heard what dowry Saul proposed²⁵
 He gladly with the proposition closed.
 The maid he liked (as who, indeed, should choose);
 The terms he liked. What was there to refuse?
 For though he should not Michal thereby gain,
 The Philistines he gladly would have slain.

Up with his men, he in the morning gets,
 And on the Philistines so briskly sets
 That, though with all the speed they could they fled,
 He laid a double hundred of them dead,
 Whose foreskins he unto court did bring,
 And gave a double dowry to the King

Ill-pleased was Saul that what he did project
 For David's ruin wrought not that effect.
 Had David's head been lifeless brought, that sight
 Would to his eyes have yielded more delight,
 Yet since it would not further his design
 To manifest displeasure and repine,²⁶
 He held it best his promise good to make,
 And David for his son-in-law to take.
 Concealing therefore for a little while
 His hatred under a dissembled smile,
 He of true gladness made a feignèd show,
 And Michal upon David did bestow.
 The marriage-rites performed, the shepherd's led
 With nuptial songs to Princess Michal's bed.
 Where leaving them in amorous embraces,
 My Muse their father's machinations traces.

[...]

CHAPTER 7

[...]

From Najoth therefore (having first advised
 With rev'rend Samuel, whom he highly prized),
 He, undiscerned, withdrew; and straight did bend²⁷
 His course to Jonathan, his faithful friend:
 Into whose bosom he could freely vent
 His sorrows, and his hunted state lament.²⁸

The gentle prince (whose truly noble breast
 Was with a generous compassion blest)

²⁵ *what dowry Saul proposed* i.e., the foreskins taken from a hundred Philistines (1 Samuel 19.25).

²⁶ *repine* discontent.

²⁷ *He* i.e., David.

²⁸ *hunted* 'hapless' (3rd revised edition, 1749). This later edition also adds: "What sin of mine has raised this cruel strife, / That I," said he, "am hunted for my life?"

His friend's complaint, his dangers, and his fears
 With close, but sorrowful, attention hears.²⁹
 And, having heard, endeavours what he may,
 His fears with strong assurance to allay.
 He thought his father nought would undertake
 To which he would not him first privy make,
 Whereby, he hoped, it in his pow'r would be
 His friend, if ought attempted were, to free.

But David, whom experience now had taught
 That, both by force and fraud, his life was sought,
 Judged it not safe his person to expose
 On such uncertain, ticklish grounds as those.³⁰
 He told his Jonathan, "'Twas not unknown
 How firm a friendship was between them grown.
 'Twas therefore reasonable to believe,
 His father hid from him what would him grieve,
 Or might, perhaps, designedly conceal
 His mind from him, lest he should it reveal.'
 "Yet know," said he, "as sure as thou hast breath,
 There's but a single step 'twixt me and death."

That word with such an accent David spake
 That a more deep impression it did make
 Upon his tender friend. His quickened sense
 Like a strong spring, new vigour took from thence.
 Starting, he said, "From mischief mayst thou be,³¹
 My dearest David, and from danger free!
 Which that thou mayst, I ready am to do
 Whate'er thou judgest may conduce thereto."

Then sitting down, they mutual counsel take;
 And, at the length, they this conclusion make,
 That Jonathan his father's mind once more
 At his return from Najoth should explore:
 And should, accordingly, let David know,
 Whether his death designèd was, or no.
 David, meanwhile, did, by agreement, stay
 At Ezel-stone (a mark that showed the way)
 Near which, in bushy covert, he might lie
 Safe from the view of any passing by.

Before that yet they of each other took
 Their leave, a solemn covenant they strook,³²
 An oath confirmed, confirmed by sacred oath,³³
 As an inviolable bond on both,
 Which to their utmost offspring would extend
 On either side, and never have an end.

²⁹ The 3rd revised edition (1749) adds here: "And quick returns this short, but kind reply: 'Almighty God forbid! Thou shalt not die.' / And straight endeavours, whatsoe'er he may,"

³⁰ *ticklish* a synonym for 'uncertain' ('unstably balanced or poised').

³¹ *mischief* 'evil' (3rd revised edition, 1749).

³² *solemn covenant* 'sacred covenant afresh' (3rd revised edition, 1749). *strook* struck, agreed upon.

