

## **CHAPTER IV**

### **RESULT OF THE DATA ANALYSIS**

In this chapter the data presented are analyzed to solve the problem of the study formulated in the introduction. They will be analyzed using the technique provided in chapter III. The questions will be analyzed one by one in the following sub – chapters.

#### **4.1 What is the Meaning of the Poem “Some Keep The Sabbath Going to Church?”**

Emily Dickinson’s “Some Keep the Sabbath Going to Church” is saying that while some may choose to flock to church on the Sabbath day, in the midst of choirs and sermons, and such, Emily Dickinson chooses to keep the Sabbath at home with just her family.

She is conveying to us that she does not need a large church service to accommodate her keeping the Sabbath, but is content to worship the Lord in her home. In this poem Emily Dickinson illustrates how joyful and fulfilling it is to worship God in one’s chosen way and by doing so, can achieve much more personal happiness and satisfaction as opposed to the inescapable pressures and disciplines that the church and modern religion have been known to impose on its parishioners. Although written in the mid-nineteenth century, Dickinson’s keen use of metaphors allows a continuing insight to the meaning of freedom of religion. On the surface of the poem, the metaphors of nature and small birds Dickinson has chosen to use almost seem humorous, but are perfect in making a contrast between the conventional confines of the church with the outdoors and the nature that God has created.

At the very beginning, the first metaphor is immediately displayed by the use of the word “Some” in the first line of the first stanza, “Some keep the Sabbath going to Church-.” This is

used in a condescending manner to insinuate that people who methodically accept the church's discipline and regiment-like ways are missing out on the pleasure of worshipping amongst God's creations. The speaker states that she keeps "the Sabbath" but in a much more pleasurable venue.

In the remaining three lines of the first stanza, the metaphors used afford the reader pleasant imagery. Instead of a choir leader, the author utilizes "a Bobolink", a songbird to supply the music so accustomed with organized religion. The actual venue is not a physical structure but "an Orchard." These metaphors are used to convey that one does not need anything more than the natural surroundings to be in the company of the Lord.

The metaphors used in the second stanza continue to provide images of sight and sound. While traditionally certain garments are worn while delivering Mass ("Surplice"), the speaker seems to brag that she will "just wear my Wings." This is further used to convey that she has long been primed for her definite journey to Heaven and doesn't have to hope it will happen, based on her attendance at church. In the last two lines of the stanza, the author's comparison of "instead of tolling the bell/ Our little Sexton sings" gives way to a vivid picture of a beautiful bird singing an appropriate introduction to the ceremony that is about to take place. There is no man-made bell to be rung, but rather a refreshing tune from one of God's innocent creatures.

A hint of sarcasm is interjected in the beginning of the third and last stanza with the line "God preaches, (who is) a noted Clergyman- / And the sermon is never long." The author seems to ask why would someone want anything but the real thing. Emily Dickinson gladly explains that she doesn't have to worry about those "long" sermons that usually take place; her sermon comes directly from God, thus it cannot ever be too long or boring. Dickinson, in a sense, has graciously "cut-out" the middle man, thus receiving more value. The second to the last line, "So instead of getting to Heaven, at last-," the speaker hints at just how much of a gamble it is

perceived by people to get to Heaven. It is a popular understanding that people who go to church occasionally or not at all are constantly reminded by those faithful attendees, that Heaven is reserved only for those that display a diligent effort in attending church.

In concluding, the line “I’m going, all along” can be interpreted that the author is very confident that there just is no way she will not go to Heaven; the two words “all, along” can be construed to be an invitation of sort. Emily Dickinson seems to be saying that she feels as if she is already in Heaven and attempts to entice the reader with the question, “[I]s everyone with me on this; do you all want to go to Heaven?”

Emily Dickinson uses metaphor in this poem and compares the traditional ways of religion and the church with a different perspective. She successfully equates nature with religion through her imagery. The comparisons between the lack of attendance at church has always been correlated with not getting to Heaven, and Dickinson brings welcome support for those that feel differently. The truest form of prayer and belief starts from within a person. Emily Dickinson confirms that with this brief but powerful poem.

This is just overall a marvelous poem. She turned her swag up when she was writing this great poem. She expresses her inner feelings about the church. She did them on this poem that expressed the truer nature of humanism, existence itself in a natural world is real and tactile whereas “faith” in the formal sense is only institutional and monochromatic. Emily has totally faith in her own divinity beliefs. She does not claim any lack of faith; she just points out that everybody should have the choice to talk to God as they want. She does not believe that people will be saved by going to church or by confessing. If God really knows everything, what’s the point in confessing, unless he is not what we think He is. This poem can be seen in many different ways.

