

Merton's Secular Book Houses

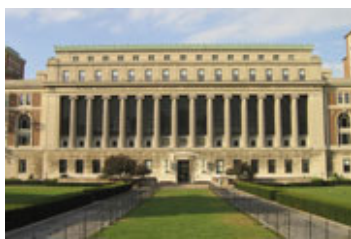
By Joan C. McDonald

Throughout his life, libraries played an integral part in Thomas Merton's personal and professional development. Over the years, he found they were often the source for finding answers to the questions he posed to himself. He called the library a "secular bookhouse," a term he coined from a blend of three Trappist signs: "secular" or "layman," "book," and "house."¹ With his love for words, it isn't surprising that Merton would cleverly re-name one of his favorite places. Taking a look at Merton's use of libraries in his adult life, we see how his spiritual development was influenced in a unique way by the books he chose to read, as first noted in *The Seven Storey Mountain*.

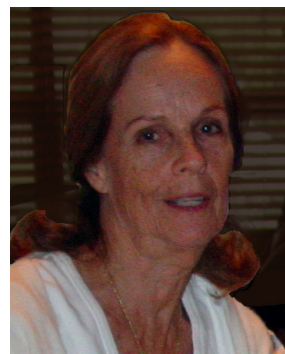
When he enters Columbia in 1935 to pursue his Bachelor's degree in modern languages, and then continuing to pursue the MA degree in English, Merton soon becomes acquainted with the classic Butler Library, with its fourteen tall columns on the levels above the entrance. The library had recently been rebuilt and renamed for the school's distinguished president, Dr. Nicholas Murray Butler. Its massive size accommodates six floors of approximately two million volumes relating primarily to the humanities and social sciences: almost any published material he might seek. The fifteen stacks were even air-conditioned before the rest of the building. Merton also spends a great deal of time in the building next door, John Jay Hall, where he works on the staffs of the school's publications and forms friendships that would last a lifetime. When he moves into the city from the family home in Douglaston, he rents a room directly across the street from these two buildings on West 114th Street in New York City.

In *The Seven Storey Mountain*, he first mentions using the Columbia library in November 1937, looking for St. Bernard's *De Diligendo Deo*, but finding only a copy in Latin, which he chose not to read.² In the summer of 1938 he was reading Aldous Huxley's *Ends and Means*, recommended by Bob Lax, which, he said, taught him "to respect mysticism."³ He reported that it made him "start ransacking the university library for books on Oriental mysticism" (*SSM* 187). In October 1938, Merton had checked out Father G. F. Lahey's life of Gerard Manley Hopkins, a Catholic convert. It was in the process of reading this book that Merton decided to embrace Catholicism. Putting down the book, he went to see Father Ford at Corpus Christi Church nearby to begin the process (*SSM* 215).

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**Butler Library
Columbia University**



Joan C. McDonald

Merton's earliest journal entry regarding the Columbia library appears on October 1, 1939, a Sunday afternoon, mentioning that he had read a few pages of Guillaume Apollinaire's *Anecdotes* there.⁴ At this time he was teaching English in Columbia's extension division and taking courses toward a doctoral degree. On January 13, 1940, he refers to checking out Curzon's *Monasteries of the Levant* and Giambattista Vico in Michelet's translation (RM 134-35). Reflecting on his past studies, Merton says on January 25, 1940, that he had tried to read a lot and "as a matter of fact read tremendously but not very carefully" in his first term at Columbia (RM 146). A journal entry for February 13, 1940, finds Merton interested in Huxley's latest work, *After Many a Summer Dies the Swan*, and Maritain's *Introduction to Philosophy* (RM 149-50). On December 10, 1940, he brags to his journal that he knows exactly where to find Lowrie's *Life of Kierkegaard*, "on the shelves in tier three" (RM 276). He names books he might check out for the Christmas vacation. He then reflects that the previous year during the Christmas holidays, he had checked out H. Taylor's *Medieval Mind*, volume 1, Cunningham-Graham's *Life of Saint Theresa*, volume 1, and probably Christopher Dawson. He mentions a desire to visit the Columbia Music Library to listen to some classical records and medieval music (RM 276). On January 3, 1941, Merton listed sixteen books that were important enough to look into at the Columbia library, including Kierkegaard's *Le Concept de l'Angoisse*, Schelling's *Elizabethan Drama* (2 vols.), and, interestingly, the *Catholic Encyclopedia* (RM 284-85).

