

# The Future of Thomas Merton: A Progress Report

By William H. Shannon

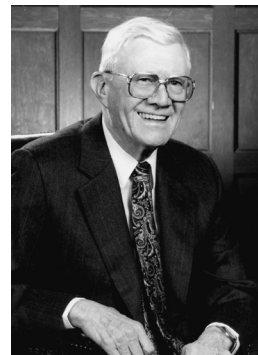
*The December 2, 1988 issue of Commonweal magazine (115.21 [649-52]) featured an article entitled “The Future of Thomas Merton: Sorting Out the Legacy” by Msgr. William H. Shannon, the founding president of the newly formed International Thomas Merton Society, in which he surveyed the state of Merton studies twenty years after the famous monk’s death on December 10, 1968. To commemorate the fortieth anniversary of Merton’s death, this issue of The Merton Seasonal reprints the original Commonweal article, followed by an updated survey by the same author that summarizes the main events in Merton studies during the intervening two decades, and looks forward at the continuing interest in and influence of Thomas Merton in the years to come.*

In 1961 Monsignor Capovilla, private secretary to Pope John XXIII, wrote to Thomas Merton that the pope had been “impressed” by a November 11 letter in which Merton had linked the American war effort with the national industrial economy – a relationship that Pope John himself later picked up in *Pacem in terris*. Capovilla added that, “as I go down to the pope’s apartment, I see your books there ‘*L’une après l’autre*.’”

- In that same year Merton became an outspoken critic of nuclear war and joined the Fellowship of Reconciliation.
- In 1964, Ripu Daman Lama, an Indian student in Poland, wrote to Merton that he was studying mining engineering in the university at Cracow and had become involved with a group of Catholic intellectuals. He tells the monk of Gethsemani that Merton’s name was frequently on the lips of the students, with whom Lama discussed such topics as philosophy and the growing atheism of the day. He asked Merton to send him some books.
- That same year the curator of the special collections at the library of Syracuse University wrote to Merton informing him that they were “endeavoring to acquire and preserve the correspondence and files of well-known creative writers such as you.” Merton’s response – a gift of notebooks and other materials – now constitutes a relatively substantial Merton file in the university’s special collections.
- In 1964, Thomas Merton had a meeting at Columbia University with D. T. Suzuki, the noted Zen scholar, who called Merton one of best interpreters of Zen to the Western world.

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- Amiya Chakravarty, a Hindu scholar and friend who visited at Gethsemani and later accompanied Merton on part of his Asian journey, told Merton that his writings were known and liked by the renowned Hindu scholar, Dr. Radhakrishnan.
- In 1988, *The Seven Storey Mountain*, the book that forty years ago brought instant fame to its monk-author, was published in Chinese. It has sold over a million copies in English and has been translated into Japanese, as well as into eleven European languages. Some of Merton's other books have also been translated into Vietnamese, Korean, and Tamil. At least a dozen are available in most Western European languages.
- In September 1988, Sister Mary Luke Tobin, a friend of Merton, went to Hungary to speak about him. After her talk, a member of the audience showed her a copy, in Hungarian, of *Thoughts in Solitude* and confided that he and his wife had taken it with them on their honeymoon!

I link these disparate events and facts because they are all points of entry into one of the remarkable religious phenomena of the twentieth century: the man who was monk and hermit at the Abbey of Gethsemani, Thomas Merton. These are pieces of a mosaic – and there are many more – which, despite the laudable efforts of several biographers, has yet to be put together into an image that brings out the colors and richness of the original, while evoking the wholeness of the man who was Thomas Merton.

This essay is not an attempt to make the “true face” of Thomas Merton emerge. Rather, I want to look at some of the pieces of that mosaic and ask: Are the pieces worth saving? Is his writing of enduring significance or is it destined for a library graveyard a few decades down the road? Merton's writings, which deeply touched the lives of multitudes of people in his lifetime, seem, twenty years after his death, to exercise an ever expanding influence on a whole new generation. Still, as literary immortality goes, twenty years is a short time. Will the Merton charism continue to move women and men in the third millennium?