The most understandable view is that the poem is saying you don't have to go to church to be religious and that you can have a perfectly healthy religious experience at home or outside in the nature of your backyard. Emily believes that nature/God is her true teacher and that she isn't waiting for heaven to come, but it's been with her "all along". In this poem, she is expressing some Transcendentalist views. All the reader has this all wrong about the poem, Emily is basically saying that instead of going to church and listening to a preacher preach she would rather listen to God preach and she is using nature and saying that she hears God through nature. Emily is saying that people who devote only an hour of their lives to "being good" by going to listen to God preach in a church are taking a short cut in a sense. "So instead of going to heaven at least." While she is going all along. She has not confined worship to a defined time by setting aside an isolated time which going to church often tends to do. Emily is just expressing her own opinion about the church. She is just as happy praising God at home by herself as she would be in a crowded church. This poem basically says that she has no time for God and she would rather stay at home and worship. When people start to do something just because they have been doing it for years and others have been doing it for centuries before them, they lose the meaning and the true spirit that may lie in there. The first time you lick an ice cream it is more delicious than when your tongue gets used to it. There is a delicate satire and profound mysticism in this poetry. People start going to church and listen to the preacher to reach God then when they simply do it as a habit God has to be a preacher to draw the people's attention.

In "Some Keep the Sabbath Going to Church", I see that "God preaches, a noted clergyman" means that God is the preacher. Therefore, she has the best clergyman there is. God's sermon is never long suggests that all that is truly important can be said in a short time. The poet views the lessons of life and purpose as being easy to understand and without the need for

legently.

Heaven isn't viewed as a reward in this poem, because that would be a self centered reason to be a christian/sabbath keeper. Instead, the poet sees that beauty, pure existence is worship to God. The poet can consider his/her environment to be heaven. This is especially true because Emily Dickinson referred to herself as a pagan. The Sabbath was observed by prophets since the time of Adam and Eve. The children of Israel set aside what we would call Saturday, as the Sabbath. It has always been reserved as a day of rest to those who observe it. The poem is not trying to convey a oneness with nature, but rather it is implying that one can be spiritual and observe the Sabbath in ways other attending a religious service. However, Dickinson's view of religion seems limited at best. She describes that she has God as her clergyman, which in effect shows there is not clergy needed for communion with the divine. This is a very limited view of Christianity and religion. Many denominations clearly accept and even encourage individual correspondence with the divine.

The Sabbath predates Christianity by almost 1000 years as a God-directed requirement among the monotheistic Hebrews. Christians, especially the very first ones, the Disciples of Christ himself, kept the Hebrew Sabbath as Jesus did. With the development of Catholicism, the day of the Sabbath's observance changed from Friday/Saturday to Sunday, but only a very inaccurate revisionist reconstruction of history could ever have attributed the Sabbath to any pagan origin.

Dickinson, in this poem, is once again displaying her desire to be unorthodox and her success in doing so. While many people choose to celebrate the Sabbath in a church, she sees this as a waste of time and not truly appreciating the Sabbath at all. The Sabbath began as a Pagan holiday celebrating the turn of the seasons, regardless of the Christian connotation it now

has. So, in staying true to the original essence of the Sabbath, Emily enjoys nature and experiences all it has to offer. Contrary to this, of course, is staying cooped up inside a stuffy build, listening to someone talk about things you'll hear a million times over before you die. Moreover, instead of listening to someone worship God for her, she will do it directly and have her own relationship, eliminating the clerical middleman. Emily, finally, concludes that she won't stop her life to worship when she could be doing it equally well at home. Even if she doesn't get to Heaven, she proclaims, at least she will have had a full life instead of life that'd been frittered away in a Church.

#### **4.2 What is Emily Dickinson Trying to Say About Religion in “Some Keep the Sabbath Going to Church?”**

Emily Dickinson's poem “Some Keep the Sabbath Going to Church” is an expression of her rather unorthodox view of how a person should live his or her spiritual life. Most people celebrate the Sabbath by going to church; however, Emily Dickinson feels that time is better spent at home and especially with nature, a very prevalent theme in this poem. She starts her poem making the simple statement that some people keep the Sabbath by going to church, but she stays at home. She makes comparisons between church and her home stating that she has birds for a choir and an orchard for a dome (dome meaning a church building). She states that some people dress up for church, but she just wears her wings. Wings are symbolic of what God gives her, and they relate to her expression of the glory found in nature. She says that instead of ringing bells for church,

her Sexton, which she has mentioned as the bobolink, sings. In her last paragraph, Emily says that God, who of course is a noted Clergyman, preaches to her through life, a sermon that is never long. She says that instead interrupting her life to go to church, she is going home where she can live her life and get to heaven just as easily.

