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David the King, 1946.

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"DAVID THE KING"

With special reference to Gladys Schmitt's impressive  
novel built around the personality of King David

By  
Dr. Abba Hillel Silver

At  
The Temple

On  
Sunday morning, April 14, 1946

Twice within the last three years, the personality of David has served as inspiration for the writing of fiction. A few years ago, Duff Cooper of England wrote a novel called "David." This year, Gladys Schmitt of this country wrote an impressive novel called "David the King." Throughout the centuries ~~the~~ vibrant and heroic personality of David has appealed tremendously to <sup>men & women</sup> religionists, historians, poets, sculptors, painters, dramatists and composers, ~~(and most important of all to myth and legend building propensities of mankind in the highest form of tribute)~~ Michaelangelo Donatello and Dee Verrocchio carved David in glorious marble. Rembrant and Rubens painted him on resplendent canvases. Symphonies, operas and oratorios <sup>have voiced</sup> ~~fashioned~~ his life in music.

His name, David, means <sup>"the</sup> beloved", and he has been the beloved hero not alone of his people, but of mankind. It is interesting how many characters of the Bible to this day serve as the inspired theme for writers, artists, and how they go back time and again to the pages of the Bible for subject matter for their works of artistic creation. And the Rabbis said: As far as the Bible is concerned, turn it round and round and round again, for everything is in it." They knew whereof they spoke.

As far as David is concerned, he is not to be thought of as a faultless saint, this shepherd, warrior and king. Nor does the Bible represent him as such. Nor is it intended that he be regarded as such. David knew many forms of temptation, and he sinned many times most grievously. His life was not free from human frailty, sin, envy and hate, from ambition and passion, revenge. In a sense it is these very lights and shadows, the strength and weaknesses which bring him close to the heart of humanity. David is a human being and is so represented in the Bible -- not as a saint. He sinned. He suffered for his sins. He atoned for them. And he struggled to surmount them. David's life was shot through with sorrow and pain and tragedy and death stalked through his regal years. For this shepherd lad of humble origin founded a dynasty in Israel which lasted for five hundred years. He served his people with such utter devotion that they came to hope and pray that his dynasty would last forever.

And in the dark ages of their dispersion hoped for the coming of a Messiah who would be the descendant of the House of David. And Christianity was proud to trace the lineage of Jesus from the House of David.

The eternal appeal of the Bible consists among other things in the fact that it records the story of human beings, not of paragons of perfection. Perfection belongs to the Lord only. All of the heroes of the Bible, from the greatest of them, from Moses down, are represented in the sacred script as men who have their human shortcomings. Their faults are never suppressed, never excused. Their sins are not palliated. They are held to strict accountability. Human beings are portrayed realistically, with profound psychological insight, human beings as they are caught in the toils of their time and circumstances, whipped by passions and tormented by powerful lusts and desire and ambition, hurting and being hurt, some better than others, none above censure nor beyond redemption. All are challenged to rise God-ward.

David is represented as a great statesman, a nation builder. But his methods are not always blameless, nor free from a measure of cunning and guile. He knew carnal love, but also deep selfless love, deathless friendship, and magnificent loyalty, of deep paternal affection. He was a man of deep piety, his faith in God was never shaken though he back-slided not infrequently, and in shame and repentance did penance and sought reconciliation with his Maker. In other words, the Bible represents David as a great human being and a great king.

The author of this novel, Miss Gladys Schmitt, realizes fully the greatness of David as a human being. Her hand is not as steady and sure when she tells the story of David the King, the nation-builder and defender.

The writer of the Novel is a bit too absorbed in David's love affairs and the life of the Oriental Harem. She causes her very lucid imagination to play with the theme of David's loves, his wives, their characters, their ambitions and intrigues. And this over-emphasis of David's brings his life a bit out of focus.

