

# BIBLIA CABALISTICA

OR

## THE CABALISTIC BIBLE

SHOWING HOW THE VARIOUS NUMERICAL CABALAS HAVE BEEN CURIOUSLY APPLIED TO THE HOLY SCRIPTURES, WITH NUMEROUS TEXTUAL EXAMPLES RANGING FROM GENESIS TO THE APOCALYPSE, AND COLLECTED FROM BOOKS OF THE GREATEST RARITY, FOR THE MOST PART NOT IN THE BRITISH MUSEUM OR ANY PUBLIC LIBRARY IN GREAT BRITAIN

*WITH INTRODUCTION, APPENDIX OF CURIOS AND BIBLIOGRAPHY*

BY THE

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## INTRODUCTION

## INTRODUCTION

I AM rather afraid that the title will scarcely give a correct idea of the contents of this book, for there is an old cabala and a new cabala, and these two are very different. The first is mainly Hebrew, and occasionally Greek; the second is almost entirely Latin, and of much later invention, not being heard of till about a.d. 1530. The old *cabala per gematriam*, as it was technically spoken of, is well known to Biblical scholars everywhere. The new cabala is scarcely mentioned in any books of reference, and the works containing specimens of it are rare in the highest degree; this latter fact accounting for the general want of knowledge on the subject. What I mean by saying that the title may convey a wrong idea is that ninety-nine persons out of a hundred would think of the old Hebrew and Greek cabala and the Jewish fancies therein displayed, whereas our *Biblia Cabalistica* has mainly to do with the record of Christian fancy on Christian themes; while here the Latin tongue is the one chiefly used. It matches my *Biblia Anagrammatica*, and runs on exactly parallel lines with it, being a collection of Bible texts treated in this case *cabalistically*, as they are in that case *anagrammatically*, and therefore I could hardly choose any other title.

However, I have not failed to notice in an appendix at the end of this book some of the strongest and most interesting examples of the older cabala, so I hope that readers who only expected this will not be altogether disappointed.

Moreover, some general remarks on this more ancient part of the subject are needed now, to begin with, as an introduction to the whole.

MYSTICAL AND CABALISTIC NUMBERS IN THE ANCIENT  
SCRIPTURES OF THE OLD AND NEW TESTAMENT.

This curious branch of theological science has been investigated and discussed by many writers, ancient and modern, and quite recently two writers, Dr. Bullinger and Mr. J. H. Weldon, have gone deeply into the matter and added many curious coincidences not before noticed.

The instances given by them are by no means of equal value, and some are not very convincing. But their cabalistic deductions from some of the numbers of the Bible, notably 8, 13, and 153, are so remarkable and novel that I have included the best of them in my survey of the cabalistic numbers in the appendix. To readers not conversant with *gematria* they will be a surprise, and, taken in connection with other instances adduced, will, I think, be sufficient to show that there may very possibly be something more than mere *random* fancy in the way many special numbers and names of Holy Writ are used by the original writers. Personally, I claim no more from my inferences than this, although many professed students go much farther.

Anyhow, the following statement is unobjectionable: "The symbolical meaning of numbers in Holy Scripture deserves more study and attention than it has received in recent times." This is a remark of Dr. Christopher Wordsworth, a learned and judicious scholar, who was the very reverse in every way of an extreme man. It was made some years ago, and since then the science of theology has made such rapid progress, in this as well as in other directions, that nowadays one can venture boldly to say that even the **cabala** of the Bible deserves more study than it has received. It has been dismissed almost universally as the vainest and most unproductive of literary follies. All educated men of evenly balanced minds were virtually in agreement in their view that there was not and could not be any magic power or significance in *gematria* or the counting of a name or text, and all people who took interest in such puerile fancies were either stupidly superstitious or grossly ignorant in their conceptions of what true knowledge was.

As so often happens in the matter of literary judgments, and other judgments as well, these cultivated and judicious men were both right

and wrong. They were right according to the lights and knowledge of their age, and their judgment was sane according to the evidence before them. But there was a great deal of evidence not before them, which has since come to light and made their opinion, which was once relatively right, become now relatively wrong.

In days gone by, no one thought of looking upon a Primitive Christian in the light of an initiate with mysterious knowledge carefully conveyed and concealed. To all Churchmen, High or Low, Primitive Christians became "wise unto salvation" by about the same or somewhat similar means as Primitive Methodists become converted men nowadays. This was the current idea—true enough in a certain sense, of course, but withal very misleading, for how much of importance was overlooked or unknown!

The various complicated ways in which the earliest Christianity was brought into connection with the Greek, Mithraic, and other mysteries, is almost a study of the last half-century, and has a by no means unimportant connection with mystic names and numbers. And the same may be said of the Essenes, the Neo-Pythagoreans, and all the many embryonic forms of Gnosticism, which were, like microbes, "in the air," naturally infecting more or less every religious growth within their sphere of influence, according as the *nidus* was suitable or not. The disputants of past generations were unaware of most of these things.

And yet the Primitive Christian was an initiate plainly enough, and had a *disciplina arcani* even as other initiates. But the Christian mysteries had this advantage over other mysteries: there was with them the open door; for behold, the "door was opened in heaven" and on earth. That is to say, Christianity was an initiation of a more universal character than was allowed in the Eleusinian mysteries or any of the various other mystic rites which multiplied to an unusual extent just before and after the Christian era. In Christ Jesus there was no bar of birth, nationality, or even of moral conduct. "Whosoever will, let him come"; "Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free." Sinners, slaves, and outcasts were invited to come freely. Women, too, debarred from the great mysteries of Paganism, were accepted here on equal terms. In Christ Jesus there was neither male nor female.

I believe that this acceptance of the woman—virgin, wife, and widow—on almost equal terms to the rites and ceremonies and religious privileges of the new religion, had more to do with the rapid progress and final triumph of early Christianity than is generally supposed. The great reason is not sufficiently dwelt upon by the critics and historians of the Rise and Progress of our Faith. Women comprise half, or more than half, of the human race, and their susceptibilities to a religion of faith and hope are much stronger and more persistent than those of the sterner sex. Even allowing that with women these feelings are less sceptical and critical than with men, we must not forget that religions rise and advance not by the dry critical faculty so much as by the imaginative enthusiasm of the *anima naturaliter pia*. Besides, would not a religion of love and peace appeal more to the impulsive woman than to the fierce warrior or the subtle logician?

Many of the early Christians had, no doubt, been initiates, and when converted to the new method of salvation—that *Soteria* so many were seeking in those days of religious revival—they would readily understand the mystic or cryptic allusions in the writings of the New Testament, especially when written by converted initiates, as the writers of the Epistle to the Colossians and the Apocalypse most probably were.

The mystic numbers of Daniel and the Apocalypse would be no new ground to initiates and deep religious inquirers. The philosophy of the ancients was greatly geometrical. It is a reported dictum of Plato that God Himself *γεωμετρῆι*, and it was the mark of the wise to understand hierophantic and other mysteries, and to deliver them in turn (*Παράδοσις*). It was esoteric knowledge not meant for those that were without, and therefore there was a certain concealment to preserve such matters from profane eyes; but it was the duty and privilege of the "wise" within the fold, of those who had "understanding," to "count the number" and possess the secret. Besides the cryptic signs known by tradition to the initiates, there was cryptic astrology as well. Many of the mystic numbers in the Bible are connected with astronomy, the motions of the heavenly bodies, the yearly motion of the sun (as it was then thought) through the constellations, etc.

The signs in the Apocalypse are manifestly taken from the heavenly bodies, and indeed we learn from the first chapter of Genesis that one

of the purposes for which these heavenly luminaries were created was to be for "signs," and this purpose was put first in the sacred text. Therefore we should not be too ready to say, as many do, that these remarkable cabalistic coincidences were not originally intended by the writers, but have been extracted from the text by the ingenious fancy and device of men who found what they looked for.

We may admit that ingenious manipulation of words and numbers has sometimes—nay, often—brought out what was never intended, but there is an honest residuum, too clear, too precise, and too startling to be anything but positively indicative of the cryptic cabalism of the Biblical writers. Many of the composers of the sacred books of the Bible, the compilers, too, of the Gospels, and especially the Revelators, such as Daniel and John, would feel bound by the nature of their themes to be cryptic and cabalistic and esoteric. To take one simple instance: "And the *third* day there was a *marriage* in *Cana of Galilee*; and the *mother* of Jesus was there." My strong opinion is that this is throughout a cryptic statement of an esoteric character, that there is much more in it than appears to the ordinary reader, and that by the words I have italicised, and farther on in the narrative as well, the writer intended to convey to the "wise" some theological or spiritual truth which was widely different from the account of a provincial wedding feast. And I think the same remark will hold good with regard to the herd of swine that ran violently down a steep place into the sea (the deep, the abyss?) and were choked.

It is just because we do not know what the cryptic teaching of such narratives is, that they seem so strange to us in the Bible, and make the faith of many grow cold.

It was ignorance of these things that nearly broke off the engagement between the famous Dr. Bentley, Master of Trinity, and his affianced lady, Miss Joanna Bernard, whom he first met at Bishop Stillingfleet's house, from which latter fact we might infer that she was severely orthodox.

It seems she was much alarmed one day by some expressions her learned lover used with regard to the measurements of the golden image which Nebuchadnezzar the king had set up. They seemed to her to cast a doubt on the authority of the Book of Daniel. Whiston has told



us what Bentley's alarming assertion was. The image is described as sixty cubits high, and six cubits broad. "Now," said Bentley, "this is out of all proportion; it ought to have been ten cubits broad at least." This, we are told, "made the good lady weep." It has been supposed that this lovers' difference was amicably arranged on the basis suggested by Whiston—that the sixty cubits included the pedestal. Anyhow, they lived a happy wedded life together for forty years, and considering the Master of Trinity's determined temper and almost lifelong worries, we may well agree with Professor Jebb (Bentley, p. 98) when he says, "Perhaps, if all were known, few women ever went through more in trying, like Mrs. Thrale, to be civil for two."

But what a regrettable incident if forty happy years of married life had really thus been sacrificed, through both parties being ignorant of the mystical and cabalistic meaning of the number 6!

It was the ordinary method in all mysteries for the hierophants or mystagogues to convey hidden truths by means of a more or less obvious fiction. They would thus use a myth, or parable, or significant number, to conceal the inner meaning, and, as an anonymous writer has said very recently, "It has come to pass that the crude and childish lie on the surface is ignorantly believed for the whole truth, instead of being recognised as the mere clue to its inner meaning. All theology is composed in this way, and her twofold utterances must be read with a double mind. Thus, when we read in the Scriptures of the Church, or in the saintly legends, a fiction showing more than ordinary exuberance of fancy, we may be sure that our attention is being specially arrested. When miraculous events are related of the gods, or when they are depicted in marvellous shapes, the author gives us to understand that something uncommon is being conveyed. When singular and unearthly beasts are described such as Behemoth and Leviathan, the unicorn or the phœnix, it is intended that we should search deeply into their meaning: for such are some of the artifices by which the ancients at once concealed and explained their hidden mysteries."\*

As far as the Old Testament is concerned, it has been supposed that some astronomical science of the Hebrews is mystically concealed

\* *The Canon* (Lond. 1897), p. 10.

under the figures of Noah's Ark, the Tabernacle, the Temple of Solomon, and the Holy Oblation of Ezekiel. In the New Testament it is thought that the Christians added to these the mystical city of the New Jerusalem described in the last two chapters of the Revelation.

It seems clear that Daniel's numbers are in some way astronomical, and the same holds with many of the numbers of the Apocalypse dealing with the consummation of the age, while *gematria* was evidently a part of the esoteric teaching in the early New Testament days, as appears from the number of the Beast, and from what we read in the Epistle of Barnabas (chap. ix.) concerning the number of Abraham's servants, which was 318: "For scripture says that Abraham circumcised 318 men of his house. But what was the mystery that was made known unto him? Mark first the 18, and next the 300. For the numerical letters of 10 and 18 are IH. And these denote 'IH(ΣΟΤΣ). And because the Cross was that by which we were to find grace, therefore he adds 300; the note of which is T (the figure of his cross). Wherefore by two letters he signified Jesus, and by the third his cross. He knows this who has put the engrafted gift of his doctrine within us. No one has learned a more genuine word from me than this, but I know that ye are worthy of it."

This is ingenious, but the later rabbis have, in a midrash, I think surpassed it. For they, finding that the name of Eliezer, Abraham's steward, was by *gematria* 318, inferred from this that Eliezer himself stood for the 318 armed men of Abraham's household, and that Abraham got the victory mentioned in the Bible with Eliezer alone, who was equal to all of them, and that he left the rest of them at home.

The early Christian poet Prudentius refers to this number of Abraham's servants in his *Psychomachia*, and adds that we, too, may be rich in servants, and successful in our conflicts if we only comprehend the *mystica figura* of the number 318.

The passage has been rather a *crux* with commentators, who in their expositions have found, as did Mr. Gladstone so often, three courses open to them:—

1. With Rupertus, Pererius, and Antonius Nebrissensis, they might conclude that the Council of Nicæa and its 318 bishops there assembled was the reference intended, and that the Nicene Creed was the *mystica*

*figura* which should so greatly avail us; being that whereby the great opponent Arius was routed by the 318 bishops, and whereby we should prevail also if we held it fast to the end.

2. The explanation of Barnabas as recorded above.

3. The explanation that VnICa CrVCIs flgVra was the mystic figure meant by Prudentius, which, according to the value of its Latin numerals was exactly 318—viz., three C's, three V's, and three I's.

I think No. 2 seems the most likely. The date of Prudentius is much too early for any chronogrammatic device such as No. 3, which is therefore out of court. As for the apocalyptic number 666, the amount of time and discussion that has been wasted on it is amazing.

David Thom, a Liverpool minister, composed a large octavo of more than four hundred pages on this number, and discusses many of the solutions very learnedly. Strange to say, he dismissed the most likely number of the numerous list without a remark. We shall see in the appendix how ingeniously our concealed Lutheran cabalist stamped it indelibly on one of the Popes—Leo X. The Popes have always had this bestial mark given them by Protestants, if it could possibly be fixed upon them in one way or another.

But now, surely, we know how wrong and foolish all this defaming and branding of ecclesiastical dignities is. What *had* the Apocalypse to do with the Popes? The idea seems absurd. The Apocalypse spoke to the initiates who had "understanding." Its concern was mainly with current political events and the wondrous things soon to happen on the earth. Consequently we must not look for the solution of 666 in an ecclesiastical direction. The Popes and the Apocalypse are very far apart. Cæsar and his "Babylon," and the privileges of Roman citizenship (possibly the mark of the Beast in the hand), were the burning questions of that book and age.

There seems a great probability that Christianity was a socialistic movement as well as a religious and moral one, and herein is the explanation of the persecution of the Christians by the Cæsars, good and bad alike, Marcus Aurelius as well as Nero. The wily politicians in high places saw the democratic and socialistic danger; and the peace-loving, brotherly community of watchful, expectant Christians saw their real and greatest enemy.

It was Rome, the second Babylon, the mother of wealth, idolatry, tyranny, and all the abominations of the earth. If the peaceable kingdom of Christ was to be set up, then the cry must first resound through the earth, "Babylon is fallen." The Sibylline books, both Jewish and Christian, point in this direction. Doubtless there were many communistic socialists and initiates among the readers of the Scer of Patmos. To them Christ was Lord, not Cæsar, and that was the ultimate test that brought so many of them to the lions and the flames. Such as they would not be very long in guessing or counting out by *gematria* that Beast which has puzzled so many generations since.

