

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-