Exposing the Hypocrisy of Religion in Emily Dickinson's Some Keep the Sabbath Going to Church who does society consider the faithful? Is it the man on the street corner screaming for everyone to repent their sins before the apocalypse? Is it the zealot who straps a bomb to his body, and walks into a crowded marketplace? Is it the monk who renounces all his worldly possessions, and takes refuge in a monastery? While these may be extreme examples of the faithful, they all have one thing in common; they are conveying their devotion in their own way. It doesn't matter who people choose as their god, be it Allah, Buddha, Jesus or Vishnu. The one common aspect of every religion is that you worship. Congregations around the world are supposed to prove their faith by worshipping at their local synagogue, church, or mosque.

A place of worship can be a huge monstrosity of a building, or a small clapboard house in the middle of a cornfield. It doesn't matter where you worship, what matters is that you be present to worship. In Emily Dickinson's poem, "Some keep the Sabbath going to Church-"; the author conveys her faith and devotion in God by communing with nature, therefore creating her own church at home. By juxtaposing the solemnity of worship with the natural beauty of one's backyard, Dickinson questions the hypocrisy of conventional religion. The first quatrain sets the tone for the poem: Some keep the Sabbath going to Church- I keep it, staying at Home- With a Bobolink for a Chorister- And an Orchard, for a Dome- (1-4)

The first word of the poem is a slight to society; the “Some” in question are the people who feel they must abide by society’s conventions, and attend church to exhibit their piousness. Hypocrites and doubters attend church because it is what is expected of them, and they must maintain the façade. In this one word Dickinson is able to illustrate how “Some” people buckle under the pressure of conformity. The first two lines of the stanza create a chiasmus, emphasizing the “going” of the people and the “staying” of the speaker. The people who attend church for the mere formality of it are actually giving away some of their faith, but by staying at home and truly living with God, the speaker is keeping something for herself. Dickinson’s utilizations of perfect rhyme and the capitalization of “Church” and “Home”, further underline the speaker’s belief that her home is all the church she needs, and that she doesn’t have to leave the confines of her home to prove her faith.

The author demonstrates her devotion to God every hour of every day, not just on Sundays. In the second quatrain Dickinson contrasts the opulent with the simple: Some keep the Sabbath in Surplice I just wear my Wings- And instead of tolling the Bell, for Church, Our little Sexton-sings. (5-8) In the first line of the stanza, Dickinson application of alliteration and capitalization underscores the importance of the words “Some”, “Sabbath” and “Surplice”. Once again the hypocrites and non believers are participating in a performance, except now they are taking it one step further by wearing their hallowed robes to exemplify their righteousness. The speaker does not need to dress in sacred garments to communicate her virtuosity; she is perfectly happy with what God has given her. The author understands that a person’s outward sanctity must coincide with their inner self, without sincere conviction there is nothing. Dickinson applies perfect rhyme to the second and fourth line of the poem: “Wings” and “sings” are brought together to stress the speaker’s freedom with her faith. Dickinson accentuates this point even



further by placing a period at the end of the word “sings”. The third and final quatrain conveys the speaker’s belief that she does not need to meet her maker to enter Heaven, but that she is already living Heaven on earth: God preaches, a noted Clergyman- And the sermon is never long, So instead of getting to Heaven, at last- I’m going, all along. (9-12) Notice the word “getting” in the third line; this is another slight to the charlatan’s who are making their attempts of “getting” into Heaven. The truly faithful do not have to try to get into Heaven, they know they are going. Not only does the speaker know she’s “going”, but she is so blissfully content in this belief, that she has already found God’s heaven in her own backyard. Dickinson’ once again emphasizes her point by using a period at the end of the poem.

There is no question that the speaker is a true believer, and there is no question as to where the speaker is going when her time comes. She is going to Heaven, period. At first glance the poem’s utilization of harmonious language and perfect rhyme create a pleasant image, but look closer and the reader is able to detect the critical analysis that is slowly revealed. Dickinson is able to create a poem that on the surface seems airy and light, but her clever use of alliteration, capitalization, and word choice divulges a different story. The poem’s form coincides with the poem’s topic and content; all is not what it seems. Society must look past their exterior, and one must be introspective to have faith. One must remember the significance of the journey not the destination. Exposing the Hypocrisy of Religion in Emily Dickinson’s Some Keep the Sabbath Going to Church.