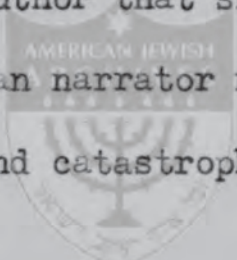
And, inasmuch as psychonalysis the the vogue today, these loves and affections inter-relations of people who move in David's world are treated analytically with a restraint almost say exhibitionism which leaves little to the imagination. It is the sort of writing which seems to characterize so much of novel-writing today, especially and strangely enough, because the novels are written by women.

Gladys Schmitt uses 631 pages to tell David's story, whereas the Bible was able to narrate excitingly the same in a tenth of the number of pages. Our novels today are unconscionably long-winded, bulky, because they are full of saw-dust. There is not enough of story in many of them to warrant it. Their action bogs down in dull verbosity and metaphysics and psychology are brought in to camouflage the inadequacy of the story-teller.

Gladys Schmitt is also somewhat long-winded, frequently carried away by the very music of her prose. Nevertheless she writes with great distinction. Her English is supple, rich, moving. There is a Biblican cadence in her diction. She possesses a rare talent for invoking through the magic of words, unforgettable pictures. She makes you see with her own seeing eyes the people and the scenes whom she describes. The people are alive. They are not just figures from the Old Testament. They are real, vital. Their drama is not an isolated drama of a strange folk who lived in ancient Palestine. It is the eternal drama of men and women of all those who are caught up in the eternal web of conflicting human destiny.

The author takes certain liberties with the Biblical text in some instances. Not too many. She has made a careful study of the Biblical text and of the history of those times, both the Jewish and pagan religious customs of the people of those times. She has done considerable research which can be said of most writers today. She takes certain liberties with the filling in, so to speak, which every novelist takes. Thus, for example, in her story, David does not kill Goliath. That is no calamity. In fact in the Bible, in the Second Book of Samuel and in the First book of the Chronicles, it is pointed out that it was Elhanan who killed Goliath. By following the less-accepted

version, the author misses a glorious epic, the epic of this young shepard lad, armed with nothing but a sling and stone, facing and defeating this giant armed to the teeth, who had spread terror in the tent of Israel. She misses the rich spiritual implication of that story which is expressed in that marvelous verse which David recites: "Thou comest to me with a sword, and with a spear, and with a javelin, but I come to thee in the name of the Lord of hosts, the God of the armies of Israel whom thou hast taunted. This day will the Lord deliver thee into my hand..that all the earth may know that there is a God in Israel, and that all this assembly may know that the Lord saveth not with the sword and spear, for the battle <sup>is</sup> ~~of~~ the lord's!" This superb epic note -- that the Lord saved not with the sword and spear, the whole purpose of the recounting of the Story of David and Goliath is missed in Miss Schmitt's novel.

Generally speaking, I must say for the author that she frequently misses the high moral tone which the narrator, the  Biblican narrator never misses. Faith which rises triumphant in the presence of disaster and catastrophe, ~~in the narrative~~ -- that the author misses time and again.

Addicted as she is to the psycho-analytical approach, the author also in this regard actually distorts the superb friendship which grew up between the shepard lad David and the King's son, Jonathan. In the hands of this author, this superb friendship this love of David and Jonathan becomes tainted with homosexuality, overwhelming the forever prohibited to them. There is nothing in the Bible text to suggest it in the case of David and Jonathan although in other instances the Bible is not hesitant to speak about it. Nothing in the Bible points to any such perversion in the friendship of David and Jonathan. This beautiful and noble friendship draws them together in eternal loyalty and exalts them. "The soul of Jonathan was knit with the soul of David and Jonathan loved him as his own soul." They made a covenant of eternal friendship one with another which would hold good for their descendants. And in defending his friendship he brings down the anger of his father. And when the news reaches David that Jonathan had been slain in battle, along with his father and other two brothers, David utters the famous

lament over his fallen friend: "I am distressed for thee my brother Jonathan, very pleasant hast thou been unto me. Wonderful was thy love to me, passing the love of women. Here are the mighty fallen."

