1933

Emily Dickinson's knowledge of the classical and European philosophers and their influence on her prose and poetry

Mary G. Baker

University of Massachusetts Amherst

Follow this and additional works at: https://scholarworks.umass.edu/theses


This thesis is brought to you for free and open access by ScholarWorks@UMass Amherst. It has been accepted for inclusion in Masters Theses 1911 - February 2014 by an authorized administrator of ScholarWorks@UMass Amherst. For more information, please contact scholarworks@library.umass.edu.
EMILY DICKINSON'S KNOWLEDGE OF THE CLASSICAL AND EUROPEAN PHILOSOPHERS AND THEIR INFLUENCE ON HER PROSE AND POETRY

BAKER - 1933
Emily Dickinson's
Knowledge of the Classical and European Philosophers
and
Their Influence on Her Prose and Poetry

Mary G. Baker
Thesis Submitted for
The Degree of Master of Science

Massachusetts State College, Amherst.
1933
PHILOSOPHICAL INFLUENCES ON EMILY DICKINSON

Much has already been said by critics and biographers regarding Emily Dickinson's philosophy. So far, however, the material on this subject has been confined to a discussion of her mysticism or transcendentalism. Most authors have given the entire credit for the Amherst poetess' philosophy to Emerson, the transcendentalist; or to Blake, the mystic. No hint has been made that she might have been influenced by other philosophers. It is my purpose to prove that she was, or at least had sufficient knowledge of them for their teachings to affect her work. Not that she was uninfluenced by Emerson or the mystics, but that she was influenced also by the classical and European philosophers.

Work Done Regarding Emily's Philosophy

Two of her biographers, Genevieve Taggard and Josephine Pollitt, consider important her Consolation Upside Philosophy, which was Emily's habit of discounting disappointment by anticipating it. In leading commentaries on her work it is often listed as Emily Dickinson's philosophy of life. (1) This theory closely resembles Emerson's Doctrine of Compensation, "Know light by darkness, fullness by hunger," and so it is attributed to him. (2) Conrad Aiken says, "She (Emily) became prey to Emerson's doctrine of mystical individualism." (3) Aiken says further, "Emily Dickinson was the most perfect
flower of New England transcendentalism." (4) Other writers consider her, "A symbolist having an environment of spirituality evident; one who found new objects of worship as did Emerson;" (5) "An escaped Puritan—a mystic;" (6) "A mystic through love." (7) Her poem, "I Taste A Liquor Never Brewed" is compared to Emerson's Humble Bee and also to poems by Blake and Heine. (8) MacGregor Jenkins considers Emily Dickinson as having had, "A mystic kinship with nature." (9)

Emerson

Of the contemporary philosophers the only one in whom Emily Dickinson shows any interest seems to be Emerson. Emily does not definitely mention possessing his works, but Madame Bianchi says that Emily owned a copy of Emerson. He was the outstanding literary man of her day and one in whom she probably would be most interested. In fact he came to Amherst to lecture in December 1857, when Emily was 27 years old, (10), and stayed overnight with Emily's brother, next door to the Dickinson homestead. There is no record of Emily's meeting him, but she did mention his visit in one of her frequent notes to Sue, her sister-in-law. (11) Critics are constantly comparing Emily to Emerson, (12), and it seems the consensus of her biographers that she was influenced by him. (13) However, she never mentions him in her poetry, nor attributes any of her ideas to him.
Adler

Madame Bianchi speaks of Stanley Coit, a disciple of Felix Adler, the founder of the Society of Ethical Culture and a forerunner of many modern philosophic tendencies, who visited at the Austin Dickinson home. Madame Bianchi does not give the date of this visit, nor does she say that Emily met Mr. Doit. (14) However Adler's works were reviewed at that time in the Atlantic Monthly, which was the principal magazine in the Dickinson home. (15)

Thoreau

Miss Taggard feels strongly that Emily Dickinson may have been influenced by Thoreau's philosophy of life, or at least by his attitude toward solitude. (17) However, Emily mentions Thoreau only twice in the works published to date: in her letters, "The firebells are oftener now than the churchbells. Thoreau would wonder which would do the most harm" (18), and in a note to Sue during Sue's visit to the sea shore, "Was the sea cordial? Kiss him for Thoreau". (19) Neither is a very profound utterance, but interesting in that she evidently thought about Thoreau.

Contemporary European Philosophers

Emily Dickinson was contemporary with Schelling, Schopenhauer, Bergson, Spencer and Nietzsche, European philosophers who have greatly influenced modern thought. She read the Atlantic Monthly which carried reviews of
the works of some of these men (20), and while she does not refer to them definitely she must surely have had some knowledge of their existence and work; yet no critic or biographer has yet shown enough interest to find just how much or how little the poetry and prose of Emily Dickinson were influenced by these men, their fore-runners, or members of the classic school of philosophy, some of whom she mentions by name.

My Own Research

In order to accomplish this end I have read all the available published material by and about Emily Dickinson. (21) For the background for the philosophical study I have used The Story of Philosophy by Will Durant supplemented by other material. (22) In an effort to find out just what opportunities Emily Dickinson had for philosophical study and reflection, I have reviewed Amherst records, newspapers, and books dealing with Amherst during her lifetime. (23)

Plan of Presentation

I have used the following outline in the preparation of my paper.

I. Introduction:

1. Record of work done in this field:

   A. Literary criticism of Emily Dickinson's mysticism and transcendentalism
a. Examples (references to books and articles).

2. Justification of my thesis:
   A. Emily's relation to contemporary philosophers:
      a. Emerson.
      B. No interest shown thus far in the effect of Greek or European Philosophers on her work.

3. Summary of work done:
   A. Research:
      a. Through all available published material by and about Emily Dickinson.
      b. In the field of Greek and European philosophers.

II. Background:
   1. Amherst College:
      A. Instructors and students of influence:
         a. Austin.
         b. Humphrey.
      B. Courses offered.
      C. Lectures given.
   2. Emily's education:
      A. Amherst Academy.
      B. Mount Holyoke.
      C. Books and magazines.
3. Other influences:
   A. Lyceum courses.
   B. Family friends.
   C. Austin's household.

III. Influence of Emily's philosophical background on the literary content of her work:

1. Definite references:
   A. To philosophers.
   B. To philosophies.

2. Pictorial use of knowledge:
   A. Analogies.
   B. Phraseology.

3. Debt to Socrates and Plato:
   A. Examples.

4. Possible debt to modern European philosophers:
   A. Examples.

5. Debt to the philosophy of Keats.

IV. Summary and Conclusion.

V. Notes.

VI. Bibliography.

Amherst College

"Emily Dickinson grew up with Amherst College", (24), for there had always been a Dickinson connected with the College. Her grandfather, Samuel Fowler Dickinson, was
closely connected with the college at the time of its founding, and gave of his personal fortune as well as of his time toward establishing it. Emily's father, Edward Dickinson, was treasurer of Amherst College, and his son, Emily's brother Austin, followed him in this position. Town and college were so intimately connected that the two main events in the year were considered by the townspeople to be the College Commencement and the Cattle Show held yearly on the village green. (25) In fact, the only public gathering at which Emily Dickinson was seen after her retirement was the annual Commencement Tea given in the Dickinson home by Squire Dickinson for the graduating seniors. Here she, "Acted the part of the hostess, naturally...receiving in the darkened parlor." (26)

**Austin Dickinson**

Austin entered college in 1846, and was pledged and later initiated to the Alpha Delta Phi fraternity, the same one to which Emily's tutor, Leonard Humphrey, had belonged for the preceding four years. Austin was enrolled in the regular courses open to students at the college during his day, but few of them until his senior year have any great bearing on my subject. However, in his senior year Professor Joseph Haven, whose connection with the Dickersons I shall take up later, returned to Amherst and held a professorship in the Department of
Science at the college. His courses were largely of a philosophic nature, dealing mostly with the history of philosophy and including the Greek and Roman philosophers and such modern Europeans as had gained fame during the preceding century. (27) Heretofore the courses offered under the heading of Philosophy had dealt largely with the mind, and with religious creeds. Courses of this nature taught when Austin was in college were Philosophy of the Mind and Evidences of Christianity. In the course on Philosophy of the Mind two texts were used. One text was known as Brown's lectures, and included in its first volume treatises on precepts, sensations, etc., and in its second, material on general behavior, desires, etc. Brown was an eighteenth century psychologist. (28) The other text used in this course contained, despite its misleading name of Stewart's Philosophy of the Human Mind, many references to Plato, Gocrates, Descartes, Bruno, Zeno, the Stoics, and other early philosophers. In the Evidences of Christianity, Austin studied Paley. There was no text book listed in the catalogue for Professor Haven's newly-introduced course, and it was taught by lectures. (29)

Influence on Emily

That Austin had at least a philosophical background is evident. Of course we have no way of knowing how much of his knowledge was transmitted to his sister at home.
But we do know that they were very close to each other. MacGregor Jenkins says, "Between Miss Emily and her brother Austin a very tender affection existed." (30) Mabel Loomis Todd in an article for Harper's Magazine says, "Austin was devoted to his unique sister, and appreciated her as perhaps no one else did." (31)

Emily was at home during her brother's freshman year at Amherst, but during his sophomore year she was a student at Mount Holyoke Female Seminary. Brother and sister corresponded a great deal, and Emily showed an interest in Austin's affairs. During his Christmas vacation, she wrote, "...And what are you doing this vacation? You are reading Arabian Nights according to Viny's statement. I hope you have derived much benefit from their perusal, and presume your powers of imagination will vastly increase thereby....Cultivate your other powers in proportion as you allow your imagination to captivate you." (32) Later in writing of her disappointment at not being allowed by the teachers to visit at home she says, "We shall only be the more glad to see one another after a longer absence, that will be all. I was highly edified with your imaginative note to me, and think your flights of fancy indeed wonderful at your age." (33)

Leonard Humphrey

Leonard Humphrey, Emily's tutor, was graduated from Amherst in 1846. He was a brilliant student, and a
favorite of President Hitchcock with whom he resided. (34) He was valedictorian of his class, and spoke on The Morality of States, "A plea for the supremacy of the intellect and for the free expression of an honest, unborrowed opinion."