Only time will give a definitive answer. Still, we can sometimes contribute to the shaping of the answer. We can also consider evidence that will impinge on our judgment. In this article I want, first, to take an evaluative look at Merton's literary output as well as the explosion of books, articles, and dissertations he has inspired. Second, assuming that consideration of this whole Merton corpus builds a strong case that his works deserve to survive, I will suggest what I think are the directions in which future Merton studies ought to move. Even as I set myself these goals, I realize that the first is more the beginning of a long project than an article, and that the second will put me on a limb that, it may well be, other Merton scholars will want to saw off.

In considering the Merton literary output, one is amazed by the sheer quantity of it. That a monk, whose daily life was fairly rigorously regulated by a monastic routine that gave him only limited time for writing, should produce more than forty books and some sixty or more journals and reading notebooks, a thousand pages of poetry and upwards of 4,000 letters, boggles the mind. Of course, sheer quantity establishes no claim to lasting survival and not everything Merton wrote deserves to survive, as he himself recognized. In 1967, Merton did a self-evaluation of thirty-one of his books. Using six categories (ranging from “Best” to “Awful”) he lists fourteen as “Better,” six as “Good,” six as “Fair,” three as “Poor.” For the categories “Bad” and “Awful,” he has one each. He lists none of his works as a “Best.” I would venture to say that “devotional” and “inspirational” works (like *The Living Bread*, which Merton classifies as “Poor”) are destined

for literary demise. But there are other books that, while addressing the concrete circumstances of his own time with clarity and authenticity, have a quality of insight into the human condition that transcends his own generation.

My tentative list would begin with *The Seven Storey Mountain*, a smash hit in 1948, which sold 600,000 copies in its first year and continues year after year to attract readers. If one accepts T. S. Eliot's rather pragmatic definition of a "classic" as "a work that stays in print," the *Mountain* has met the test for forty years, and all the signs point to continued popularity. I would also include *New Seeds of Contemplation* (a far better book than its predecessor, *Seeds of Contemplation*) and the Merton journals: *The Sign of Jonas* (a favorite of so many Merton readers), *Conjectures of a Guilty Bystander* (not actually a single journal, but made up of items from journals covering the period 1956-65), and the recently issued *The Vow of Conversation* (a journal of 1964-65). My list would include a fairly large sampling of Merton's letters (in which his humanity shines in both its greatness and its weakness); healthy selections from his poetry; and essays. To give one example of the latter: "Philosophy of Solitude" in *Disputed Questions* is a superb study of a fundamental need that women and men of every age and place have experienced.

Merton's works, if they survive, will do so because of their autobiographical character. In some sense practically everything he wrote is in one way or another autobiographical. Merton himself realized this aspect of his writing. As early as 1949, he recorded in his journal: "Every book I write is a mirror of my own character and conscience." I believe that it is this autobiographical strain that draws and will continue to draw people to his writings.

I stress the importance of the autobiographical thrust of Merton's writings because so many readers around the world are able to identify their story with his – a human person struggling to find meaning and to confront the absurdity that life so often appears to be. Merton knew loneliness and alienation. His clay feet are visible for us to see. Like ourselves he had attachments of which he had to rid himself and illusions he had to unmask. No wonder that, as his books mirrored his "own character and conscience," his readers found themselves mirrored as well.

But the fact that we find our stories in his does not, of itself, offer sufficient reason why his writing ought to survive. There are other people with whom we can identify in a shared humanness. What makes the difference with Thomas Merton are the special gifts he had: a deep wisdom and a marvelous facility with words. He could reach into the human heart and surface for his readers questions that, till they read him, lay hidden and unasked, struggling for expression. Though Merton was not a creative thinker, he was a creative synthesizer: he knew how to raise to a new level of understanding people's perception of God, prayer, and human life.

In short, Merton is a person who, through his writings, enters into conversation with you. He tells about himself and you see not only yourself, but every person. He writes autobiography and we find biography – our own. He digs so deeply into raw humanity that his words will reach women and men for ages to come.