But my *Biblia Cabalistica* only touches upon the mystic numbers of the Bible incidentally. Its primary object, as already hinted, is to present to the curious reader a collection of texts from the Bible and Apocrypha, which have been treated cabalistically by ingenious authors, and which are for the most part unknown even to bookworms of considerable research. It runs strictly parallel in its method to my *Biblia Anagrammatica*, and both deal only with Bible texts throughout, the one great exception being the early Lutheran exposition of 2300, 1290, 1335, and 666, which are numbers rather than texts, and this has been added on account of its rarity and singular ingenuity, and thrown into an appendix with some other singularities connected with the numerical cabala of the Bible.

Now, when did this science or pseudo-science first make its appearance? How old is this *gematria*, this exposition of words by their numerical value, in which the Talmudic Jews, and other people before them and after them, so much delighted? I do not suppose any precise date can be given at this distance of time, and when the records of Eastern nations which might throw light on the subject are lost, or rather not yet available. For who, after our Babylonian and Egyptian finds, can dare to say we may not yet find further accounts of the rise and influence of this branch of esoteric philosophy?

However, in any case, I believe the cabala was used much earlier than most people think. We must go behind the Jews farther back into the ages to people more civilised than they were, if we wish to meet with the *prima stamina* of these curious devices. What the Eastern nations understood by the term "wisdom" dealt largely with numbers

Without going too far back into the dim past as the time when "Moses was learned in all the wisdom of the Egyptians," we may safely say that the Jews, during their captivity in Babylon, would learn the "wisdom" of the Chaldeans, and this was most distinctly numerical and astrological, connected with recurring cycles of stellar motion and times and seasons marked out by the stars and the sun's passage through them. And later on, when through the liberal treatment of the Greek Ptolemies they lived in free intercourse with the philosophers of all schools at Alexandria, the Pythagorean doctrine that *number* is the active principle and root of the visible world would doubtless be brought to their notice. Indeed, as a matter of fact, we find that very idea was current among them in some of those Biblical writings we call the Apocrypha, which really hailed not from Jerusalem, but from the Alexandrian Judaic school. A good instance is Wisdom xi. 20, where we read: "But Thou hast ordered all things in measure, and number, and weight."

The numerical *cabala* of the old kind was at its greatest height of favour and influence during the period beginning a century before the introduction of Christianity and ending three centuries after that event—*i.e.*, B.C. 100—A.D. 300, which period would include the later Persian, Chaldean, and Alexandrian precursors of the Gnostics, and the Gnostics themselves, who were, some of them, great cabalists, and more addicted to the art than the contemporary Jew or the Christian mystic who remained orthodox.

However, the authorities, whether Imperial or Pontifical, never looked upon this curious art with favourable eyes. To the Emperors it seemed allied to the art of the "mathematici," a class of men they hated and feared, although they consulted them. To the ecclesiastical authorities it savoured of heresy, Gnosticism, and Judaism. So it gradually fell out of favour, but it remained with the Talmudic Jew who sought after "wisdom," and it burst forth with a new light when the Zohar was found, or rather concocted, in the thirteenth century.

The mediæval Jews, too, we are told on good authority, continued to practise with great glee these old devices of their forefathers. "Another class of Jewish (mediæval) pastimes was of a more intellectual nature. Arithmetical tricks known as *gematria* were old favourites; perhaps instances of them are not unknown in the Old Testament



(cf. Stade's *Zeitschrift*, 1896, p. 122). At all events, they were very much fancied in the Middle Ages, and formed the recreation of great rabbinical scholars. The Talmud, for instance, humorously says that a good Jew must drink wine at Purim until he can no longer distinguish between 'Blessed be Mordecai' and 'Cursed be Haman.' The point of the remark was derived from the numerical identity of the Hebrew words forming the two phrases (each = 502)."

And later on, at the beginning of the eighteenth century, I have found an instance of a Jew using the Biblical cabala in honour of a Christian prince. As this broad-minded Jew made use of the first three verses of Psalm xxi., the attempt appears in its place in the present book, and the pamphlet figures in the bibliography (*s.v.* 1701, Simon Wolff Brandes). But in these later times of the sixteenth and seventeenth centuries, it was the converted Christian ex-rabbis who made the greatest public use of the cabala, in every case with a view to convert their brethren. We are told of a cabalist (presumably a Christian) who obtained the name of Jesus (Jod, Schin, Vau) out of the dimensions of the Ark, and again out of Solomon's Temple. And the Jewish rabbi, Theodorus Genuensis, afterwards called Ludovicus Carret (he became a physician), was converted to Christianity by the wonderful cabalistic mysteries he had noticed could be drawn from the triliteral name JSV (in Hebrew). He always declared that the three-headed letter (Schin) in the middle referred to the mystery of the Trinity. W. Schickard, in his work, *Bechinath Happeruschin*, Tübingen, 1624, pp. 65-102, is my authority, and refers to a work by Rabbi Theodorus, entitled *De Visionibus Dei*. This I have not met with, but there is a book by J. Faulhaber, which I have seen, entitled *Vernunfftigen Creaturen Weissagungen*, Augsburg, 1632, where the measurements of a wonderful stag are taken, with the result that the famous prophetic numbers 666, 1260, 1335, and 2300 all come out from the horns, hoofs, and back of the portentous animal. And again, he takes a wonderful fish found on the coast of Denmark with strange characters on it, and from a cunning manipulation of these he brings out once more the Apocalyptic numbers. These marvels have always been received with marked

\* Israel Abrahams, *Jewish Life in the Middle Ages* (London, 1896-8), p. 381.

attention by the uneducated vulgar, which I suppose accounts for their recurrence. We must remember, too, that neither the Jews nor Greeks in ancient times used special and distinct numerals as we do; for with them the letters of the alphabet were their numerals, and therefore the number of a word was much more open to observation and calculation than with us.

The great liking that many of the Talmudic rabbis had for clinching their arguments by means of the numerical cabala is well known to Oriental students. For instance:—

(1) Rav Yehudah, the brother of Rav Salla the Holy, said: "Satan has no permission to accuse any one on the Day of Atonement. How do we know this?" Ramma bar Chamma replied: "Satan by gematria equals 364, therefore on that number of days only has he permission to accuse; but on the Day of Atonement (*i.e.*, the 365th day) he cannot accuse." (*Yoma*, fol. 20.)

(2) There are 903 sorts of death in the world, for the expression occurs (Psalm lxviii. 20), "Issues of death." The numerical value of "issues" is 903. The hardest of all deaths is by quinsy, and the easiest is by the Divine kiss—of which Moses, Aaron, and Miriam died. (*Berachoth*, fol. 8.)

(3) It was said by one of old time, "Blessed is he who submits to a reproach and is silent, for a hundred evils depart from him." Now, *strife* in Hebrew letters equals 100, which explains the particular form of the aphorism.\*

This knowledge of the cabala has always been in high estimation with the bookish Jew, almost until the last century or two, and I have no doubt there are learned cabalists among the conservative Talmudists of Poland and Galicia even now.

The cabala had two distinct branches—the practical and the theoretical. The former dealt with magic, with invocation of spirits, bad and good, by names and charms, and such-like folly of the superstitious imagination. It was naturally most in favour with the lower-class Jew and the uneducated vulgar, and this part of the cabala does not enter into our subject. The latter, or theoretical cabala, was the study of

\* The above and many others can be found in Hershon's *Talmudic Miscellany*. (London, 1880, 8vo.)

rabbis and literati, and both branches attracted some notice and much odium during the period of the Early Renaissance, when alien and heretical literature were, for the first time, beginning to be freely examined by daring spirits, in spite of the ban of the ecclesiastical power.

That Admirable Crichton of his age, the famous Johannes Picus, Comes de Mirandola, went into these matters at considerable length in some of his treatises, and incurred, in consequence, much abuse from his adversaries in monkish and obscurantist coteries. They displayed their profound ignorance sometimes in a rather amusing manner; a conversation between two of these dunderheads is thus reported by our learned Count: "What is this *cabala* that they talk about, nowadays?" says one to his fellow. "Oh, don't you know?" says the other. "This *cabala* is a certain diabolically perfidious man, and that is his name; he has written many things against Christ, and so his followers are called *Cabalistæ*."<sup>\*</sup>

Another authority,<sup>†</sup> some years later, gives us another answer to this self-same question, "What is this *cabala*?" And here we are told that "She is an old witch thoroughly practised in poisonings and enchantments." In this case it was clearly the practical *cabala* that the respondent was thinking of.

But all this would be vile and ignorant to the good Talmudic Jew. His account was a very different one. His precious *cabala* was part of the oral law of God given to Moses on Mount Sinai, during the night when there was no light and no stars<sup>‡</sup> (on account of the cloud, I suppose), and therefore nothing much to be done otherwise.

As for the origin of the modern Latin *cabala*, we are able to fix it much more definitely. It appears to have come into use first in Germany about the time of the Reformation (1530-50), and afterwards it took a start in Italy, chiefly in the neighbourhood of Piacenza, in the year

\* Cum quidam interrogaretur: Quid *Cabala* esset? respondit: fuisse perfidum quendam hominum et diabolicum qui dicebatur *CABALA*, et hunc multa contra Christum scripsisse unde sequaces ejus dictos esse *Cabalistas*.—Picus in *Apolog.*, 116.

† Thom. Garzoni, *Il Teatro* (1549-89).

‡ In monte Sinai noctu, cum lux deficeret ob candelarum absentiam. Cf. Z. Celspirius, *de Anagr.*, Libri duo (Ratisb. 1713), p. 46.



1621. These two origins were quite independent of each other, and, indeed, the systems of counting were not the same.

In Germany they began with triangular numbers—that is, the letters were numbered according to arithmetical progression, 1, 3, 6, 10, 15, etc., which when represented by dots are all triangles increasing regularly in size, e.g.—



How it came about that this particular kind of *gematria* was chosen is rather singular. It happened thus: Our first worthy cabalist, who is responsible for the remarkable treatment of the Apocalyptic numbers of Daniel and St. John at the end of the present book, was an ardent Lutheran, and was possessed by the fixed idea that the Beast with the seven heads was one of the Popes, and, for preference, Leo X. Whoever it might be, this much was clear—his number must be 666. So he began to reckon by the simplest *cabala*,  $a = 1$ ,  $b = 2$ ,  $c = 3$ , etc., but could get nothing appropriate. He therefore increased his alphabet value by making each letter equal to the sum of all its preceding letters, and found, to his surprise and delight, that many remarkable results came out at once.

“I still remember well,” he says in his cabalistical book, “how horribly this final anathema of the Pope’s Bulls sounded in my ears: *qui contrafecerit, indignationem Dei omnipotentis, etc., noverit se incursum* (Whoever shall act contrary to the tenor of this Bull shall know the wrath falling upon him). What blasphemy, thought I, that a dying miserable man (*ellender*) should dare to assert that *his* wrath was the wrath of Almighty God. Here, said I, is one of the heads of the Beast

surely. And I wrote down  $\overline{\text{Leo Decimus}}$  and  $\overline{\text{Indignatio Dei}}$  by my *cabala*, and they agree and are wonderfully equal, and so I have proceeded in all my reckonings.”

The *cabala trigonalis* thus singularly brought into vogue in Germany held its ground there almost to the exclusion of the simpler *cabala* for some time, and several at Breslau and elsewhere afterwards followed in

his steps, but very far indeed from his height of excellence. The early arithmeticians, especially Boethius, had a great deal more to say about triangular and polygonal numbers than we have, and it was probably from these sources that our cabalist obtained his singular notation.

In Italy we hear nothing of any Latin *cabala* till nearly a century later, and then, in 1621, a circle of literary ecclesiastics started the fashion on the occasion of the left arm of Blessed Conrad, a famous hermit in his time, being brought from Netina to Piacenza.

A full account is given in the book *Anathemata B. Conrado* (Placentia, 1621), and we are even told of the first Latin *cabala* that was made—viz.,

$$\begin{array}{cccccccccccccccccccc} & 3 & 13 & 12 & 16 & 1 & 4 & 19 & 17 & & 9 & 4 & 5 & 3 & 19 & 17 & 3 & 1 & 5 & 10 & 9 \\ \text{C} & \text{O} & \text{N} & \text{R} & \text{A} & \text{D} & \text{V} & \text{S} & = & \text{I} & \text{D} & \text{E} & \text{C} & \text{V} & \text{S} & \text{C} & \text{A} & \text{E} & \text{L} & \text{I} \end{array}$$

The dedication of the book is signed by Hieronymus Spadius, probably a relative of Johannes Baptista Spadius, who was a famous writer of anagrams and centones, and an early Latin cabalist as well, as may be seen by some of his Biblical attempts recorded later on in this book.

The Italian cabalists always preferred either the simple *cabala* :—

$$\begin{array}{cccccccccccccccccccccccc} 1 & 2 & 3 & 4 & 5 & 6 & 7 & 8 & 9 & 10 & 11 & 12 & 13 & 14 & 15 & 16 & 17 & 18 & 19 & 20 & 21 & 22 \\ \text{A} & \text{B} & \text{C} & \text{D} & \text{E} & \text{F} & \text{G} & \text{H} & \text{I} & \text{L} & \text{M} & \text{N} & \text{O} & \text{P} & \text{Q} & \text{R} & \text{S} & \text{T} & \text{U} & \text{X} & \text{Y} & \text{Z} \end{array}$$

or what is called the ordinary *cabala* :—

$$\begin{array}{cccccccccccccccccccccccc} 1 & 2 & 3 & 4 & 5 & 6 & 7 & 8 & 9 & 10 & 20 & 30 & 40 & 50 & 60 & 70 & 80 & 90 & 100 & 200 & 300 & 400 & 500 \\ \text{A} & \text{B} & \text{C} & \text{D} & \text{E} & \text{F} & \text{G} & \text{H} & \text{I} & \text{K} & \text{L} & \text{M} & \text{N} & \text{O} & \text{P} & \text{Q} & \text{R} & \text{S} & \text{T} & \text{U} & \text{X} & \text{Y} & \text{Z} \end{array}$$

I find no instance of their use of the triangular or polygonal numbers; that was left to the Germans, and was called by them *cabala paragrammatica*.

Concerning this branch of the subject, Johann Henning wrote an interesting work in 1683, entitled *Cabbalologia*, and gives several examples composed by himself and others in triangular, square, pentagonal, heptagonal, octagonal, enneagonal, and decagonal numbers. There are no examples founded on Biblical texts, and therefore no extracts appear in the body of the present collection. But as examples of this most difficult kind of *cabala*, I will give one example from the square numbers and one from the pentagonal.

## 1. An epitaph for :—

*Petrus Vehr, Berolinensis Marchicus.* 5531

PER CAB. □

*Gaude ! sic tandem itur per labores ad honores.* 5531\*

The cabala used being :—

$\begin{matrix} 1 & 4 & 9 & 16 \\ A & B & C & D \end{matrix}$  all squares up to  $\begin{matrix} 484 & 529 & 576 \\ X & Y & Z \end{matrix}$

2. Written when a friend of Johann Henning lost his son,  
*Frederick Christian* :—

Fridrich Christianus. 4358

PER CAB. ◡

Pace Dei vere tutus. 4358

$\begin{matrix} 1 & 5 & 12 & 22 \\ A & B & C & D \end{matrix}$  all pentagonal to  $\begin{matrix} 715 & 782 & 852 \\ X & Y & Z \end{matrix}$

Besides Henning, there was no German paragrammatist till about thirty years later, when Johann Friederich Riederer, of Augsburg, published a rough list of what he had done in this branch. His *paragrammata cabalistica* were all in triangular numbers, and in the vernacular mainly. They were fashionable compositions connected with the German courts and upper classes, and originally appeared in such publications as court gazettes and similar journals. His list gave the subjects of 1050 specimens of his art and the Bible texts he chose to illustrate cabalistically, but the complete cabalas are not given. As a rule,

\* I would call attention to the excellence of this and the following example concerning the son who was *in pace*. Two of the best and most widely-known literal anagrams are :—

Florence Nightingale = Flit on, cheering angel.

Horatio Nelson = Honor est a Nilo.