(35) It was this oration which later helped to secure him his position as principal of the Amherst Academy. (36) Miss Taggard says of the student Humphrey, "He was a well read young man, fond, it seems, of moral philosophy and hair splitting dissertations". (37) He was a member of Austin's fraternity, and, aside from Alpha Delta Phi, formed a free-masonry of his own with six of his friends. An interesting substantiation of this study group may be found in a letter in the Amherst College Library from Humphrey's niece now living in Weymouth. This group shared one another's "food, thoughts, sufferings, and ecstasies....they kept their lamps burning late into the night as they filled their notebooks with indexed material on every conceivable subject". (38) His Index Herum, now in the possession of his relatives, contains facts about the lives of the following European philosophers, Locke, Leibnitz, Hobbes, and Voltaire. (39) The courses he pursued at Amherst were much the same as those Austin was to take three years later, with the exception of Professor Haven's course which came only in Austin's time.

In 1847, the year Emily left Amherst to enter Mount Holyoke, Humphrey also left to enter Andover. Miss Pollitt says of this period, "He now determined upon a career devoted
to philosophy, took his master's degree and was made tutor at the college". (40) His philosophical career was not destined to be long lived, for in the fall of 1850, while on a visit to his home in Weymouth, he died suddenly of a congestion in the brain. His death was mourned in Amherst, where he had made many friends, and was considered by older and wiser men to have had a brilliant future before him.

Francis March of the college wrote to Humphrey's brother, "May I direct you to our friend's papers? I hope someone will examine them with a view to their literary merit, and to giving a portion of them to the public". (41)

**Humphrey's Influence on Emily**

Humphrey was principal of the Amherst Academy during a part of Emily's attendance there. He was, according to Miss Pollitt's paraphrase of Emily's letter, "the earliest friend who penetrated to the root of Emily Dickinson's problem and whose mind was compelling enough to dominate hers."

(42) It was he of whom Emily spoke in a letter to her literary advisor Col. Higginson, many years later, "My tutor told me he would like to live till I had been a poet, but Death was as much a mob as I could master, then." (43)

Twenty-four years after her tutor's death and two months after the death of her own father, Emily wrote to Col. Higginson, "My earliest friend wrote me the week before he died. 'If I live, I will go to Amherst; if I die, I certainly will.'" (44) There is little doubt that Humphrey exerted a strong influence on the youthful Emily. As Miss Taggard says,
"There are many poems which mention his ghost." (45)

George Gould

Another Amherst student who may have talked to Emily of his philosophy courses, was George Gould. He was taking the same subjects as Austin, but in addition was editor of the Indicator during his senior year. The Indicator was the college literary publication and showed a definite philosophical trend. It is difficult to attribute specific utterances of Emily Dickinson to these articles, but they contributed to her philosophical knowledge and may have, in some cases, given her an actual philosophy. For example, in one of the articles mention is made of Descartes' doctrine "Cogito ergo sum". Emily says, "I cannot see my soul but know 'tis there." (46) Other articles in the Indicator which may have influenced Emily's philosophic thought are: Merits of Ancient Philosophy which says, "Toil is cheered and souls strengthened by ancient philosophy"; one which mentions Plato's doctrine of uncreated ideas; and a series of seven lectures by Emerson on Representative men. Included in these is one on Plato or the Philosopher, which says, "Plato is the prototype of all philosophers". (47) While it is rather difficult to attribute specific utterances of the poet Emily to the prose of the Indicator, still it was one more means of her acquiring a philosophical background. For it is evident that the editors and all who read the Indicator were 'exposed' to philosophical doctrines.
Much has already been said of the subjects pursued by Austin, Humphrey, and Gould while they were in Amherst College. A short resume may suffice here. The subjects of philosophical intent from 1841 to 1847 as listed in the college catalogue include Moral Philosophy, Intellectual Philosophy, Mythology, and Demosthenes. In 1850 Professor Haven’s course on the History of Philosophy was initiated. In 1852, two years after Austin’s graduation, the juniors at the college were taking Plato. I have examined the texts used during this period which are included in a collection in the Converse Library, and these texts on the history of philosophy and moral philosophy are similar to each other and give much the same information regarding the older philosophers as do those of today.

That these courses in philosophy impressed the students is brought out in their Commencement addresses. Some of the subjects chosen were Progress of Philosophy; German Philosophy; Socrates in the 19th Century; Skepticism, is it Permanent in Philosophy; Truth, Mind and Matter; Voltaire; Philosophy of the 17th Century; and The Greek Sophists. Emily heard these addresses. She mentions Commencement in her letters, and Miss Taggard says of Commencement, "Of course Emily went to the Exercises; it was the year’s event". Impressionable as she was, these philosophical prations could not have passed over her without leaving some trace of their content in her mind.
Emily's Education

Concerning Emily Dickinson's education we know little until the time she entered Amherst Academy. Among the famous pupils listed by Professor Tucker-man in his History of Amherst Academy is Emily Dickinson. Her time at the school is accounted for in the following manner, "Emily Dickinson was a student during 1831 to 1847 (now and then dropping out because of sickness). She re-entered for the last time in 1848". (53) The courses offered in the Academy were Latin, Greek, French, and Intellectual Philosophy. (54) The textbook in use in 1847 in the philosophy course was Upham's Mental Philosophy. It was here at the Academy that Emily came under the influence of Tutor Humphrey. He was principal of the Academy with "personal oversight of each department". (56)

Mount Holyoke

In 1847 Emily entered Mount Holyoke Female Seminary. In the catalogue for this year Alexander's Evidences of Christianity was the only philosophical subject listed for the middle term. For the senior term Paley's Natural Theology, Upham's Mental Philosophy, and Wayland's Moral Philosophy were listed. (57) Entrance to the Seminary was preceded by examinations which a candidate must pass to gain
admittance. Emily mastered these, and her work in the Amherst Academy had prepared her so well that she was able to finish the required junior work in a short time and also to complete all the middle term work in the length of time most students spent on the junior work alone. (58) It is difficult to note specific utterances arising from her courses at the Seminary but her year here greatly added to her general knowledge of philosophy.

**Philosophical Background**

During her year at the Seminary Emily roomed with her cousin Emily Norcross, from Monson. Miss Norcross was a senior. Emily says of her, "She is an excellent room mate and does all in her power to make me happy". (59) There is no doubt that the two cousins discussed their courses together, so Emily had perhaps as good a knowledge of at least the important points in the senior Mental and Moral Philosophy courses as though she had herself been studying them. No doubt the two Emilys were studying much the same subjects at the Female Seminary that Austin and Gould were studying at Amherst, for Miss McLean says, "...with a curriculum that included the study of such textbooks as were used in the contemporary men's colleges...for example, Whately's Logic, etc." (60)

There were other sources of education at Mount Holyoke besides textbooks. "Amherst College was Mount Holyoke's
faithful ally; its president (Dr. Hitchcock) served on the seminary board of trustees, its professors came sometimes to lecture the Seminary students." (61) "It was said that Professor Hitchcock himself had one day suggested to Miss Lyon that plan for a woman's college to which she so wholly dedicated herself." (62)

Then, through Emily's formal education, she did have an opportunity to learn at least something of the old philosophers and their teachings. Aside from the courses taken at Mount Holyoke and the Amherst Academy she was exposed to those taken by her brother and his friends, and by her tutor Humphrey as well as to those taken by her senior room mate at the Seminary.

**Books and Magazines**

Aside from these, however, there were the books and magazines which Emily read. The Atlantic Monthly, first published in 1857, was taken in the Dickinson home. In paraphrasing an unsigned review, Miss Pollitt says, "The Atlantic was not a channel for American literature - it was American literature". (63) Speaking of Emily in 1860, Miss Taggard says, "She read the Atlantic Monthly". (64) We are certain of course that she was reading it in 1862, for that is when Col. Higginson's article, "The Letter to a Young Contributor", appeared. It was after reading his article that Emily sent to Col. Higginson four of her poems for criticism, the first criticism she ever sought. (65) Throughout her life he remained her only critic.
Not that she followed his suggestions that she be more conventional as to form, punctuation, and subject matter, but with a few exceptions he was the only one ever to see her poems, and certainly the only one ever to view them critically except Helen Hunt who on one occasion asked that Emily publish under the No Name series, and was refused. (66)

**Atlantic Monthly**

In going through the files of the Atlantic Monthly from the time of its publication until within a few years of Emily's death, I came upon a great many articles having to do with philosophy, both modern, mainly German, and classical. These Emily could have read. It would be unwise to attribute specific utterances to articles read in the Atlantic, but they were contributory to her general knowledge of philosophy. In an article entitled *The New World and the New Man* is a discussion of Socrates with this statement, "Socrates had a sacred impulse to test his neighbors". (67) Emily says, "Experiment to me is everyone I meet". (68) Many of the books reviewed in the Atlantic are those written by or about philosophers. Bacon comes in for a large share of these, (69), as do also, Herbert Spencer (70), Kant, Fichte, Schelling (71), and Schopenhauer (72). One article entitled *Women's Rights in Ancient Athens*, remarks that there "exists only a German and Grecian philosophy". This same article mentions Socrates, Plato, Aristotle, Protargoras, Zeno, and Demosthenes.
Another article gives a resume of Voltaire’s life and work, (74), and still another a synopsis of Felix Adler’s creed (75).

**Springfield Republican**

The Atlantic is the only periodical which we are sure came regularly to the Dickinson home. Emily read the issues of the Springfield Republican avidly. "Emily waited for the step on the path that meant that someone was bringing the Springfield Republican. When it came, after father and mother had read it, Emily read it, every evening, devouring every crumb of detail." (76) The family was intimate with Samuel Bowles, the editor of the paper, and he said of Austin’s home, "This, I guess, is as near heaven as we shall ever get in this life". (77) Obviously he was a frequent visitor there. Emily corresponded with the Bowles family, being on friendly terms with both Mr. Bowles and his wife, as her letters to them show. (78)

However, whether Samuel Bowles was particularly interested in philosophy, I cannot say. A careful search through the files of the Springfield Republican after the death of Schopenhauer in September 1860, and of Schelling in August of 1854 failed to produce any references to either German philosopher. Either Bowles was uninterested or engrossed in other affairs at the time. His biographers tell of his trips abroad, but he did not seem interested in meeting the contemporary German teachers. So it is extremely doubtful
that Emily Dickinson broadened her philosophical education by reading the Springfield Republican.

