

Klopstocks Filzhut, fanden hier Aufnahme); Alltagskultur der Freundschaft (Bilder und Porzellan); und Freundschaft über den Tod hinaus (Gedächtnisgegenstände jeglicher Art, vom bescheidenen Ring bis zum monumentalen Grabmal). Dem allen folgt eine sehr gut konstruierte Übersichtstafel über Gleims Leben, Werke und Freundschaften als Beilage. Der Katalog ist durchgängig ausgezeichnet kommentiert und bietet alles von Kurzbiographien der dargestellten Personen bis zu Erläuterungen und Herkunftshinweise.

»Vater Gleim« war bekannt für seine Vorliebe für schöne Gegenstände, und so ist es sicher angemessen, daß dieser ihm zu Ehren entstandene Band selbst ein schöner Gegenstand geworden ist. Das Großformat, die wunderbare Aufmachung auf Glanzpapier, die Fülle der Illustrationen (nicht nur im Katalogteil, sondern auch in den Artikeln) stehen in keinem Verhältnis zu dem erschwinglichen Preis. Der Band ist hervorragend ediert – mir ist bei genauer Durchsicht nicht ein einziger Druckfehler aufgefallen – ; die Illustrationen ausnahmslos von erstklassiger Qualität. Die Kürze der Artikel und die bunte Vielfalt der Abbildungen lädt zum Schmökern und Durchblättern ein. So erscheint dieser Band zu Ehren Gleims weniger als akademisches Werk und mehr als Sammelobjekt, was der solchermaßen Geehrte, einer der eifrigsten Sammler des 18. Jahrhunderts, sicher zu schätzen gewußt hätte.

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- 1 Wolfram Mauser und Barbara Becker-Cantarino, eds., *Frauenfreundschaft – Männerfreundschaft: Literarische Diskurse im 18. Jahrhundert*. Tübingen: Niemeyer, 1991.
- 2 Alice Kuzniar, ed., *Outing Goethe and His Age*. Stanford: Stanford UP, 1996.

REMMEL, ANDREAS and PAUL REMMEL (Hrsg.), »Ich träume lieber Fritz den Augenblick« *Der Briefwechsel zwischen Goethe und F. H. Jacobi*. Hildesheim: Weidmann (2005) und Bonn: Bernstein (2005). 291 S.

This is a new edition of the Jacobi/Goethe correspondence originally collected and published in 1846 by Max Jacobi. That earlier edition had begun as the work of Bernhard Jacobi, Jacobi's grandchild, but was then brought to completion by his father Max, Jacobi's son, upon the premature death of Bernhard. When I say »new edition,« I mean that literally. It reproduces the original text not just photo-mechanically, but newly typeset, in pleasantly readable format. There is no pretense of a critical edition. The editors' only intention was the very laudable one of making easily accessible for study what must surely be the most intimate document of a friendship which, with all its ramifications, defined a whole period of history.

Its two protagonists were aware of its importance when they came to sum up their lives. Goethe reflected on it in *Dichtung und Wahrheit*; Jacobi, in his reply to Goethe's reflection. The sad thing is that the two men were at the end to disagree on the meaning and the course of their forty odd year old relationship. Goethe recalled his first visit with Jacobi in 1775 as an emotionally charged meeting of minds and hearts. One did not know at the time – so Goethe mused – that the two men would then pursue

totally different paths. Jacobi remembered otherwise. Upon receiving Goethe's work, he had re-read every shred of epistolary evidence that he still had of their friendship. He had relived it. And he reminded Goethe that the two men had threaded different paths even as it had begun, and that he, Jacobi, had known this from the beginning. What had always separated the two men was the fact that he, Jacobi, was a Christian, Goethe a heathen. Yet Jacobi also went on to remind Goethe of their other encounters; of how much their friendship had been for both »die höchste Süßigkeit,« as Goethe himself had sometime called it; how, despite long periods of absence and silence, the two men had been able each time to resume communication as if the absence and the silence had not been there, a sign this of the union of souls that the two had achieved. And Goethe had been forced to recognize (thus Jacobi) that the Christianity he hated – and Jacobi also hated, even more than Goethe's heathenism – was not Jacobi's Christianity. There is something almost violent, and also pathetic, in this insistence of Jacobi that there had in fact been a union of souls between the two men, despite the difference that had always separated them. It is as if Jacobi wanted to prove, not just to Goethe, but to himself most of all, that theirs had been a great love affair – as if, to deny this, would have been to rob Jacobi of an essential part of his life. The fact is that what for Goethe must have been just a peripheral affair, in Jacobi's life had been instead of defining significance. One may well wonder whether it had been the desire to force himself into Goethe's always unpredictable range of interest that had really motivated Jacobi's attack on Lessing's alleged pantheism – an attack which, by a not too hidden implication, applied to Goethe's openly professed pantheism as well. Be that as it may, this collection of letters, though by no means an exhaustive document of this Jacobi/Goethe relationship, certainly conveys at least the most immediate feeling for it.

Like the earlier edition, the new includes eleven letters of Goethe to Elisabeth von Clermont (»Betty«), Jacobi's wife whom Goethe had known even before meeting Jacobi and always held in great admiration, as well as two notes, also by him, to Johanna Fahlmer (»die gute Tante«), the sister of Jacobi's step-mother and one year the junior of Jacobi. Completely new are the indexes of names, places, and works cited. Also new is a panegyric (somewhat out of place, I must say) on Max Jacobi by Fr. Dr. Gabriel Busch, OSB, the Abbot of the Congregation of Benedictines that now occupies Jacobi's once villa at Siegburg. Max, a physician by profession, had in his days turned the villa into a hospital where he pioneered new methods in the treatment and care of the mentally ill.

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*Schillers Werke. Nationalausgabe.* 1940 begründet v. Julius Petersen. Fortgeführt v. Lieselotte Blumenthal, Benno v. Wiese, Siegfried Seidel. Hrsg. im Auftrag der Stiftung Weimarer Klassik u. des Schiller-Nationalmuseums in Marbach v. Norbert Oellers.

Bd. 19, Teil I: *Historische Schriften. Dritter Teil.* Hrsg. v. Waltraud Hagen und Thomas Prüfer. Weimar: Böhlau Nachf. (2003). 432 S.

Bd. 41, Teil I: *Lebenszeugnisse I. Schillers Kalender, Schillers Bibliothek.*