³³ *An oath confirmed* 'A 'during tie' (3rd revised edition, 1749). *'during* i.e., enduring.

By which a stipulation they did bind
 Themselves to be unto each other kind.
 That Jonathan should faithfully report
 To David how he found things stand at court
 And should his utmost pow'r employ to free
 His friend from danger, if he any see.
 On t'other hand, that David (when the throne
 Of Israel should come to be his own)
 Should Jonathan, and all that from him spring
 Secure from danger, while himself is king.
 For Jonathan (whose deeply-piercing eye
 On David's brow did marks of empire spy)
 Was wont, with confidence, his friend to tell
 That he should monarch be of Israel.

[Jonathan's confrontation with Saul over David's absence from a feast shows that David's fears are justified. Hearing that Jonathan has given David permission to visit his family, and is thus temporarily placed beyond Saul's reach, Saul is so enraged that he throws a spear at Jonathan in the banquet hall.]

From table therefore he, in heat, arose,³⁴
 And breathing forth displeasure out he goes.
 Then to his own apartment doth retire,
 To give free vent to this new-kindled fire,
 Where falling on his couch, he doth bemoan
 Much more his friend's condition than his own;
 For as for what concerned his late disgrace,
 He doubted not considering men would place
 It to his father's passion, and that he³⁵
 Himself, his passion o'er, would troubled be.
 But ah! his friend, his friend! Poor David's case
 Did more affect him than his own disgrace.
 No longer now doth any thought remain
 In Jonathan that David's fears were vain.
 No clearer evidence he now doth need
 That David's death was by the King decreed.
 This act of violence, for David's sake,
 Both cleared his doubt, and made his heart to ache.

The tedious night in restless tossings spent,
 Betwixt uneasy grief and discontent,
 As soon as e'er Aurora did disclose³⁶
 The springing day, the faithful prince arose:
 Both honour and affection did him spur;
 And, e'er the lark was stirring, made him stir.³⁷
 Honour reminds him that his word he gave

³⁴ *he* i.e., Jonathan.

³⁵ *he* i.e., Saul.

³⁶ *Aurora* the dawn (after the classical goddess of the dawn, Aurora).

³⁷ *lark* traditionally, the bird whose singing heralds the approach of dawn.

To David; Love said, 'Thou must David save.'
Which that he might, he to the field doth go [...]

[...]

Forth David came from side of Ezel-stone,
And, falling to the ground, with tripled bend
Of body did salute his noble friend.
Then casting arms about each other's neck
Their pearly tears each other's breast bedeck.
They wept and kissed; they kissed and wept again
Nor could they soon those crystal floods restrain;
Each kiss a fresh supply of tears did breed,
In both their eyes, till David did exceed.³⁸
At length their covenant renewed, they part,
Each of them bearing with him t'other's heart.³⁹
They part, and each doth his own path pursue,
With eyes cast back while either was in view.

THE END OF BOOK 1

From BOOK 2

CHAPTER 4

[With his loyal men, David flees from King Saul, who seeks to have him killed as a threat to his throne and the continuation of his royal line. David finds himself debating whether to rescue the Keilites from the Philistines. The Lord tells him to do so, and David and his men are victorious in battle, but soon word is brought to David of a massacre, where the High Priest Ahimelech and all his followers have been slaughtered at Saul's command, because Ahimelech earlier aided David by providing him and his followers with supplies. Hearing that Saul is coming to attack him in Keilah, David flees into the wilderness of Ziph.]

Here noble Jonathan (whose virtuous love,
In greatest dangers, did itself approve)⁴⁰
By secret ways, to David did repair,⁴¹
Whose heart was almost overwhelmed with care.
Look how it doth a drooping lover cheer
To see the object of his love draw near:⁴²
So David (at the unexpected sight
Of Jonathan, his very soul's delight)

³⁸ *exceed* The RSV has 'recovered himself' (1 Samuel 20.41).

³⁹ *Each ... heart* The 3rd revised edition (1749) has: "Each kindly bearing back the other's heart."

⁴⁰ *approve* demonstrate, show to be true, prove.

⁴¹ *repair* go; make his way.

⁴² *Look how ... near* The 3rd revised edition (1749) replaces these lines with: "As pensive lovers feel a sudden cheer, / On seeing th'object of their love appear" (p. 65).