Books

Critics have felt for some time that there has never been a complete list given of Emily Dickinson's books. Perhaps her biographer does not know what they were, or has merely neglected to enlighten the public. That there may be more books which have not been mentioned thus far we surmise from a reference by Madame Bianchi in "Face to Face" which had hitherto not been made, "And among Emily's books still treasured is the copy of Emerson's poems..." Lavinia notes in her diary, "Began David Copperfield, Finished Life of Schiller, and commenced the Caxtons. Finished the House of Seven Gables". Madame Bianchi says further of her Aunt Emily, "When she read she was next busiest to when she wrote. Downstairs with the family it was oftenest the Boston paper or the Springfield Republican..." (80) Then Madame Bianchi speaks of Jean Paul Richter, the German, saying that Emily was, "Influenced to an incredible degree by his Life, and later his Titan", which were eagerly read and marked by them all, as old copies attest. (81)

Family Friends

There were family friends who, no doubt, influenced Emily Dickinson. Those who are of most interest to us in this study are Professor Joseph Haven, already mentioned as professor of Philosophy at Amherst College, and President Hitchcock.
Professor Haven

Haven was a graduate of Amherst in 1835, and lived in the village, but was not on the college staff until 1850, when he accepted a post to teach the History of Philosophy. In 1852 he was included in the new science department founded that year. He was associated with President Hitchcock in governmental instruction. (52) That he was evidently interested in his subject in his college days is emphasized by his choice of a commencement oration, The Sources of Superstition. The philosophical courses offered at the time he was in Amherst were, Intellectual Philosophy, and Moral Philosophy. (83) I could find no texts for these courses.

That Professor Haven was a very good friend of the Dickinsons we have ample proof. Madame Bianchi in speaking of the social activities of the winter of 1848, says, "A party at Professor Tyler's or a rumor of one to come at Professor Hazen's (a misspelling of Haven) filled them all with girlish zest". (84) In a letter to her brother while he was in Boston Emily says, "A senior levee was held at Professor Haven's on Tuesday of last week - Vinnie played pretty well," and again, "There is to be a party tomorrow night at Professor Haven's for married people....Mother will go.." (85) In Lavinia's diary she records, "John invited me to attend Professor Haven's lecture. Refused". Her entry for June 17th records, "Attended Professor Haven's party." (86)
As has been said, Haven's course in the history of philosophy which included a study of Grecian classical philosophers, was a new one in Amherst and of course the Dickisons discussed it with their friend. Haven remained in Amherst until 1858 when he accepted a post of Professor of Intellectual and Moral Philosophy at the Chicago Theological Seminary.

**Doctor Hitchcock**

Doctor Hitchcock was made president of Amherst College in 1845, but prior to this time he had been a professor there, and a neighbor and friend of the Dickisons. He was a geologist and the leader of various expeditions through the countryside around Amherst, and, as Miss Pollitt suggests, it is highly probable that Emily went on these trips. She says, "Nor did the professor confine these adventures altogether to his class. He tried to make them community affairs...There can be little doubt that Emily Dickinson was part and parcel of the fun.....above all, was not Professor Hitchcock their neighbor?" (87)

In 1876 Emily wrote to Col. Higginson, "When flowers annually died and I was a child, I used to read Dr. Hitchcock's book on the Flowers of North America. This comforted their absence, assuring me they lived". (88) Miss Pollitt says, "We do not find a book of precisely this title, but Dr. Hitchcock's exposition of immortality as illustrated in the return
of spring is given in the publication of his Religious Lectures on Peculiar Phenomena in the Four Seasons...These lectures were given in Amherst College in 1845-49 and were heard by the townsfolk generally. In Dr. Hitchcock's philosophy of a natural religion as opposed to the purely scriptural doctrine, Emily's mind took its first great stride". There follows a resume of Dr. Hitchcock's philosophy as regards nature. (89)

President Hitchcock's knowledge of classical and modern European philosophy is shown in his address at the time of his installation as president. He mentions Kant, the pantheism of Spinoza, Schelling, the idealism of Fichte, Bacon, and Hegel whose spiritual philosophy and moral argument he considers defective. (90) Emily almost certainly heard this address as well as the address of President Stearns when he was inaugurated in 1855 when he mentions Leibnitz, Bacon again, Socrates, and Plato. (91)

**Austin Dickinson's Household**

Emily Dickinson and Sue Gilbert had been friends during their girlhood as Emily's letters indicate. Madame Bianchi is the only biographer who has reprinted any of these, but there are several scattered through the introduction to the Life and Letters, and more in the new book, Emily Dickinson Face to Face. Once in writing to Sue when Sue was living in New York state with a relative, Emily says, "I have thought of you all
day and I fear of but little else and when I was gone to Meeting you filled up my mind so full I couldn't find a chink to put our worthy pastor in, when he said, 'Our Heavenly Father,' I said O Darling Sue". (92) Small wonder if when Sue married Emily's only brother in 1856, and came to live in the house next door - 'a hedge away' - the two remained close friends.

Sue

Madame Bianchi has exhausted the topic of Sue's influence on her gifted sister-in-law. Some critics disagree and consider Sue as a "blind alley" who did not offer Emily the help or advice she sought. (93) However, be that as it may, we do know that after Emily was no longer seen in Amherst, or received callers in her home, she did go to the Austin Dickinson home and, when she did not go, kept in contact with the doings there by means of notes to Sue and her children.

Visitors

That Sue was a brilliant woman there can be no doubt, and many were the celebrities who visited at the Austin Dickinsons. We do not know whether Emily met many of these, but she at least knew of them. Madame Bianchi says, "In the winter of 1857, Emerson was her brother's guest. There is no record of Emerson's having met Emily, inexplicable as it seems - but in a note to Sister Sue Emily says, "It must have been as if
he had come from where dreams are born". (94) Later a Stanton Coit, a disciple of Felix Adler visited at the Austin Dickinsons (95), Samuel Bowles was there frequently, Maria Whitney, Emily's close friend, fresh from her travels in Germany, was there, and the gifted Kate Anthon, a friend of Sue's along with many more. Sue herself was a brilliant woman. (116) The Austin Dickinson household was always full of books to which of course Emily had free access, and in fact many of her own books were given her by Sue. (96) The house next door was indeed an important factor in Emily's education.

The Lyceum

As was the custom in most New England towns of that period Amherst had its Lyceum or lecture courses. (97) Madame Bianchi says of these, "Before Emily ceased to mingle with the other young people, she shared the lectures upon which the village thrived. The professors all gave of their best... and even wise men from Europe occasionally appeared". (98) In looking through the files of the village paper, I found record of a meeting for organization of the Lyceum called in 1852, but it did not really get under way until 1853, and then was more of a village debating society than an organized lecture course. (99) It was evidently to something of this sort that Emily referred in a letter to Austin about this time, "and I at work by my window on a
'Lyceum lecture'." (100) In 1854 the town paper gives a list of the speakers and their subjects, and by this time the Lyceum was known as a Lecture Course. Professor Haven, teacher of History of Philosophy, spoke on The Ottoman Empire, a record of his own travels. Dr. Holland, the Dickinsons' friend, spoke. Professor Jewett spoke on the Theory of the Beautiful. Professor Cleveland of Northampton mentioned Rousseau, and Hume in his talk. (101) This seemed to be the most interesting year of the Lyceum as the lectures were not held regularly afterwards, though there were some noted men who came to talk to the townfolk, among them Emerson, but about whom the newspaper says, "He was a disappointment to most"...as he talked on rural life and the listeners had expected to hear of his philosophy. (102) There may have been many more of these lectures than were recorded in the files of the town newspapers for these years, but there is no record of them elsewhere. In the History of the Town of Amherst we read regarding the Lyceum that a "careful search has failed to discover any manuscript record of its doings". (103) But the Lyceum did play an important part in the life of the Dickinsons as of other villagers.

Emily's Use of Her Philosophic Knowledge

But to what use did Emily Dickinson put her knowledge of philosophy gained through her contact with Amherst College, through her own schooling, her books, friends, and lectures? Some of it she absorbed and it influenced her
thoughts and outlook on certain definite problems, giving her a different viewpoint from that of those around her. Some of it never became deeply a part of her thinking, but she kept her knowledge in use, displaying it in the turn of a phrase, in the grouping of words, but not letting it influence her individual meaning. This I have chosen to call pictorial phrasing. She likes to throw in words which she has, no doubt, learned from her textbooks on the mind, so that they baffle or amuse the reader. Some of these instances from her poems, when she uses the terms in analogies follow:

Remembrance has a rear and front, -
'Tis something like a house; (104)

Another which is not at all humorous but slightly baffling:

Presentment is that long shadow on the lawn
Indicative that suns go down;
The notice to the startled grass
That darkness is about to pass. (105)

One where she uses to the same end a motto of Lord Bacon's is:

Fame is a fickle food
Upon a shifting plate

Men eat of it and die. (106)

There are many other examples of Emily's pictorial use of knowledge to be found in her poems, but the few mentioned serve to illustrate the point. There are examples of Emily's pictorial use of her knowledge in her letters. To Col. Higgin- son she once said, "It is delicate that each mind is itself,
like a distinct bird". (107) To Maria Whitney she remarked, "Changelessness is nature's change". (108) The imagination could be stretched to consider this remark as harking back to one of the old philosophers of the cosmological period, but it is doubtful whether she really meant anything by it, save that she was fascinated by its sound and so repeated it in a letter without feeling deeply about the remark at all, though she probably knew its source. In other letters to the same friend she says, "Dear arrears of tenderness we can never repay till the will's great ores are finally sifted..." (109) This is purely pictorial use of knowledge, written because Emily liked the prettiness of it, as is, "Remembrance is the great tempter". (110)

Phraseology

A few of the examples appearing in her poems of her use of this philosophical knowledge pictorially to add zest to a phrase or to pique the imagination are:

The heart asks pleasure first,
And then excuse from pain; (111)
which might be considered as a precept of the Epicurean school, but is obviously just a coined phrase denoting no deep feeling for Epicurus;

Much Madness is divinest sense
To the discerning eye;
Much sense the starkest madness. (112)
is delightful, but hardly shows serious thought on the philosophical precept involved.
For each ecstatic instant
We must in anguish pay
In keen and quivering ratio
To the ecstasy. (113)
sounds quite stoic, but was probably again merely pictorial use of knowledge.