Over 20 years later, Merton records in his journal (July 10, 1964) that he enjoyed a return visit to the Columbia library when he was in New York visiting with D. T. Suzuki: "going to work at the catalogue, finding almost everything I looked for! What an experience to go to a library and find what you look for! It is not that way in Louisville, but I do enjoy mornings at the University of Louisville Library."⁵

Merton discovered a very different library when he became acquainted with the library at St. Bonaventure College (now University) in Olean, NY. He and some of his Columbia classmates enjoyed weekends and holidays at Bob Lax's family's cottage in Olean. Bob's mother was a part-time student at St. Bonaventure, and Bob had become acquainted with Father Irenaeus, the librarian, while pursuing his own spiritual study. St. Bonaventure's Friedsam Memorial Library was built in the architectural style of many churches of its time. It houses the Franciscan Institute and maintains a Rare Book Collection relating to the Order, as well as more than 250,000 books. Merton tells us in his journals about the thrill for him of examining books of early Church history. In the summer of 1939, Bob Lax introduced Tom to Father Irenaeus. Merton called this library "one of the most orderly and peaceful I have ever seen" (SSM 240). Initially, Merton was impressed that Father Irenaeus allowed him to take an armful of books for the summer, signing only "a vague sort of a ticket" (SSM 240). Later Father Irenaeus gave Tom the use of a philosophy seminar room in the library building where he read some of St. Thomas' *Summa Theologica*. He reviewed Butler's *Lives of the Saints* to choose a proposed religious name when he anticipated becoming a Franciscan Friar. He enjoyed the prospect of becoming named for Blessed John Spaniard as the result of his research there (SSM 290).

While teaching English at St. Bonaventure, he lived with both



**Friedsam Memorial Library
St. Bonaventure University**

students and Franciscan instructors in Devereux Hall, in a small room on the second floor that was provided as part of his compensation. Father Philotheus, who was editing fourteenth-century philosophical manuscripts, helped Tom in studying John Duns Scotus' *De Primo Principio* (SSM 337). In the Fall of 1940, Tom was visiting the library almost every morning between classes to read *The New York Times* about the bombing in Europe, particularly in England and France, where he knew that his relatives and friends were in danger (SSM 308). When he returned to his room on November 27, he commented in his journal that the Saint Augustine book was waiting to be returned to the library (RM 264).

Merton continued his connection with St. Bonaventure's library. Years later, he says that he is still corresponding occasionally with "my old friend, Father Irenaeus . . . about books and other such things. He still lends me books, I have one of them here now." This information was contained in a letter dated February 12, 1966, to Anthony L. Bannon, editorial staff writer for the *Magnificat*, a weekly journal of the Diocese of Buffalo, in response to his request for Merton's reminiscences about St. Bonaventure College.⁶

Merton never seemed to miss an opportunity to investigate a library. On November 26-27, 1940, probably on the Thanksgiving holiday, he went to Boston to see a publisher who was considering his draft novel, "The Labyrinth," which incidentally he was not successful in getting published. In spite of the brief duration of his visit, Merton managed to visit the Boston Public Library and the Widener Library at Harvard. At the public library, he read parts of Kierkegaard's *Christian Discourses*, some of which he recopied into his journal (RM 261-62). He even visited the library at Friendship House in Manhattan when he was arranging with the Baroness Catherine de Hueck to perform some volunteer work during the summer vacation of 1941. He reported in his journal that he looked at the pictures in Father Bruno's *Life of St. John of the Cross* (SSM 344). He had St. John of the Cross' *Ascent of Mount Carmel* on his desk at the time, he reported (SSM 352).