It is perhaps no accident that in the last year of his life, Merton was much occupied with reflection on transculturation, whereby a person transcended a particular culture by being at home in all cultures. Thomas Merton was received into the Roman Catholic church on November 16, 1938. He became a citizen of the United States on June 22, 1951. But Merton does not belong to the Roman Catholic church. Nor does he belong to the U.S. The religious traditions of a whole humanity filtered through his fertile mind and enriched his own faith with an ever expanding

catholicity. The lives and destinies of humanity touched his person and made him, as far as this is possible, a world citizen.

Besides Merton's own literary output, there are the works which his writings have inspired: books, articles and dissertations (111 of them!). Merton's classification of his own books may appropriately be applied to these. This would reveal a rather uneven picture and not an especially happy one: very few works that could be called "Better" and perhaps a reasonable number of "Good"; but all too many would qualify only as "Fair," "Poor," "Bad," or even "Awful." This may seem like a harsh evaluation, but I am convinced that Merton deserves better treatment than he has so far received. I also have the feeling that many of my colleagues would agree that Merton scholarship is still in its infancy or at best in adolescence.

What ought to be the future direction of Merton studies? The first task is the publication of what is as yet unpublished: journals, letters, and taped talks. There are four journals, 1956-68, that by Merton's will were restricted from publication for twenty-five years after his death. These can be published in 1993. There are more than sixty other journals and reading notebooks, which contain valuable material and, with careful editing ought to be published in conjunction with the restricted journals. There will be no great surprises or new revelations when the remaining journals are published. They were available to Merton's authorized biographer, Michael Mott, who gives generous excerpts from them.

Only the first of five projected volumes of letters has so far appeared. Called *The Hidden Ground of Love*, it includes more than 700 letters on religious experience and social concerns. The second volume (called *The Road to Joy*, letters to family, friends, young people, etc.) should be in print by the spring of 1989. The third volume (on monastic renewal and spiritual direction) is near completion in typescript, and the fourth (dealing with Merton's contacts with poets and other writers) is in preparation. Volume five of the letters will include correspondence that did not fit the other volumes; it will also contain a chronology of all of Merton's letters and an extensive index.

Finally, there are hundreds of taped talks. Many were intended for a limited audience within the monastery and need judicious editing. A number of such tapes, recently published, show little sign of editing and project a mediocrity onto Thomas Merton that is both misleading to readers and unfair to him.

Besides these three areas, there is a good bit of unpublished material dealing with the monastic life (for example, notes Merton used with the young monks he taught). These would have only restricted appeal and probably will not be published.

A critical study, or even a critical edition, of *The Seven Storey Mountain* is very much needed. This is the book that "launched" Merton's career as a writer. Much of what he writes later flows out of the metaphors, symbols, and reflections found in that book. It is a young monk reflecting on a young man's life and in some ways setting a future agenda: metaphors he was to live out and develop further, as well as others that later he would reject.

The Merton poetry exists in somewhat unmanageable form: a huge volume of over a thousand pages, with no introduction or notes. A fair amount of it is mediocre or just plain bad, but one will also find fine poetry there. A valuable Merton project would be to make a discriminating selection from among the eight poetry collections (1940-63). Such a selection of the best poetry, with an introduction and critical notes, would open up Merton's least known writings.

His last two volumes of poetry, *Cables to the Ace* and *The Geography of Lograire*, could receive the same treatment, but as individual works complete in themselves.

A similar selection of important essays could be made, again with proper critical notes and introduction. This would be of special value to the growing number of teachers who offer courses on Merton, or to people who would like to indulge themselves in a “home” study. Of value might be an updated revision of *The Thomas Merton Reader* or a new reader that would offer a representative selection of Merton writing, including some of the posthumously published works.

These are but a brief sampling of possible directions in which Merton scholarship and publishing might move. Thematic studies have been done, especially in dissertations, but these will best be done when all the Merton material is finally published.