Examples from her letters show much the same use. To Mrs. Strong she says, "Don't let your free spirit be chained by them," (114) which might even smack of Rousseau, but was not used in a sense of coming from his teachings at all. To her Morecross cousins in Boston she says, "That we are permanent temporarily, it is warm to know, though we know no more". (115) which she may have gleaned from her readings of some optimistic philosopher, perhaps Socrates, but in whose teachings she shows only a passing interest. Another phrase showing her use of words gleaned from her old Philosophy of the Mind occurs in a letter to Col. Higgins son, "To hope with the imagination is inevitable, but to remember with it is the most consecrated ecstasy of the will". (116)

There are other examples of this pictorial use of knowledge, but I hope that those have made it sufficiently clear. She was interested in philosophy but often in a detached sort of way, which made her draw on knowledge of philosophical words, and meanings, to clothe an idea she wished to express when she was not deeply interested in the philosophy itself.
Philosophy Mentioned

That she did think about philosophy we can see from her works. One poem seems to bring out her feeling of need for a definite philosophical guide,

Down Time's quaint stream
Without an oar,
We are enforced to sail,
Our Port - a secret -
Our Perchance - a gale.
What Skipper would
Incur the risk,
What Buccaneer would ride,
Without a surety from the wind
Or schedule of the tide? (117)

In another she is wondering how much of philosophical thought she can fathom to use as a guide,

The rainbow never tells me
That gust and storm are by;
Yet is she more convincing
Than philosophy. (118)

In still another she shows the same tendency,

The bat is dun with wrinkled wings

His small umbrella quaintly halved,
Describing in the air
An arc alike inscrutable,-

Elate philosopher. (119)
Still in a semi scoffing vein,

This world is not conclusion;
A sequel stands beyond,
Invisible as music,
But positive as sound.
It beckons and it baffles;
Philosophies don't know,
And through a riddle at the last,
Sagacity must go. (120)

She shows sympathy for the philosopher's struggle against things which he cannot prove to the satisfaction of science,

Too much of proof affronts Belief, -
The turtle will not try
Unless you leave him;
Then return -
And he has hauled away. (121)

Another evidence of her belief in some guide to living, follows:

Faith is the pierless bridge
Supporting what we see
Unto the scenes that we do not,
Too slender for the eye. (122)

In her letters she makes no profound reference to philosophy. Although this utterance to Abiah may be an exception: "What shall we do, my darling, when trial grows more and more, when the dim lone light expires, and it's dark, so very dark, and we wander and know not
where...whose is the hand to help us, and to lead, and forever guide us?" (123)

Schools of Philosophy Mentioned

Occasionally she mentions in her poems some school of philosophy, but usually the name of the school has none of its original meaning. She speaks of, "The old, old sophistries of June, - " (124)

Scarlet experiment sceptic Thomas,

Now, do you doubt that your bird was true? (125)

"Epicures date a breakfast by it." (126)

To look at thee a single time,

An Epicure of me,

In whatsoever Presence, makes. (127)

To hear an oriole sing

May be a common thing,

Or only a divine,

The "tune is in the tree,"

The sceptic showeth me;

"No, sir. In thee." (128)

Philosophers Mentioned

It is significant that the only philosophers she mentions by name are Socrates and Plato. She says in a letter to Abiah, "You may be Plato and I will be Socrates, provided you won't be wiser than I am". (129) In her poem on the pleasure of reading, she says:
What interested scholars most,
What competitions ran
When Plato was a certainty. (130)

In listing books and authors which had an effect on her aunt, Madame Bianchi includes Socrates and Plato..."Longfellow, Tennyson, the Brownings, Socrates, Plato, Poe and the Bible sift through her conversation". (131)

Influence of Socrates and Plato

There are frequent passages in the letters and poems of Emily Dickinson which may be traced directly to the teachings of Socrates or of Socrates through Plato. There are others too which are similar but whose source does not seem so direct,

Experiment to me
Is every one I meet. (132)

and in the same mood,

The show is not the show,
But they that go,
Menagerie to me
My neighbor be. (133)

These poems reflect Socrates' method of teaching: he was the questioner, he wanted to know of the men about him, what they were thinking, and why they thought as they did. He had little use for the philosophers before him who had been chiefly interested in the physical universe. Durant paraphrases him thus, "There is an infinite worthier subject for philosophers...there is the mind of man. What is
man, and what can he become?" (13\textsuperscript{4})

Socrates' love for his fellowman, "He would talk with anyone, rich or poor, and without remuneration", (13\textsuperscript{5}) is shown in some of Emily's poems and letters.

I had no time to hate, because
The grave would hinder me,
And life was not so ample I
Could finish enmity. (13\textsuperscript{6})

To Austin, Emily says, "And believing, and acting, on the doctrine that everyone gains good in their own mind by imparting good to others." (13\textsuperscript{7})

That such have lived enables us
The tranquiller to die; (13\textsuperscript{8})

Socrates' attitude toward death shown in Plato's Phaedo was a tranquil one, he welcomed death as a security. This attitude is paraphrased in one of Emily's poems,

Let down the bars, 0 Death.
The tired flocks come in

Thine is the stillest night,
Thine the securest fold; (13\textsuperscript{0})

Cuahman refers to Socrates' absolute love for truth,
"And (Socrates) mentioned that the truth is in all men together...an ideal to be striven for..." (13\textsuperscript{1}) Emily says in writing to Col. Higginson, "That it is true, Master, is the power of all you write". (13\textsuperscript{2}) And again to the same, "But truth like ancestor's brocades can stand alone". (13\textsuperscript{3})
Truth is as old as God,
His twin identity -
And will endure as long as He. (144)

Of the unassumingness of truth she says,
He preached upon "breadth" till it argued
him harrow, -
The broad are too broad to define;
And of "truth" until it proclaimed him a liar, -
The truth never flaunted a sign. (145)

Cushman paraphrases Socrates' love of life and delight in living, "The purpose of Socrates was to teach men to be happy". (146) Emily speaks similarly,

How happy is the little stone
That rambles in the road alone,
And doesn't care about careers
And exigencies never fears. (147)

Droll Emily, how Socrates would have enjoyed this "little stone's" life with no Xantippe to scold and pour hot water on him for being a poor provider.

To Col. Higginson Emily wrote, "To live is so startling it leaves but little room for other occupations". (148) To Professor J. K. Chickering she wrote, "Life never loses its startlingness, however assailed". (149) Socrates according to Cushman, would have said, "Humanity is the measure of all things". (150)
To be alive is power, 
Existence in itself, 
Without a further function, 
Omnipotence enough. (151)

Some of Emily's poems and letters seem to reflect Plato's teaching during the latter part of his life, but they may be just Plato's paraphrasing of Socrates; it is hard to know.

Reverse cannot befall that fine Prosperity
Whose sources are interior. (152)

shows Plato's idea of genius rising above the common man, as found in the Phaedo. It may reflect Socrates' teaching, "Gnothi seauton" (know thyself). (154)

Plato's idea that life continues after death, but in another sphere as shown in the Phaedo, "The hope of another life gives us courage to meet our own death," (155) comes out in Emily's poem, These fair, fictitious people.

Where are they - can you tell?
Perhaps in places perfecter,
Inheriting delight
Beyond our small conjecture,
Our scanty estimate. (156)

In another poem which embodies two teachings of Plato, that we are all working toward a goal, and that life goes on after death, as shown in Cushman (157), Emily says,
Each life converges to some center
Expressed or still;
Exists in every human nature
A goal,
Ungained, it may be, by life's low venture,
But then, Eternity enables the endeavoring
Again. (158)

We never know how high we are
Till we are called to rise;
And then, if we are true to plan,
Our statures touch the skies. (159)

shows Plato's precept of individuality, that in each person is a hidden ability which may be brought out only by his environment, "Citizens, you are brothers, yet God had framed you differently". (160)

In a letter to her brother Emily speaks of "government as a science". (161) She may have been thinking of Plato's ideal state where government was certainly a science according to Durant's paraphrase of Plato's Republic. (162) Later, in a letter to Col. Higginson, Emily says "Truth is such a rare thing, it is delightful to tell it....I find ecstasy in living; the mere sense of living is joy enough". (163) These may both be attributed to Socrates' love of truth and joy in life or to Plato paraphrasing his teacher.
Influence of Modern European Philosophers

Aside from the influence upon Emily's work of Socrates and Plato there are passages in both the letters and poems which may be regarded as springing from thought induced by Emily's knowledge of modern European philosophers or of philosophers of Grecian schools other than Plato.

In a letter to Mrs. Holland Emily says, "And wherefore sing, since nobody hears?....My business is to sing". (164) which reflects Spinoza's determinism which "reconciles us to the limitations within which our purposes must be circumscribed". (165) To her Norcross cousins Emily says, "What would become of us, dear, but for love to reprieve our blunders?" (166) Spinoza's philosophy was, "an attempt to love even a world in which he was outcast and alone". (167)

To these same cousins Emily says,

I cannot see my soul but know 'tis there

Nor ever saw his house nor furniture, (168)

which might reflect Descartes' teaching that all "philosophy must begin with the individual mind and self". (169)

Spinoza's idea of nature that "God and nature are one acting by necessity and according to the invariable laws", (170) is shown in Emily's statement to Col. Higginson, "Who knocks not, yet does not intrude, is nature". (171) Rousseau's idea that man is "good by nature" (172) is paraphrased when Emily says in a note to a friend, "We have no statutes here, but each does as it will, which is the sweetest jurisprudence". (173) Mrs. Todd is quoting one of Emily's poems suggests
that Lord Bacon and Emily are saying the same thing after their own manner. Lord Bacon says, "Whoever is delighted in Solitude is either a Wilde Beast or a God". (174) Emily writes,

Never for society
He shall seek in vain
Who his own acquaintance
Cultivates; of men
Wiser men may weary,
But the man within
Never knew satiety, - (175)

In a letter to her cousins Emily says, "It is true that the unknown is the largest need of the intellect". (176) Voltaire says, "Que sais-je?" and, "Doubt is not a very agreeable state, but certainty a ridiculous one". (177)

This merit hath the worst, -
It cannot be again. (178)

may reflect Spencer's equilibration disintegration theory that things go from worse to better and back again, "An entire history of anything must include its appearance out of the imperceptible and its disappearance into the imperceptible". or "Every motion must sooner or later come to an end". (179)

Superiority to Fate
Is difficult to learn
'Tis not conferred by any,
But possible to earn
A pittance at a time. (180)

may show John Locke's theory that freedom of the will is
conditioned to a certain extent by physical surroundings. Locke says, "all our knowledge comes from experience". (181)

Nietzsche's tragic optimism, "I am worth nothing" (182) is reflected in the following,

Finite to fail, but infinite to venture.
For one ship that struts the shore
Many's the gallant, overwhelmed creature
Nodding in navies forevermore. (183)

More of the precepts of Kant were taught in Emily Dickinson's day than now, and it may be that his doctrine of relationships, that "Experience tells us what is, but not that it must be what it is and not otherwise". (184) influenced her in a small way to say,

Who never wanted, - maddest joy
Remains to him unknown;
The banquet of abstemiousness
Surpasses that of wine. (185)

Spencer's attempt to educate his followers out of egoism into altruism could have been stated in this manner,

Not what we did shall be the test
When act and will are done,
But what our Lord infers we would -
Had we diviner been. (186)

Spencer says, "The highest truth he sees he will fearlessly utter knowing that if he can effect the change he aims at - well; if not, well also;" (187)
To lose one's faith surpasses
The loss of an estate.
Because estates can be
Replenished, faith cannot.