Who does society consider the faithful? Is it the man on the street corner screaming for everyone to repent their sins before the apocalypse? Is it the zealot who straps a bomb to his body, and walks into a crowded marketplace? Is it the monk who renounces all his worldly possessions, and takes refuge in a monastery? While these may be extreme examples of the

faithful, they all have one thing in common; they are conveying their devotion in their own way. It doesn't matter who people choose as their god, be it Allah, Buddha, Jesus or Vishnu. The one common aspect of every religion is that you worship. Congregations around the world are supposed to prove their faith by worshipping at their local synagogue, church, or mosque.

A place of worship can be a huge monstrosity of a building, or a small clapboard house in the middle of a cornfield. It doesn't matter where you worship, what matters is that you be present to worship. In Emily Dickinson's poem, "Some keep the Sabbath going to Church" the author conveys her faith and devotion in God by communing with nature, therefore creating her own church at home. By juxtaposing the solemnity of worship with the natural beauty of one's backyard, Dickinson questions the hypocrisy of conventional religion. The first quatrain sets the tone for the poem: Some keep the Sabbath going to Church- I keep it, staying at Home- With a Bobolink for a Chorister- and an Orchard, for a Dome- (1-4)

Hypocrites and doubters attend church because it is what is expected of them, and they must maintain the façade. In this one word Dickinson is able to illustrate how "Some" people buckle under the pressure of conformity. The first two lines of the stanza create a chiasmus, emphasizing the "going" of the people and the "staying" of the speaker. The people who attend church for the mere formality of it are actually giving away some of their faith, but by staying at home and truly living with God, the speaker is keeping something for herself. Dickinson's utilizations of perfect rhyme and the capitalization of "Church" and "Home", further underline the author's belief that her home is all the church she needs, and that she doesn't have to leave the confines of her home to prove her faith. The speaker demonstrates her devotion to God every hour of every day, not just on Sundays. In the second quatrain Dickinson contrasts the opulent with the simple: Some keep the Sabbath in Surplice I just wear my Wings And instead of tolling

the Bell, for Church, Our little Sexton-sings. (5-8) In the first line of the stanza, Dickinson application of alliteration and capitalization underscores the importance of the words “Some”, “Sabbath” and “Surplice”. Once again the hypocrites and non believers are participating in a performance, except now they are taking it one step further by wearing their hallowed robes to exemplify their righteousness.

The author does not need to dress in sacred garments to communicate her virtuosity; she is perfectly happy with what God has given her. The author understands that a person’s outward sanctity must coincide with their inner self, without sincere conviction there is nothing. Dickinson applies perfect rhyme to the second and fourth line of the poem: “Wings” and “sings” are brought together to stress the speaker’s freedom with her faith. Dickinson accentuates this point even further by placing a period at the end of the word “sings”. The third and final quatrain conveys the speaker’s belief that she does not need to meet her maker to enter Heaven, but that she is already living Heaven on earth: God preaches, a noted Clergyman- And the sermon is never long, So instead of getting to Heaven, at last- I’m going, all along. (9-12) Notice the word “getting” in the third line; this is another slight to the charlatan’s who are making their attempts of “getting” into Heaven. The truly faithful do not have to try to get into Heaven, they know they are going. Not only does the speaker know she’s “going”, but she is so blissfully content in this belief, that she has already found God’s heaven in her own backyard. Dickinson’ once again emphasizes her point by using a period at the end of the poem. There is no question that the speaker is a true believer, and there is no question as to where the speaker is going when her time comes. She is going to Heaven, period.

At first glance the poem’s utilization of harmonious language and perfect rhyme create a pleasant image, but look closer and the reader is able to detect the critical analysis that is slowly

revealed. Dickinson is able to create a poem that on the surface seems airy and light, but her clever use of alliteration, capitalization, and word choice divulges a different story. The poem's form coincides with the poem's topic and content; all is not what it seems. Society must look past their exterior, and one must be introspective to have faith. One must remember the significance of the journey not the destination.