An important priority for Merton scholars is to establish more contact between specialists in religious studies, theology, or spirituality and specialists in literature. Some time ago I was talking with a friend who is a teacher of literature and a highly respected scholar in the field of nineteenth-century Romantic poetry. In the course of our conversation, he said: “We people in literature do not take Thomas Merton seriously.” My suggestion was that maybe they should. It is unfortunate that Merton has been seen as the almost exclusive “possession” of people in the field of religion and spirituality. Some Merton scholars are in the field of literature, but not enough. There is a need for discussions between the various disciplines. Only then can we address an important question: is Merton to be classified as a “religious” writer, with the inevitable restrictions that such a classification would impose in terms of potential readers, or is he a figure in American literature and one to be reckoned with, at that?

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In 1987, fourteen people with a serious interest in Thomas Merton and his writings had met at Bellarmine College (now University) in Louisville, Kentucky. The purpose of their meeting was to consider the establishment of an International Thomas Merton Society. After much discussion it was decided to bring such a society into existence then and there. The first action of the fourteen ITMS members was to call for a general meeting of the Society to be held at Bellarmine in the spring of 1989. The year 1988 was declared a “Celebrate Merton” year. Its purpose was to locate people interested in Merton, acquaint them with the existence of ITMS and its goals, and invite them to participation in the first general meeting. Contacts were made with various journals and a number of articles appeared. I wrote an article for *Commonweal* titled “The Future of Thomas Merton: Sorting out the Legacy,” in which I expressed the conviction that this man who had touched the lives of multitudes of people during his lifetime had, in the twenty years following his death, expanded his influence to a whole new generation of readers. This present article is a follow-up, detailing what has happened to that legacy through yet another twenty years, that is, forty years after his death.

In May 1989 the first meeting of the Society was convened at Bellarmine College. More than 200 people from a wide variety of places became acquainted with one another and some were able to announce the formation of their local chapters. Since then, general meetings of the ITMS have been held every two years (1991 in Rochester, NY; 1993 in Colorado Springs; 1995 in Olean, NY; 1997 in Mobile, AL; 1999 in Waterloo, ON; 2001 at Bellarmine again; 2003 in Vancouver, BC; 2005 in San Diego; 2007 in Memphis, TN). The 2009 meeting is schedule for Rochester, NY.

These gatherings in so many disparate places are one indication that Thomas Merton and his

writings continue to move and inspire a large variety of people, young and older and in-between. The ITMS has taken steps to encourage wider interest in Merton studies. Thus, it established the Daggy Youth/Student Scholarships for young people (ages 14-29), which cover the registration fee and the cost of room and board at the conferences. These scholarships, offering their recipients the opportunity of conversations with Merton scholars and readers, will help to draw another generation within the Merton circle. Besides the Daggy Scholarships, there are Shannon Fellowships which provide, for up to five applicants, a \$750 stipend to enable them to undertake research at the Merton Center at Bellarmine University or other places with depositories of Merton material.

The ITMS publishes *The Merton Seasonal*, a quarterly publication, now in its thirty-third year, and supports the publication of *The Merton Annual*, whose twenty-first year of publication will be 2008. Generally the *Annual* accepts more lengthy articles; the *Seasonal*, besides thoughtful, though normally shorter, articles, has an invaluable section in each issue, namely, a listing of recent publications by and about Merton. The Merton Society of Great Britain and Ireland has a semi-annual publication called *The Merton Journal*; first published in 1993, it continues to offer fine insightful articles on Merton, his life, his works, his on-going influence. There are Merton chapters in many places, not just in the United States but in a remarkably large number of other countries: for example, Argentina, Belgium, Brazil, France, Italy, Spain, Germany, Korea, Russia, to mention but a few of them. So many chapters of the ITMS witness to Merton's transcultural appeal. His writings continue to cross cultural lines and fit comfortably into many varying cultures.