But the difficulty of composing a literal anagram is very much less than is the case with cabala, especially with quadrangular and pentagonal ones. Since the result above is equally as neat and appropriate as the best anagrams can give, we may esteem the above cabala to be very remarkable ones.

I should say they were not published, but sent privately to friends and patrons interested. However, some few found their way into the gazettes as above mentioned, and I have collected these from several out-of-the-way sources. Their chief art consists in the happy selection of a Biblical passage to illustrate the subject chosen, and the ingenuity displayed in making the *cabalistica* count up correctly with as little alteration of the text as possible.

His *magnum opus*, which, as he tells us, cost him the labour of three whole days, was the *paragrammata* he constructed from Gen. xxxix. 2-33. He took the German pretty well as it came verse by verse, and absolutely made fourteen successive *cabalistica* out of it, each counting up 11,500, which was the number of a short account of Joseph which he took for his *programma*.

Riederer's preface is interesting for its simple-minded rambling account of his hobby, and how he defended it. He tells us that in 1714 he wished to send a little literary congratulation to a well-known professor at Altdorf, and at that time had not so much as heard what a *paragramma* was. However, while turning over the leaves of that amusing collection of literary trifles, *Das A.B.C. cum notis variorum*, 1703-8, he came across a wedding congratulation to a certain Matthew Walther and his bride, wherein their names were cleverly paragrammatised from the first two verses of Psalm xx.: "The Lord hear thee in the day of trouble; the Name of the God of Jacob defend thee; send thee help from the sanctuary, and strengthen thee out of Zion." This he thought most *apropos*. Possibly he remembered his own "day of trouble," and how he longed to be "strengthened" at the altar and the wedding festivals and through the honeymoon. Anyhow, it set him to work on his Bible, and in a few hours he produced an attempt which he considered very satisfactory. By practice he soon became a quicker workman, and sometimes, so he tells us, he made ten, twelve, or even fifteen *cabalistica* in a day.

The critics and learned heads laughed at his work, and even the ordinary man in the street looked down upon it as a puerile waste of time, but he felt he could afford to despise their scorn, and he gives the following reasons:—

"1. If a man has a private hobby of his own which does no harm

to any one, and pleasantly occupies his own time, why need he care for the sneers of the unsympathetic?

"2. Besides this, the great majority of these carping critics could not do the thing half so well or so easily as he could, for his commercial education and practice had made him unusually quick at figures. So he retorts upon them the old fable of the Fox and the Grapes—'They call the grapes green and sour because they cannot reach unto them.'

"3. They say it is a waste of time. But is this so, really? Let some of my fellow-citizens and despisers ask themselves what they will, perforce, have to answer without equivocation in that day when the searching question is put, 'How hast thou put thy talent to use?' Will not many have to say in that day, 'Lord! I have spent much time in drinking and carousing, and often by excess I have been as it were a fool and a madman. Lord! I have spent whole nights over cards and gambling. Lord! I have wasted my time in lewd company, talking and smoking, and even worse than that, often until the break of day.'

"But," says our Augsburg merchant, "whatever else I may have to confess before the great Searcher of Hearts, I can freely and gladly confess this: 'Lord! many are the wakeful nights I have passed, and when sleep came not, then did I arise and make my *cabala*. Lord! I have so learned Thy Bible by the searching out of fitting texts, that my soul hath oft been quickened therewith. Lord! for Thy loving-kindness and Thy mercy's sake, count these my greatest sins.'"

There is a direct simplicity and genuineness here which must needs make us like the man. Moreover, he spoke well of our countrywomen, for in his catalogued *paragrammata* he takes the text Job xlii. 15 for what he has to say cabalistically about the English fair ones, and that is: "And in all lands were no women found so fair." With such a foundation we should like to be able to see the edifice he raised to their honour, but unfortunately his catalogue of 1050 *paragrammata* only contains the suitable texts he chose and the subject, but not the resulting *cabala*, except in two instances, where he uses metrical hymns instead of Bible texts.

Our Augsburg citizen was evidently very conscientious and scrupulous as to the other sex. He does not tell us so, but it comes out when he has to deal cabalistically with fair and frail ones, as *Lais* and



others. The Apocrypha is all he will allow to such, and then only in words of shame and reproach—*e.g.*, for Lais he chose Sirach xxiii. 26 : "She shall leave her memory to be cursed, and her reproach shall not be blotted out" (6237). And even Madame de Maintenon had to take a back seat with 1 Esdras iv. 30, 31 : "And taking the crown from the king's head and setting it upon her own head, she also struck the king with her left hand. And yet for all this the king gaped and gazed upon her with open mouth ; if she laughed upon him he laughed also ; but if she took any displeasure at him, the king was fain to flatter, that she might be reconciled to him again" (16,924). This is a clever selection, no doubt, but nothing that Riederer did can compare for difficulty and ingenuity with the Latin cabalistic soliloquies of the Capucin, Josephus Mazza de Castanea, who followed the Italian school and adhered to the ordinary numerical *gematria* in use in his day.

The number of authors who have dealt with this Biblical cabala is very small, as will appear by the short bibliography appended. It must not, however, be supposed that these names complete the list of cabalists. There are several exponents of this curious art who do not appear in my book at all, because they have never dealt specially with any Biblical text, and therefore have no claim to be included in the collection.

For instance, there is Joannes Ignatius Summa de Wlatislaw, who between 1684 and 1699 wrote six Latin works, some almost entirely cabalistical, and what is more, they were metrical as well. A good cabala is not easy to compose in any case, but when it has to be confined in the bonds of metre as well, it becomes doubly difficult.

Then there is a cabalistic life of Christ, written throughout in Latin leonine hexameters, each one counting up exactly 1706, which was the year it was written and published. It extends to 176 lines, and takes in all the principal events of our Saviour's life in due order. It was written by a Belgian village pastor who had been a university professor, and is, I should say, the most laborious and difficult work of the kind ever written. I only know of one copy, and have sought in vain for many years to procure another for my collection. However, I made a transcript when I first came across the book.

Then there is Benedictus Rocca, who in 1631, when there was a general assembly at Padua of all the abbots and high dignitaries

connected with the famous Benedictine monastery of Monte Cassino, conceived the curious fancy that he would try to turn the name of every member of the assembly into an appropriate metrical *cabala*. He had only three days left before the event when the idea struck him, and so, as he tells us, he had to work very hard, or in his own rhetorical language: *Multiplīci numerorum catena constricto per asperiora Pindi cacumina triduo mihi fuit incedendum*. However, the task was completed in time and published, and the sixty-four members of the council had each and all their laudatory *cabala*—an hexameter in every case, and generally very neat and appropriate—*e.g.*:

Pater Domnus Angelus è Bononia Casinensis Regii Abbas. 439

CAB. SIMPLEX.

Hinc Patriam, Nomenque dedit Sors præscia morum. 439

Another, perhaps even better—

Pater Domnus Leander à Placentia Abbas Casinensis. 382

CAB. SIMPLEX.

Purior Aoniis natat iste Leander in undis. 382

These three writers are the best of the "outsiders," but some very good *cabalistica* often occur on Flemish and German broadsheets. Among the Jesuits, Caspar Pfliger, of the Bohemian Province, and among the Hungarian Piarists, Benedictus ab Annunciatione B.V.M., respectively distinguished themselves; and as late as the year 1767 an anonymous poet belonging to the abbey of Seligenstadt published a folio pamphlet (*penes me*) in honour of the Archbishop of Mentz, where eight *chrono-cabalistica* and 146 *cabalistica*, all metrical (hexameters), are employed to ring the changes in the peals of praise therein offered—each hexameter counting 1763, the year of the Archbishop's anniversary.

Finally, we must remember one great distinction between the old esoteric *cabala* and the new Latin *cabalistica* of the seventeenth and eighteenth centuries. These latter were written by ingenious religious men to fill up their spare time, or to devote it to the Virgin, as did San Juan y Bernedo; and with one exception there is no thought or

claim for inspiration or esoteric teaching, or even "wisdom." They were *tours de force* simply. The one exception was our friend the Lutheran expositor mentioned before, and who has a place of honour in the appendix.

Surely all cabalists, and, indeed, all persons who take even the slightest interest in the subject, must admit that here in this Lutheran *tour de force* is a most remarkable specimen of the mystic art. The *cabalistica* are all without a single exception most clear, significant, and appropriate, and we must remember that our author had no predecessors in this particular *cabala* with triangular numbers. He was the first who used this particular arithmetical progression for cabalistic purposes, and I think it may be said that he raised it, as did many of the earliest printers, to its highest perfection at one bound. No one who came after him could get anywhere near him in the admirable simplicity, continuity, and aptness of his cabalistic exposition of the Biblical number. It is evidently *the* most remarkable specimen of this particular device in all literature, and the longest. His treatment of Daniel's numbers, 1290 and 1335, which are taken together, is also very good and must rank as a good second.

This book is rare, and like the great majority of books cited here, is not in the British Museum, or Bodleian, or any English library that I know of. The author's name I have for the present withheld advisedly, as I wished to give my readers a little trial of cabalistic skill for their leisure moments. I found out, quite by a chance trial, that the correct name and title of the author is contained in the three words I have put in capitals in the fourth line from the end of his 2300 exposition, viz., *Michael filius dei*, who was the one who should rise up as God's witness and revelator in the last days. Our author makes no reference whatever to himself in connection with the above, but I fully believe that he knew that he was thus cabalistically numbered and marked out as *Michael filius dei*, and believed that God would reveal, and was revealing, His last secrets through His humble and devoted servant and spiritual son.





VETUS TESTAMENTUM CABALISTICUM

## VETUS TESTAMENTUM CABALISTICUM

GEN. i. 2, 3.

"AND the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light."

*Per gematriam*, all the Hebrew letters in the above count up to 3963 if the last sentence, "Let there be light: and there was light," be omitted. Now Elchanon Paulus, the converted Jew, makes a great Christian cabalistic proof out of this in the following manner:—

The Jewish mystical expounders took the verse to mean that in the period before the Mosaic dispensation all was without form and void, and that even during the next period, when Israel was under the Law, there was darkness, though the Spirit of God was with them, and that it would not be till the third period or dispensation should come—viz., the times of the Messiah—that there should be light.

So the cabalistic number 3963 shows, says Paulus, how long the world should wait for the coming of the Messiah.

But what does the last sentence teach us? What says the cabala?

Now, "Let there be light: and there was light," in Hebrew counts up to 470, which is the very number of the Hebrew sentence, "My Son, the Messiah, shall be born."

And so the Scripture seems to indicate clearly by this cabala that about the year of the world 3963, God would send His Son, the Messiah, to be born as the Light of the World.

This is undeniably a neat piece of work, and this method of



hoisting the Jews with their own petard was an ingenious, happy thought, and proved effective in converting several Rabbis and learned Jews when the ordinary Christian propagandist arguments would have been of no avail. The conversion of a Jew, especially a learned one, was thought much more of in those days than at present, and this was the case in England as well as abroad. There would be a public baptism, a great concourse to hear the sermon, and there would be very often a goodly sized pamphlet describing the antecedents and conversion of the baptised Jew. Several such have come down to us, and are preserved in the British Museum and elsewhere.

My copy of Elchanon Paulus originally belonged to the Jesuits of Vienna, and has been carefully annotated. The Jesuits and the learned world generally were always ready to help and befriend a learned Jew who had accepted Christ. Indeed, Polanco, the literary manager and editor of Ignatius Loyola's writings, was a Neo-Christian Jew, and a great friend of the Basque saint.

GEN. xxviii. 3, 4.\*

Aber der allmächtige Gott seegne dich und mache dich fruchtbar und mehre dich dass du werdest ein Hauffen Voelcker und gebe dir den Seegen Abraham dir und deinem Saamen mit dir. 9177

CABALA TRIGONALIS.

Die aller Holdseeligste Kayserliche Gemahlin Frau Frau Elizabeth Christina eine gebohrne Printzessin von Braunschweig Wolfenbüttel.

9177

Europäische Fama, No. 177.

\* This German Scriptural *cabala trigonalis* obtained considerable credit and applause at Vienna when it was first circulated in 1714, and many copies were afterwards printed. There was a great desire among all the subjects of Charles VI. that the Emperor should have male progeny to maintain the succession to the throne; and when shortly afterwards the Empress Elizabeth bore a son to the Emperor, this prophetic cabala was still more admired, as well as the one from Luc. i. 15 on the Emperor, which is quoted farther on in its place. This prophecy had the merit of fulfilment, which was more than a very good and famous anagram by a Jesuit succeeded in obtaining. The anagram was "Carolus Sextus Imperator = Uxor pariet tres masculos," which was certainly neat and deserved success, though it was unable to command it. The author of our Biblical cabala was J. F. Riederer, a merchant-poet of Nuremberg, who was a very prolific cabalist, as appears in the Bibliography.

GEN. xxviii. 17.

Hæc est Domus Dei et Porta  
Cæli. 937

PER CAB. ORD.

Pura et munda mater. 937  
SAN JUAN, of Bernedo.

GEN. xxx. 22, 23, 24.\*

Der Herr gedacht aber an Rahel und erhöret Sie und machte Sie fruchtbar. Da ward Sie schwanger und gebar einen Sohn und sprach: Gott hat meine Schmach von mir genommen und hiess Ihn Joseph und sprach: Der Herr wolle mir noch einen Sohn darzu geben.

15,103

CABALA TRIGONALIS.

Die aller durchlauchtigste Fürstin und Frau Frau Elizabeth Christina aus dem Hertzoglichen Stamme zu Braunschweig Wolffenbüttel, der Regierenden Römischen Kayserlichen Majestät Herrn Herrn Caroli Sexti Gemahlin. 15,103

GEN. xxxv. 16, 17, 18.

Da gebar Rahel und es kam sie härt an über der Geburt; da es Ihr aber so sauer ward in der Geburt, sprach die Wehmutter zu Ihr: Fürchte dich nicht denn diesen Sohn wirst du auch haben, da Ihr aber die Seel ausgieng dass Sie sterben muste, hiess Sie Ihn Benoni. 15,670

CABALA TRIGONALIS.

Charlotta Christina Sophia † gebohrne Prinzessin von Braunschweig Lüneburg des Kron-Prinzen Alexii Petrowizii von Russland schöne Gemahlin starb in Kindel-Bett den xxxi Octobris, 1715. 15,670

GEN. xlix. 10.

The Sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come.

PER GEMATRIAM HEBR.

Until Shiloh come. 462  
Jesus Son of David. 462  
ELCHANON PAULUS.

\* This followed in due course the cabala on Luc. i. 36, 37, as soon as the Empress was convalescent.