Before Merton's ordination to the priesthood, in 1949, he made disposition of his third and last carbon copy of *The Seven Storey Mountain*. Rev. Francis W. Sweeney, SJ, a theological student and later a professor of English at Boston College, suggested that Merton place the manuscript in the



**Bapst Library
Boston College**

Special Collections Division of the Boston College library, if he had no other recipient in mind. Merton agreed, having developed a friendship through correspondence with Father Sweeney. In 1947 Father Sweeney had dedicated a poem to Merton entitled "Lancelot," which was published in *The Commonweal*. Merton's decision to give his manuscript to Boston College led to Merton's exchange of correspondence with two successive librarians, Rev. Terence Connolly, SJ, and his younger brother, Rev. Brendan Connolly, SJ. Father Terence Connolly used the manuscript as a centerpiece of a special exhibition, along with other books that Merton provided from his personal library.

This was the beginning of a lecture series at Boston College, called the Lowell Humanities series, which Father Sweeney organized, including Nobel Prize winners and poet laureates, over Father Sweeney's 50-year association with the College. The exhibit opened in the College's Bapst Library auditorium with a lecture by Merton's friend, Daniel C. Walsh, at that time a professor at Columbia University.⁷ The subject was "The Impact of Catholic Thought on

Modern Life and Letters.”

Merton’s published correspondence includes his letter to Dan Walsh, dated February 24, 1949, expressing his appreciation for participating in the exhibition opening.⁸ In a letter to Sister Thérèse Lentfoehr, SDS, dated February 19, 1949, he notifies her that this third copy would be exhibited by Father Connolly at Boston College “so I want to tell you at once that you must feel free to make use of your copy in any way you please. I give you all rights over it, in so far as I can, with Father Abbot’s permission” (*RJ* 191). In a letter to Naomi Burton, dated April 28, 1949, Merton tells her that this third copy was given to Boston College in the care of Father Connolly (*WF* 126).

Through the years the two Fathers Connolly successively maintained a correspondence with Merton and loaned him books as he requested them. According to Fr. Basil Pennington, these included “an extensive study of the Irish monastic rules, the Order of Grandmont and the Carthusians, . . . Franciscan spirituality, Dominican spirituality, social psychology, and particular persons like Piaget and Faulkner” (Pennington 9). Fifteen letters to and from Father Brendan Connolly between 1962 and 1968, requesting books about the School of Chartres, Latin America, and the Irish collection at the Library, are preserved in Bellarmine University’s Thomas Merton Center archives.⁹

Dan Walsh was an obvious choice to open a Merton exhibition, having been such a major influence on his decision to become a Trappist. Dan was teaching at Sacred Heart College in Manhattanville when Merton first met him. He was coming to Columbia twice a week to give lectures on Aquinas and Scotus (*SSM* 218-19). When Merton was attending Dan’s lectures, he consulted him about various religious orders he might investigate. Dan recommended the Gethsemani group. At Dan’s suggestion, Tom arranged to make a Holy Week retreat at the Abbey of Gethsemani. To prepare, he went to the Bonaventure library to read about the Trappist Order in the *Catholic Encyclopedia*, and, incidentally, noted with interest the entries about the Camaldolese and Carthusian orders (*SSM* 316).

En route on his first visit to and from Gethsemani Abbey, Merton found the Louisville Public Library while waiting for trains to Bardstown and then back to Olean. He reported that he read parts of Gilson’s *Spirit of Medieval Philosophy* (the chapter on Free Will) and then Evelyn Waugh’s *They Were Still Dancing* and Graham Greene’s *Journey without Maps*, as well as some of Blake’s and Gerard Manley Hopkins’ poems (*RM* 356-57). Merton chose a totally cloistered life at the Abbey, but did not forget about the rich resources of the Louisville Public Library. In the 1950s, while downtown at medical appointments and errands related to local printing, Merton received permission from Dom James to visit the Louisville Free Public Library. It was nearby on York Street between 3rd and 4th Streets, which was just as convenient for the brothers who drove Merton into town when on business for the monastery. The library’s grand architecture was undoubtedly a pleasure, its quality due to the financing by Andrew Carnegie in 1908.