Just why this great and noble friendship has to be represented as a homosexual attraction can only be accounted for either by the taste of the modern novel reader, or the sex obsession of modern novel-writers, or the book-sellers specifications for a modern best seller.

Other taints of perversion are gratuitously injected in the relationship of other characters of Miss Schmitt's retelling of the David Saga for no earthly reason.

There is something else which the author misses. She misses the grandeur of the character of the prophets Samuel and Nathan who figure so prominently in the life of David. It was during the lifetime of Saul, David, Solomon that the new school of prophets arose in Israel, great giants of the spirit who championed the cause of spiritual monotheism of their day against the crude canaanitich cults with their animal rituals and their a-moral formalism. These men were also national leaders and statesmen who guided Kings in their major problems affecting the welfare of their nations. Miss Schmitt still thinks of these prophets as dancing dervishes, as primitive soothsayers of whom there were many in ancient Israel as there were among all primitive peoples.

She sees little more in these men than sternness, fanaticism. She misses, for instance in Samuel, this blessed x priest and prophet and seer who saved his nation during those chaotic times, samuel who established the monarchy, but who at the same time warned of the danger of monarchy, the danger of being exploited. Samuel who had said to his people: "'Whose ox have I taken, Whom have I defrauded, Whom have I oppressed, of whose hand have I taken a ransom to blind mine eyes therewith," And the people said: "Thou hast not defrauded us, nor oppressed us, nor taken ransom from us. We are witnesses before God to your integrity." This Samuel who denounced kings, who pronounced doom on Saul because Saul disobeyed God. The Bible speaks of him mourning for his friend. And the Lord said to Samuel: "How long will mourn for Saul?"

More persistently she misses when she tells the story of Nathan the prophet whose words address to the king in moral condemnation have reverberated through the ages. The Bible tells the story with amazing effectiveness. David displeased the Lord. And Nathan came unto him and said unto him: "There were two men in one city: the one rich, and the other poor. The rich man had exceeding many flocks and herds; but the poor man had nothing, save one little ewe lamb, which he had bought and reared; and it grew up together with him, and with his children; it did eat of his own morsel, and drank of his own cup, and lay in his bosom and was unto him as a daughter. And there came a traveller unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him, but took the poor man's lamb, and dressed it for the man who was come to him. And David's anger was greatly kindled against the man; and he said to Nathan: As the Lord liveth, the man that hath done this deserveth to die; and he shall restore the lamb fourfold, because he did this thing, and because he had no pit.

"And Nathan said to David: Thou art the man. Thus saith the Lord, the God of Israel: I anointed thee king over Israel, and I delivered thee out of the hand of Saul; and I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah; and if that were too little then would I add unto thee so much more. Wherefore hast thou despised the word of the Lord, to do that which is evil in My sight? Uriah the Hittite thou hast smitten with the sword, and his wife thou hast taken to be thy wife, and him thou hast slain with the sword of the children of Ammon. Now therefore, the sword shall never depart from thy house; because thou hast despised Me, and hast taken the wife of Uriah the Hittite to be thy wife. Thus saith the Lord: Behold, I will raise up evil against thee out of thine own house, and I will take thy wives before thine eyes, and give them unto thy neighbour, and he shall lie with thy wives in the sight of this sun. For thou didst it secretly; but I will do this thing before all Israel, and before the sun. And David said unto Nathan: I have sinned against the Lord. And Nathan said unto David: the Lord also hath put away

thy sin; thou shalt not die. Howbeit, because by this deed thou hast greatly blasphemed the enemies of the Lord, the child also that is born unto thee shall surely die. And Nathan departed unto his house."

But Gladys Schmitt describes the sin -- it is no longer Nathan appearing before David as man to man in privacy to arouse his repentance. David is now at peace, celebrating his victory, and Nathan appears. This is now she describes Nathan: "This one grew all knobbed and gnarled, like a prickly thorn. One shoulder was higher than the other, so that he seemed always to be twitching his body in an exasperated shrug. His beard was streaked and ugly, half black, half yellowish white, and his forelock was forever plastered down by the sweat of his brow. Samuel, thought David, was a scourge to the Lion of Benjamin. But this one is a fly buzzing at my ear, persisten and pestiferous, mean and crochety and old."

