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Emily Dickinson's Choosing: Biblical Intertext and Fascicle 33

Fascicle 33, contents

- Fasc. 33.01 "The Way I read a Letter's—this—" J[ohnson] 636/F[ranklin] 700
33.02: "The Child's faith is new" J637/F701
33.03: "Except the Heaven had come so near—" J472/F702
33.04: "To my small Hearth His fire came—" J638/F703
33.05: "My Portion is Defeat" J639/F704
33.06: "I am ashamed—I hide—" J473/F705
33.07: "I cannot live with You" J640/F706
33.08: "Size circumscribes—it has no room" J641/F707
33.09: "They put Us far apart—" J474/F708
33.10: "Me from Myself—to banish—" J642/Fr709
33.11: "Doom is the House without the Door—" J475/F710
33.12: "I should have been too glad, I see—" J313/F283
33.13: "I meant to have but modest needs—" J476/F711
33.14: "I could suffice for Him, I knew—" J643/F712
33.15: "You left me—Sire—two Legacies" J644/F713
33.16: "No Man can compass a Despair" J477/F714

Dickinson poems

33.02 “The Child’s faith is new” (J637/F701)

Credits the World -
Deems His Dominion
Broadest of Sovereignities -
And Caesar - mean -
In the Comparison -
Baseless Emperor -
Ruler of nought -
Yet swaying all - (lines 9-16)

33.04: “To my small Hearth His fire came—” J638/F703

To My Small Hearth Hids fire came -
And all My House a’glow
Did fan and rock, with sudden light -
'Twas Sunrise - 'twas the Sky -

Impanelled from no Summer brief -
With limit of Decay -
'Twas noon - without the News of Night -
Nay, Nature, it was Day -

33.05: “My Portion is Defeat” J639/F704

'Tis populous with Bone and stain —
And Men too straight to stoop again —
And Piles of solid Moan —

Book of Matthew (King James Version)

Then saith he unto them, “Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's" (22:21).

Now from the sixth hour there was darkness over all the land unto the ninth hour (27:45).

And when they were come unto a place called Golgotha, that is to say, a place of a skull (27:33).

And Chips of Blank — in Boyish Eyes —
And scraps of Prayer —
And Death's surprise,
Stamped visible — in stone —

There's somewhat prouder, Over there —
The Trumpets tell it to the Air —
How different Victory
To Him who has it — and the One
Who to have had it, would have been
Contenteder — to die — (lines 7-19)

33.12: "I should have been too glad, I see—" J313/283

I should have been too glad, I see —
Too lifted — for the scant degree
Of Life's penurious Round —
My little Circuit would have shamed
This new Circumference — have blamed —
The homelier time behind —

I should have been too saved — I see —
Too rescued — Fear too dim to me
That I could spell the Prayer
I knew so perfect — yesterday —
That Scalding One — Sabachthani —

Jesus, when he had cried again with a loud voice,
yielded up the ghost. And, behold, the veil of the
temple was rent in twain from the top to the bottom;
and the earth did quake, and the rocks rent; And the
graves were opened; and many bodies of the saints
which slept arose, And came out of the graves after his
resurrection, and went into the holy city, and appeared
unto many

And about the ninth hour Jesus cried with a loud
voice, saying, Eli, Eli, lama sabachthani? that is to say,
My God, my God, why hast thou forsaken me?
(27.46).

Recited fluent — here —

Earth would have been too much — I see —
And Heaven — not enough for me —
I should have had the Joy
Without the Fear — to justify —
The Palm — without the Calvary —
So Savior — Crucify —

Defeat — whets Victory — they say —
The Reefs — in old Gethsemane —
Endear the Coast — beyond!
'Tis Beggars — Banquets — can define —
'Tis Parching — vitalizes Wine —
"Faith" bleats — to understand!

33.13: "I meant to have but modest needs—" J476/F711

I left the Place - with all my might -
I threw my Prayer away -
The Quiet Ages picked it up -

And Judgment - twinned - too -
That one so honest - be extant -
It take the Tale for true -
That Whatsoever Ye shall ask -
Itself be given You.

Tell ye the daughter of Sion, Behold, thy King cometh
unto thee, meek, and sitting upon an ass, and a colt the
foal of an ass (21:5).

And when they were come unto a place called
Golgotha, that is to say, a place of a skull (27:33).

Then cometh Jesus with them unto a place called
Gethsemane, and saith unto the disciples, Sit ye here,
while I go and pray yonder (26:36).

And all things, whatsoever ye shall ask in prayer,
believing, ye shall receive (21:22).

33.14: "I could suffice for Him, I knew—" J643/F712

I could suffice for Him, I knew -
He - could suffice for Me -
Yet Hesitating Fractions - Both
Surveyed Infinity -

"Would I be Whole" He suddenly broached-
My Syllable rebelled -
'Twas face to face with Nature - Forced -
'Twas face to face with God -

Withdrew the Sun - to other Wests -
Withdrew the furthest Star
Before Decision - stooped to speech -
And then - be aubibler (lines 1-12)

When the even was come, there came a rich man of
Arimathaea, named Joseph, who also himself was Jesus'
disciple (27:57).

Jesus, when he had cried again with a loud voice,
yielded up the ghost (27:50).