Merton cited the use of this library in his letter of June 16, 1956, to James Laughlin, concerning reading Ezra Pound’s letters there, as well as “looking for Chinese paintings” and finding “some [Japanese] No plays.”¹⁰ He also enjoyed listening to classical and jazz music in their record collection, as well as reading their books and magazines.

Through the remaining years of his life, Merton continually referenced books and magazines from various libraries that he found profitable to his work. (See Appendix for a listing.) Looking at



**Louisville
Public Library**

this list with dates of Merton's comments, one can clearly see a progression of his study and thought that is reflected in his published works. In an entry for January 11, 1959, Merton stated: "in almost everything I read I find new food for the spiritual life, new thoughts, new *discoveries*." He noted that "Most monks . . . read too much of the same things" and lose "their perspective" and "their capacity to learn from what they read."¹¹

Merton seemed to have an insatiable need to read virtually everything he could get his hands on that related to subjects of interest to him, so that he could be current and relevant to his readers. In a letter dated October 16, 1958, to James Laughlin, Merton reported, "I now have permission to read anything so there are no problems about the nature of the material" (*SL* 136). Here he was referring to the books and articles that Laughlin was sending him to keep his reading up to date. Merton soon discovered the need to find material more than any one library could provide. In a journal entry of October 26, 1958, Merton mentioned his getting Bulgakov's *Wisdom of God* from the Library of Congress. He had Father Bartholomew copy "the best pages" for him because the book had to go back "too soon for me to think about it" (*SS* 226).

Later Merton began to use the William F. Ekstrom Library at the University of Louisville, on the Belknap campus, not too far from downtown Louisville. Merton was surely delighted to find that it contained more than a million books and periodicals, with Rodin's impressive bronze statue nearby of "The Thinker," commenting on October 2, 1958, that the books from Louisville and the University of Kentucky were "an enormous heap . . . some useful, many useless," but believed "there were things he had to read up on" and now he needed to "take time and digest it all" (*SS* 221). In a letter of September 27, 1966, Merton mentioned to Laughlin that he was reading *Poetry* magazine and other "important magazines there" (*SL* 299).



**Ekstrom Library
University of Louisville**

Merton's relationship with Victor and Carolyn Hammer played another significant part in his spiritual journey as well as in his writing and publication. In 1955, Merton met Victor Hammer through Brother Giles, who was consulting with Victor on hanging some Stations of the Cross.¹² Merton had probably heard of Victor's private press, *Stamperia del Santuccio*, from Laughlin who had used it and admired Victor's work. Merton mentions the Hammers to Laughlin in a letter in February 1959 (*SL* 140). Merton saw this as an opportunity to publish some of his work that was not otherwise possible. His wife, Carolyn, was a librarian at the University of Kentucky in Lexington, and willingly located books for Merton, particularly with his Russian research (Mott 319). On September 9, 1958, he borrowed books on Le Douanier Rousseau (*SS* 217). Victor and Carolyn became two of his closest friends, although their home was located about 75 miles away from the monastery.

The University of Kentucky's first library was named for Andrew Carnegie, benefactor and friend of the school's president. It opened in 1909 and was demolished in 1967 for other construction. In 1931 a new, larger library opened, named for Margaret I. King, an early UK graduate and its long-time librarian. A handsome red brick structure in the Georgian style, it contained one million volumes by 1963. This building was replaced in 1998 by a newer, larger facility, named for William T. Young. The King Library is now used for special collections, map collections, and other materials and would have been the facility that Merton visited.

Merton was attracted to libraries as a limitless source of any information he believed he needed.