† This was the young wife of that ill-fated son of Peter the Great, whose condemnation and untimely death are so well known.

|  |  |   |
|--|--|---|
| NUM. vi. 24.   |  | PER CAB. ORD. SED LEONINAM<br>ET METRICAM.  |
| Benedicat Dominus et Custodiat te,<br>ostendat faciem suam tibi. 1734                        |  | Dux pie! Florescas per mutua<br>lustra senescas<br>Est custos Dominus: Patrius iste<br>sinus. SUMMA, 1734.*       |
| NUM. xxiv. 17.   |  | PER GEMATRIAM HEBR.   |
| There shall come a Star out of<br>Jacob, and a <i>Sceptre shall rise</i> out<br>of Israel.   |  | A Sceptre shall rise. 457<br>Jesus Son of David. 457<br>ELCHANON PAULUS.  |
| NUM. xxiv. 17.   |  | PER CAB. ORD.   |
| Stella orta ex Jacob. 837  |  | En pura nota maculæ. 837<br>SAN JUAN.   |
| NUM. xxiv. 23.   |  | PER GEMATRIAM HEBR.   |
| Who shall live <i>when God doeth<br/>this?</i>   |  | When God doeth this. 417<br>Jesus-God. 417  |
| DEUT. xxviii. 8.   |  | CABALA TRIGONALIS.  |
| Der Herr wird gebieten dem<br>Seggen dass er mit dir sey in allem<br>das du vornimmest. 5047 |  | Fredrich Augustus König in Pohlen<br>und Churfürst zu Sachsen. 5047<br>D. ZIFFEL,<br>in <i>Europäische Fama</i> . |

\* 1734 was the year when the Franciscans of Düsseldorf issued a congratulatory address to Charles Philip, Elector of Bavaria, containing many chronograms of 1734, and the above Scriptural and metrical *cabalisticon*.



|  |   |
|--|---|
| <p>2 REG. vii. 9.<br/>Dieser Tag ist ein Tag gutter<br/>Bottschaft. 2934</p> | <p>PARAGRAMMA TRIGONALE.*<br/>Der Zwölfte Tag des Monats<br/>Maii, MDCCXIV. 2934<br/>D. ZIPFEL,<br/>in <i>Europäische Fama</i>, p. 161.</p> |
|--|---|

|   |  |
|---|--|
| <p>2 REG. ix. 17, 18.<br/>Da sprach Joram: Nimb einen<br/>Reuter und sende Ihnen entgegen<br/>und sprich: Ists Friede? Der<br/>Reuter reit hin Ihnen entgegen<br/>und sprach: So sagt der König:<br/>Ists Friede? Jehu sprach: Was<br/>gehst dich der Friede an? Wende<br/>dich hinter mich. 13,823</p> | <p>CABALA TRIGONALIS.<br/>(On the Peace Convention at Rastatt.)<br/>Die zwei anjetzt in Rastatt sich<br/>befindliche grosse Friedens pleni-<br/>potentiarii nemlich Printz Eugenius,<br/>Käyserlicher General Lieutenant<br/>einer Seits, und Duc de Villars,<br/>Marschal de France anderer Seits.<br/>13,823</p> |
|---|--|

|   |   |
|---|---|
| <p>3 REG. x. 18.<br/>Thronus Salomonis. 948</p> | <p>PER. CAB. ORD.<br/>Augustissima Maria. 948</p> |
|---|---|

|  |  |
|--|--|
| <p>1 CHRON. xii. 3.<br/>Alle Aeltesten Israel kamen zum<br/>König gen Hebron und David<br/>machet einen Bund mit ihnen zu<br/>Hebron vor dem Herrn, und sie<br/>salbeten David zum König über<br/>Israel nach dem Wort dess Herrn<br/>durch Samuel. 12,650</p> | <p>CABALA TRIGONALIS.<br/>Georg Ludewig König von Gross-<br/>Britanien, Franckreich und Irrland,<br/>Beschützer dess Glaubens und dess<br/>Heyl. Romischen Reiches Chur-<br/>fürst; Hertzog zu Braunschweig<br/>und Lüneburg. 12,650<br/>J. F. RIEDERER.</p> |
|--|--|

\* This was made in celebration of the return of Frederick Augustus, King of Poland, to Saxony.

At p. 245 of the above-mentioned periodical some apologies and corrections are made: 1. The author was not the famed jurist D. Zipfel, of Leipzig, but Herr Joh. Heinr. Zipfel, of Plauen. 2. "Gutter" has a "t" too much, and "Zwölfte" an "f" too much. The editor then presents a new cabala by Zipfel (see Ps. xci. 11, 12).

## JOB xv. 33.

Er wird abgerissen werden wie ein  
unzeitige Trauben vom Wein-  
stock. 5161

## CABALA TRIGONALIS.

Ludovicus der Vierzehende König  
in Franckreich biss daher bey-  
genahmet der Grosse. 5161

## JOB xix. 25.

For I know that *my redeemer*  
*liveth; and that he shall stand at*  
*the latter day upon the earth.*

## PER GEMATRIAM HEBR.

My Redeemer liveth, and He shall  
stand at the latter day upon the  
earth. 939  
Jesus Christ, Son of God, my  
Redeemer liveth. 939  
ELCHANON PAULUS.

## PSALMORUM LIBER.

## PSALM i. 3.

|                    |       |
|--------------------|-------|
| Erit               | 48    |
| Tanquam Lignum     | 145   |
| Quod Plantatum est | 195   |
| Secus Decursus     | 161   |
| Aquarum, quod      | 133   |
| Fructum suum       | 158   |
| Dabit              | 34    |
| In tempore suo     | 152   |
|                    | <hr/> |
|                    | 1026  |
| Et Folium          | 91    |
| Ejus non           | 87    |
| Defluet, et        | 90    |
| omnia              | 46    |
| Quæcunque          | 113   |
| Faciet             | 42    |
| Semper             | 68    |
| Prosperabuntur     | 182   |
|                    | <hr/> |
|                    | 719   |

## CABALA SIMPLEX.

|                     |       |
|---------------------|-------|
| Illustriss. et      | 165   |
| Reverendissimus     | 181   |
| Franciscus          | 103   |
| Sanctę Romanę       | 114   |
| Ecclesię            | 58    |
| Presbyter           | 102   |
| Cardinalis Sacratuſ | 174   |
| Ferrariensis        | 129   |
|                     | <hr/> |
|                     | 1026  |
| D. Dñs              | 37    |
| Franciscus          | 103   |
| Sanctę Romanę       | 116   |
| Ecclesię            | 58    |
| Presbiter           | 102   |
| Cardinalis          | 82    |
| Sacratuſ            | 92    |
| Ferrariensis        | 129   |
|                     | <hr/> |
|                     | 719   |

J. B. SPADIUS.

PSALM i. 3.

Erit tanquam lignum, quod plantatum est secus decursus aquarum quod fructum suum dabit in tempore suo. 1026

CABALA SIMPLEX.

Ludovicus Quartusdecimus Borbonicus Dei Gratia Francorum et Navarreorum Rex Christianissimus et pius. 1026

J. B. SPADIUS.

PSALM ii. 2.

The kings of the earth stand up and the rulers take counsel together, against the Lord, and *against his anointed.*

PER GEMATRIAM HEBR.

Against His Anointed. 464  
Jesus, the Son of Jehovah. 464

PSALM iii. 6.

<sup>40</sup> <sup>61</sup> <sup>53</sup> <sup>84</sup>  
Non timebo millia populi  
<sup>128</sup> <sup>17</sup>  
circumdantis me.

CABALA 383 SIMPLEX.

<sup>154</sup> <sup>66</sup> <sup>81</sup>  
Sterembergus Viennæ Obsessæ  
<sup>82</sup>  
Defensor.

PSALM viii. 5.

Gloria et honore coronasti eum Deus. 1572  
Gloria et honore coronasti eum Domine. 1411

PER CAB. ORD.

Magnificavit eum in conspectu Regum. 1572  
O Sancte Ildephonse Mariæ Virginis ope nate. 1411

SAN JUAN.

PSALM xvi. 11.

At thy right hand there are pleasures for evermore. 856

PER GEMATRIAM HEBR.

That is Jesus Christ, Son of God. 856

ELCHANON PAULUS.

PSALM xviii. 38.

<sup>45</sup> <sup>97</sup> <sup>47</sup> <sup>49</sup>  
Cadent subtus pedes meos.

CABALA 238 SIMPLEX.

<sup>136</sup> <sup>102</sup>  
Innocentius Pontifex.  
*Vienna plausus.*



## PSALM XIX. 10.

En dulcior super mel et favum.  
1444

## PER CAB. ORD.

Mater Domini mei per te vivit  
Alphonse. 1444  
SAN JUAN.

## PSALM XX. 1, 2.

Der Herr erhöre dich in der Noth,  
der Nahme des Gottes Jacob  
schütze dich. Er sende dir  
die Hülffe vom Heiligthum, und  
stärcke dich aus Sion. 9026

## CABALA TRIGONALIS.\*

Herr Matthäus Walther Herr  
Brautigam. Jungfrau Euphrosina  
Sibylla gebohrne Tünzelin als  
Jungfrau Braut. 9026  
Das A.B.C.

## PSALM XXI. 1, 2, 3.

1. The *king* shall joy in thy strength, O Lord; and in thy  
salvation how greatly shall he rejoice!

2. *Thou hast given him his heart's desire*, and hast not withholden  
the request of his lips.

3. For thou preventest him with the blessings of goodness: thou  
settest a *crown* of pure gold on his head.

These verses were used in 1701 by a licensed or protected Jew  
(Schutz-Jude) in addressing a curious cabalistical congratulation to  
Frederick of Prussia, when he changed his title of Elector for that  
of King.

From the first verse he takes the Hebrew word for king (Meleck).  
This counts up as 90. He then shows that the Jewish word for  
Churfürst, or Elector, also equals 90, and so gets a double application  
of the verse.

\* It was this wedding cabala that first induced Riederer to try his hand in the  
art (see Introduction).

From verse 2, in Hebrew—

Thou hast given him his heart's desire. 1731

*also,*

Frederick III. of Brandenburg (Hebrew). 1731

From verse 3—

|            |     |           |
|------------|-----|-----------|
| Crown      | 679 | } Hebrew. |
| Königsberg | 679 |           |

From these calculations he brings out many flattering predictions, and finishes by obtaining from the first word of the title of the Psalm in Hebrew, Johann Sigismund; from the first and second words, Georg Wilhelm; and from the first three words, Wilhelm der Grosse.

Daniel Ernst Jablonski, the court preacher, wrote a pamphlet depreciating this cabalistic attempt, and compared it unfavourably with chronograms, quoting one of the latter—FRIDERICH I. KÖNIG VON PREUSSEN WIRD GESALBET DEN XVIII. JANUARII—as much better. Court preachers in Prussia never seem to like Jews.

PSALM XXI. 1.

*The king shall joy in thy strength,  
O Lord; and in thy salvation how  
greatly shall he rejoice!*

PER GEMATRIAM HEBR.

|   |     |
|---|-----|
| The king shall joy.                               | 448 |
| The King, Messiah.                                | 448 |
| In thy Salvation how greatly shall<br>he rejoice! | 912 |
| That is King, Messiah, Jesus, Son<br>of David.    | 912 |

ELCHANON PAULUS.

PSALM XXII. 1.

*My God, my God, why hast thou  
forsaken me?*

PER GEMATRIAM HEBR.

|                               |     |
|-------------------------------|-----|
| Why hast thou forsaken me?    | 614 |
| These are the words of Jesus. | 614 |

HACKSPAN,  
*De Cabala*, p. 286.

## PSALM xxii. 16.

151      17      40      71  
Circumdederunt me canes multi.

## CABALA 279 SIMPLEX.

61      57      41      120  
Vienna urbs anno MDCLXXXIII.  
*Vienna plausus.*

## PSALM xxii. 16.

They pierced my hands and my  
feet. 499

## PER GEMATRIAM HEBR.

That is Jesus, Son of David. 499

## PSALM xxii. 18.

And on my vesture did they cast  
lots. 829

## PER GEMATRIAM HEBR.

That is the vesture of Jesus, Son  
of God. 829

ELCHANON PAULUS.

## PSALM xxiv. 5, 6.

Accipiet benedictionem a Domino  
et misericordiam a Deo salutari  
suo, hæc est enim generatio  
quærentium Dominum. 932

## CAB. PER NUM. MIN.

Ludovicus Quartusdecimus Bor-  
bonus Dei Gratia Francorum et  
Navarrecorum Rex Christianissimus.  
932

J. B. SPADIUS.

## PSALM xxxvii. 31.

Lex Dei ejus in corde ipsius.  
1296

## PER CAB. ORD.

B. Alphonse Præsul Magnæ  
Ecclesiæ Toletanæ. 1296  
SAN JUAN.

## PSALM xxxviii. 8.

93      50      24      127      50  
Afflictus sum et humiliatus sum  
61  
nimis.

## CABALA 405 SIMPLEX.

94      29      109      50  
Mahometes IV. Imperator Asiæque  
123  
Tyrannus.  
*Vienna plausus.*

VETUS TESTAMENTUM CABALISTICUM 37

PSALM XLV. 2.

Diffusa est gratia in labiis tuis.  
1288

PER CAB. ORD.

O Innocens manibus, et mundo  
corde. 1288

SAN JUAN.

PSALM XLV. 6.

Thy throne, O God, is for ever and  
ever : the *sceptre of thy kingdom* is  
a right sceptre.

PER GEMATRIAM HEBR.

Sceptre of thy kingdom. 827  
That is Jesus Christ, Son of David.  
827

PSALM LII. 8.

Sicut Oliva fructifera in Domo  
Dei. 1373

PER CAB. ORD.

Ildephonsus infatigabilis Evangelii  
Pręco. 1373

Sicut Oliva fructifera. 1172

Pręservata a macula originis. 1172  
Pręstantissima Virgo Maria. 1172

Oliva fructifera. 770

Cælum splendidum. 770

Oliva fructifera in Domo Dei  
plantata. 1294

Maria pręservata a macula originis.  
1294

In Domo Dei plantata. 524

En Divina Mater. 524

Sicut Oliva fructifera in Domo  
Domini. 1497

Laudate eam cętus Apostolorum.  
1497

SAN JUAN.

PSALM LXIII. 3.

Labia mea laudabunt te in vitâ meâ.  
1137

Macula remota est a Virgine piâ.  
1137

PSALM LXVIII. 16.

Mons in quo beneplacitum est  
Deo. 1308

En Cælum animatum sed Cęlo  
capacius. 1308

PSALM lxxi. 8, etc. (a cento).

Repletur os meum laude tua; O immaculatę Conceptionis eximie  
 nomen tuum vivet in æternum; Cultor B. Ildephonsus Præsul  
 omnis terra repleta est gloria tua; Toletanus Gloria decusque Ponti-  
 mirabilis Deus in sanctis suis. ficum Iubar Stellaque Doctorum

5936

5936

SAN JUAN.

PSALM lxxii. 17.

CABALA SIMPLEX.\*

Benedicentur in eo }  
 Omnes tribus terrę } 620  
 Ac omnes gentes }  
 Magnificabunt eum. }

|                  |            |                  |            |
|------------------|------------|------------------|------------|
| (1) Dñus Maphæus | 128        | (2) Sanctissimus | 150        |
| Sanctę           | 57         | D.D.             | 8          |
| Romanę           | 59         | Urbanus          | 86         |
| Ecclesię         | 58         | Octavus          | 90         |
| Cardinalis       | 82         | Pontifex         | 97         |
| Barberinus       | 99         | Optimus          | 101        |
| Florentinus      | 137        | Maximus          | 88         |
|                  | <u>620</u> |                  | <u>620</u> |

J. B. SPADIUS, *Trimphus ab Urbano VIII.*

PSALM lxxxv. 10.

Misericordia et veritas obviaverunt O Animarum Solatrix in mæroribus  
 sibi; justitia et pax osculatę sunt. Rubicunda Aurora fulgida, pur-  
 3841 purea. 3841

\* Cabala (1) as Cardinal; (2) as Pope.

CABALISTICA QUATUOR.