Kant taught that we have to accept some things on faith in order to have anything to believe or base our thinking on.

(188) Emily's poem continues,

Inherited with life,
Belief but once can be;
Annihilate a single clause,
And Being's beggary. (189)

Bruno, the monk of the sixteenth century who "glorified nature" (190) might well have said had he had Emily's power of expression,

'Tis little I could care for pearls
Who own the ample sea;
Or brooches, when the Emperor
With rubies pelteth me;

Or gold who am the Prince of Mines;
Or diamonds, when I see
A diadem to fit a dome
Continual crowning me. (191)

Keats

The influence of a philosopher not belonging to this group is that of the poet Keats. Emily Dickinson repeats the thought voiced in his Ode on a Grecian Urn,

"Beauty is truth – truth beauty," – that is all
Ye know on earth, and all ye need to know.
in several poems, among them,

He questioned softly why I failed?
"For beauty," I replied.
"And I for truth, - we two are one;
We brethren are," he said. (192)

or

Beauty crowds me till I die,
Beauty, mercy have on me.
But if I expire today
Let it be in sight of thee. (193)

and also

Beauty is not caused, - it is; (194)

These then are some illustrations from Emily Dick-
inson's prose and poetry which would seem to show that she
had a knowledge of both the European and classic philosophers,
and was to a certain extent influenced by them in her work.

Summary

I shall briefly summarize my thoughts. In order to
answer any questions regarding work previously done in this
field I took up the material already presented on Emily
Dickinson's philosophy which consisted of commentaries on
her relations to Emerson, the transcendentalist and Blake,
the mystic. As a justification for my thesis I pointed out
the relation to contemporary philosophy which had already
been discussed and the fact that no work had as yet been
done which showed her knowledge of the European and Grecian
philosophers or any influences of these philosophers on her
work.
To illustrate the philosophical influences at work on the mind of Emily Dickinson I showed her connection with Amherst College and its philosophical courses through her brother Austin, George Gould, Tutor Humphrey, and public lectures. Next I took up Emily's own education at Amherst Academy, at Mount Holyoke and through the medium of books and magazines. Other influences on her were from friends of the family, particularly Professor Haven and President Hitchcock both of Amherst College, her brother Austin's household, and the town Lyceum courses.

In an effort to bring out the direct influence which this philosophical knowledge so gleaned had upon the poetry of Emily Dickinson I presented her use of this knowledge pictorially in her work through analogies and phraseology. To illustrate the definite impression her study of philosophical subjects had upon her mind I brought out illustrations in which she definitely refers to philosophers, philosophy, or philosophic cults.

I devoted the remainder of my paper to her definite mention of Socrates and Plato, and their influence upon her as shown in her poetry and letters, and to the lesser influence of Spinoza, Locke, Descartes, Rousseau, and Spencer. As a sidelight I included the direct influence of the poet Keats' philosophy of beauty upon her work.
Conclusion

From the evidence presented I conclude that Emily Dickinson did have a knowledge of the classical and modern European philosophers and that they did influence her prose and poetry.
Bibliography of Books

I. Bianchi, Martha Dickinson "The Life and Letters of Emily Dickinson" - Houghton Mifflin, Boston (1924)

II. Bianchi, Martha Dickinson "The Poems of Emily Dickinson" - Little Brown, Boston (1932)

III. Bianchi, Martha Dickinson "Emily Dickinson Face to Face" - Houghton Mifflin, Boston and New York (1932)


V. Carpenter and Morehouse "A History of the Town of Amherst" - Carpenter and Morehouse, Amherst

VI. Durant, Will "The Story of Philosophy" Garden City Publishing Company, Garden City, New York, 1926

VII. Higginson, Col. T. W. "Carlyle's Laugh and Other Surprises" -

VIII. Jenkins, MacGregor "Emily Dickinson, Friend and Neighbor" - Little, Brown, Boston (1930)

IX. Merriam, George "The Life and Times of Samuel Bowles" Volume II - The Century Company, New York (1885)

X. Pollitt, Josephine "Emily Dickinson, The Human Background of Her Poetry" - Harper and Brothers, New York (1932)


XII. Todd, Mabel Loomis "Letters of Emily Dickinson" Harper and Brothers, New York and London (1931)

XIII. (a) Tuckerman "A History of Amherst Academy" (b) Tyler "A History of Amherst College"

XIV. Amherst Record (1852 to 1861, listed by date in notes)

XV. Amherst College Catalogue (1830 following)

XVI. Atlantic Monthly (1857 to 1880, listed by volume in notes)

XVII. The Indicator of Amherst College (1849 to 1850) Converse Library
XVIII. Converse Library Card Catalogue

XIX. Collection of Textbooks at Converse Library

XX. Mount Holyoke College Catalogue (1847 to 1848)

XXI. President Hitchcock's Address 1845, Converse Library

XXII. President Stearn's Address 1855, Converse Library.

Bibliography of Articles

1. Curious History of Emily Dickinson - Book News and Reviews
   N.Y. Herald Tribune, April 20, 1924

2. Pan's Sister -
   N.Y. Herald Tribune, March 17, 1929

3. Emily's Lover -
   N.Y. Herald Tribune, March 2, 1930

4. Emily Dickinson, Friend and Neighbor
   N.Y. Herald Tribune, June 1, 1930

5. Emily at Last -
   June 22, 1930, N.Y. Herald Tribune

6. Love Life of a Poet
   N.Y. Herald Tribune, September 21, 1930

7. Turn with a Bookworm
   N.Y. Herald Tribune, December 21, 1930

8. Emily Dickinson (a bibliography)
   N.Y. Herald Tribune, April 12, 1931

9. Poet as a Letter Writer
   December 13, 1931, N.Y. Herald Tribune

10. Poets Who Must or Who May Write
    N.Y. Times Book Review, Dec. 19, 1925

11. Further Poems of that Shy Recluse, Emily Dickinson
    N.Y. Times Book Review, March 17, 1929

12. The Mystery of Emily Dickinson
    N.Y. Times Book Review, Feb. 23, 1930

13. Emily Dickinson, Friend and Neighbor
    N.Y. Times Book Review, May 18, 1930

14. P.S. to E.D. - Anne Kelly Gilbert, June 8, 1930, N.Y. Times

15. That Unsolved Enigma in the Life of Emily Dickinson
    June 22, 1930, N.Y. Times

16. Emily -
    N.Y. Times Book Review, Sept. 28, 1930
17. Letters to Emily Dickinson - November 22, 1931, N.Y. Times
18. The Single Hound  
   American Catholic Review, January 2, 1915
19. Early Criticisms of Emily Dickinson  
   American Literature, November 1929
20. Emily Dickinson's Further Poems  
   American Literature, November 1929
21. Further Poems -  
   American Literature, January 1930
22. Note on Josephine Pollitt's Emily Dickinson's Book  
   American Literature, November 1930
23. Books on Emily Discussed  
   American Literature, January 1931
24. Book Table - Amherst Grad. Quarterly, May 1925
25. Emily Dickinson Centennial Afterthoughts  
   Amherst Grad. Quarterly, February 1931
26. Suggestions from Poems of Emily Dickinson  
   Literary Monthly, June 1891
27. Second Series of Emily's Poems  
   Literary Monthly, November 1891
28. Poetry of Emily Dickinson  
   Amherst Monthly, May 1910
29. Book Reviews (newspaper summaries)  
   Amherst Writing, May 1924
30. Homage to Emily Dickinson (cotton print for bedroom picture) -  
   Art Digest, December 15, 1930
31. Homage to Emily Dickinson (larger picture)  
   Atelier, April 1921
32. Letter to a Young Contributor  
   Atlantic Monthly, April 1862
33. The Procession of the Flowers  
   Atlantic Monthly, December 1862
34. Emily Dickinson's Letters (oldest article)  
   Atlantic Monthly, October 1891
35. In Re Emily Dickinson  
   Atlantic Monthly, January 1892
36. Poetry of Emily Dickinson  
   Atlantic Monthly, January 1913
37. Portraits of American Women - Emily Dickinson
Atlantic Monthly, August 1919