Exposing the Hypocrisy of Religion in Emily Dickinson's "Some Keep the Sabbath Going to Church"

Who does society consider the faithful? Is it the man on the street corner screaming for everyone to repent their sins before the apocalypse? Is it the zealot who straps a bomb to his body, and walks into a crowded marketplace? Is it the monk who renounces all his worldly possessions, and takes refuge in a monastery? While these may be extreme examples of the faithful, they all have one thing in common; they are conveying their devotion in their own way. It doesn't matter who people choose as their god, be it Allah, Buddha, Jesus or Vishnu. The one common aspect of every religion is that you worship. Congregations around the world are supposed to prove their faith by worshipping at their local synagogue, church, or mosque. A place of worship can be a huge monstrosity of a building, or a small clapboard house in the middle of a cornfield. It doesn't matter where you worship, what matters is that you be present to worship. In Emily Dickinson's poem, "Some keep the Sabbath going to Church-"; the speaker conveys her faith and devotion in God by communing with nature, therefore creating her own church at home. By juxtaposing the solemnity of worship with the natural beauty of one's backyard, Dickinson questions the hypocrisy of conventional religion. The first quatrain sets the tone for the poem:

Some keep the Sabbath going to Church I keep it, staying at Home With a Bobolink for a Chorister And an Orchard, for a Dome- (1-4)

The first word of the poem is a slight to society; the “Some” in question are the people who feel they must abide by society’s conventions, and attend church to exhibit their piousness. Hypocrites and doubters attend church because it is what is expected of them, and they must maintain the façade. In this one word Dickinson is able to illustrate how “Some” people buckle under the pressure of conformity. The first two lines of the stanza create a chiasmus, emphasizing the “going” of the people and the “staying” of the speaker. The people who attend church for the mere formality of it are actually giving away some of their faith, but by staying at home and truly living with God, the speaker is keeping something for herself. Dickinson’s utilizations of perfect rhyme and the capitalization of “Church” and “Home”, further underline the speaker’s belief that her home is all the church she needs, and that she doesn’t have to leave the confines of her home to prove her faith. The speaker demonstrates her devotion to God every hour of every day, not just on Sundays. In the second quatrain Dickinson contrasts the opulent with the simple: Some keep the Sabbath in Surplice I just wear my Wings And instead of tolling the Bell, for Church, Our little Sexton-sings. (5-8)

In the first line of the stanza, Dickinson application of alliteration and capitalization underscores the importance of the words “Some”, “Sabbath” and “Surplice”. Once again the hypocrites and non believers are participating in a performance, except now they are taking it one step further by wearing their hallowed robes to exemplify their righteousness. The speaker does not need to dress in sacred garments to communicate her virtuosity; she is perfectly happy with what God has given her. The speaker understands that a person’s outward sanctity must coincide with their inner self, without sincere conviction there is nothing. Dickinson applies perfect rhyme to the second and fourth line of the poem: “Wings” and “sings” are brought together to stress the speaker’s freedom with her faith. Dickinson accentuates this point even

further by placing a period at the end of the word “sings”. The third and final quatrain conveys the speaker’s belief that she does not need to meet her maker to enter Heaven, but that she is already living Heaven on earth: God preaches, a noted Clergyman And the sermon is never long, So instead of getting to Heaven, at last- I’m going, all along. (9-12)

Notice the word “getting” in the third line; this is another slight to the charlatan’s who are making their attempts of “getting” into Heaven. The truly faithful do not have to try to get into Heaven, they know they are going. Not only does the speaker know she’s “going”, but she is so blissfully content in this belief, that she has already found God’s heaven in her own backyard. Dickinson’ once again emphasizes her point by using a period at the end of the poem. There is no question that the speaker is a true believer, and there is no question as to where the speaker is going when her time comes. She is going to Heaven, period. At first glance the poem’s utilization of harmonious language and perfect rhyme create a pleasant image, but look closer and the reader is able to detect the critical analysis that is slowly revealed.

Dickinson is able to create a poem that on the surface seems airy and light, but her clever use of alliteration, capitalization, and word choice divulges a different story. The poem’s form coincides with the poem’s topic and content; all is not what it seems. Society must look past their exterior, and one must be introspective to have faith. One must remember the significance of the journey not the destination. Exposing the Hypocrisy of Religion in Emily Dickinson’s Some Keep the Sabbath Going to Church Who does society consider the faithful? Is it the man on the street corner screaming for everyone to repent their sins before the apocalypse? Is it the zealot who straps a bomb to his body, and walks into a crowded marketplace? Is it the monk who renounces all his worldly possessions, and takes refuge in a monastery? While these may be extreme examples of the faithful, they all have one thing in common; they are conveying their

devotion in their own way. It doesn't matter who people choose as their god, be it Allah, Buddha, Jesus or Vishnu. The one common aspect of every religion is that you worship. Congregations around the world are supposed to prove their faith by worshipping at their local synagogue, church, or mosque. A place of worship can be a huge monstrosity of a building, or a small clapboard house in the middle of a cornfield. It doesn't matter where you worship, what matters is that you be present to worship. In Emily Dickinson's poem, "Some keep the Sabbath going to Church-"; the speaker conveys her faith and devotion in God by communing with nature, therefore creating her own church at home. By juxtaposing the solemnity of worship with the natural beauty of one's backyard, Dickinson questions the hypocrisy of conventional religion. The first quatrain sets the tone for the poem: Some keep the Sabbath going to Church- I keep it, staying at Home- With a Bobolink for a Chorister- And an Orchard, for a Dome- (1-4)