Now where is the authority for all this? Why represent this spokesman of Israel as an unkempt, twitching wild-eyed dervish, this forefunner of Isaiah, Micah?

The author is far more involved and confused in her religious reactions than David the Jew was.

David had sinned, sinned terribly. Because of the sin, his child that Bathsheba had borne unto him became sick unto death. This is how the Bible describes the story: "David therefore besought God for the child. And david fasted, and as often as he went in, he lay all night upon the earth. And the elders of his house arose, and stood beside him, to raise him up from the earth; but he would not, neither did he eat bread with them. And it came ~~to~~ to pass that on the seventh the child died. And the servants of David feared to tell him that the child was dead; for they said: Behold, while the child was yet alive, we spoke unto him, and he hearkened not unto our voice; how then shall we tell him that the child is dead, so that he do himself some harm? But when David saw that his servants whispered together, David perceived that the child was dead; and David said unto his servants: Is the child dead? And they said: He is dead. Then David arose from the earth and washed and anointed himself and changed his apparel. And he

came into the house of the Lord, and worshipped, then he came to his own house; and when he required, they set bread before him, and he did eat. Then said his servants unto him: What thing is this that thou hast done? thou didst fast and weep for the child while it was alive; but when the child was dead, thou didst rise and eat bread. And he said: While the child was yet alive, I fasted and wept; for I said: Who knoweth whether the Lord will not be gracious to me, that the child may live? But now he is dead, wherefore should I fast? can I bring him back again? I shall go him, but he will not return to me."

Here is one of the most superb stories of suffering and resignation, penance and ~~xx~~ reconciliation.

Here is the way the author, Miss Schmitt records the story: She takes several pages to recount David's bitter words of self-reproach and repentance. She ends as follows: "He slept profoundly, in dreamless darkness; but with the first gray sign of morning, he started up wide-awake. Ah, God, he thought in terror, I have not yet finished with the confessional, and the fourth day is already dawning, and perhaps the child is dead...He rose and walked back and forth across the narrow floor. He dared not either sit or lie, for fear that sleep might come upon him, and the child might perish while he slept. 'Oh God, I bitterly repent, I have sinned most grievously in Your sight,' he said. Then suddenly fierce rebellion broke within him. 'O God whom I do not know, I bitterly repent that I have murdered Uriah the Hittite. But I rejoice in the depths of my bowels that I have taken his wife to be my beloved. I have sinned grievously in Your sight. And yet I am a better man in the days of my sin than I was in the days of my guiltlessness. For when I knew her not, my spirit was sealed up as in a charnel house. I went not forth out of myself, nor did any other come in. And if I have sinned in taking my beloved, behold, I have bought my resurrection with my sin. I am alive again, she has drawn me forth out of myself, she has borne me into the liquid, golden tide of life that laps around the crags and deserts of the world. Therefore, smite me for my sin, for I cannot renounce it. I bitterly repent that he lies in the red plain before Rabbah, but I rejoice that I have risen from the dead."

That is a strange confessional. It may be the confessional of some sophisticate of Park Avenue but not the confessional of one who lived 3,000 years ago.