38. Selections from Unpublished Letters of Emily Dickinson to Her Brother's Family
Atlantic Monthly, January 1915

39. Atlantic Book Shelf
Atlantic Monthly, May 1924

40. Fragments from Emily Dickinson
Atlantic Monthly, June 1927

41. Atlantic Book Shelf (further poems)
Atlantic Monthly, April 1929

42. Emily Dickinson's Letters (M. L. Todd)
Bachelor of Arts, May 1895

Book News, February 1895

44. Alison's House - Boston Transcript
October 21, 1931

45. Emily Dickinson - Boston Herald
October 24, 1931

46. Invisible Yet All Embracing
Boston Transcript, October 27, 1931

47. Re a Photograph of Emily
Book Buyer, February 1892

48. Emily Dickinson's Personality
Book Buyer, May 1892

49. Emily Dickinson's Letters
Book Buyer, November 1894

50. Emily Dickinson's Biography (Book of Month)
Bookman, August 1924

51. A Reminiscence of Emily Dickinson
Bookman, November 1924

52. A Sojourn in Infinity
Bookman, May 1929

53. Emily Dickinson, The Human Background of her Poetry
Bookman, April and May 1930

54. Emily Dickinson, Friend and Neighbor
Bookman, June 1930
55. Life and Mind of Emily Dickinson
   Bookman, July 1930

56. Four Parodies on Emily Dickinson
   Bookman, August 1930

57. Emily Dickinson - Bookman, October 1924

58. Emily Dickinson - Bookman, September 1930

59. The Hidden Heart - Bozart and Converse, September and October 1921

60. Emily Dickinson - Brown Magazine, December 1896

61. The Immortal Emily
   California Arts and Architecture, August 1930

62. Emily Dickinson, A New England Authoress
   Catholic World, December 1924

63. Sunlight at Last - Christian Century, April 2, 1930

64. Poet, Mystic, Martyr
   Christian Register, May 2, 1929

65. Open Portfolio - Christian Union, September 25, 1890

66. A Child's Recollection of Emily Dickinson
   Christian Union, October 24, 1891

67. Recent Books of Verse
   Christian Union, June 18, 1892

68. Poems -
   The Citizen, May 1897

69. Lavinia Dickinson - The Colaphon, October 1930

70. Life and Letters of Emily Dickinson
   The Commonwealth, March 1925

71. American Books that have Moved Me
   Congregational and Christian World, December 1908

72. Emily Dickinson - Further Poems
   Country Life, October 1929

73. Genevieve Taggard's Life and Mind of Emily Dickinson
   Creative Reading, August 1930

74. Selected Poems (reviewed)
   The Criterion, January 1925
75. Recent Poetry and Verse
   The Critic, December 1891

76. Technique in Emily Dickinson
   The Critic, January 1892

77. Letters of Emily Dickinson
   The Critic, February 16, 1895

78. Emily Dickinson Centenary
   Current Literature, Feb. 1921

79. Alabaster Filled with Flame
   Current Opinion, June 1924

80. Emily Dickinson and Her Family Tree
   D. A. R., August 1931

81. A New England Nun
   The Dial, March 1895

82. Emily Dickinson - The Dial, August 1918

83. Emily Dickinson - The Dial, April 1924

84. Emily Dickinson - The Dial, April 1926

85. Emily Dickinson - English Studies, October 1926

86. Three Forgotten Poetesses
   The Forum, March 1912

87. Emily Dickinson - Freeman, October 1922

88. Eastor's Study (poems of Emily Dickinson)
   Harpers, January 1891

89. Emily Dickinson's Literary Debut
   Harpers, March 1930

90. Life and Mind of Emily Dickinson
   Harpers, August 1930

91. Alison's House - Harpers, February 1931

92. Life and Mind of Emily Dickinson
   Household Magazine, May 1931

93. Poems by Emily Dickinson 1890
   Independent, December 1890

94. Letters of Emily Dickinson 1890
   Independent, February 1895
95. Emily Dickinson, Two Books about a Recluse, Poems
   John O'Londons Weekly, August 1930

96. Little "Scholar" of 1848 (Taggard)
   Journal of Adult Education, January 1930

97. Emily Dickinson, A New England Mystic
   Landmark, August 1931

98. Our Poetical New England Nun
   Literary Digest, August 2, 1924

99. Current Poetry - Literary Digest, August 2, 1924

100. Emily Dickinson (a poem)
      Literary Digest, January 1931

101. The Mystery of Emily Dickinson's Life
      Literary Digest, 1924

102. Victory Comes Late to Emily Dickinson
      Literary Digest, November 1925

103. Enchanting Emily - New York Post Literary Review
      May 1924

104. Poet Who Stands Alone
      New York Post Literary Review, August 1924

105. Emily Dickinson Poems
      Literary World, December 1890

106. Letters of Emily Dickinson
      Literary World, December 1894

107. Irregularities of Emily Dickinson
      London Mercury, December 1925

108. Declaration - The Measure, December 1922

109. A Retouched Portrait - The Measure, May 1924

110. Clothes versus Girl - The Measure, May 1924

111. Emily Dickinson - Mt. Holyoke Quarterly, October 1924

112. An Emily Dickinson Letter
      Mt. Holyoke Quarterly, January 1926

113. Notices (in Emily Dickinson's honor)
      Mt. Holyoke Quarterly, July 1929

114. Emily Dickinson Poetry Conference (schedule of events)
      Mt. Holyoke Quarterly, October 1929
115. Alumnae Conference  
Mt. Holyoke Quarterly, January 1930

116. Emily (a poem) -  
Mt. Holyoke Quarterly, January 1930

117. A Poet's biography of a poet  
Mt. Holyoke Quarterly, October 1930

118. Where Loveliness Keeps House  
Mt. Holyoke Quarterly, January 1931

119. Emily Dickinson, 10 Years Old (a poem)  
Mt. Holyoke Quarterly, January 1931

120. Fire and Dew of Emily Dickinson  
Mt. Holyoke, April 1930

121. Poems of Emily Dickinson  
The Nation, November 1890

122. Recent Poetry -  
The Nation, October 1891

123. Emily Dickinson's Letters  
The Nation, December 1894

124. Emily Dickinson's Poems  
The Nation, October 1896

125. Books (review) -  
The Nation, October 1924

126. Nerves Like Tombs -  
The Nation, March 1929

127. The Mind of Emily Dickinson  
The Nation, March 1930

128. Emily Dickinson, Friend and Neighbor  
The Nation, June 1930

129. Mystery and Mystification  
The Nation, June 1930

130. The World of Books -  
Nation and Athenium (London) March 1930

131. Poems of Emily Dickinson (a poem)  
New England Magazine, November 1891

132. The Single Hound -  
New England Magazine, December 1914

133. Further Poems -  
New England Quarterly, July 1929

134. Unpublished Poems of Emily Dickinson  
The New England Quarterly, April 1932

135. An Early Imagist -  
New Republic, August 1915
136. A New England Nun - New Republic, June 1924
137. Too Difficult a Grace - New Republic, May 1929
139. Emily Dickinson Again - New Republic, July 1930
140. Poems by Emily Dickinson
   19th Century, April 1892
141. Life and Letters of Emily Dickinson (reviewed)
   North American Review, June 1924
142. Emily Dickinson - Outlook, April 1924
143. Complete Poems (reviewed)
   Outlook, April 1924
144. Emily Dickinson - Outlook, July 1924
145. Emily Dickinson - Outlook, January 1925
146. Further Poems (reviewed)
   Outlook, August 1925
147. Apology by Editors
   Outlook, March 1929
148. Emily Dickinson, Friend and Neighbor
   Outlook, April 1929
149. Life and Mind of Emily Dickinson
   Outlook, May 1930
150. Alison's House (reviewed)
   Outlook, December 1930
151. Some Books of Verse
   Overland Monthly, May 1891
152. Emily Dickinson - A Study
   Personalist, October 1929
153. The Single Hound (reviewed)
   Poetry, December 1914
154. Complete Poems (reviewed)
   Poetry, May 1925
155. Poem to Emily Dickinson
   Poetry, May 1930
156. Christina Rossette and Emily Dickinson
   Poetry, January 1931
157. Emily Dickinson's Letters
Public Opinion, December 1894

158. New Names in Hall of Fame (Emily Dickinson, Thoreau and others)
Publishers Weekly, March 1930

159. Books Wanted (first edition)
Publishers Weekly, March 1930

160. Bibliographies of Emily Dickinson (listed)
Publishers Weekly, December 1930

161. Bibliographies of Emily Dickinson (reviewed)
Publishers Weekly, December 1930

162. Good Second Hand Condition (A Masque of Poets)
Publishers Weekly, December 1930

163. Thoughts While Reading Emily Dickinson
Rectangle, May 1926

164. Emily Dickinson, Essai a'analyze psychologique (French)
Anglo American, June 1925

165. Emily Dickinson, II L'Oeuvre
Anglo American, December 1925

166. La Vie Secrete D'une Puritaine Emily Dickinson
Deux Mondes, August 1927

167. A New England Poetess
Sat. Rev., September 1900

168. A Poet and Some Others
Sat. Rev., September 1891

169. Emily Dickinson, Reply to Critics
Sat. Rev., August 1924

170. Woman and Poet
Sat. Rev., August 1924

171. A Sublimated Puritan
Sat. Rev., October 1928

172. Colonial Substance - Sat. Rev., March 1929


174. Readers Guide, on Centenary
Sat. Rev., May 1930

175. Phoenix Nest - Sat. Rev., June 1930

176. Emily Dickinson - Sat. Rev., July 1930
177. Emily and Major Hunt
        Sat. Rev., July 1930
178. Obvious Error - Sat. Rev., October 1930
179. Miss Taggard's Emily
        Sat. Rev., September 1930
180. Emily Dickinson (a letter)
        Sat. Rev., September 1930
181. Alas Poor Emily - National Review, December 1930
182. Poems of Emily Dickinson (reviewed)
        National Review, December 1930
183. Dickinsonia - National Review, January 1931
184. Emily Dickinson, A Bibliography
        National Review, January 1931
185. Saddling Pegasus for Emily Dickinson (a poem)
        National Review, January 1931
186. An Emily Dickinson Catalogue (at Yale)
        National Review, January 1931
187. Emily Dickinson (a poem)
        National Review, March 1931
188. A Dickinson Bibliography
        National Review, March 1931
189. A Dickinson Bibliography
        National Review, June 1931
190. Thoughts After a Centenary
        National Review, June 1931
191. At the Source - National Review, November 1931
192. Prosody in Blue - National Review, February 1932
193. Emily Dickinson Prize Essay
        St. Nicholas, May 1931
194. "Parting" by Emily Dickinson (a poem)
        Scribners, June 1896
195. Poetry of Emily Dickinson
        Spectator, January 1923
196. Life and Mind of Emily Dickinson (reviewed)
        Symposium, October 1930
197. Lavinia Dickinson - The Colophon III
198. A Poem - Symposium, July 1931
199. Amherst, Brave Amherst
       Time, January 1930
200. Mystery of Emily Dickinson
       Theatre Guild, August 1930
201. An American Poetess
       London, The Times Ltd., October 1924
202. A Life of Emily Dickinson (review)
       London, The Times Ltd., April 1930
203. Life and Mind of Emily Dickinson (reviewed)
       Wings, August 1930
204. Life and Letters of Emily Dickinson (reviewed)
       Women's Journal, August 1930
205. The Dickinson Myth
       Yale Review, 1921
206. Emily Dickinson and Her Editors
       Yale Review, 1929
207. House of Rose - Yale Review 1925
208. Poetry of Emily Dickinson
       Yale Literary Monthly, October 1893
209. Two Unpublished Autographed Letters of Emily Dickinson
       Yale Gazette, October 1921
210. The Spirit Giveth Life - Emily Dickinson
       Zion Herald, December 1930
211. Emily Dickinson's Year at Mt. Holyoke
       Unpublished