PSALM xxv. 12, 13.

|             |       |
|-------------|-------|
| Est         | 40    |
| Homo, qui   | 88    |
| Timet       | 61    |
| Dominum     | 79    |
| Anima       | 34    |
| Ejus        | 50    |
| In bonis    | 74    |
| Demorabitur | 114   |
|             | <hr/> |
|             | 540   |

PSALM xcii. 12.

|                 |       |
|-----------------|-------|
| Et ut           | 60    |
| Palma           | 37    |
| Florebit        | 79    |
| et              | 23    |
| Sicut           | 66    |
| Cedrus          | 64    |
| Libani          | 43    |
| Multiplicabitur | 168   |
|                 | <hr/> |
|                 | 540   |

PSALM lxxii. 9.

|            |       |
|------------|-------|
| Coram      | 44    |
| Illo       | 42    |
| Procident  | 94    |
| Æthiopes   | 85    |
| Et inimici | 85    |
| Ejus       | 50    |
| Terram     | 67    |
| Lingent    | 73    |
|            | <hr/> |
|            | 540   |

PSALM lxxii. 11.

|              |       |
|--------------|-------|
| Et adorabunt | 99    |
| Eum          | 35    |
| Omnes        | 58    |
| Reges        | 50    |
| Terræ        | 61    |
| Omnes        | 58    |
| Gentes       | 64    |
| Servient ei  | 115   |
|              | <hr/> |
|              | 540   |

CABALA SIMPLEX.

|            |       |
|------------|-------|
| D. Dominus | 89    |
| Franciscus | 103   |
| Sanctæ     | 57    |
| Romanæ     | 59    |
| Ecclesiæ   | 58    |
| Cardinalis | 82    |
| Sacratus   | 92    |
|            | <hr/> |
|            | 540   |

J. B. SPADIUS, *De F. Sacrato, S.R.E. Card.*

These cabalistic devices came into fashion in Italy about 1620. The name given to them was *χρησμοὶ ἰσοψηφοί*.

The above is a most ingenious one in its selection of Biblical texts all counting up the same number, and that number (540) the number of a man, the very cardinal to whose honour the work containing this cabala was dedicated and composed, and must have cost its author much time and trouble, but as to *tours de force*, J. B. Spadius was *capable de tout*; he made anagrams of several hexameter lines in length, all pure centos from Virgil.

## PSALM xcī. 11, 12.

Der Herr hat seinen Engeln be-  
fohlen über dir dass sie dich behüten  
auf allen deinen Wegen dass sie  
dich auf den Händen tragen und  
du deinen Fuss nicht an einen Stein  
stössest. 9818

## PARAGRAMMA TRIGONALE.

Des Königlich - Polnischen und  
Chur-Printzens von Sachsen Hoheit  
befinden sich jetziger Zeit auf der  
Reise nach ausländischen Höffen  
und Provinzen. 9818  
J. H. ZIFFEL, of Plauen.

## PSALM xcīi. 12.

Justus ut Palma florebit.

## CABALISTIC QUERY.

<sup>257</sup> <sup>190</sup> <sup>82</sup> <sup>232</sup>  
Ecquis ut Palma florebit? 761

## CABALA ORD.

<sup>194</sup> <sup>108</sup> <sup>459</sup>  
Quidam homo justus. 761  
ANON.

Compare the Anagrammatic Query—

Quis est virtute præditus?

ANAGR.

Vir qui tutus et pars Dei est.

## PSALM xcīi. 12.

Justus ut Palma florebit; sicut  
Cedrus Libani multiplicabitur.

## CABALA 624 MIN.

Jesu Deiparæ Virginis Mariæ Spon-  
sus Sanctus JOSEPH Patriarcha.  
ALONSO DE ALCALA.



VETUS TESTAMENTUM CABALISTICUM 41

|                       |     |                  |     |
|-----------------------|-----|------------------|-----|
| PSALM xcii. 13.       |     | PER CAB. ORD.    |     |
| In Domo Dei plantata. | 524 | En Divina Mater. | 524 |
|                       |     | SAN JUAN.        |     |

|                   |             |                |             |
|-------------------|-------------|----------------|-------------|
| PSALM xcvi. 1, 2. |             | PER CAB. TRIG. |             |
| Singet            | 540         | Herr           | 357         |
| dem Herren        | 566         | Benjamin       | 369         |
| ein neues Lied    | 789         | Schmolck*      | 523         |
| singet            | 540         | Pastor         | 740         |
| dem Herrn         | 551         | Primarius      | 976         |
| alle Welt         | 650         | und            | 311         |
| singet            | 540         | Inspector      | 896         |
| dem Herrn         | 551         | der            | 178         |
| und lobet         | 690         | Evangelischen  | 790         |
| seinen Namen      | 704         | Kirchen        | 401         |
| prediget          | 576         | und            | 311         |
| einen Tag         | 476         | Schulen        | 595         |
| am andern         | 440         | zu             | 510         |
| sein Heil         | 484         | Schweidnitz    | 1140        |
|                   | <u>8097</u> |                | <u>8097</u> |

|  |  |                            |     |
|--|--|----------------------------|-----|
| PSALM cx. 1.                               |  |                            |     |
| The Lord said <i>unto my Lord, Sit</i>     |  | Unto my Lord.              | 95  |
| <i>thou at my right hand,</i> until I make |  | That is the Son of God.    | 95  |
| thy enemies thy footstool.                 |  | Sit thou at my right hand. | 452 |
|  |  | Jesus, Son of David.       | 452 |

|   |  |                              |     |
|---|--|------------------------------|-----|
| PSALM cx. 4.                              |  | PER GEMATRIAM HEBR.          |     |
| The Lord hath sworn, and will not         |  | Thou art a priest.           | 481 |
| repent, <i>Thou art a priest for ever</i> |  | That is Jesus, Son of David. | 481 |
| after the order of Melchizedek.           |  | ELCHANON PAULUS.             |     |

\* Benjamin Schmolck was a famous hymn-writer. The above *Cab. Trig.* is from the Introduction to his *Sarten-Spiel des Herzens*, Breslau, 1720, and is signed Joh. Fred. Riederer (*sic*).





|   |  |   |  |
|---|--|---|--|
| PSALM cxviii. 21.   |  | PER GEMATRIAM HEBR.   |  |
| I will praise thee : for <i>thou</i> hast heard me, and <i>art become my salvation.</i>   |  | Thou art become my salvation. 882<br>Jesus Christ, Son of God.<br>Jeschua Maschiach ben Elohim. 882   |  |
| PSALM cxxviii. 5, and xx. 2.  |  | PER CAB. TRIG.  |  |
| Der Herr segne dich und stärke dich aus Zion. 2899  |  | Johann George Churfürste zu Sachsen. 2899<br><i>Das A.B.C.</i>  |  |
| PSALM cxxxii. 17.   |  | PER GEMATRIAM HEBR.   |  |
| There will I make the horn of David to bud. 839   |  | Jesus, the King Messiah. 839<br>ELCHANON PAULUS.  |  |
| PSALM cxlviii. 1.   |  | PER CAB. ORD.   |  |
| Laudate eam omnes populi. 981   |  | En non deturpata maculâ. 981  |  |
| PSALM cxlviii. 2.   |  | PER CAB. ORD.   |  |
| Laudate eam omnes angeli. 664   |  | En felicissima Virgo. 664   |  |
| PSALM cxlviii. 3.   |  | PER CAB. ORD.   |  |
| Laudate eam Sol et Luna ; laudate eam omnes stellę et lumen. 2105   |  | Sponsa Spiritus Sancti, legitime vocaris munda. 2105  |  |
| PROV. i. 5, 6.  |  | PER CAB. TRIG.  |  |
| Wer Weise ist, der höret zu und bessert sich, und wer verständig ist, der lässet ihm rathen dass er vernehme die Sprüche und ihre Deutung, die Lehre die Weisen und ihre Beyspiel. 12,698 |  | Herr Christian Weise, berühmter Rector des Gymnasii in Zittau, gebohren anno Christi 1642 den 30 April, und starb selig A. 1708 den 21 Octobr. 12,698 |  |

PROV. viii. 7, 8.

Veritatem meditabitur guttur meum,  
labia mea detestabuntur impium;  
justi sunt omnes sermones mei.

94<sup>1</sup>

CAB. PER NUM. MIN.

Ludovicus Quartusdecimus Bor-  
bonius Dei Gratia Francorum et  
Navarreorum Rex Christianissimus.

94<sup>1</sup>

J. B. SPADIUS.

PROV. viii. 20, 21.

In viis justitiæ ambulabo, ac in  
medio semitarum judicii, ut ditem  
diligentes me et thesauros eorum  
repleam.

93<sup>1</sup>

CAB. PER NUM. MIN.

Ludovicus Quartusdecimus Bor-  
bonius Dei Gratia Gallorum et  
Navarreorum Rex Christianissimus.

93<sup>1</sup>

J. B. SPADIUS.

PROV. viii. 35.

Whoso findeth me findeth life.

370

PER GEMATRIAM HEBR.

Ze Maschiach (That is Christ). 370  
ELCHANON PAULUS.

PROV. viii. 36.

Illi \* qui in me peccaverint lædent  
animam suam; omnes qui me  
oderunt, diligunt mortem.

74<sup>1</sup>

CAB. PER NUM. MIN.

Ludovicus Quartusdecimus Bor-  
bonus, D. G. Galliæ ac Navarræ  
Rex Christianissimus.

74<sup>1</sup>

J. B. SPADIUS.

PROV. ix. 1.

Sapientia Dei gdficavit sibi Domum.

1103

PER CAB. ORD.

Repleta Spiritu Sancto. 1103  
SAN JUAN.

PROV. x. 6, 7, and 31.

Benedictio Domini super caput  
IVSTI, memoria ejus cum laudi-  
bus, ac os ejus parturiet sapientiam.

863

CAB. PER NUM. MIN.

Ludovicus Quartusdecimus Bor-  
bonius Dei Gratia Francorum ac  
Navarræ Rex Christianissimus.

863

J. B. SPADIUS.

\* The Biblical text is in the singular number.

| PROV. xx. 28.   | CAB. PER NUM. MIN.   |
|---|--|
| Misericordia et veritas custodient<br>Regem et roborabitur clementia<br>thronus ipsius *. 793 | Ludovicus Quartusdecimus Bor-<br>bonus, Gallorum et Navarræ Rex<br>Christianissimus. 793<br>J. B. SPADIUS. |

| PROV. xxi. 1.   | CAB. PER NUM. MIN.   |
|---|--|
| Cor Regis stat in manibus Domini<br>Dei et quocunque ipse voluerit<br>inclinabit illum. 742 | Ludovicus Quartusdecimus Bor-<br>bonus, D. G. Gallia ac Navarræ<br>Rex Christianissimus. 742<br>J. B. SPADIUS. |

| PROV. xxx. 4.   | PER GEMATRIAM HEBR.  |
|---|--|
| Who hath ascended up into heaven,<br>or descended? Who hath gathered<br>the wind in his fists? Who hath<br>bound the waters in a garment?<br>Who hath established all the ends<br>of the earth? What is his name,<br>and what is <i>his son's name</i> , if thou<br>canst tell? | His son's name. 398<br>That is Jesus (Ze Jeschua). 398<br>ELCHANON PAULUS. |

| PROV. xxxi. 20, 27.  | PER CAB. ORD.   |
|--|---|
| 301 321 464 168<br>Manum suam aperivit inopi<br>105 136 300 130 201<br>Et panem otiosa non comedit. 2126 | 340 234 9 140<br>Christina Borbonia de Francia<br>312 397 552 142<br>Sabaudie Ducissa Cypri Regina. 2126<br>ANGELO MARIA DE SERVATORIBUS. |

| CANT. ii. 2.             | PER CAB. ORD.   |
|--------------------------|---|
| Lilium inter spinas. 731 | Immunis a labe originis. 731<br>Pura a mortali esca. 731<br>Integra Deum parit. 731 |

\* Vulg., *ejus*.

VETUS TESTAMENTUM CABALISTICUM 45

|   |      |   |      |
|---|------|---|------|
| CANT. iii. 7.   |      | PER CAB. ORD.   |      |
| Lectulus Salomonis.                                       | 1018 | Mater et pietatis et clementiæ.   | 1018 |
|   |      | Nubes luce refulgens.   | 1018 |
| CANT. iv. 7.  |      | PER CAB. ORD.   |      |
| Macula non est in te.                                     | 734  | Regina tota pura.   | 734  |
| CANT. iv. 11.   |      | PER CAB. ORD.   |      |
| Favus distillans labia ejus ; mel et lac sub lingua ejus. | 2274 | Laudabilis et gloriosus Archipræsul Ecclesiæ Toletanæ Primas Hispaniarum. | 2274 |
| CANT. iv. 12.   |      | PER CAB. ORD.   |      |
| Hortus conclusus.   | 1179 | Nostra consolatrix.   | 1179 |
| CANT. iv. 12.   |      | PER CAB. ORD.   |      |
| Fons signatus.  | 723  | Mala nostra pelle.  | 723  |
|   |      | En miraculum Magni Dei.   | 723  |
|   |      | En immunis lue Adami.   | 723  |

(On the new-born heir to Charles VI.\*)

|  |   |
|--|---|
| CANT. v. 13, 14, 15.   | PARAGRAMMA CAB. TRIGONALE.  |
| Seine Lippen sind wie Rosen die mit fliessenden Myrrhen trieffen : seine Hände sind wie goldene Ringe voll Türkissen : sein Leib ist wie rein Elfenbein mit Saphieren geschmückt : seine Beine sind wie Marmel-Seulen gegründet auf guldenen Füßen, seine Gestalt ist wie Libanon auserwehlt wie Cedern. | Der Durchlanchtigste Printz Leopoldus Ertz - Hertzog zu Oesterreich und Printz von Asturien, Ihre Majestät des Römischen Kayser Caroli Sexti und der Kayserin Elizabetha Christina erstgebohrner Sohn, gebohren den 13 April anno Christi 1716. |
| 19,544   | 19,544  |
|  | J. F. RIEDERER.   |

\* This much-looked-for little Prince with his "rosy lips" and "ivory skin" was, alas! dead by November, and the praises and prognostications, anagrammatic, cabalistic, and chronogrammatic, all fell to the ground. No Royal infant ever received such a remarkable round of applause from all the workers in literary ingenuities, as did this unfortunate Prince. I have enough material in my library to fill a goodly volume.

|   |               |   |
|---|---------------|---|
| CANT. vi. 4.                              |               | PER CAB. ORD.                                 |
| Ecce terribilis ut castrorum<br>ordinata. | acies<br>1747 | Domus panis quem Diva coxit<br>Charitas. 1747 |

|                                      |               |   |
|--------------------------------------|---------------|---|
| CANT. vi. 4.                         |               | PER CAB. ORD.                             |
| Terribilis ut castrorum<br>ordinata. | acies<br>1731 | Tu conscia omnium secretorum<br>Chî. 1731 |

|                              |      |  |
|------------------------------|------|--|
| CANT. vi. 4.                 |      | PER CAB. ORD.                                    |
| Ut castrorum acies ordinata. | 1327 | Sancta Maria succurre miseris. 1327<br>SAN JUAN. |

|                           |      |                              |
|---------------------------|------|------------------------------|
| CANT. vi. 4.              |      | PER CAB. ORD.                |
| Castrorum acies ordinata. | 1027 | Speculum bonitatis Dei. 1027 |

|                          |      |  |
|--------------------------|------|--|
| CANT. vi. 10.            |      | PER CAB. ORD.  |
| Sicut aurora consurgens. | 1459 | Ecce totum mundum illuminans.<br>1459<br>O velox auscultatrix. 1459<br>Virgo prius ac posterius. 1459<br>SAN JUAN. |

|                             |      |                            |
|-----------------------------|------|----------------------------|
| CANT. viii. 5.              |      | PER CAB. ORD.              |
| Quæ est ista quæ ascendit ? | 1199 | Portus Christianorum. 1199 |

|  |     |  |
|--|-----|--|
| ISA. vii. 14.  |     | PER GEMATRIAM HEBR.  |
| Behold a Virgin (Hebr. <i>Haalmah</i> )<br>shall conceive, and bear a son. 922 | 922 | This same Virgin ( <i>Haalmah</i> ) is the<br>Virgin Mary. 922 |

|  |  |
|--|--|
| ISA. vii. 14.                              | PER GEMATRIAM HEBR.                            |
| And she shall call his name Immanuel. 1250 | His name is Jesus Christ, the Son of God. 1250 |

|  |  |
|--|--|
| ISA. ix. 6.  | PER GEMATRIAM HEBR.                        |
| For unto us a child is born, unto us a son is given. 812 | Jesus is born unto us from Maria. 812      |
| His name is Wonderful. 457                               | Jesus, son of David. 457                   |
| Wonderful, Counsellor, Mighty God. 529                   | Jesus, son of God. 529<br>ELCHANON PAULUS. |

|                                 |   |
|---------------------------------|---|
| ISA. ix. 6.                     | PER CAB. ORD.                             |
| Admirabile est tuum nomen. 1051 | Lampas inextinguibilis. 1051<br>SAN JUAN. |

|  |  |
|--|--|
| ISA. xi. 1.  | PER GEMATRIAM HEBR.  |
| And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots. | Out of the stem of Jesse. 440<br>The Virgin Mary (Haalmah Mircam). 440<br>A Branch shall grow out of his roots. 1497<br>Jesus of Nazareth, the Messiah, is out of Mary. 1497 |

|  |  |
|--|--|
| ISA. xi. 2.                                  | PER CAB. ORD.  |
| Requievit super eum Spiritus Sapientia. 2136 | Ecce purissimæ Conceptionis B. Virginis eximiæ cultor. 2136<br>SAN JUAN. |

## ISA. xi. 10.

And in that day *there shall be a root of Jesse*, which shall stand for an ensign of the people; to it shall the Gentiles seek: and *his rest shall be glorious*.