But one should not be too critical of <sup>the</sup> ~~a~~ novel by Miss Schmitt..... What binds the story together in the eyes of Gladys Schmitt? I believe that she sums it up in her concluding paragraph which reads like this: These are the words which she puts into the mouth of the dying David:

"And he said aloud, in wonderment, 'Behold, they are not many, but only One Everlasting and Changeless Beloved. From the first hour when I reached out my hand to touch my mother's breast until now when I take my last leave of my little one, I have sought only after God. For to love, to yearn, to lose oneself utterly in any mortal beloved, is to strive darkly, imperfectly, ~~and lose oneself utterly~~ in spite of all the exigencies of the flesh and the world, to become a part of that Everlasting Being from whom we issued forth and unto whom we go at last. All these, the dead and the living, all these and I myself, were divided from the Eternal and the Changeless only for a little while. Behold, the sweet bond of mortal tenderness is loosed, ~~and~~ the heaviness of the flesh drops from me, the world falls away, the hills and valleys are lost to me in veils of living light. A moment, only a moment, and I will be merged forever in the Lord with those whom I have loved. Why should I tarry? Into Your hands I render up my spirit, O my God.'"

The novel of Gladys Schmitt is well worth reading, and particularly worthwhile if it sends you back to the Bible.

1) Twice within but 3 yrs - "David" - Duff Cooper: "David the King" - Glady Schmitt.

= Throughout the centuries - 30 centuries - vibrant heroic personality, & D. appealed to religious, historians, poet, sculptor, painter, <sup>draughtsman</sup> and composer, - and - most important all - to myth & legend building profusions of men - highest form of talent.

= Michelangelo <sup>Donatello and Verrocchio</sup> carved him in glorious marble.  
= Rembrandt <sup>+ Rubens</sup> Painted him on ~~so~~ resplendent canvases.  
= Symphonies, Operas and oratorios have been fashioned his

= life into music.  
= Because of his this name <sup>means</sup> 3 13 - "the beloved", and he has been the beloved and inspiring <sup>not always</sup> her of his people, not but because of his manhood -

2) He was not a faultless saint - this shepherd, warrior, rebel and king.

He knew temptations and he riided passionately. His passions and he was not free of envy shades, of jealousy.  
It is these very lights & shadows in his character the strength & weaknesses - which draw him close to the heart, imperfect humanity. He is a human being, not a plaster saint! He suffer for his sins, & struggle to atone for them & to renew them:-

His life was shot through with sorrow & pain; Tragedy

and death stalked through his royal years. But he <sup>the effect of his</sup> ~~permitted~~ <sup>permitted</sup> a dynasty, <sup>which last 500 years</sup> ~~and~~ <sup>and</sup> served his people with such utter devotion that they came to hope that his dynasty would last forever. And in the dark ages, their desperation hoped for the coming of a Messiah, who would be the descendant, <sup>4/3-</sup> the beloved. And Christ himself was proud to trace the lineage of Jesus to King David —

3/. The eternal appeal, the Bible — commits among other things — in this that it ~~records~~ <sup>records</sup> the story of human beings — not paragons of perfection — <sup>Perfection belongs only to God.</sup> all, then — from those down — Their faults are ~~not~~ <sup>never</sup> suppressed — <sup>never excused</sup> ~~their~~ <sup>their</sup> sins are not palliated. They are held to strict accountability! — Human beings are portrayed — realistically — with proper psych-analysis, caught in the toils, their lives and circumstances, whipped by passions & tormented by powerful lusts & desires & ambitions, hurting themselves, hurting others, some better, ~~that is~~ <sup>that is</sup> ~~stronger~~, than others, none beyond <sup>censure</sup> ~~above~~ <sup>censure</sup> ~~redemption~~. — all challenged to rise God-ward.

4/. D. had the story of the soldiers, the servitutes, the artist <sup>what</sup> ~~and~~ <sup>and</sup> musician. He ~~also~~ <sup>also</sup> heard the rebels <sup>what</sup> ~~and~~ <sup>and</sup> the enrot. <sup>and</sup> ~~instability~~ <sup>instability</sup> — with the artist. He was full of the 2nd life, but his affliction of the body him with deed act, where he was utterly shattered, and absolutely repentant. He was a great statesman and statesman.

builder - but ~~the price~~ his methods were not always  
blameworthy - nor free of cunning and ~~selfishness~~ guile.  
He knew casual love - but also deep, ~~selfish~~ <sup>selfless</sup> love,  
~~unimportant~~ <sup>dear</sup> friendships, and magnificent loyalty.  
He was a man of deep faith, his faith <sup>in God</sup> was never shaken, tho  
he turned away back-shoulder not infrequently, and in shame  
& repentance returned debt finance and sought reconciliation  
with his Maker.