In 1988 much of that Merton material remained unpublished. In the earlier essay I mentioned that the first of five volumes of letters was published in 1985.<sup>1</sup> The other four followed, the fifth appearing in 1994.<sup>2</sup> In 2006 the *Cold War Letters*, which for many years had circulated privately among his friends in the mimeographed book with the famous yellow cover, was finally published.<sup>3</sup> It consists of 111 letters Merton wrote – from October 1961 to October 1962 – to friends, activists and intellectuals. These letters deal with the problem of violence in the world, especially the violence posed by the terrible threat of nuclear destruction. In 2008 a hefty single volume, titled *Thomas Merton: A Life in Letters* offers a selection of “the best” from the five letter volumes.<sup>4</sup> Once the letters had been published, a logical next step was to get the Merton journals in print. The time was right also, for Merton had put a twenty-five-year restriction on the publishing of his journals. The first volume of the journals, *Run to the Mountain: The Story of a Vocation*<sup>5</sup> appeared in 1995 (one year after the publication of the fifth volume of the letters). The remaining six journal volumes came to print in a relatively brief period of time: between 1996 and 1998<sup>6</sup> – the seventh, picking up, as had the first, the mountain symbol of Merton's best-seller autobiography: it was titled *The Other Side of the Mountain: The End of the Journey*. The following year a single volume, called *The Intimate Merton: His Life from His Journals*, offered carefully chosen selections from the seven journals.<sup>7</sup> Three volumes of Merton's monastic conferences, mainly directed at the novices (which in 1988 I considered unlikely to be published because of limited appeal) have seen the light and been well received,<sup>8</sup> with a fourth scheduled to appear in early 2009.<sup>9</sup>

One ambitious project, completed in 2002, was *The Thomas Merton Encyclopedia*, which has proved a helpful guide and quick reference for many things Mertonian.<sup>10</sup> The last twenty years have also seen the publication of Merton's manuscript *The Inner Experience*,<sup>11</sup> several biographies of Merton, as well as critical studies of various areas of his thought: Christology, spirituality, war and peace and other areas.



Also available are Merton anthologies: some featuring selections from the entire corpus of his works; others, particular areas of his writings. An extensive new bibliography has just appeared as well.<sup>12</sup>

Missing from the Merton scene today are a number of cherished friends, closely associated with him and his writings, who have departed this life and joined him in another world. They include: James Laughlin, publisher of *New Directions*; Robert Giroux, who edited *The Seven Storey Mountain* and several other of his works; Naomi Burton Stone, his literary agent, friend, and sometimes critic; Sr. Mary Luke Tobin, his Kentucky neighbor from Loretto; from his days at Columbia College, Robert Lax, Edward Rice and Mark Van Doren deserve special mention. Though not one of those who knew Merton personally, the late Robert E. Daggy must be remembered as the Merton archivist to whom we owe much gratitude for organizing and cataloging the Merton collection at Bellarmine and making its materials available for the use of visiting scholars.

More and more as time goes on, the development of Merton studies will depend on later generations of scholars and students who will come under the influence of this remarkable writer of spiritual literature. His writings on spirituality and their influence on the totality of human life are unmatched by the works of any other writer during his own time and, I would dare to add, well beyond his own time. Clifford Stevens, writing the year after Merton's death, made the bold statement: "People of the twenty-fifth and fiftieth centuries, when they read the spiritual literature of the twentieth century, will judge the age by Merton."<sup>13</sup>

Merton has always had his detractors. Without a shred of evidence and with much evidence to the contrary, a vociferous few ultra-conservative critics have accused Merton of having abandoned his Catholic faith and turned to Buddhism in the last days of his life. Some of these critics evidently managed to influence the committee of American bishops who had been given the task of producing the new American Catholic Catechism. These critics managed to derail the bishops' plan to tell Merton's story in the first chapter of the Catechism. Apparently with little or no contact with scholars well acquainted with Merton's story, the bishops' committee decided to scratch him and substituted Elizabeth Seton in his place. Their *post factum* reason for this switch was that they wanted to preserve a "gender balance" in the Catechism. (Certainly "gender balance" is a desirable goal these days, but hardly a priority one looks for in documents that emanate from the American Bishops' conference.) The International Thomas Merton Society attempted to get the bishops to reverse their decision. A letter, endorsed by more than 1500 people, was sent to Bishop Donald Wuerl, chairperson of the committee charged with writing the catechism, to Bishop William Skylstad, USCCB president, and to the other bishops of the drafting committee. The letter said, in part:

We are particularly disappointed and deeply disturbed by news reports that the figure of Thomas Merton, who was to have appeared in the opening chapter of the catechism, was eliminated from the final draft. Merton has played a crucial role in the faith journeys of thousands upon thousands of Catholics (as well as other Christians and even non-Christians) both during his lifetime and since his death, and we believe his inclusion in the catechism can and should be a significant way to extend the powerful witness of his life and writings to a new audience. . . . We respectfully request

that the committee reverse its decision and restore the material on Merton to its original place in the volume.