## PER GEMATRIAM HEBR.

There shall be a root of Jesse. 1146  
 Jesus Christ shall be out of Jesse. 1146  
 His rest shall be glorious. 536  
 That is Jesus, Son of God. 536

Elchanon Paulus here also makes use of Notaricon, the cabala of initials and finals. Taking the consecutive initials of the fifteen Hebrew words which are contained in Isa. xi. 10, he gets: *Ke ba Jeschua hagoel am*, which he renders "Then comes Jesus, the Redeemer of the Nations." Taking the finals, he gets: *Im sod hod schemimiriom*—i.e., "That is the mystery of the honour which shall come to Mary."

N.B.—I give Elchanon's own transliteration of the Hebrew in all the instances I quote. I believe that throughout his book his *gematria* or counting up is accurate, but he occasionally indulges in the licence of changing a vowel or reduplicating a letter.

## ISA. xiii. 11.

<sup>98</sup> Quiescere <sup>32</sup> faciam <sup>99</sup> superbiam  
<sup>98</sup> infidelium.

## PER CAB. SIMP. 327.

<sup>73</sup> Joannes <sup>129</sup> Subieskius <sup>82</sup> Poloniæ <sup>43</sup> Rex.

## PER CAB. SIMP. 318.

<sup>24</sup> Et <sup>111</sup> arrogantiam <sup>97</sup> fortium <sup>86</sup> humiliabo.

<sup>84</sup> Carolus <sup>45</sup> Dux <sup>189</sup> Lotaryngyensis.  
*Vienna plausus.*

## ISA. xxxii. 1.

Behold a king shall reign in righteousness. 469

## PER GEMATRIAM HEBR.

Jesus, Son of God. 469

## ISA. xli. 11.

Sihe, sie sollen zu Spott und zu Schanden werden Alle, die dir gram sind, sie sollen werden als nichts, und die Leut so mit dir hadern sollen umkommen. 10,287

## PER CAB. TRIG.

Herr Doctor Philipp Jacob Spener, anfänglich des venerandi Ministerii in Franckfurth Senior, hernach Probst, Inspector und Consistorial-Rath in Berlin. 10,287

|   |                                       |
|---|---------------------------------------|
| ISA. xlii. 1.                                     | PER GEMATRIAM HEBR.                   |
| Behold my servant, whom I uphold; mine elect. 840 | That is Jesus Christ, Son of God. 840 |
|   | ELCHANON PAULUS.                      |

|   |  |
|---|--|
| ISA. lii. 13.   | PER GEMATRIAM HEBR.  |
| <i>Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high.</i> | Behold, my servant shall deal prudently, he shall be exalted. 772<br>That is Jesus Christ. 772 |

|   |   |
|---|---|
| ISA. lxi. 1.  | PER GEMATRIAM HEBR.                                     |
| <i>He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, etc.</i> | He hath sent me. 398<br>That is Jesus (Ze Jeschua). 398 |

|   |  |
|---|--|
| ISA. lxii. 2.   | PER CAB. TRIG.   |
| Du sollst 818   | Georgius 755   |
| mit einem 557   | Ludovicus 1033   |
| neuen Namen 685   | Churfürst 1150   |
| genennet 536  | zu 510   |
| werden 515  | Braunschweig 990   |
|   | Hanover 611  |
|   | (N.B.—George I.<br>proclaimed King<br>of England, Aug.<br>12, 1714.) |
| Jahrzahl 3111   |  |
| Zahl des Tages an<br>welchen die erste<br>Proclamation in<br>Engelland geschehen<br>viz. 12 Aug. 1714 |  |
|   | 5049   |
|   | 5049   |
|   | J. F. RIEDERER.  |



## ISA. lxii. 3.

|                 |             |
|-----------------|-------------|
| Du              | 220         |
| wirst sein      | 1343        |
| eine schöne     | 590         |
| Crone           | 370         |
| in der Hand     | 452         |
| des Herrn       | 644         |
| und ein         | 462         |
| Königlicher Hut | 1081        |
| in der Hand     | 452         |
| deines Gottes   | 1046        |
|                 | <u>6660</u> |

## PER CAB. TRIG.

|               |             |
|---------------|-------------|
| Georg         | 329         |
| Ludewig       | 650         |
| Churfürst     | 1150        |
| zu            | 510         |
| Braunschweig  | 990         |
| Hanover       | 611         |
| wird          | 394         |
| auf den Thron | 923         |
| von Engelland | 789         |
| erhaben       | 314         |
|               | <u>6660</u> |

J. F. RIEDERER.

## JER. xxiii. 5.

Behold, the days come, saith the Lord, that I will raise *unto David a righteous Branch*, and a King shall reign and prosper.

## PER GEMATRIAM HEBR.

|                                |     |
|--------------------------------|-----|
| Unto David a righteous Branch. | 386 |
| Jesus.                         | 386 |

ELCHANON PAULUS.

## JER. xxxi. 22.

En mulier circumdans virum. 1338

## PER CAB. ORD.

|  |      |
|--|------|
| En Maria preservata a macula originis. | 1338 |
| En aurora lucida et rubicunda.         | 1338 |
| Lęva Sponsi sub capite ejus.           | 1338 |
| SAN JUAN.                              |      |

## EZEK. xxxvii. 25.

And my servant David shall be their prince. 544

## PER GEMATRIAM HEBR.

|                                    |     |
|------------------------------------|-----|
| Jesus, the Son of David, the King. | 544 |
| ELCHANON PAULUS.                   |     |

|                    |     |                        |     |
|--------------------|-----|------------------------|-----|
| EZEK. xlv. 2.      |     | PER CAB. ORD.          |     |
| Porta clausa.      | 606 | Spes nostra.           | 606 |
|                    |     | Liberatrix.            | 606 |
| Porta mirè clausa. | 730 | Immunis labe originis. | 730 |
|                    |     | Pura mortali esca.     | 730 |
|                    |     | Agna vera mira munda.  | 730 |
|                    |     | Nitida et pura Maria.  | 730 |

SAN JUAN.

|                                  |     |                          |     |
|----------------------------------|-----|--------------------------|-----|
| DAN. ii. 34.                     |     | PER CAB. ORD.            |     |
| Petra a montis vertice abscissa. | 852 | Maria Virginea et munda. | 852 |

SAN JUAN.

|   |  |  |     |
|---|--|--|-----|
| DAN. vii. 13.   |  | PER GEMATRIAM HEBR.  |     |
| I saw in the night visions, and, behold, <i>one like the Son of man came with the clouds of heaven.</i> |  | One like the Son of man came.                                      | 995 |
|   |  | That is Jesus Christ, Son of God (Ze hu Jeschua Maschiach bar El). | 995 |

|  |        |  |        |
|--|--------|--|--------|
| DAN. vii. 25, 26.  |        | PER CABALAM TRIGONALEM.*   |        |
| Er wird den Höchsten lästern, und die Heiligen des Höchsten verstören, und wird sich unterstehen Zeit und Gesetze zu ändern; sie werden aber in seine Hand gegeben werden eine Zeit und etliche Zeit und eine halbe Zeit; darnach wird das Gericht gehalten werden; da wird dann seine Gewalt weggenommen werden, dass er zu Grund vertilget und umbracht werde. | 23,403 | Das in ein-tausend sieben-hundert und achtzehenden Jahr nach der gnadenreichen Geburt JESV Christi zu grund gehen und wo nicht völlig per terram gestürztzte, doch durch das Aller-Durchleuchtigste Hauss Oesterreich und dessen Grossmächtigstes Ober-Haubt in das aller empfindlichste Abnehmen und Confusion gebrachte Mahometanische oder Türkische Reich. | 23,403 |

|                                  |      |                           |      |
|----------------------------------|------|---------------------------|------|
| MICAH iv. 1.                     |      | PER CAB. ORD.             |      |
| Domus Domini in vertice montium. | 1326 | Reparatrix naturę humanę. | 1326 |
| Mons in vertice montium.         | 1120 | O salus in te sperantium. | 1120 |

\* This cabalistical prognostication appeared in Anton Fabri's *Europäischer Staats-Kantzlei* (part 30, p. 514), 1718. 8. Riederer was the author, as he tells us in his *Catalogues*.

## MICAH v. 2, 3.

But thou, Beth-lehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me *that is to be ruler in Israel*; whose goings forth have been from of old, from everlasting. *Therefore will he give them up, until the time that she which travaileth hath brought forth.*

## PER GEMATRIAM HEBR.

That is to be ruler in Israel. 919  
 Jesus Christ, King of the Jews. 919  
 Therefore will he give them up, until the time that she which travaileth hath brought forth. 1248  
 That is at the very time when Jesus shall be born of Mary. 1248  
 ELCNANON PAULUS.

## MICAH v. 4.

*And he shall stand and feed in the strength of the Lord.*

## PER GEMATRIAM HEBR.

And he shall feed in the strength of the Lord. 386  
 Jesus (Jeschua). 386

## MICAH v. 9.

|             |        |       |       |     |
|-------------|--------|-------|-------|-----|
| 125         | 64     | 40    | 75    |     |
| Exaltabitur | manus  | tua   | super |     |
|             | 82     | 71    |       |     |
|             | hostes | tuos. |       | 457 |

## PER CAB. SIMPL.

|            |             |       |     |
|------------|-------------|-------|-----|
| 138        | 151         | 62    |     |
| Hippolytus | Centurionus | Heros |     |
|            | 106         |       |     |
|            | Januensis.* |       | 457 |

## HABAC. iii. 3.

Venit ab Austro Deus. 1177

## PER CAB. ORD. 1177.

1. Id a Deo; Archidux Leopoldus.
2. Erit Leopoldus ab Austria.
3. Filius primogenitus Caroli.
4. Filius Caroli Sexti hic dimicat.
5. Ille Leopolduse Domo Austriacâ.
6. Ab ea donatus in Die Decimatertia Aprilis.

\* This appropriate numerical anagram refers to a famous incident in the war against the Turks (1683). The hero of the cabala, a Genoese of noble birth, having command of a single ship only, fell in with a fleet of forty-six Turkish triremes. He fought obstinately against capture, and eventually escaped with his ship, although he was badly wounded, and had his left hand struck off in the fight. See another on him, Baruch iii. 5.

The cabala is the simple one— $a = 1$ ;  $b = 2$ ; . . .  $z = 23$ .

These six Scriptural *cabalistica* had their origin from the following historical event:—

On April 13th, 1716, there was born to the Emperor Charles VI. and his Consort, Elisabeth Christina, a long-desired son, who was baptised as Leopoldus, Joannes Josephus Antonius Franciscus de Paula Hermenegildus Rudolphus Ignatius Balthasar.

The birth of this heir to the Imperial Throne brought forth acclamations from all quarters, and the number of anagrams, chronograms, and *cabalistica* made in honour of the happy event is remarkably large.

I have a large folio volume of several hundred pages, published at Prague in 1716, containing the laudatory contributions of the Jesuits of the Province of Bohemia alone. Here there are 593 chronograms of the year of birth (1716), and various *cabalistica* and anagrams besides. And there are several other similar productions. But in spite of all the good omens and hopes, the infant died on November 4th in the same year (1716), or, as it was neatly expressed chronogramatically—

$$\left. \begin{array}{l} \text{In hoCCe anno} \\ \text{Die qVartâ noVeMbrIs} \\ \text{Infans obIt} \end{array} \right\} = 1716$$

his birth being cabalistically expressed with equal skill thus:—

Hic Leopoldus enatus in Mense Aprilis et ad Pascha. 1716

The Scriptural *cabala* here quoted are from a MS. (*penes me*) entitled: "Mysterium Magnum in auspiciatissimo Natali Serenissimi Austriae Archiducis Asturiaeque Principis Leopoldi revelatum. Oratio Pythagorica."

HAB. iii. 13.

Thou wentest forth for the salvation of thy people, even *for salvation with thine anointed.*

PER GEMATRIAM HEBR.

For salvation with thy Messiah. 1189

That is with Jesus thy Messiah. 1189

ELCHANON PAULUS,





APOCRYPHA



## APOCRYPHA

1 ESDRAS IV. 3, 4, 7, 8.

Aber der König bezwinget sie alle,  
als der über sie herrschet und alles  
was er ihnen gebietet das thun sie.  
Sie erwürgen und werden erwürget,  
und des Königes Worte gehen sie  
nit vorbei, heist er töden so töden  
sie, heist ers nachlassen so lassen  
sie es heist er zuschlagen so  
schlagen sie. 19,964

PER CAB. TRIG.

Serenissimus et Potentissimus  
Dominus Tzarus Petrus Alexio-  
vicius Magnus Dux totius magnæ,  
parvæ, et albæ Russiæ autocrator,  
Moscoviæ, Cyoviæ, Volodomiriæ,  
Novogardiæ aliorumque Dominus  
ac totius Septentrionalis Oræ  
Dominator, etc. 19,964  
J. F. RIEDERER.

2 ESDRAS XI. 37.

|      |                               |        |     |    |       |     |
|------|-------------------------------|--------|-----|----|-------|-----|
| 42   | 16                            | 78     | 30  | 9  | 59    |     |
| Vidi | ecce                          | sicuti | Leo | de | Silva |     |
|      | 119                           | 89     | 95  |    |       |     |
|      | concitatus rugiens demittebat |        |     |    |       |     |
|      | 54                            | 5      | 70  |    |       |     |
|      | ocem ad aquilam.              |        |     |    |       | 666 |

CABALA SIMPLEX.

|                      |          |            |     |
|----------------------|----------|------------|-----|
| 112                  | 96       | 108        |     |
| Leopoldus            | Ignatius | Franciscus |     |
| 88                   | 69       | 95         |     |
| Baltassar            | Joseph   | Felicianus |     |
|                      | 93       | 4          | 1   |
| Maximus              | D. A.    |            | 666 |
| ALBRICIUS, NICOLAS.* |          |            |     |

\* See Bibliography.