5) He was a great human being; and a great King.  
Prof. Adolphe Gide, the Sorbonne, ~~in his book~~  
"Israel" thus sums up his character (p. 365)

6) Gladys Schmitt - makes full, <sup>not so much as</sup> the portraits of D. as a  
human being, ~~and~~ <sup>but</sup> a nation.

Writing a novel she is a ~~bit~~ <sup>in life</sup> too absorbed in D's love  
affairs - ~~and leaves her characters~~ <sup>and leaves her characters</sup> to  
play with the theme of D's loves, this wives, their  
characters, their ~~ambitions~~ <sup>ambitions</sup> & intrigues.  
~~a bit out of focus.~~  
And, not much, as <sup>psychological</sup> analysis is the vogue to day.

then loves and affections & the interaction, the people  
who move in D's world are treated psychically, ~~truly~~  
- and with an unrestrained <sup>& exuberant</sup> which leaves little if anything  
to the imagination, and which seems to characterize  
~~most~~ <sup>most</sup> writing to day,  
especially & strangely enough, these works written  
by women.

7). Miss Schmitt, uses 631 pages to tell 121 story, what the Bible was able to narrate in a tenth much 1 page. <sup>exactly & accurately</sup>  
-and Our novels to-day, generally an unbearably long-winded, littery because they are full of saw-dust. There is not enough "story" in any of them to warrant their size. Their action lugs down in dull verbosity. In ~~re-called~~ and metaphysics and psychology are hauled in to camouflage the <sup>independent & full</sup> weak and ~~deadweight~~ ~~and~~ ~~of the~~ ~~story~~ - litter.

7). Miss Schmitt, <sup>also somewhat long-winded, carried away by an vision for</sup> writes with great despatch. Her English is rough ~~and~~ rich and moving. She possesses a rare talent for evoking things the way I would, unforgettable pictures. She makes you see with her own seeing eyes the people and the scenes where the dramas. The people are alive. They are not just figures from the O.T. - They are <sup>real and</sup> living and their drawn is not an isolated drama <sup>strange folk who lived in</sup> ancient Palestine. It is the eternal drama of men travelling all times & places, who are caught up in the eternal web of human destiny.

8). She takes some liberties with the Biblical text, gets apart from the free embellishment & "filling-in" which every novelist is permitted to do.

① David does not kill Goliath <sup>some authority</sup> Follows text of II S. 21:19  
10th. Misses ~~the~~ <sup>young</sup> glorious epic. <sup>Shuffled</sup> ~~had~~ ~~not~~  
around with too thin but strong & strong. <sup>disparaging</sup>. Giant. ~~then~~

"Then comest thou with a sword, & with a spear, and with a javelin; (5)  
but I come to thee in the name, the Lord, the God, the  
armour of Israel, whom thou hast taunted. This day will the Lord  
deliver thee into my hand.. that all the earth may know that  
there is a God in Israel, and that all this assembly may know  
that the Lord saveth not with the sword and spear, for the battle  
is the Lord's!" Faith which rises triumphant in presence of  
'death and caterpillars'.

(2) Addressed to <sup>the</sup> psychoanalytical approach, the author ~~distorts~~ <sup>distorts</sup> the  
supposed friendship which grew up bet. the shepherd lad D. and  
the King's son Jonathan into a love tainted with homoerotic  
overtones. The ~~never~~ <sup>is</sup> never proposed to them. There is nothing  
in the Bible text to suggest it, altho in other instances the  
Bible is not hesitant to speak of it. It is a beautiful  
friendship - which draws men together in bonds  
of eternal loyalty & exalts them. The Bible speaks of "that  
the soul of Jonathan was knit with the soul of David and  
Jonathan loved him as his own soul". They made a con-  
viant of eternal friendship on with another which would  
hold good for their descendants: The prince shielded the  
shepherd friend from the mad wrath of his father, the King,  
and increased the anger of his father. And when the news  
reached D. that Jonathan had been slain in battle -

