

1982, his rich, readable "personal chronicle" ranges widely, reflecting his experience as newsman and activist. His sketches of important but now almost forgotten figures, both white and black (remember Malcolm X?), in the early battles for racial equality would supplement any analysis of Southern society and politics at mid-century. He remembers Lyndon B. Johnson's Great Society for both its successes and follies. Reflecting on present trends, he emphasizes the growing importance of education and family stability in the destinies of individual black Americans, North and South. He views the Reagan Administration as blind to the true costs of ignoring the black urban underclass. He finds less hope for social progress in Jesse Jackson's activism than in the potential, as yet untested, of the emerging black middle-class and its ability to form political coalitions with middle-class whites. "The record of my time," he concludes, "demonstrates that it is possible to change hearts and minds—not by exhortation, or coercion, but through governance that recognizes the possibilities, as well as limitations, of our pluralistic heritage."

#### *Arts & Letters*

**THE SELECTED CORRESPONDENCE OF KENNETH BURKE AND MALCOLM COWLEY, 1915-1981** edited by Paul Jay. Viking, 1988. 448 pp. \$29.95

Friends at Pittsburgh's Peabody High School, Burke and Cowley went on to become two of America's foremost literary critics. And at least one virtue of this sampler of their 66-year correspondence is its demonstration of how varied the critical enterprise can be. From the beginning, Burke (who dropped out of Columbia to become "Flaubert" in Greenwich Village) was the more theoretical. By contrast, Cowley (Harvard, '20, after a wartime stint in the American Ambulance Service) was drawn to the flesh and blood of literary history. Burke became known for such cerebral studies as *A Grammar of Motives*; Cowley made his name with histories of American writers, including that of the "lost generation," *Exile's Return*. Candor is the hallmark of their correspondence, Burke at one point insisting that "a friend is none other than

that person whom one treats with all the shabbiness and dilatoriness that he scrupulously rules out of his business relationships." True to his principles, he told Cowley that his work was too much "journalism and diarism, and not enough criticism." Such carping seemed only to strengthen their underlying loyalty to each other, and to sharpen their thinking as well as their prose. Nor did they ever cease to share their common obsession. As Burke wrote late in life, "Ailments, ailments, ailments. But what to do, when one considers literature even at its best, an ailment, surpassed only by that much severer ailment, the lack of literature?"

**LAW AND LITERATURE: A Misunderstood Relation** by Richard A. Posner. Harvard, 1988. 371. pp. \$25

A literary work and a legal document must both stand the same test of greatness—survival over time. Posner, a judge of the U.S. Court of Appeals for the Seventh Circuit, casts a solonic eye on the many illuminating, if problematic, connections between the two ancient disciplines. In addition to analyzing a range of writers who have dealt with legal themes, from Shakespeare to Kafka to Twain, he also subjects legal texts to the methods of literary criticism. Posner provides a fresh approach to established literary works, and, along the way, refines our notions about the proper province of law: "The idea that law, despite or maybe because of its commitment to reason, misunderstands life is one that *The Brothers Karamazov* shares with [Camus's] *The Stranger*, but in the earlier and greater novel it is seen to reflect the inherent limitations of human reason and to argue for religious values, while in the later one it is equated with the persecution of nonconformists by a nasty bourgeoisie." Elsewhere, he admires Chief Justice Holmes's use of rhetoric (rather than strict logic) to support his brilliant dissenting opinion on *Lochner v. New York* (1905), which overturned a statute limiting work hours in bakeries. "The reason why rhetoric or style is important in law," Posner notes, "is that many questions cannot be resolved by logical or empirical demonstration." Posner resists making overly large claims for the interdisciplinary study of law and literature; in fact, he

finds that the "interpretative problems" of both kinds of texts are "fundamentally different." But an understanding of this difference is in itself sufficient reason, Posner concludes, for giving the study of law and literature "a place in legal teaching and research."

**NIETZSCHE'S ZARATHUSTRA:** Notes of the Seminar Given in 1934-1939 by C. G. Jung. Princeton, 1988. 2 volumes. 1578 pages. \$130.00

The 19th century German philosopher Friedrich Nietzsche claimed (or raved) that he was the only real psychologist who had ever lived. Freud half believed Nietzsche's claim and refused to read him, fearing his influence. Carl Jung however paid Nietzsche a very different



kind of tribute: from 1934 to 1939, he conducted a seminar on his ideas. For 50 years the notes on this seminar were considered too controversial to be published. Certainly in these 1500 pages Jung speaks freely about almost every subject under the sun, but he concentrates upon a close reading of *Thus Spoke Zarathustra*. Nietzsche thought of it as his masterpiece but Jung recognized that "Nietzsche is as much the victim as the author." Jung sympa-

thizes with Nietzsche's determination in *Zarathustra* to judge morality psychologically—not by its logic or supposed truth—but by how it either enriched or impoverished an individual's life. But in *Zarathustra* Nietzsche passed from the realm of psychology and became an anti-religious messiah, pronouncing God dead and denying all morality in favor of the strong individual. Jung perceived how Nietzsche in denying religion was also denying certain basic instincts for a purely intellectual heroism which was dangerously unstable. Nietzsche's work has always seemed mocked by the actual life he lived; as Jung succinctly put it, "He talked of yea-saying and lived the nay." Freud believed that a person is more creative because of his neurosis; Nietzsche's case, Jung shows, was exactly the opposite. *Thus Spoke Zarathustra*, as discussed by Jung, the record of an artistic temperament warring against a neurosis which would soon leave Nietzsche an invalid incapable even of conversation.

**MERLIN** by Norma Lorre Goodrich. Harper & Row, 1988. 386 pp. \$10.95

Although Camelot has spawned a goodly number of spin-off romances and scholarly works, this study of one of the Arthurian legend's central figures stands out. Goodrich, a professor emeritus of French at Scripps College, portrays the magician Merlin as a crucial, transitional figure in the Christianization of the British Isles. It is Merlin, she argues, who had the vision of a new civilization and who, around 500 A.D., dragged the peripheral Arthur onto the center stage of British political development. Her account abounds with new insights. Merlin emerges not only as the familiar necromancer and political tutor but also as a cunning military strategist and ferocious warrior-priest who led Arthur to victory in battle. No murder victim, he died, Goodrich believes, in a love tryst with the "Lady of the Lake." And his views are more accurately summed up in *The Consolation of Philosophy* by Boethius than in *Prophecy*, the book he supposedly penned. Goodrich's chief revelation comes, however, in her geographical findings. Using traditional sources and three previously untapped manuscripts (two of French and one of Scottish prove-