Needless to say, this request was not honored and the Catechism that was finally published is the poorer for this unfortunate omission.

Now, as we look back over the forty years since Merton's death, we can express the confident belief that Merton studies have grown beyond our highest expectations. But more than that, interest in Gethsemani's famous monk continues to attract an amazing number of new devotees. On April 28, 1968, a young man wrote to Merton that he would like to come to the monastery and be one of his disciples. Merton wrote back: "I just don't have disciples, don't look for disciples, and don't think I could be of any use to disciples." He tells him to be a disciple of Jesus. "But don't build on a mud pile like me!" (*WF* 241-42).

Mud pile or not, Thomas Merton, whether he willed it or not, has through his many writings, become the spiritual director of countless numbers of people. He has guided the spiritual journey of many whose names we shall never know: people who are in communion with the Catholic Church, but perhaps even more, people of various other religions and – most astounding of all perhaps – people with no religious affiliation at all. For many of them, their only link with spirituality is the monk of Gethsemani whose writings have captivated their minds and hearts.

As time goes on Merton's role as a "spiritual director" through his writings continues to grow, as more and more opportunities to learn about him are becoming available. The number of educational institutions – universities, colleges, high schools – offering courses and seminars on Merton increases steadily. The Merton Institute for Contemplative Living, begun in July 1995 in Louisville, Kentucky, offers many resources for people searching for help in building a deeper spirituality. The stated purpose of this Institute is "to awaken interest in contemplative living through the works of Thomas Merton, thereby promoting Merton's vision for a just and peaceful world." It strives to achieve this goal in a variety of ways. It offers frequent, regularly scheduled retreats (for small groups) at Bethany Springs (located near the Abbey of Gethsemani). There are also periodic conferences on some topic related to spirituality and the need to bridge contemplative living with life in a secular world that so often is content to live on the surface of life. The Merton Institute also offers a variety of publications. The most influential is *Bridges to Contemplative Living with Thomas Merton*; eight of these brief pamphlets have been published and are ideally suited for groups of four to ten. Using Merton's writings as a starting point, each session seeks to discover the experience and spiritual level of those in the group. As of now, some 1500 groups have found this program interesting and helpful. Meanwhile those who want to know more about the Merton Institute will find their website helpful.<sup>14</sup>

As we move into the forty-first year since his death, we can do so with the confidence that the Merton legacy is secure. Its continued growth shows no signs of abating. What will be the directions that Merton studies may or should take for the future? Now that the letters and the journals have been published, there is need, as I suggested twenty years ago, for a uniform edition of Merton's many essays and his poetry. For a long time Merton's poetry existed in unmanageable form in a huge volume without introduction or notes. Happily there are Merton scholars who are working to make the poetry more available and more intelligible to the ordinary reader.<sup>15</sup> Merton's thinking on the environment and our care of the earth is already beginning to receive serious attention from



Merton scholars. The published letters and the journals offer a very fruitful area of study that remains largely untouched. They offer unrivaled opportunities for theses and dissertations, as well as other types of publication.

In 2028 there will be, I presume, yet another twenty-year report assessing where Merton studies have progressed sixty years since his death. Perhaps it will be written by someone who today is a Daggy scholar. I wish her or him well. I feel confident that it will be a report of yet further progress as Merton studies continue to appeal to new generations and ever diverse cultures.