אֲנִי מְדַבֵּר בְּשֵׁם ה' אֱלֹהֵינוּ  
I am distressed for the my brother Jonathan, my pleasant host (his soul)  
unto me. Wonderful was the love to me, passing the love of women. Then say the he, (his)

② Why this great <sup>with</sup> friendship has to be represented as a human-  
sexual attraction - ~~can~~ <sup>can</sup> only be accounted for by the force  
of the modern novel reader, ~~by~~ the sex obsession, modern  
novel writers, or the book-seller's specifications for a  
modern best seller.

③ Other such ~~latent~~ taints & perversions are patiently  
injected in the relationship, other characters, Miss  
Schmitt's rebellion, the D says - for no earthly  
reason. ~~never~~

④ Another misses also freedom, character, the prophets  
Samuel & Nathan, who figure so prominently in life  
& D. <sup>New School</sup> These men were not only great prophets, men, the  
first who championed sp. religion <sup>& liberal interpretations</sup> against the gods,  
Canaanite cults with their unmoral rituals &  
their a-moral formalism. They were also national  
leaders & statesmen, who guided kings in their  
major policies affecting welfare, nation.

Miss Schmitt sees little more than sterner  
hardness, & violent fanaticism in these men of God.  
Misses the sp. sublimity, Samuel <sup>almost blood-chills</sup> <sup>priest, prophet & seer</sup> who <sup>who revived spirit</sup> <sup>as for himself</sup> <sup>who raised up</sup>  
wonderfully - exclamation, people; "When ox have I taken,  
when have I defrauded, when have I oppressed, & when have  
I taken a ransom to blind mine eyes therewith," and the  
people said "Thou hast not defrauded us, nor oppressed us etc."

"How long wilt thou mourn for Saul" - ~~drawn~~ - drawn. (7.)

(a) Nathan - on 7 greatest acts of prophetic courage -  
Read  $\pm$  Sam. 12.1-15. - which words - reverberated down the ages -

~~Wd in prison as was to wear - in further~~

"This one few all knotted and grained, with a pointed throat. No shoulder was higher than the other, so that he seemed always to be switching his body in an exaggerated shape. His beard was streaked and ugly, half black, half yellowish white, and his forehead was furrowed downwards by the weight of his brow. Samuel, thought David, was a scourge to the lions, Benjamin. But this one is a fly buzzing at my ear, persistent and persistent, mean and crochety and old" -

But where is the authority for all this? Why represent this great moral spokesman, the conscience Israel - as a ~~unpleasant, twitching~~ unpleasant, twitching ~~fly~~ fly, (wild eyes dewed)? - This permanence, Israel -

9) Uriah Schmitt is far more involved scarred with religious reactions than David the Jew. Thus when child which both sheds love to D. became red - 2. forked, spread, lay all upset upon the earth. But how could confuse him. On 7<sup>th</sup> day child died. Servants found that he would do himself some harm. But when D. realized that child was dead. Came from the earth & Resurrection fulfillment. (How a for seer !) Form 11.12

Miss Schneit makes D. confess & repent for 7 pages. (5)  
(p. 466). Now that's a strange kind of confession -  
<sup>Sophisticated</sup> ~~too~~ indeed! ~~He~~ <sup>He</sup> ~~is~~ <sup>is</sup> not ~~faith in~~ <sup>faith in</sup> ~~himself~~ <sup>himself</sup>

10). But we should not be too critical of a novel, when  
the book is written lovingly & reverently - and  
sends you back to the original Bible story with renewed  
interest & genuine admiration..

11) Her philosophy - distilled from long, turbulent is summed  
up in last lines which she puts in mouth of David:  
(p. 630).