Forgetting all his fears and sorrows past
 With gladsome smiles his faithful friend embraced,
 Who such returns of hearty love did make,
 As well the firmness of his friendship spake.
 Then to a shady pine they jointly walked,
 And, 'twixt themselves, of David's troubles talked.

No need had David now himself to moan,
 His friend knew how to make his case his own.
 He kindly to him spoke, and had a word
 Of comfort, to confirm him in the Lord.
 Bid him not fear, but in the Lord confide,
 Who was (he could assure him) on his side.
 Told him, the Lord would cover him, that Saul
 Should never able be to make him fall.⁴³
 And, prophet-like, foretold him that the throne
 Of Israel should one day be his own,
 And that himself should next unto him be.
 Unhappy man! Who other's fate could see,
 But not his own. Thus, having cheered his friend,
 And time requiring, they their conference end.
 And then, before the Lord, they both renew
 Their covenant; and kissing, bid 'adieu.'

[End of CHAPTER 4]

From BOOK 3

CHAPTER 4

[Both Saul and Jonathan die in battle, leaving David to mourn them.]

For Saul he mourned, though Saul to him had been
 A fiercer foe than any Philistine.
 For Saul he mourned, though Saul his life had sought
 And him into extremest dangers brought.
 For Saul he mourned, though by the death of Saul
 He knew the kingdom unto him would fall.
 Thus gen'rous minds, e'en with their enemies
 In adverse fortunes can't but sympathize.

For Jonathan, as for an only brother,
 Or as a virgin for her constant lover,
 So mourned he. For 'twixt them two had passed
 A friendship that beyond the grave must last.
 Immortal friendship! Never two were twined
 More close; they had two bodies, but one mind.⁴⁴

⁴³ *Should ... fall* The 3rd revised edition (1749) has: "Should be unable to effect his fall" (p. 66).

Patroclus to Achilles was less dear;
 Hylas to Hercules not half so near.
 Not Pylades did more Orestes love,
 Nor Damon to his Pythias truer prove.
 To Pirithous more close not Theseus
 Did cleave, nor Nisus to Euryalus⁴⁵
 Than did to David princely Jonathan.
 From the blest day their friendship first began
 Their souls so commixed than none could tell
 Which loved most truly, either loved so well.
 Jonathan's love to David strongly ran,
 And David's flowed as strong to Jonathan.
 So that e'en yet, we in a proverb have it
 'Strong as the loves of Jonathan and David.'⁴⁶
 'Twas for his friend, for such a friend as man
 Ne'er had before, 'twas for Jonathan⁴⁷
 That David mourned. And who enough could moan
 The death, untimely death, of such an one.

But, from particulars, his grief did call
 For tears, for Israel in general.
 The House of Israel was wounded deep.
 What Isra'elite could hear it, and not weep!
 Not weep a flood! The people of the Lord
 Are fallen by th'uncircumcised's sword.
 This to his sorrow set the flood-gates ope,
 And to his melting grief gave boundless scope.
 Nor would his single sorrow serve the turn,
 But all his men together with him mourn.
 Saul's death and Jonathan's he did not fail
 In most pathetic language to bewail,
 But sure, the stif'ling grief that filled his breast
 For Israel could not be in words expressed.⁴⁸

When sorrow now its force had somewhat spent,
 And flowing tears to grief had given vent,
 The messenger, who did the tidings bring,
 Having confessed that he did kill the King,
 Was self-convicted unto death appointed,
 And slain for having slain the Lord's Anointed.
 That justice done, David from Ziklag rose,
 By God's direction; and to Hebron goes.

[...]

⁴⁴ A common Latin and English proverb. See Tilley F696: 'A friend is one's second self.' Cf. Cicero's 'Laelius,' *Online Companion*, pp. 7-8

⁴⁵ For these pairs of famous classical friends and lovers, see Glossary (print anthology).

⁴⁶ Not in Tilley, but cf. Mary Maitland?, 'Poem 49,' *Maitland Quarto Manuscript* (print anthology), pp. 430-32.

⁴⁷ *Ne'er* 'Scarce' (3rd revised edition, 1749).

⁴⁸ Elwood does not attempt to include David's famous lament for the deaths of Jonathan and Saul. Cf. Lady Mary Chudleigh's version in the essay "Of Love" (print anthology, pp. 418-20).