## JUDITH iii. 1-6.

Da schickten sie ihre Botschafften aus, die kamen zu ihm und sprachen, wende deinen Zorn von uns denn es ist besser dass wir dem grossen König deinen und dir gehorsam seyn und lebendig bleiben, denn dass wir umbkommen und gewinnen gleichwohl nichts, alle unsere Städte, Güter Berge, Hügel Aecker, Ochsen, Schaafe, Ziegen, Rosse und Camcel und was wir nun haben; darzu auch unser Gesind ist alles dein, schaffe damit was du wilt, ja auch wir samt unsern Kindern sind deine Knechte, kom zu uns und sey unser gnädiger Herr und branche unsers Diensts wie dirs gefället. 37,457

## PER CAB. TRIG.

Das gedemüthigte und sich submittirende Belgrad oder Griechisch Weisenburg in Servien an der Donau olmferne dem San Fluss gelegen, aus der Türckischen Hunde Händen gerissen und per accord den achtzehenden Augusti anno ein Tausend siebenhundert und siebenzehen an die Kayserliche Waffen siegreiche übergangen unter glücklichen Commando des durchlauchtigsten Generalissimi Printzen Eugenii Francisci Hertzogen von Savoyen und Piemont, Marggraffen zu Saluces, Rittern des güldenen Vlieses und bey Ihren Kayserlichen Majestät Hof-Kriegs-Rath Präsidenden. 37,457

J. F. RIEDERER.

## SAP. V. 18, 19.

Induet pro thorace justitiam, accipiet pro galea judicium certum, sumet scutum inexpugnabile æquitatem. 953

## CAB. PER NUM. MIN.

Ludovicus Quartusdecimus Borbonicus, Dei Gratia Francorum et Navarrensi-um Rex Christianissimus. 953

J. B. SPADIUS.

## SAP. X. 10.

IVSTVM deduxit Dominus per vias rectas, et ostendit illi regnum Dei; honestavit illum in laboribus, et complevit labores illius. 1195

## CAB. PER NUM. MIN.

Ludovicus Tertiusdecimus Borbonicus, Dei Gratia Francorum et Navarrensi-um Rex Christianissimus, cognomentoque Iustus. 1195

J. B. SPADIUS.

## SAP. xii. 15-19.

Weil du denn gerecht bist so regierest du alle Dinge recht, und achtest deiner Mäjestät nicht gemäss jemand zu verdammen, der die Straffe nicht verdienet hat. Denn deine Stärke ist eine Herrschaft der Gerechtigkeit und weil du über alle herrschest so verschonest du auch aller. Denn du hast deine Stärke bewiset, an denen so nicht glaubeten dass du so gar mächtig wärest, und hast dich erzeiget an denen die sich keck wusten. Aber du gewaltiger Herrscher richtest mit Lindigkeit und regierest mit viel verschonen denn du vermagst alles was du wilt. Dein Volck aber lehrest du durch solche Werck dass man fromm und gütig seyn solle. 41,332

## PER CAB. TRIG.

Der Durchlechtigste Grossmächtigste Fürst und Herr, Herr Friederich Augustus erwählter König in Pohlen, Gross Herzog in Litthauen, Reussen, Preussen, Mazovien, Samogitien, Kyovien, Wolhynien, Podolien, Podlachien, Lieffland, Smolenskiem, Severien und Schernicovien; Herzog zu Sachsen Jülich, Cleve, Berg, Engern und Westphalen, des Heiligen Römischen Reichs Erz-Marschall und Churfürst, Landgraf in Thüringen, Marckgraf zu Meissen auch Ober und Nieder Lausitz, Burggraf zu Magdeburg, Gefürsteter Graf zu Henneberg, Graf zu der Marck Ravensberg und Barby, Herr zum Ravenstein.\*

41,332

J. F. RIEDERER.

\* The prolonged accumulation of titles is not uncommon in either literal or numerical anagrams, but we seldom meet such an enormous specimen as the above. However, in 1705, G. Gothofredus produced a pure literal anagram of somewhat similar length on the same king. I quote it in text (although non-Biblical) for the purpose of comparison. Which of the two would take the longer time to compose, I can hardly say; I think the literal anagram, but both are unique of their kind.

Prose anagrams of such a length as 567 letters are very seldom met with. I only know four that surpass the above in length and ingenuity. One of the best, though not quite the longest, is the prose anagram of 1072 letters made out of Psalm xc., and addressed to the Emperor Leopold in 1684. This, being a Biblical anagram, will appear in my *Biblia Anagrammatica*. But the greatest anagrammatic curios are the metrical ones, which are very difficult to compose. I am acquainted with fifteen of

## PROGRAMMA.

Dominus Friedericus Augustus  
Potentissimus Poloniarum Rex,  
Magnus Dux Lithuaniae, tum  
Russiae ac Prussiae, Masoviaeq,  
tum Samogitiae, tum Vollandiae  
ac Podoliae, tum Podlachiae, tum  
Livoniae, porro et Smolensciae,  
tum Severiae, sicut et Czernikoviae;  
adhuc et Dux Saxoniae Juliaci  
simul et Cliviae, et Montium,  
pariterque Angariae et Westphaliae:

quin et Sacri Romani Imperii Archi-  
Marschallus atque Elector, Land-  
gravius insuper Thuringiae, Marchio  
Misniae, ut et tam superioris quam  
inferioris Lusatiae, Burggravius  
Magdeburgensis, ac Princeps-  
Comes Hennebergensis, Comes  
pariter Marcae, sic et Ravens-  
burgae atque Barby, Dominus  
Ravensteinii.

## ANAGRAMMA PURISSIMUM.

Ecce hic est Rex Sarmatiae verè  
legitimus! Quid STANISLAVS?  
Est perduellis. Ubi PRIMAS Reg-  
ni, perduellium CARDINALIS?  
Mortuus. Rex noster autem vivat,  
Heros hic Mavortius, qui armatas  
hostium phalangas animo aggreditur  
intrepido! Vivat ejus amicus, ac  
armorum jam socius, Heros  
PETRVS ALEXIOWIZIVS Bene  
fiet SMIEGIELSKYO, qui Regi

suo fidus? Bene omni Sarmatiae,  
qui ab execrandâ ac iniquiori læsæ  
Majestatis crimine aggravatâ per-  
duellione abhorrens, acclamat, pièque  
apprecatur. Vivat! benè vireat hic  
verè, hicce legitime unctus! Imo  
omnes universæ Sarmatiae ditiones  
hunc verum Regem suum spon-  
taneò, politiori, nec inani agnoscant  
applausu! FIAT!

[567 letters.]

these, all having more than six hundred letters. Some are written in musical monkish metres of nearly forty lines, and one (*facile princeps*) runs to the extraordinary length of 132 hexameter and pentameter lines, and contains 4419 letters. It is Casimir's hymn, *Omni die, die Mariae*, finely turned into classic elegiacs. It is by a Jesuit of Prague, and was written c. 1672. There is a copy of the book containing it to be seen at the Prague University Library, but nowhere else, as far as I know. I transcribed it when at Prague some years ago, and shall place it in an anagrammatic Breviary if I get the opportunity of arranging and printing what I have.

|                      |            |                   |            |
|----------------------|------------|-------------------|------------|
| ECCLI. xxiv. 2, etc. |            | CABALA SIMPLEX.   |            |
| In medio             | 63         | Illustriss. atque | 200        |
| Ecclesiae            | 58         | Reverendiss.      | 125        |
| Aperiet              | 68         | Dominus Dominus   | 170        |
| Os ejus,             | 80         | Franciscus        | 103        |
| Et implebit          | 111        | Sanctæ            | 57         |
| Eum Dominus          | 110        | Romanæ            | 59         |
| Spiritu Sapientiæ    | 184        | Ecclesię          | 57         |
| Et Intellectus,      | 149        | Cardinalis        | 82         |
| Stolaque gloriæ      | 159        | Sacratus          | 92         |
| Induet cum           | 92         | Ferrariensis      | 129        |
|                      | <hr/> 1074 |                   | <hr/> 1074 |

J. B. SPADIUS.

|   |      |   |           |
|---|------|---|-----------|
| ECCLI. xxiv. 9.                         |      | PER CAB. ORD.                               |           |
| Dominus tecum ab initio et ante secula. | 1551 | O Regina cui se cœlum et terra subjicit.    | 1551      |
|   |      |   | SAN JUAN. |
| ECCLI. xxiv. 13.                        |      | PER CAB. ORD.                               |           |
| Sicut cedrus exaltata.                  | 1312 | O Liliū in quo cubat Deus.                  | 1312      |
|   |      |   | SAN JUAN. |
| ECCLI. xxiv. 13.                        |      | PER CAB. ORD.                               |           |
| Quasi Cypressus exaltata.               | 1435 | Stella ex qua Sol enituit.                  | 1435      |
| En quasi Cypressus exaltata.            | 1480 | Jacobi Scala per quam ad Coelum ascenditur. | 1480      |
|   |      |   | SAN JUAN. |
| ECCLI. xxiv. 14.                        |      | PER CAB. ORD.                               |           |
| Quasi Palma exaltata in Cades.          | 1162 | Jucundissima Virgo Maria.                   | 1162      |
|   |      |   | SAN JUAN. |
| ECCLI. xxiv. 14.                        |      | PER CAB. ORD.                               |           |
| O quasi Palma exaltata.                 | 1060 | Munda ex maculâ originali.                  | 1060      |
|   |      |   | SAN JUAN. |

## ECCLI. xxiv. 15.

Ich bin aufgewachsen wie Ahörnen,  
ich gab einen lieblichen Geruch  
von mir wie Cynamet und köst-  
liche Würze und wie die besten  
Myrrhen wie Galban und Onych  
und Myrrhen und wie der Wey-  
rauch in dem Tempel. 13,486

## PER CAB. TRIG.

Christian Hoffmann von Hoff-  
mannswaldau auff Arnolds mühl,  
der Rönischen Kayserlichen  
Majestät Rath, wie auch Rath-  
Prases der Stadt Breslau, starb  
Anno Christi MDCLXXIX den xviii  
April. 13,486

J. F. REIDERER.

## ECCLI. xxx. 4.

Mortuus est Pater ejus, sed quasi  
non est mortuus, similem enim  
reliquit sibi post se. 872

## CAB. PER NUM. MIN.

Ludovicus Quartusdecimus Bor-  
bonius, Dei Gratia Gallorum et  
Navarræ Rex Christianissimus. 872

J. B. SPADIUS.

## ECCLI. xxx. 6.

Pater ejus reliquit defensorem  
mirum Domus suæ contra inimicos,  
et amicis reddentem gratiam. 832

## CAB. PER NUM. MIN.

Ludovicus Quartusdecimus Bor-  
bonicus, Dei Gratia Galliæ et  
Navarræ Rex Christianissimus. 832

J. B. SPADIUS.

## ECCLI. xlv. 7.

Induit eum Dominus stolam gloriæ.  
1483

## PER CAB. ORD.

Ecce Alphonsus Præsul Ecclesiæ  
Toletanæ. 1483

SAN JUAN.

## ECCLI. xlvii. 6.

Dedit illi Dominus coronam gloriæ.  
1130

## PER CAB. ORD.

Archiepiscopus Ecclesiæ Toletanæ.  
1130  
Theologorum Theologus. 1130

SAN JUAN.



BARUCH iii. 5.

80      64    44    24    88  
 Memento manus tue et nominis  
 48 23    87    60  
 tui in tempore isto.

CABALA 518 SIMPLEX.\*

151                      151                      39  
 Hyppolytus Centurionus, Tu  
 115                      62.  
 Inclytus Heros.  
*Vienna plausus.*

I MACHAB. iv. 58.†

105 111 195 245 300 49 440 79 230  
 Et facta est Lætitia toto in populo magna valdè. 1754

I MACHAB. viii. 14.

Und wurden sehr mächtig und  
 wan solche Tugend bey Ihnen dass  
 sich keiner zum König machte.

6043

PER CAB. TRIG.

(*On the Dutch.*)

Die durch gantz Europa berühm-  
 ten Herrn Generaal Staaten der  
 vereinigten Provinzien.

6043

J. F. RIEDERER.

\* See Micah v. 9, for another.

† This, which was called a *scripturistico-cabalisticon*, was exhibited at the election of a new Archbishop at Trèves in 1754, among other literary devices of the Jesuits there.

NOVUM TESTAMENTUM CABALISTICUM

## NOVUM TESTAMENTUM CABALISTICUM

My New Testament collection begins with a long cabalistic soliloquy of the Virgin Mary on the words of the angel in Joseph's dream (Matt. ii. 13), "Flee into Egypt."

It comes from the remarkable book of Josephus Mazza, the laborious Capucin, a work so rare that I know of no other copies in England but my own. He uses the Vulgate for the texts of the soliloquies, and other texts will be found further on in St. Luke and St. John. Each soliloquy of the Virgin contains sixty-three *cabala*, that being her supposed age when she died. The wording is generally very appropriate, and the labour entailed in making such excellent cabalistic lines must have been enormous.

MATT. ii. 13.

SOLILOQUIUM.

|                |                     |                          |                         |
|----------------|---------------------|--------------------------|-------------------------|
| <sup>118</sup> | <sup>39</sup>       | <sup>572</sup>           |                         |
| FUGE           | IN                  | ÆGYPTUM.                 | 729                     |
| 1.             | <sup>50</sup> Hinc  | <sup>470</sup> exulandum | <sup>175</sup> est      |
|                |                     | <sup>34</sup> Filij ;    | 729                     |
| 2.             | <sup>95</sup> Et    | <sup>253</sup> effugium  | <sup>100</sup> non nisi |
|                |                     | <sup>128</sup> in        | <sup>39</sup> fuga ;    |
|                |                     |                          | 729                     |
| 3.             | <sup>104</sup> Modò | <sup>1</sup> à           | <sup>159</sup> Jordane  |
|                |                     | <sup>291</sup> pergendum | <sup>5</sup> ad         |
|                |                     |                          | <sup>169</sup> Nilum,   |
|                |                     |                          | 729                     |
|                |                     | 67                       |                         |

- |     |  |     |
|-----|--|-----|
| 4.  | <sup>95 20 140 39 160 275</sup><br>Et ibi Bethlem in Meroem immutanda.       | 729 |
| 5.  | <sup>181 122 327 99</sup><br>Quàm ergò execrandi Hebrei!                     | 729 |
| 6.  | <sup>181 89 66 4 81 308</sup><br>Quàm impia hodiè, ac infanda Hierusalem!    | 729 |
| 7.  | <sup>89 111 378 151</sup><br>Si tam deteriores Niliacis,                     | 729 |
| 8.  | <sup>89 97 92 27 200 39 185</sup><br>Si impij sic Cœli ardent in Numen,      | 729 |
| 9.  | <sup>331 83 18 194 103</sup><br>Tantum abs Dei Numine defecere,              | 729 |
| 10. | <sup>195 235 92 48 159</sup><br>Jàmquè fiunt sic indè odibiles ;             | 729 |
| 11. | <sup>190 104 3 94 338</sup><br>Ut modò ab eis aufugiens,                     | 729 |
| 12. | <sup>5 314 100 310</sup><br>Ad illosquè ità confugiens,                      | 729 |
| 13. | <sup>30 399 245 55</sup><br>Jàm perhorreas, deseras Jacob,                   | 729 |
| 14. | <sup>195 120 95 287 32</sup><br>Jàmquè diligas, & præferas Cham.             | 729 |
| 15. | <sup>38 204 30 97 263 97</sup><br>Nèc quod jàm agis, immeritò agis,          | 729 |
| 16. | <sup>20 151 3 132 291 85 47</sup><br>Hic barbarè ab Herode addictus es nèci, | 729 |
| 17. | <sup>91 136 95 271 136</sup><br>At Chamitæ Tè recipient, alent ;             | 729 |
| 18. | <sup>20 429 1 279</sup><br>Hic depulsus à Tuis,                              | 729 |
| 19. | <sup>20 100 164 144 301</sup><br>Ibi fics, eris, alienis dilectus.           | 729 |
| 20. | <sup>50 41 100 199 199 140</sup><br>Hinc illic non Tui, Tui fient.           | 729 |