Yet by July 16, 1959, Merton had this comment for his journal when he was hoping for an indult to be granted so that he could follow Ernesto Cardenal to Latin America: “Now too is the time to go into a different regime. I don’t need all the library books I have been getting More prayer, more sacrifice, more silence – more work. There are still lots of things to think about in the next three months” (SS 306).

In the 1960s, Merton’s reading reflected his eagerness to be informed of current events as well as spiritual subjects, so that he could comment on subjects of significance to his readers. Robert Daggy describes Merton’s research during this period in his Introduction to Merton’s journal, volume 5: “the range of Merton’s reading is staggering, covering religious as well as secular literature. His reading is without plan or system” (*DWL* xvi). By the end of 1965, Merton tells his journal: “no more books, writings, etc. for at least three months – even from monastic library.” He describes his actions as “ceaseless movement of books back and forth. . . . I come here to die and love. I come here to be created by the Spirit in Christ” (*DWL* 333). On one of Merton’s last visits to a library (in June 1968) before his trip, he obtained needed information at the University of Louisville Library about travel to Southeast Asia, including required visas and vaccinations.¹³

Merton’s friend, Father Dan Walsh, played a final significant role in his life. He had followed Merton to Louisville in the late 1950s and was a major contributor to the philosophy program at both the monastery and at Bellarmine College (now University). When Merton was moving out of the monastery into the hermitage, Monsignor Horrigan at the college offered to house Merton’s papers and to preserve them (*SL* 260), probably at the suggestion of Father Walsh. Monsignor Horrigan was already aware of this need, having known Merton himself in the planning stage of Merton’s hermitage and in preparing for a retreat at Gethsemani for his faculty members (*SS* 375, 386) in October 1960.¹⁴ Merton visited the college library in 1960 while conferring with the Monsignor and checked out a book on William Carlos Williams’ poems after greeting visitors (*SS* 391). In 1963, the Thomas Merton Center was established in the library for researchers.

In 1997, the W. L. Lyons Brown Library opened, a modern, fully equipped facility, with a suite of rooms designed for Merton’s material to be preserved, studied, and displayed. Merton was relieved and grateful for their offer to assume this responsibility. Since 2000, Bellarmine has developed as a University known for its Merton collection of photographs, original drawings, publications, and a variety of personal effects and gifts. The quality and diversity of its exhibits provide a vivid impression of Merton’s life and accomplishments.

Other libraries also contain Merton archives. Some of Merton’s original notebook material for the period March-July 1966, is located at the George Arents Research Library, Syracuse University, Syracuse, NY.¹⁵ Over two decades of Merton papers in the possession of Sister Thérèse Lentfoehr were donated to the Columbia University Libraries (*TTW* 227). There are also important Merton archives at St. Bonaventure Library, which includes the originals of his pre-monastic journals and other early materials.

A visit to Merton’s libraries provides an interesting look back to the time before the computer age took us into cyberspace for much of our research. In Merton’s time, books were a major source of information and he documented that fact. We are grateful that Merton left us with a record of the path he chose to collect the data he needed to support his literary work.