The first word of the poem is a slight to society; the "Some" in question are the people who feel they must abide by society's conventions, and attend church to exhibit their piousness. Hypocrites and doubters attend church because it is what is expected of them, and they must maintain the façade. In this one word Dickinson is able to illustrate how "Some" people buckle under the pressure of conformity. The first two lines of the stanza create a chiasmus, emphasizing the "going" of the people and the "staying" of the speaker. The people who attend church for the mere formality of it are actually giving away some of their faith, but by staying at home and truly living with God, the speaker is keeping something for herself. Dickinson's utilizations of perfect rhyme and the capitalization of "Church" and "Home", further underline the speaker's belief that her home is all the church she needs, and that she doesn't have to leave the confines of her home to prove her faith. The speaker demonstrates her devotion to God every hour of every day, not just on Sundays. In the second quatrain Dickinson contrasts the opulent

with the simple: Some keep the Sabbath in Surplice I just wear my Wings- And instead of tolling the Bell, for Church, Our little Sexton-sings. (5-8)

In the first line of the stanza, Dickinson application of alliteration and capitalization underscores the importance of the words “Some”, “Sabbath” and “Surplice”. Once again the hypocrites and non believers are participating in a performance, except now they are taking it one step further by wearing their hallowed robes to exemplify their righteousness. The speaker does not need to dress in sacred garments to communicate her virtuosity; she is perfectly happy with what God has given her. The speaker understands that a person’s outward sanctity must coincide with their inner self, without sincere conviction there is nothing. Dickinson applies perfect rhyme to the second and fourth line of the poem: “Wings” and “sings” are brought together to stress the speaker’s freedom with her faith. Dickinson accentuates this point even further by placing a period at the end of the word “sings”. The third and final quatrain conveys the speaker’s belief that she does not need to meet her maker to enter Heaven, but that she is already living Heaven on earth: God preaches, a noted Clergyman- And the sermon is never long, So instead of getting to Heaven, at last- I’m going, all along. (9-12)

Notice the word “getting” in the third line; this is another slight to the charlatan’s who are making their attempts of “getting” into Heaven. The truly faithful do not have to try to get into Heaven, they know they are going. Not only does the speaker know she’s “going”, but she is so blissfully content in this belief, that she has already found God’s heaven in her own backyard. Dickinson’ once again emphasizes her point by using a period at the end of the poem. There is no question that the speaker is a true believer, and there is no question as to where the speaker is going when her time comes. She is going to Heaven, period.



At first glance the poem's utilization of harmonious language and perfect rhyme create a pleasant image, but look closer and the reader is able to detect the critical analysis that is slowly revealed. Dickinson is able to create a poem that on the surface seems airy and light, but her clever use of alliteration, capitalization, and word choice divulges a different story. The poem's form coincides with the poem's topic and content; all is not what it seems. Society must look past their exterior, and one must be introspective to have faith. One must remember the significance of the journey not the destination.

Who does society consider the faithful? Is it the man on the street corner screaming for everyone to repent their sins before the apocalypse? Is it the zealot who straps a bomb to his body, and walks into a crowded marketplace? Is it the monk who renounces all his worldly possessions, and takes refuge in a monastery? While these may be extreme examples of the faithful, they all have one thing in common; they are conveying their devotion in their own way. It doesn't matter who people choose as their god, be it Allah, Buddha, Jesus or Vishnu. The one common aspect of every religion is that you worship. Congregations around the world are supposed to prove their faith by worshipping at their local synagogue, church, or mosque. A place of worship can be a huge monstrosity of a building, or a small clapboard house in the middle of a cornfield. It doesn't matter where you worship, what matters is that you be present to worship. In Emily Dickinson's poem, "Some keep the Sabbath going to Church-"; the speaker conveys her faith and devotion in God by communing with nature, therefore creating her own church at home. By juxtaposing the solemnity of worship with the natural beauty of one's backyard, Dickinson questions the hypocrisy of conventional religion. The first quatrain sets the tone for the poem: Some keep the Sabbath going to Church- I keep it, staying at Home- With a Bobolink for a Chorister- And an Orchard, for a Dome- (1-4)

