

BOOK REVIEWS AND NOTES.

THE HIDDEN SIGNATURES OF FRANCESCO COLONNA AND FRANCIS BACON. A Comparison of Their Methods with the Evidence of Marston and Hall that Bacon was the Author of *Venus and Adonis*. By *William Stone Booth*. Boston: W. A. Butterfield, 1910. Pp. 70. Boards \$1.50 net.

In this elegant quarto volume Mr. William Stone Booth explains the method current in Shakespeare's day of making public by means of a key the authorship and purpose of an anonymous book. He selects as an instance the well-established fact of a book written by a monk Franciscus who dedicates his *Hypnerotomachia Poliphili* to Polia, and writes in an acrostic a confession of love which reads: *Poliam Frater Franciscus Columna peramavit*, meaning, "Brother Francesco Colonna loved Polia very much." Applying this instance to Shakespeare, Mr. Booth becomes convinced of Francis Bacon's authorship of the play entitled "Richard II." He also offers evidence from the Satires of Marston and Hall that Francis Bacon wrote "Venus and Adonis." The appendix contains a picture of Milton, which was so badly made that Milton considered it a joke and wrote his protest underneath in Greek.

We understand that Mr. Booth has recently published another work on Shakespeare dealing especially with the portrait problem, but we have not yet seen the book. κ

JAKOB BÖHME. Ueber sein Leben und seine Philosophie. Von *Dr. Paul Deussen*. Leipsic: Brockhaus, 1911. Pp. 47.

This monograph appears to have been written for the purpose of serving as a general introduction to Barker's large English edition of Böhme (London, 1910). At least an English translation of this essay was published in the preface of the first volume, pp. xxxv-lxiv. It is a concise presentation of Böhme's life including all the incredible persecutions of that Lutheran pastor of Görlitz. In glancing over these tempests in a tea-pot it appears that these persecutions have only helped to call attention to Böhme's philosophy, and it may be doubtful whether otherwise he would ever have reached the prominence which he commands now in the history of mysticism. Professor Deussen obviously sympathizes with Böhme and accepts his dualism which regards good and evil as based on objective conditions. In a consideration of any philosopher he endeavors to distinguish between the external or traditional side and the truly original side of the thought presented, and finds in Böhme the nucleus of a genuine philosophical truth consisting in the change of emphasis in Christian philosophy from God to the soul. To Böhme, God is merely the extended possibility of evil as well as good, and this possibility is actualized only by the soul which from its own aboriginal freedom decides in favor of the one or the other and thus either falls a prey to wrath and darkness or enters into the triumphant kingdom of God. Both these possibilities are incorporated in God because God constitutes the quintessence of existence from which these qualities (according to Böhme, seven in number) unfold themselves.

The German original served as a lecture delivered before a gathering of laborers at Kiel, Germany, with a view to raising funds for the erection of a monument to Jakob Böhme. κ