**King Library
University of Kentucky**

1. Thomas Merton, "My Visits to the Secular Bookhouse," ed. Patrick Hart, OCSO, *The Merton Seasonal* 22.2 (Summer 1997) 3-4.
2. Thomas Merton, *The Seven Storey Mountain* (New York: Harcourt, Brace, 1948) 184; subsequent references will be cited as "SSM" parenthetically in the text.
3. Thomas Merton, *The Secular Journal* (New York: Farrar, Straus & Cudahy, 1959) 268.
4. Thomas Merton, *Run to the Mountain: The Story of a Vocation. Journals, vol. 1: 1939-1941*, ed. Patrick Hart (San Francisco: HarperCollins, 1995) 37; subsequent references will be cited as "RM" parenthetically in the text.
5. Thomas Merton, *Dancing in the Water of Life: Seeking Peace in the Hermitage. Journals, vol. 5: 1963-1965*, ed. Robert E. Daggy (San Francisco: HarperCollins, 1997) 125; subsequent references will be cited as "DWL" parenthetically in the text.
6. Thomas Merton, *Witness to Freedom: Letters in Times of Crisis*, ed. William H. Shannon (New York: Farrar, Straus, Giroux, 1994) 163; subsequent references will be cited as "WF" parenthetically in the text.
7. M. Basil Pennington, OCSO, "The Merton Collection at Boston College," *The Merton Seasonal* 11.1 (Winter 1986) 8-10; subsequent references will be cited as "Pennington" parenthetically in the text.
8. Thomas Merton, *The Road to Joy: Letters to New and Old Friends*, ed. Robert E. Daggy (New York: Farrar, Straus, Giroux, 1989) 304-305; subsequent references will be cited as "RJ" parenthetically in the text.
9. See Thomas Merton, *The School of Charity: Letters on Religious Renewal and Spiritual Direction*, ed. Patrick Hart (New York: Farrar, Straus, Giroux, 1990) 156-57, 204-205, 209, 271, 290-91, 294-95.
10. Thomas Merton and James Laughlin, *Selected Letters*, ed. David D. Cooper (New York: Norton, 1997) 123; subsequent references will be cited as "SL" parenthetically in the text.
11. Thomas Merton, *A Search for Solitude: Pursuing the Monk's True Life. Journals, vol. 3: 1952-1960*, ed. Lawrence S. Cunningham (San Francisco: HarperCollins, 1996) 246; subsequent references will be cited as "SS" parenthetically in the text.
12. Michael Mott, *The Seven Mountains of Thomas Merton* (Boston: Houghton Mifflin, 1984) 614, n. 448; subsequent references will be cited as "Mott" parenthetically in the text.
13. Thomas Merton, *The Other Side of the Mountain*, vol. 7: 1967-1968, ed. Patrick Hart, O.C.S.O. (San Francisco: HarperCollins, 1998) 133; subsequent references will be cited as "OSM" parenthetically in the text.
14. Thomas Merton, *Turning toward the World: The Pivotal Years. Journals, vol. 4: 1960-1963*, ed. Victor A. Kramer (San Francisco: HarperCollins, 1996) 59 subsequent references will be cited as "TTW" parenthetically in the text.
15. Thomas Merton, *Learning to Love: Exploring Solitude and Freedom. Journals, vol. 6: 1966-1967*, ed. Christine M. Bochen (San Francisco: HarperCollins, 1997) 371; subsequent references will be cited as "LL" parenthetically in the text.

APPENDIX

The following books and magazines represent those referenced in Merton's journals not otherwise cited in the text. The names of the libraries are abbreviated as follows: Louisville Public Library (LPL), University of Kentucky Library, Lexington (UK), Library of Congress (LC), University of Louisville (UL), Columbia University (CU), Boston College (BC), and Bellarmine University (BU). A total of 77 entries identifying specific libraries break out as follows: University of Louisville, 17; Louisville Public Library, 17; University of Kentucky, 12; Columbia University, 11; St. Bonaventure University, 10; Library of Congress, 6; Bellarmine University, 3; Boston College, 1; Boston Public Library, 1; Widener Library, Harvard, 1; Friendship House, 1. Obviously, other books that Merton named may have been borrowed from libraries that were not identified by him. The remaining materials he did specify (that could be identified by this author) are:

- 9/10/57 Bemelman's *The Donkey Inside* (LPL) [SS 116]
- 11/11/57 Joyce's *Letters* (LPL) [SS 135]
- 1/14/58 Miguel Covarrubias, *Indian Art of Mexico and Central America* (LPL) [SS 155]
- 5/31/58 Berdyaev's *Slavery and Freedom* (LPL) [SS 204]
- 6/12/58 *Kenyon Review* article on Dostoevsky and *Atlantic Monthly* article on France (LPL) [SS 206]
- 9/26/58 *New Yorker* magazine, C. F. Anderson on Gandhi, and *New Statesman* and *Nation* magazines (LPL) [SS 218]
- 12/13/58 *Yale Review* article on Mount Athos (LPL) [SS 238]
- 12/19/58 Brinton's *Hermit in the Himalayas* (LPL) [SS 246]
- 4/4/59 Briggs' *Christian Platonists* and Burkitt's *Church and Gnosis* (UK) [SS 272]
- 4/23/59 book on Mount Athos and Hesiod and "a pile of other things" (UK) [SS 276]