1. Thomas Merton, *The Hidden Ground of Love: Letters on Religious Experience and Social Concerns*, ed. William H. Shannon (New York: Farrar, Straus, Giroux, 1985).
2. Thomas Merton, *The Road to Joy: Letters to New and Old Friends*, ed. Robert E. Daggy (New York: Farrar, Straus, Giroux, 1989); *The School of Charity: Letters on Religious Renewal and Spiritual Direction*, ed. Patrick Hart (New York: Farrar, Straus, Giroux, 1990); *The Courage for Truth: Letters to Writers*, ed. Christine M. Bochen (New York: Farrar, Straus, Giroux, 1993); *Witness to Freedom: Letters in Times of Crisis*, ed. William H. Shannon (New York: Farrar, Straus, Giroux, 1994) (subsequent references will be cited as “WF” parenthetically in the text).
3. Thomas Merton, *Cold War Letters*, ed. William H. Shannon and Christine M. Bochen (Maryknoll, NY: Orbis, 2006); see also the publication of Merton’s banned manuscript, *Peace in the Post-Christian Era*, ed. Patricia A. Burton (Maryknoll, NY: Orbis, 2004).
4. Thomas Merton, *A Life in Letters: The Essential Collection* selected and edited by William H. Shannon and Christine M. Bochen (San Francisco: Harper One, 2008).
5. Thomas Merton, *Run to the Mountain: The Story of a Vocation. Journals, vol. 1: 1939-1941*, ed. Patrick Hart (San Francisco: HarperCollins, 1995).
6. Thomas Merton, *Entering the Silence: Becoming a Monk and Writer. Journals, vol. 2: 1941-1952*, ed. Jonathan Montaldo (San Francisco: HarperCollins, 1996); *A Search for Solitude: Pursuing the Monk’s True Life. Journals, vol. 3: 1952-1960*, ed. Lawrence S. Cunningham (San Francisco: HarperCollins, 1996); *Turning Toward the World: The Pivotal Years. Journals, vol. 4: 1960-1963*, ed. Victor A. Kramer (San Francisco: HarperCollins, 1996); *Dancing in the Water of Life: Seeking Peace in the Hermitage. Journals, vol. 5: 1963-1965*, ed. Robert E. Daggy (San Francisco: HarperCollins, 1997); *Learning to Love: Exploring Solitude and Freedom. Journals, vol. 6: 1966-1967*, ed. Christine M. Bochen (San Francisco: HarperCollins, 1997); *The Other Side of the Mountain: The End of the Journey. Journals, vol. 7: 1967-1968*, ed. Patrick Hart (San Francisco: HarperCollins, 1998).
7. Thomas Merton, *The Intimate Merton: His Life from His Journals*, ed. Patrick Hart and Jonathan Montaldo (San Francisco: HarperCollins, 1999).
8. Thomas Merton, *Cassian and the Fathers: Initiation into the Monastic Tradition*, ed. Patrick F. O’Connell (Kalamazoo, MI: Cistercian Publications, 2005); *Pre-Benedictine Monasticism: Initiation into the Monastic Tradition 2*, ed. Patrick F. O’Connell (Kalamazoo, MI: Cistercian Publications, 2006); *An Introduction to Christian Mysticism: Initiation into the Monastic Tradition 3*, ed. Patrick F. O’Connell (Kalamazoo, MI: Cistercian Publications, 2008).
9. Thomas Merton, *The Rule of St. Benedict: Initiation into the Monastic Tradition 4*, ed. Patrick F. O’Connell (Collegeville, MN: Cistercian Publications, 2009).
10. William H. Shannon, Christine M. Bochen and Patrick F. O’Connell, *The Thomas Merton Encyclopedia* (Maryknoll, NY: Orbis, 2002).
11. Thomas Merton, *The Inner Experience: Notes on Contemplation*, ed. William H. Shannon (San Francisco: HarperCollins, 2003).
12. Patricia A. Burton, with Albert Romkema, *More Than Silence: A Bibliography of Thomas Merton* (Lanham, MD: Scarecrow Press, 2008).
13. Clifford Stevens, “Thomas Merton 1968: A Profile in Memoriam,” *American Benedictine Review* 20.1 (March 1969) 7-20.
14. [www.mertoninstitute.org](http://www.mertoninstitute.org).
15. See the recent anthology: Thomas Merton, *In the Dark before Dawn: New Selected Poems*, ed. Lynn R. Szabo (New York: New Directions, 2005).