Bibliography of Clippings
212. The Dickinson Discovery
       Springfield Republican, Jan. 26, 1929
213. A Valentine
       Springfield Republican, Feb. 1852
214. The Snake
       Springfield Republican, Feb. 14, 1886
215. Notice of Fatal Illness
       Springfield Republican, May 17, 1886
216. Notice of Death
       Springfield Republican, May 18, 1886
217. Obituary
       Springfield Republican, May 18, 1886
218. The Literary Wayside
   Springfield Republican, November 16, 1890

219. Connecticut Valley Poet
   Louisville Courier Journal

220. Note on Emily Dickinson, Modern Athenian
   Boston Transcript, November 1896

221. What the Critics Say About Emily's Poems
   Amherst Record, December 3, 1890

222. With the Poets
   Boston Sunday Herald, Nov. 22, 1891

223. Letters of Emily Dickinson
   Christian Register, April 12, 1895

224. New Publication, Emily's Letters
   People and Patriot, January 21, 1895

225. Emily Dickinson's Letters
   The Beacon, Boston, January 19, 1895

226. Emily Dickinson's Letters
   New York Times, November 25, 1895

227. Emily Dickinson's Letters
   New York Evening Post, Dec. 18, 1894

228. World of Letters
   New York Express, March 2, 1895

229. Emily Dickinson
   The Western, Chicago, July 1895

230. Review
   Boston Transcript

231. Review
   Springfield Republican, 1891

232. Why/She a Recluse
   Sunday Arizonian, March 18, 1899

233. Emily Dickinson
   Boston Transcript, October 5, 1907

234. Poems of a Lifetime
   Boston Transcript, September 30, 1914

235. Poems of Emily Dickinson
   Springfield Republican, Sept. 22, 1914

236. Review
   Chicago Tribune, October 10, 1914

237. Review
   Chicago Herald, October 10, 1914

238. Poems of Emily Dickinson
   Springfield Republican, October 18, 1914

239. Three Poets and as Many Moods
   Boston Herald, October 24, 1914
240. Review  Chicago Evening Post, December 4, 1914
241. Emily Dickinson  Hartford Courant, January 1924
242. Life and Letters of Emily Dickinson  Boston Transcript, March 29, 1924
243. Amherst Emily Dickinson Collection  Boston Transcript, December 8, 1923
244. Emily Dickinson  World, March 30, 1924
245. Lifts Veil of Myths from Emily Dickinson  Springfield Republican, March 30, 1924
246. Life of a Notable Woman Poet  Evening Ledger, Philadelphia, Apr. 8, 1924
247. Emily Dickinson Poetic Rebel  Christian Science Monitor, April 9, 1924
248. Books on Our Table  New York Evening Post, June 11, 1924
250. Women Poets of America  Boston Globe, July 1, 1924
251. Singular Life and Striking Poetry of Emily Dickinson  Philadelphia, July 19, 1924
252. Emily Dickinson's Poems  Christian Science Monitor, Boston July 21, 1924
253. Complete Poems of Emily Dickinson  The Sun, July 26, 1924
254. Mystical Poet Whose Ideas Were Heretical  Springfield Republican, October 6, 1924
255. Complete Poems of Emily Dickinson  Indianapolis News, October 29, 1924
256. Selected Poems of Emily Dickinson  The Vote, November 28, 1924
257. Emily Dickinson Volume of Selected Poems in England  Springfield Republican, Feb. 1, 1925
258. New England Poets First  Boston Globe, April 12, 1925
259. Editorial  Hartford Courant, February 24, 1927
260. Early Recollections of Emily Dickinson
Boston Herald, December 1927

261. Discussion of 150 Poems (5 clippings)
January 25, 1929

262. Amherst Poet Put Best Work in Hidden Gems
Springfield Union, January 26, 1929

263. New Poems by Emily
Boston Globe, February 3, 1929

264. Emily Dickinson, New Book by Immortal Tipplu
New York Sun, March 16, 1929

265. Beauty Out of the Past
Boston Herald, March 16, 1929

266. Lost Poems of Emily Dickinson Given to World
Boston Herald, March 17, 1929

267. Emily Dickinson Revealed in Poems Withheld by Sister
Springfield Republican, March 1929

268. A Gallant Woman
Springfield Union, March 22, 1929

269. Anecdotes of Noted Amherst Women
Springfield Union, March 23, 1929

270. A Poet's Qualities
Springfield Union and Republican
March 24, 1929

271. Further Poems of Emily Dickinson
Boston Transcript, March 30, 1929

272. Newly Found Poems are Intimate Lyrics
Richmond Times, March 31, 1929

273. Old House Solves Not This Literary Mystery
Springfield Republican, March 31, 1929

274. Witness for the Crown
Christian Science Monitor, April 3, 1929

275. Emily Dickinson's Poems (editorial)
Springfield Republican, April 12, 1929

276. Emily Dickinson's Further Poems
Boston Transcript, July 13, 1929

277. Emily Dickinson, Authenticity of
Boston Transcript, August 1929

278. Emily Dickinson, Further Poems
London Observer, October 13, 1929
279. Play and Poetry Shop Talk
Springfield Republican, November 3, 1929

280. Founders Day at Mt. Holyoke
Springfield Republican, November 9, 1929

281. Emily Dickinson Under Discussion at Mt. Holyoke
Springfield Republican, November 10, 1929

282. Emily Dickinson's Year at Mt. Holyoke
Springfield Republican, November 10, 1929

283. Mt. Holyoke Woman Founder, and Emily Dickinson
N.Y. Herald Tribune, November 10, 1929

284. A Cousin's Memories of Emily Dickinson
Boston Globe, January 12, 1929

285. Emily Dickinson, A Recluse (didn't like own appearance)
Boston Post, March 2, 1930

286. Human Aspect of Emily Dickinson
Boston Transcript, March 29, 1930

287. Emily Dickinson
Indianapolis News, April 5, 1930

288. Taggard
Holyoke Transcript, May 3, 1930

289. Emily Dickinson Seen by A Child
Springfield Republican, May 3, 1930

290. Emily Dickinson Born 100 Years Ago
Springfield Republican, May 4, 1930

291. Emily Dickinson (to editor by Bianchi)
Springfield Republican, May 6, 1930

292. Emily Dickinson's Real Lover Revealed (Pollitt)
Boston Herald, May 4, 1930

293. The Emily Dickinson Centenary
Springfield Republican, May 10, 1930

294. Emily Dickinson, Poet is Honored
Springfield Republican, May 11, 1930

295. Homage to Memory of Emily Dickinson
Boston Globe, May 12, 1930

296. Homage Paid to Emily Dickinson
Hampshire Gazette, May 12, 1930

297. Pilgrimage (editorial)
Hampshire Gazette, May 12, 1930

298. Emily Dickinson's Poems
Springfield Republican, May 18, 1930
<table>
<thead>
<tr>
<th>No.</th>
<th>Title</th>
<th>Source</th>
<th>Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>299.</td>
<td>Man Emily Dickinson Loved</td>
<td>Springfield Union</td>
<td>June 11, 1930</td>
</tr>
<tr>
<td>300.</td>
<td>Taggard Book</td>
<td>Milwaukee Journal</td>
<td>June 14, 1930</td>
</tr>
<tr>
<td>301.</td>
<td>The New England Poet</td>
<td>N.Y. Herald Tribune</td>
<td>June 20, 1930</td>
</tr>
<tr>
<td>302.</td>
<td>First Reader (on Taggard)</td>
<td>The World</td>
<td>June 30, 1930</td>
</tr>
<tr>
<td>303.</td>
<td>Miss Taggard Unravels a Poet's Dual Mystery</td>
<td>N.Y. Evening Post</td>
<td>June 21, 1930</td>
</tr>
<tr>
<td>304.</td>
<td>Queer Spinster Renounced World for Her Garden</td>
<td>Philadelphia Record</td>
<td>June 21, 1930</td>
</tr>
<tr>
<td>305.</td>
<td>Genevieve Taggard's Emily</td>
<td>The World</td>
<td>June 22, 1930</td>
</tr>
<tr>
<td>306.</td>
<td>Fact and Conjecture, Emily Dickinson's Life</td>
<td>Chicago Evening Post</td>
<td>June 26, 1930</td>
</tr>
<tr>
<td>307.</td>
<td>New Guesses and Mystery</td>
<td>Boston Herald</td>
<td>June 28, 1930</td>
</tr>
<tr>
<td>308.</td>
<td>New Light in Life of Peculiar Genius</td>
<td></td>
<td>June 1930</td>
</tr>
<tr>
<td>310.</td>
<td>Life and Mind of Emily Dickinson</td>
<td>Boston Transcript</td>
<td>July 5, 1930</td>
</tr>
<tr>
<td>311.</td>
<td>The New England Solitary</td>
<td>N.Y. Sun</td>
<td>July 5, 1930</td>
</tr>
<tr>
<td>312.</td>
<td>Mysterious Emily Dickinson (letters)</td>
<td>Boston Herald</td>
<td>July 6, 1930</td>
</tr>
<tr>
<td>313.</td>
<td>Fame Came Too Late to Assist Emily Dickinson</td>
<td>Minneapolis Tribune</td>
<td>July 6, 1930</td>
</tr>
<tr>
<td>314.</td>
<td>Literary Topics</td>
<td>Hartford Courant</td>
<td>July 9, 1930</td>
</tr>
<tr>
<td>315.</td>
<td>Taggard's Angle of the Emily Dickinson Legend</td>
<td>Philadelphia Inquirer</td>
<td>July 12, 1930</td>
</tr>
<tr>
<td>316.</td>
<td>As I View the Thing</td>
<td>Dictator Herald</td>
<td>July 13, 1930</td>
</tr>
<tr>
<td>317.</td>
<td>Hidden Life and Mind of Emily, Ramblingly Explained</td>
<td>San Francisco Chronicle</td>
<td>July 13, 1930</td>
</tr>
<tr>
<td>318.</td>
<td>First Reader, Quoting Untemeyr</td>
<td>The World</td>
<td>July 13, 1930</td>
</tr>
</tbody>
</table>
319. That Rare and Strange Creature, Emily Dickinson
   Honolulu Star Bulletin, July 19, 1930
320. Literary Highway
   The State (Col. S. C.), July 27, 1930
321. Miss Taggard's Book on Emily Dickinson
   Springfield Republican, August 2, 1930
322. Emily Dickinson, Her Life, Mind, Poems and Lovers
   The World, August 10, 1930
323. Emily Dickinson and Some Early Critics
   Springfield Republican, August 3, 1930
324. Emily Dickinson's Friends and Neighbors
   Boston Transcript, August 13, 1930
325. Emily Dickinson's Secret Considered (letter)
   Springfield Republican, Sept. 2, 1930
326. Emily as Fictional Heroine ("Emily")
   Boston Transcript, October 4, 1930
327. "Emily"
   Springfield Republican, October 5, 1930
328. Madame Bianchi Tells of a Vivid Emily Dickinson
   Springfield Union, October 24, 1930
329. Emily Dickinson's Poems Discussed
   Hartford Times, November 13, 1930
330. Madame Bianchi Gives Impression of Poet
   Springfield Union, November 20, 1930
331. Emily Dickinson's Grand Passion Fictionized
   Portland, Oregon News, Nov. 22, 1930
332. World Acclaims Emily, Still "Queer Poet" in Amherst
   Boston Globe, November 23, 1930
333. Alison's House
   N.Y. Herald Tribune, November 30, 1930
334. Poems of Emily Dickinson in One Volume
   Springfield Republican, November 30, 1930
335. Emily's Life Dramatized in College Play
   Springfield Republican, April 17, 1932
   Springfield Republican, December 6, 1931
337. Letters of Emily Dickinson
   Amherst Record, November 25, 1931
338. Emily Dickinson's Editors
   The New York Sun, November 7, 1931
New York Herald Tribune, November 4, 1930

