

# A Refusal to Mourn the Death, by Fire, of a



#### SUMMARY

Not until the end of the world-when the darkness that creates and destroys all people, animals, and plants silently brings forth the last dawn, and the sea that lunges like a harnessed animal falls still, and I'm about to die and return to the sacred earth. (including its water, croos, etc.) -- vviii I utter the smallest sound of prayer, or cry into the smallest fold of a funeral suit, to grieve this child's extraordinary death by fire.

I won't defile the immense human tragedy of her death by preaching some serious moral lesson. Nor will I desecrate the sanctity of life by writing yet another tribute to lost childhood innocence.

This London girl is now buried with our oldest ancestors. She's covered in long worms and the timeless soil of Mother Earth. hidden underground beside the flowing Thames River, which does not grieve. The first death one experiences (or the world's first death) is final and encompasses all others.

#### (CD)

#### THEMES



#### THE TRAGEDY OF A CHILD'S DEATH

"A Refusal to Mourn the Death, by Fire, of a Child in London' is an unusual kind of elegy. Rather than grieve its subject, it paintedly avoids grieving. The poem's

speaker "Refusies" to Mourn" a young victim of a World War II air raid until the world ends or until the hour of his own death. The speaker isn't unmoved by the girl's death: instead, he holds back deep emotion as a gesture of respect, signaling that none of the conventional ways of mourning could be adequate in the face such a profound loss.

The death in "A Refusal to Mourn" is tragic not only because it's violent and senseless but because it's a "child's death." The poem implies that childhood innocence is precious and its loss terribly poignant. The speaker describes the tragedy itself as "the majesty and burning of the child's death" and as "the mankind of her going." Far from minimizing the death, these phrases portray it as something stunning and immense, as if the girl were a martyr. The word "majesty" accords the girl dignity even in her victimhood. In calling her "London's daughter," the speaker also conveys a parental or protective feeling toward the airl.

Thus, the speaker's "Refusal to Mourn" is really an attempt to honor the tragedy-or not dishonor it with a trite, conventional response. That is, this is really a refusal of shallow or inadequate mourning. The speaker suggests that even to cry ("sow my salt

seed") or speak in hushed tones ("let pray the shadow of a sound") would be inappropriate to the scale of this horror. And turning it into moralistic or sentimental writing would be even worse. Using the girl's death as an opportunity to pronounce "a grave truth"-that is, a serious moral lesson-would be like "murder(ing)" her all over again. Using it to fuel an "Elegy of innocence and youth' would be like "blasphem(y)" (that is, sacrifepel.

indeed, the speaker treats this subject as so sensitive that it's almost sacred. He views the child's "going" as a blow to all "mankind"—or as tracically representative of the human experience—so he won't "blaspheme" it with a solemn. pretentious elegy. He doesn't even dane to ony il sow my salt. seed"), as if he doesn't have the right to.

In short, the speaker is deeply affected by the girl's death, and by the destruction of "innocence"; he's not refusing to mourn it so much as refusing to sentimentalize or exploit it.

#### Where this theme appears in the poem:

Lines 1-24.



#### THE NATURAL CYCLE OF LIFE AND DEATH

The speaker's "Refusal to Mourn" the child is partly an attempt to emulate the "unmourning" quality of nature. Despite the horror of the event, the speaker recognizes that death is universal; even the most shocking death is part of a natural cycle, the poem implies, whereby the living return to nature and join the dead who came before them. Indeed, the speaker acknowledges that he is part of that process; he, too, is vulnerable and mortal.

In struggling to remain stoic, the speaker is also trying to keep this tragedy in perspective—to understand it in the context of a natural and generational cycle. In describing the child as buried by the "unmourning water" of the "Thames" River, the speaker suggests that nature joins him (or vice versa) in refusing to mourn the tragedy. Even a senseless death, the poem implies, is part of the natural flow of things, a consequence of humanity's shared mortality. (The phrase "the manking of her going" evokes the same idea: that death is part of the collective human experience !

The speaker also describes this lost "daughter" as buried among "the dark veins of her mother," a phrase that invokes both Mother Earth and the girl's human family. Again, death is imagined as part of nature and the cycle of generations. The soil she's buried in is "beyond age," a reminder that she has now left or transcended youth: death unites the young and old of all times and places.

# **Refusal To Mourn**

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