The first word of the poem is a slight to society; the “Some” in question are the people who feel they must abide by society’s conventions, and attend church to exhibit their piousness. Hypocrites and doubters attend church because it is what is expected of them, and they must maintain the façade. In this one word Dickinson is able to illustrate how “Some” people buckle under the pressure of conformity. The first two lines of the stanza create a chiasmus, emphasizing the “going” of the people and the “staying” of the speaker. The people who attend church for the mere formality of it are actually giving away some of their faith, but by staying at home and truly living with God, the speaker is keeping something for herself. Dickinson’s utilizations of perfect rhyme and the capitalization of “Church” and “Home”, further underline the speaker’s belief that her home is all the church she needs, and that she doesn’t have to leave the confines of her home to prove her faith. The speaker demonstrates her devotion to God every hour of every day, not just on Sundays. In the second quatrain Dickinson contrasts the opulent with the simple: Some keep the Sabbath in Surplice I just wear my Wings- And instead of tolling the Bell, for Church, Our little Sexton-sings. (5-8)

In the first line of the stanza, Dickinson application of alliteration and capitalization underscores the importance of the words “Some”, “Sabbath” and “Surplice”. Once again the hypocrites and non believers are participating in a performance, except now they are taking it one step further by wearing their hallowed robes to exemplify their righteousness. The speaker does not need to dress in sacred garments to communicate her virtuosity; she is perfectly happy with what God has given her. The speaker understands that a person’s outward sanctity must coincide with their inner self, without sincere conviction there is nothing. Dickinson applies perfect rhyme to the second and fourth line of the poem: “Wings” and “sings” are brought together to stress the speaker’s freedom

with her faith. Dickinson accentuates this point even further by placing a period at the end of the word “sings”. The third and final quatrain conveys the speaker’s belief that she does not need to meet her maker to enter Heaven, but that she is already living Heaven on earth: God preaches, a noted Clergyman- And the sermon is never long, So instead of getting to Heaven, at last- I’m going, all along. (9-12)

Notice the word “getting” in the third line; this is another slight to the charlatan’s who are making their attempts of “getting” into Heaven. The truly faithful do not have to try to get into Heaven, they know they are going. Not only does the speaker know she’s “going”, but she is so blissfully content in this belief, that she has already found God’s heaven in her own backyard. Dickinson’ once again emphasizes her point by using a period at the end of the poem. There is no question that the speaker is a true believer, and there is no question as to where the speaker is going when her time comes. She is going to Heaven, period. At first glance the poem’s utilization of harmonious language and perfect rhyme create a pleasant image, but look closer and the reader is able to detect the critical analysis that is slowly revealed. Dickinson is able to create a poem that on the surface seems airy and light, but her clever use of alliteration, capitalization, and word choice divulges a different story. The poem’s form coincides with the poem’s topic and content; all is not what it seems. Society must look past their exterior, and one must be introspective to have faith. One must remember the significance of the journey not the destination.

#### **4.3. What does Emily Dickinson’s Poem: “I Never Saw a Moor” mean?**

Based on Emily’s “ I Never Saw a Moor”, it shows that the author has a strong of sense of belief. The image of the sea is important in this poem. It suggests the inconsistency of human

existence and how the lack of physical evidence is a natural human state. The sea, like man, is unpredictable but we know it's there whether we've seen it or not.

The speaker in this poem begins by explaining the things she has never seen, yet she knows exist like the "Moor" and the "Sea." She then goes to say that despite the fact that she's never seen them, she knows they exist and what they look like and what they are. Dickinson then makes her point in the second stanza. While she has "never spoke with God/nor visited in Heaven" she knows, because of the speaker's strong faith, that God and Heaven are as real as the sea. This is a poem about faith and religion and the idea that even if you can not see something it does not mean you can not believe it or it does not exist. You can still "know" that things you can not provide proof for are real.

It means you can believe in something without seeing it. For instance she never saw the ocean but she knows it is there, she never saw God or heaven but she knows that they are real. It means nature and how she relates to god as a being. *Ivy G (September, 30 2007) Yahoo.answer*

In her poem "I Never Saw a Moor" Emily Dickinson uses a comparison to explain her religious beliefs. She says in the first two lines of the poem that she has never seen a moor, and she has never seen the sea. In the following two lines she says that she knows that both exist, and she knows "how the heather looks,/ And what a wave must be." This first stanza essentially states the old axiom that "just because you have never seen a thing does not mean it does not exist." Having laid that foundation, Dickinson goes on to say in her second stanza that she has never spoken with God and that she has never seen heaven. She then says that she is as certain that heaven exists as if she had a map with heaven on it.

