


[v]. Robinson, Comic 7.


[vii]. Robinson, Comic 5.

[viii]. Freud, Jokes 147.

[ix]. There are many ideas about why his work went unpublished: though he carefully bound and preserved his manuscripts, he ordered that his heirs never publish the poems; or he didn't order it, but the family, for one reason or another, perpetuated the story that he had; that publishing was a lowly enterprise and was beneath him; that his work was so unorthodox (some critics consider him a closet Catholic) that he could not have both made the work public and maintained his ecclesiastical position. It goes on. Your guess.


[xix]. Daly, God's Altar 59.


[xxiv]. Daly, God's Altar 19.


[xxxi]. Freud, Jokes 95.

[xxsii]. Freud, Jokes 11.

[xxsiii]. Hall, Glittering 172.


[xxsvi]. Freud, Jokes 210-11.

[xxsvii]. Freud, Jokes 146. [Bold emphasis mine.]
[xxxviii]. The term *meiotic deflation* comes from Michael Clark's "The Honeyed Knot of Puritan Aesthetics" in White Puritan 77. The definition (of *meiosis*) comes from Webster's Ninth New Collegiate.

[xxxix]. Robinson, Comic 45. Robinson is speaking of Magritte's "Le Domaine d'Arnheim."

[xl]. Freud, Jokes 85.

[xli]. Murdock Literature & Theology 171.


[xliv]. There's a third reading of the line I can't account for. Daly states that "for the Puritans... the sun was frequently used as an admittedly imperfect figure for God...." Whoa. Who bowled *God*? Surely this wasn't Taylor's intention; it's way out of line. Puritan doctrine didn't allow for doubt or questions of that nature. There was no *room* for doubt in Puritan theology. It didn't exist. But the reading is available, even if after Taylor's fact, if Daly is right. I can see no indication, however, in the body of Taylor's work, that he entertained notions of this nature. My guess is, and it sounds snottier than it's intended, that Taylor hadn't read Daly. I can't account for that kind of reading any other way. I can't believe Taylor was an apostate.


[xlviii]. Hall, Glittering 173.

[xlix]. Waggoner, American Poets 6.