340. Alison's House
N.Y. Evening Post, December 21, 1930

341. Alison's House
N.Y. Herald Tribune, December 1, 1930

342. Alison's House
N.Y. Times, December 3, 1930

343. Alison's House
The World, December 3, 1930

344. Poetess of Sorrow not Fictional
New York Telegram, December 4, 1930

345. Alison's House
Christian Science Monitor, Dec. 6, 1930

346. Jones Library Issues Bibliography of Emily Dickinson's Works
Springfield News, December 6, 1930

347. Works of Miss Dickinson
Boston Post, December 7, 1930

348. Emily Dickinson's Home Town Observes Centenary of Her Birth
Hartford Courant, December 7, 1930

349. Cartoon of Alison's House
New York Times, December 7, 1930

350. Emily Dickinson's Centenary at Amherst
Springfield Republican, Dec. 7, 1930

351. Centenary of Emily Dickinson Observed
Springfield News, December 8, 1930

352. Books and Authors (Emily Dickinson's Complete Poems)
New York Telegram, December 10, 1930

353. Dickinson Centenary Observed at Library
Springfield Republican, December 10, 1930

354. Today is Centennial Anniversary of Birth of Emily Dickinson
Springfield Republican, December 10, 1930

355. Pen Drift
Brattleboro Reference, December 11, 1930

356. Emily Dickinson, 1930
The World, December 10, 1930

357. Susan Glaspell's Play
The World, December 23, 1930

358. A Neice's Biography of Emily Dickinson
Richmond (Va.), January 18, 1931

359. Pulitzer Laureles, Alison's House
New York Times, May 10, 1931
360. Pros and Cons New York Times, May 17, 1931
361. Emily Dickinson Material Springfield Union, July 7, 1931
362. Emily Dickinson in Controversy Springfield Republican, June 30, 1931
363. Prize Play to Open Here Boston Traveler, October 24, 1931
364. Letters of Emily Dickinson (revised) Springfield Republican, Nov. 1, 1931

NOTES

Key:— Notes numbered consecutively through the paper are explained in the following pages. The first number refers to the note, the second to corresponding number in the Bibliography, and the last numbers to the pages on which the subject matter is to be found. As, (1) X...44 means, note number one refers to number X in the Bibliography which is Emily Dickinson, The Human Background of Her Poetry, and to page 44 in that book. Roman numerals refer to books, and Arabic to articles and clippings for which pages cannot be listed.

(1) X...44; XI...86
(2) X...226; XI...86
(3) 57
(4) 83
(5) 220
(6) 11
(7) 12
(8) 88
(9) VIII...121
(10) XIV...December 16, 1857
(11) I...82
(12) 57 (see also notes 3 and 4 above, and I preface)
(13) I preface; XI...12, 86; VIII...226, 114, 89
(14) III...153
(15) XVI...Volume 42, July
(16) XII...52, 74, 187
(17) XI...229, 333, 246, 249
(18) I...330
(19) III...256
(20) XVI Volume 13, June; 14, December; 29, April; 32, May
(21) Bibliography, Articles and Clippings
(22) Bibliography, Numbers IV and VI
(23) Bibliography, Numbers V, IX, XIII
(24) 24
(25) 24
(26) X...202
(27) XV...1846 to 1850
(28) XVIII
(29) XVIII
(30) VIII...76
(31) 89
(32) XII...68
(33) XII...72
(34) X...62
(35) X...60
(36) X...60
(37) XI...60
(38) XI...58
(39) XI...64
(40) x...62
(41) x...70
(42) x...63
(43) XII...274
(44) I...292
(45) XI...83
(46) XVII January 1849; XII...248
(47) XVII March 1850
(48) XV...1841 to 1852
(49) XIV Collection
(50) XV...1844 to 1850
(51) XII...19, 20
(52) XI...60
(53) XIII (a) 109
(54) XIII (a) 102
(55) XIII (a) 104
(56) x...38
(57) XX...1847 and 1848
(58) 211...5 and 6
(59) I...126
(60) 211...3
(61) 211...4
(62) x...41
(63) x...167
(64) XI...294
(65) x...22
(66) XII...299
(67) XVI Volume 2, October
(68) II...27
(69) XVI Volume 3, April; 7, May; 22, October
(70) XVI Volume 13, January; 16, December; 35, May
(71) XVI Volume 16, December
(72) XVI Volume 29, April
(73) XVI Volume 27, March
(74) XVI Volume 27, March
(75) XVI Volume 42, July
(76) XI...194
(77) IX...79
(78) XII...182, 213
(79) III...113
(80) III...46
(81) III...47
(82) XIII (b)125, 134
(83) XV...1835
(84) I...28
(85) I...152, 189
(86) III...109
(87) X...30
(88) XII...303
(89) XII...34
(90) XXI...1845
(91) XXII...75, 80
(92) I...21
(93) XI...129
(94) I...82
(95) III...153
(96) III...163
(97) V...354
(98) I...35
(99) XIV...1852 November, 1853 December
(100) I...176
(101) XIV...1854 January and February
(102) XIV...1857 November and December
(103) V...354
(104) II...56
(105) II...101
(106) II...223
(107) XII...301
(108) XII...334
(109) XII...335
(110) XII...335
(111) II...6
(112) II...7
(113) II...19
(114) XII...5
(115) XII...270
(116) XII...311
(117) II...231
(118) II...305
(119) II...119
(120) II...195
(121) II...300
(122) II...141
(123) XII...42
(124) II...106
(125) II...147
(126) II...235
(127) II...263
(128) II...72
(129) XII...3
(130) II...7
(131) I...80
(132) II...27
(133) II...23
(134) VI...13
(135) IV...76, 91
(136) II...13
(137) XII...79
(138) II...198
(139) VI...16
(140) II...175
(141) IV...81
(142) XII...304
(143) XII...295
(144) XII...159
(145) II...31
(146) IV...88
(147) II...83
(148) XII...290
(149) XII...404
(150) IV...81
(151) II...225
(152) II...224
<table>
<thead>
<tr>
<th>Number</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>153</td>
<td>VI...31</td>
</tr>
<tr>
<td>154</td>
<td>VI...12</td>
</tr>
<tr>
<td>155</td>
<td>VI...35</td>
</tr>
<tr>
<td>156</td>
<td>XII...326</td>
</tr>
<tr>
<td>157</td>
<td>IV...133</td>
</tr>
<tr>
<td>158</td>
<td>II...29, 30</td>
</tr>
<tr>
<td>159</td>
<td>II...45</td>
</tr>
<tr>
<td>160</td>
<td>VI...30</td>
</tr>
<tr>
<td>161</td>
<td>XII...83</td>
</tr>
<tr>
<td>162</td>
<td>VI...34 to 38</td>
</tr>
<tr>
<td>163</td>
<td>XII...286</td>
</tr>
<tr>
<td>164</td>
<td>XII...169</td>
</tr>
<tr>
<td>165</td>
<td>VI...204, 205</td>
</tr>
<tr>
<td>166</td>
<td>XII...221</td>
</tr>
<tr>
<td>167</td>
<td>VI...205</td>
</tr>
<tr>
<td>168</td>
<td>XII...248</td>
</tr>
<tr>
<td>169</td>
<td>VI...166</td>
</tr>
<tr>
<td>170</td>
<td>VI...190</td>
</tr>
<tr>
<td>171</td>
<td>XII...300</td>
</tr>
<tr>
<td>172</td>
<td>VI...210</td>
</tr>
<tr>
<td>173</td>
<td>XII...370</td>
</tr>
<tr>
<td>174</td>
<td>XII...360</td>
</tr>
<tr>
<td>175</td>
<td>XII...360</td>
</tr>
<tr>
<td>176</td>
<td>XII...257</td>
</tr>
<tr>
<td>177</td>
<td>VI...255</td>
</tr>
<tr>
<td>178</td>
<td>II...36</td>
</tr>
<tr>
<td>179</td>
<td>VI...398 to 400</td>
</tr>
<tr>
<td>180</td>
<td>II...41</td>
</tr>
<tr>
<td>(181)</td>
<td>VI...279</td>
</tr>
<tr>
<td>-------</td>
<td>---------</td>
</tr>
<tr>
<td>(182)</td>
<td>VI...460</td>
</tr>
<tr>
<td>(183)</td>
<td>II...52</td>
</tr>
<tr>
<td>(184)</td>
<td>VI...290</td>
</tr>
<tr>
<td>(185)</td>
<td>II...58</td>
</tr>
<tr>
<td>(186)</td>
<td>II...374</td>
</tr>
<tr>
<td>(187)</td>
<td>VI...402</td>
</tr>
<tr>
<td>(188)</td>
<td>VI...301 to 303</td>
</tr>
<tr>
<td>(189)</td>
<td>II...54</td>
</tr>
<tr>
<td>(190)</td>
<td>VI...165 to 166</td>
</tr>
<tr>
<td>(191)</td>
<td>II...41</td>
</tr>
<tr>
<td>(192)</td>
<td>II...161</td>
</tr>
<tr>
<td>(193)</td>
<td>II...236</td>
</tr>
<tr>
<td>(194)</td>
<td>II...305</td>
</tr>
</tbody>
</table>