The logic of the first stanza prepared the reader for the assertion of her belief Dickinson makes in the second stanza. In other words, the poem is a type of syllogism. The first stanza

makes an assumption most reasonable people would make on the basis of logic. Dickinson then intends to show the reader that her belief in God and heaven are equally logical to reasonable people. People who have never seen the ocean are willing to assume that waves exist and believe that they know what waves look like. Therefore, the poem asserts, it is logical that Dickinson should not only reasonable believe in God and heaven, but it is also reasonable for her to believe that she knows what the voice of God sounds like and what heaven looks like.

She is able to believe in heaven in a manner as concrete as those who have never seen the sea are able to believe in waves. She also has enough reasonable information from various sources, such as the Bible, to imagine what heaven and God are like just as she is able to infer the appearance of heather and waves from second-hand information.

#### **4.4 What does Emily Dickinson's Poem Mean: "I Died for Beauty but was Scarce"?**

Both speakers die "for" either beauty or truth. The primary meaning of "for" is "in the cause of." It has a secondary meaning, which is "to achieve" or "to have as a goal." Which meaning is appropriate here, or can both be meant?

Dickinson associates beauty and truth in this poem. The speakers' deaths are described in parallel language; they are buried in "adjoining" rooms and are "brethren" and "kinsmen." These descriptions also make clear that they are not identical; otherwise they would be buried in the same room and be twins.

The ending is subtly prepared for with the question "why I failed?" The crucial word is "failed," rather than "died." Their deaths and any hopes of succeeding in their goals are futile. The moss covers their lips and their names on the grave marker; death has ended all communication and effectiveness. With this image Dickinson shows the powerlessness of the

human condition and the relentless indifference of nature to human beings, who are obliterated at death. The speakers are never named; they are anonymous. Is it ironic that the only life in the poem is the moss?

<http://academic.brooklyn.cuny.edu/english/melani/cs6/beauty.html>

The poem “I died for Beauty- but was scarce” is a short poem, but has a powerful underlying tone that gives the reader chills. In the poem, the narrator states she died for Beauty. In stating this, she implies that perhaps that’s also what she loved for. In the adjoining room to hers, another person is laid to rest. The person buried in the tomb next to hers says he died for Truth. He wonders why he failed, as if by living for Truth he could master eternal life. The narrator says she failed too; she spent her life pursuing Beauty but her journey also ended in death. The other person calls them “Brethren” because they both spent their lives pursuing something, but both their journeys ended in death. They feel a connection and they talk until “Moss has reached our lips- And covered up-our names-”, or until they are completely decomposed and gone completely.

Though both people buried in the tombs lived for something they believed in, they both ended up dying and being buried next to one another. The one who lived for Truth may think his life was worth more because he valued Truth over Beauty, but in the end, it doesn’t matter what he believed in because no matter what he believes, he is still going to die. He comes to realize this and identifies his neighbor, the one who lived for Beauty, as his Brethren. Though they lived very different lives, both striving for different goals, in death, they are the same. They are both dead and buried. They spend the rest of their time talking until they can talk no more.

<http://teenink.com/reviews/all/article/153383/I-died-for-Beauty-but-was-scarce-by-Emily->

[Dickinson-Review/](#)

Dickinson's "I died for Beauty - but was scarce" has a recurring theme of death. The speaker of the poem has died and explains that they have died for beauty. The idea behind the phrase "but was scarce" implies that the speaker died for a purpose but failed in their objective. The speaker mentions another person who died for the purpose of truth. This person is buried beside the speaker and they, the speaker and this other person, discuss death.

They both conclude that death is a form of failure. The "one who died for truth" asks why he died. The speaker says, "For beauty." The other supposes he also dies for truth and that truth and beauty are one in the same. The two believe that since they have failed in life, they are almost like brothers. They spend the rest of eternity conversing about their failure.

The general moral of this poem is that one should not waste their entire life trying to reach a goal that will only end in failure. The other person mentioned in the poem died searching for some truth while the speaker died searching for lost beauty. Dickinson implies that the ultimate failure of a long sought-after goal is death.

<http://thompsonthsblog.blogspot.com/2011/11/theme-of-death-i-died-for-beauty-but.html>

by Stephen Thompson & Bo Cook (**Saturday, November 19, 2011**)