- 5/13/59 Marco Pallis' *Peaks and Lamas* and copy of *Catholic Encyclopedia* article on Wisdom (UK) [SS 281]
- 7/12/59 Henri Troyat's *La Case de l'Oncle Sam* (LC) [SS 304]
- 7/26/59 books on yoga and psychoanalysis and on the Virgin Islands (LPL) [SS 310]
- 8/9/59 several books on Blake (UK) [SS 315]
- 12/31/59 books on Shakertown (UK) [SS 364]
- 1/14/60 *The Mirror of Justice* returned (LC) [SS 368]
- 2/27/60 Isaac of Nineveh (LC) [SS 377]
- 3/21/60 *The Humiliated Christ in Russian Thought* (LC) [SS 380]
- 4/3/60 Heraclitus and book on wooden synagogues (UK) [SS 383]
- 5/8/60 Neumann on Amor and Psyche (LPL) [SS 388]
- 9/9/60 O. St. John Gogarty's *Week End in the Middle of the Week* (LPL) [TTW 44]
- 10/16/60 book on yoga of Sri Aurobindo (LPL) [TTW 58]
- 3/24/61 Po Chü-i and Leon Bloy's diary (UL) [TTW 102]
- 8/22/61 *Nation* magazine on Nicaragua (UL) [TTW 154]
- 3/27/63 Fénelon books (UK) [TTW 307]
- 4/19/63 "Supersensual Life" (of Jakob Boehme) (UL) [TTW 314]
- 10/17/63 2 books on the Albigensians, *Destiny of Fire* and *Massacre at Montsegur*, by Zoë Oldenbourg (LPL) [DWL 24]
- 3/14/64 Camus' *Discours de Suede* (UL) [DWL 90]
- 6/26/64 Jundt, *Les Amis de Dieu* (CU) [DWL 121]
- 7/10/64 Research of catalogue (CU) [DWL 124]
- 7/18/64 *The Navigatio S. Brendani* (BC) [DWL 128]
- 8/9/64 W. H. Auden, *Enchafed Flood* and *Aylesburg Review* (UL) [DWL 133-34]
- 10/30/65 John of Ford, *Life of Wulfric of Haselbury* (LC) [DWL 310]
- 12/16/65 *Eranos Jahrbuch* magazine, article by Van der Leeuw, and prose poems by Baudelaire (UL) [DWL 324]
- 12/25/65 Schlier and Rilke (UK) [DWL 327]
- 1/15/66 *A Rule for Recluses*, ed. Olgin, in *Antonianum* (SBU) [LL 6]
- 9/10/66 Sartre on bad faith and Paul Klee, diaries and notes, and visit to new Bingham poetry room (UL) [LL 130]
- 9/26/66 Montaigne, "On Solitude"; in poetry room, John Berryman, *Homage to Mistress Bradstreet*, and Laurie Lee and Charles Olson (UL) [LL 143]
- 10/13/66 Articles on Camus and poetry of Gregory Corso, Robert Creeley, and others (UL) [LL 148]
- 2/4/67 William Faulkner, *Essays, Speeches and Public Letters* (LPL) [LL 191]
- 4/28/67 poems of Robert Duncan and books by Paul Bowles (LPL) [LL 226]
- 8/4/67 Bertolt Brecht, *Die Hauspostille*, Giordano Bruno, James Mooney, *The Ghost Dance Religion*, and two volumes of "Man" articles (UL) [LL 273]
- 11/21/67 books about Sitting Bull and the Wounded Knee massacre (UK) [OSM 14]
- 6/24/68 *La Nouvelle Revue Française* volumes, including article by Foucault (UL) [OSM 133]