21. <sup>95 3 48 105 116 174 39 149</sup> Et ab indè amodò Ecclesia erit in Semine. 729
22. <sup>5 16 106 29 34 150 25 42 322</sup> Ad hæc læta mi Filj tandèm mè benè deduxi. 729
23. <sup>190 202 52 172 113</sup> Ut agrum ego foveam Cor : 729
24. <sup>190 123 266 27 9 114</sup> Ut audij mandatum Cæli de fuga, 729
25. <sup>190 179 205 155</sup> Ut novi causam mandati, 729
26. <sup>200 30 240 259</sup> Quò jam raptim eundum, 729
27. <sup>161 111 113 174 170</sup> Quà tam diu iter habendum, 729
28. <sup>125 54 258 85 207</sup> Pèr Loca nimirum arida, aspera, 729
29. <sup>14 401 314</sup> Addè, montuosa, abrupta, 729
30. <sup>89 95 16 317 212</sup> Sèd et hæc, inhospita, inaccessa 729
31. <sup>38 100 12 102 275 202</sup> Nèc non cæca, feralia, squallida, horrida, 729
32. <sup>48 172 250 89 170</sup> (Indè diris solùm idonea Feris) 729
33. <sup>105 220 42 362</sup> Hiscè, inquam, benè perceptis : 729
34. <sup>113 260 36 34 25 113 148</sup> Heu qualis alme Filj mè adijt angor ; 729
35. <sup>181 97 48 81 322</sup> Quàm efferæ indè illicò angustiaë : 729
36. <sup>200 248 169 112</sup> Quo perdiro dolore affecta : 729
37. <sup>180 39 122 210 178</sup> Quali in Corde mærore confecta ! 729

|     |  |     |
|-----|--|-----|
| 38. | <sup>46 142 164 210 167</sup><br>Mihi citò dolor adfuit ineffabilis :          | 729 |
| 39. | <sup>400 124 205</sup><br>Summus item mœror.                                   | 729 |
| 40. | <sup>200 399 32 98</sup><br>Vitâ propemodum defeci, concidi,                   | 729 |
| 41. | <sup>95 75 176 100 283</sup><br>Et re vera plenè concidissem,                  | 729 |
| 42. | <sup>4 100 408 217</sup><br>Ac plenè spiritu defecissem,                       | 729 |
| 43. | <sup>89 1 284 98 257</sup><br>Si à mœstis ijs aversa,                          | 729 |
| 44. | <sup>5 6 21 242 126 329</sup><br>Ad ea alia gaudiosa nate conversa,            | 729 |
| 45. | <sup>100 106 230 293</sup><br>Non altè mœrorem effregissem,                    | 729 |
| 46. | <sup>38 5 102 122 462</sup><br>Nèc ad altè gaudia prosilijsem,                 | 729 |
| 47. | <sup>237 111 30 35 52 264</sup><br>Attamèn ubi illa eadem ego recogito,        | 729 |
| 48. | <sup>164 34 100 431</sup><br>Dolor ille plenè resurgit,                        | 729 |
| 49. | <sup>88 178 258 205</sup><br>Dirè redit insimùl mœror,                         | 729 |
| 50. | <sup>95 48 5 63 345 173</sup><br>Et indè ad necem usquè dilanior ;             | 729 |
| 51. | <sup>4 35 6 249 30 65 151 189</sup><br>Ac nè ea recogitem meæ Animæ nulla jùs. | 729 |
| 52. | <sup>20 32 159 213 305</sup><br>Hic mala, nedùm imminent, adsunt ;             | 729 |
| 53. | <sup>4 111 129 100 272 113</sup><br>Ac tam validè sibi vendicant Cor,          | 729 |
| 54. | <sup>190 38 100 3 123 275</sup><br>Ut nèc animo ab eisdem averti,              | 729 |



55. <sup>38 92 5 247 347</sup> Nèc sic ad jucunda converti, 729
56. <sup>66 191 144 191 137</sup> Hodie aut velim, aut valeam ; 729
57. <sup>139 105 200 112 173</sup> Soli amodò sum addicta dolori ; 729
58. <sup>14 46 57 175 324 113</sup> Ei mihi deindè est tradendum Cor ; 729
59. <sup>4 259 99 161 206</sup> Ac ipsum omni gaudio denegandum. 729
60. <sup>5 51 6 32 25 270 340</sup> Ad hoc ea mala mè cogunt præsentia, 729
61. <sup>5 51 95 131 144 30 25 120 128</sup> Ad hoc et Amor ipse jam mè adigit, alligat 729
62. <sup>95 128 249 160 97</sup> Et hos dolores cogor amare, 729
63. <sup>13 64 29 34 48 204 206 131</sup> Id enim mi Fili amabile, quod jubet Amor. 729

JOSEPHUS MAZZA.

MATT. vii. 24.

CAB. 322 SIMPLEX.

Ædificavit domum suam supra Sanctus Corradus Confalonnerius.  
petram. 322 *Anthemata B. Conrado.*

This and the **cabala** of Matt. xxvi. 20 date from a little before 1621, and are the earliest specimens of the Biblical *anagramma numericum* I have met with. They are taken from a collection of anagrams and other literary devices composed in honour of the left arm of the above saint, when it was brought as a relic to his native town of Placentia (Piacenza) in 1620.

Another numerical literary device, called *supputatio*, gives the circumstances and exact date thus :—

## BIBLIA CABALISTICA

De Divi Conradi Brachio

Placentiam translato

Supputatio per numeros minores

(i.e., CAB. SIMPLEX).

|              |     |              |      |
|--------------|-----|--------------|------|
| Brachium     | 69  | Ab Reverendo | 98   |
| Sinistrum    | 128 | Alberto      | 65   |
| Sancti       | 60  | Degano       | 42   |
| Conradi      | 58  | Die octava   | 73   |
| Confalonerii | 109 | Mensis       | 71   |
| Anachoritæ   | 87  | Novembris    | 104  |
| Ex Netina    | 82  | Anno         | 38   |
| Urbe         | 42  | Salutis      | 91   |
| Ad Cives     | 58  | Nostræ       | 82   |
| Placentinos  | 114 |              |      |
| Transferetur | 149 |              | 1620 |

These *supputationes* soon fell out of fashion, and hardly went beyond the circle of the literary dilettanti round about Piacenza, which included J. B. Spadius, Hieronymus Spadius, and Josephus Folianus, of Modena by birth, but a citizen of Piacenza. H. Spadius edited the collection, and J. Folianus gave a good synopsis of the cabalistic artifices and how they came into vogue.

MATT. XVI. 18.

PER CAB. ORD.

|                                  |                                |      |
|----------------------------------|--------------------------------|------|
| Tu es Petra, et hic super hanc   | Franciscus Gottf. Carol. Ioan. |      |
| Petram ædificabo Ecclesiam meam. | Anton. Comes à Ostein.         | 1743 |
|                                  |                                | 1743 |

In the year 1743 there was a vacancy in the Archiepiscopal See of Mentz, and a curious pamphlet was issued, entitled *Vox interrogans*, in which the claims of the Count of Ostein were defended by elaborate anagrammatic proof. The above was the only Scriptural one, and the text was slightly changed to include the year 1743. This and the following example are the only two I have met with on this famous text. One would have expected more.

NOVUM TESTAMENTUM CABALISTICUM 73

MATT. xvi. 18.

|               |       |
|---------------|-------|
| Tu es Petrus, | 148   |
| et super hanc | 118   |
| Petram        | 65    |
| Ædificabo     | 53    |
| Ecclesiam     | 64    |
| Meam          | 28    |
|               | <hr/> |
|               | 476   |

CABALA SIMPLEX.\*

|           |       |
|-----------|-------|
| Joannes   | 69    |
| Marcus    | 67    |
| Rosettus  | 123   |
| Petinae   | 63    |
| Ecclesiae | 57    |
| Antistes  | 97    |
|           | <hr/> |
|           | 476   |

A. CARRARIA, *Triumphus, etc., Milan.*

MATT. xxiv. 7.

Es wird sich empören ein Volck  
über das ander, und ein Königreich  
über das ander.

4769

PER CAB. TRIG. (4769).

(*"Whigs and Tories"!!*)

Die zwei streitende Factionen in  
Engelland Whiggs und Torrys.

J. F. RIEDERER.

MATT. xxiv. 45.

|                 |       |
|-----------------|-------|
| Fidelis servus  | 153   |
| Et prudens      | 110   |
| Quem constituet | 182   |
| Dominus         | 85    |
| Super           | 71    |
| Familiam suam   | 106   |
| Ut det illis    | 119   |
| In tempore      | 103   |
| Tritici         | 82    |
| Mensuram        | 92    |
|                 | <hr/> |
|                 | 1103  |

CABALA SIMPLEX.

|                   |       |
|-------------------|-------|
| Illustrissimus et | 221   |
| Reverendissimus   | 181   |
| D.D. Franciscus   | 111   |
| Sanctæ            | 57    |
| Romanæ            | 59    |
| Ecclesie          | 57    |
| Presbyter         | 114   |
| Cardinalis        | 82    |
| Sacratus          | 92    |
| Ferrariensis      | 129   |
|                   | <hr/> |
|                   | 1103  |

J. B. SPADIUS,

*De F. Sacrato, S.R.E. Card.*

\* On the occasion of the election of Rosetti to a small bishopric in Italy.

|   |      |  |      |
|---|------|--|------|
| MATT. xxv. 20.                            |      | CAB. 355 SIMPLEX.                      |      |
| Domine, quinque talenta tradidisti mihi.  | 355  | Divus Corradus Anachoreta Placentinus. |      |
|   |      | <i>Anthemata B. Conrado.</i>           |      |
| MATT. xxvii. 25.                          |      | PER CAB. TRIG.                         |      |
| Da  | 11   | Die                                    | 70   |
| antwortete                                | 1181 | Hebräer                                | 376  |
| das gantze                                | 617  | Weyland                                | 690  |
| Volck                                     | 442  | Gottes                                 | 699  |
| und sprache                               | 813  | Volck                                  | 442  |
| Sein                                      | 322  | der                                    | 178  |
| Blut                                      | 469  | beschnittene                           | 853  |
| komme                                     | 331  | verachtete                             | 831  |
| über uns                                  | 853  | Hauff                                  | 289  |
| und über                                  | 692  | der sämbtlichen                        | 880  |
| unsere                                    | 655  | Christen                               | 707  |
| Kinder                                    | 369  | ärgste Feind                           | 740  |
|   | 6755 |  | 6755 |
| MATT. xxviii. 18.                         |      | PER CAB. ORD.                          |      |
| Data est ei potestas in Cælo et in terra. | 1359 | Causa veræ lætitiæ veri gaudii.        | 1359 |
| MARC. xii. 11.                            |      | PER CAB. ORD.                          |      |
| Mirabile in oculis nostris.               | 1045 | En Præsul Magnę Ecclesię Toletanę.     | 1045 |
| MARC. xii. 11.                            |      | CABALA EX PS. lxxxv. 11.               |      |
| Est mirabile in oculis nostris.           | 1186 | Veritas de terra orta est.             | 1186 |
| MARC. xii. 14.                            |      | PER CAB. ORD.                          |      |
| Viam Dei in veritate docens.              | 999  | Præsul Magnę Ecclesię Toletanę.        | 999  |
|   |      | Naturę miraculum.                      | 999  |

| Luc. i. 13.   |       | PER CAB. TRIG. |       |
|---------------|-------|----------------|-------|
| Aber der      | 350   | Carolus        | 712   |
| Engel sprach  | 702   | Sextus         | 1010  |
| zu ihm        | 669   | Dei            | 70    |
| Fürchte dich  | 728   | Gratia         | 418   |
| nicht dann    | 561   | Romanorum      | 974   |
| dein Gebet    | 412   | Imperator      | 860   |
| ist erhört    | 1058  | Semper         | 552   |
| und dein Weib | 766   | Augustus       | 1191  |
| Elisabet      | 506   | &              | 205   |
| wird dir      | 647   | Hispaniarum    | 951   |
| einen Sohn    | 660   | Rex            | 421   |
| gebären       | 306   |                |       |
|               | <hr/> |                | <hr/> |
|               | 7365  |                | 7365  |

J. F. RIEDERER.\*

| Luc. i. 28.                              |      | PER CAB. ORD.                    |      |
|--|------|----------------------------------|------|
| Ave, Maria, gratiâ plena; Dominus tecum. | 1412 | Ave Templum Sanctissimæ Triadis. | 1412 |
|  |      | SAN JUAN.†.                      |      |

\* This was fulfilled by the Empress Elizabeth Christina in 1715, and the *Europäische Fama*, No. 177, compliments Riederer on his vaticination and (see Gen. xxviii. 3, 4) quotes another he had made.

† What I am going to remark upon this most excellent specimen of the cabalistic art will, I think, on the first reading of it, appear absolutely incredible and impossible. For *Ave Templum Sanctissimæ Triadis* is certainly such an extremely ingenious and appropriate cabalistic interpretation of the words of the Angel in Luke i. 28, that those readers who have come so far as this in my book, and have realised the difficulties that have to be met in composing a really good and suitable *cabalistic* on Biblical texts, will no doubt agree that here we have one hard to beat, or even match. Moreover, as it stands alone on the right hand or cabalistical column of this Bible, this would seem an additional reason for supposing it had no fellows or equals, or even inferiors.

What will be thought when I assert that I could easily from my own shelves of rarities produce nine or ten thousand other examples, most of them equally good, and some certainly better, and all accurately counting up the required number of the text in the same true cabalistical way—i.e., *per cabalam ordinariam*, as the example in my

|                           |     |   |            |
|---------------------------|-----|---|------------|
| Ave, Maria, gratia plena. | 651 | Purior angelis.<br>En spes nostra.  | 651<br>651 |
|                           |     | Maria Deo soli cedit<br>Hæc enim Dei est jam Imago,<br>Imago Deo vere simillima,<br>Plane mira infinita<br>Et ideo Deo hæc amabilior<br>Ea ei Pulchrior :<br>Ac amore hinc ardens<br>(Oh ! mirabile dictu)                            |            |
| Ave, gratia plena.        | 380 | In, sed ab illâ fit caro,<br>Iam illic ea caro Deus ;<br>Mater Dei Puella ;<br>Adde concepit illibata :<br>Ea non a carnali semine,<br>A Cœlesti Flamine plena.<br>Oh rara prodigia !<br>Oh Dignitas alta !<br>Oh Gaudia plane Diva ! | 380        |

JOSEPHUS MAZZA.

text. Nay, I could bring nearly five hundred examples in Italian as well ; and this is the only text in the whole Bible to which such remarks are applicable.

The explanation of all this is simple enough when we hear it. These first six words of the Angelical Salutation have always been special favourites with the anagram makers, ever since Joannes Baptista Agnensis, the blind dependent of Cardinal Julius Rospigliosus, sent forth his first hundred in 1661, which were so much admired. Before he died, he made over a thousand, all pure and appropriate ; and more marvellous still, a Pole, in 1702, sent forth a folio containing three thousand anagrams, all in the elegiac metre, and with other men's attempts my shelves contain nearly ten thousand specimens, all different !

Now, although the composition of an anagram is worked out in a way very different from the arithmetical process necessary for a good example of cabalistic art, still, when the anagram is completed, and the full number of letters appropriately used, if we count up the letters by any cabalistical progression we like to use, we get the same numerical result as would be obtained by counting up by the same cabalistical progression previously used the letters of the *programma*, from which the *anagramma* was derived.

Thus in the way of numeration all these anagrams are the *cabalistica* of the

|                             |     |  |
|-----------------------------|-----|--|
| Dominus tecum.              | 761 | Ora pro populo<br>Insignis Virgo Maria<br>Cælum terris unis. SAN JUAN.                                   |
| O Benedicta in mulieribus.  | 913 | Templum Hierusalem.<br>Fons pietatis et lætitię<br>Mater pietatis et clementiæ,<br>Illumina me luce tua. |
| En Benedicta in mulieribus. | 908 | Tu gloria Jerusalem.   |
| Benedicta in mulieribus.    | 863 | Gaude Mater inviolata<br>Pura Mater Agni Immolati<br>Ne derelinquas me in via.<br>SAN JUAN.              |

## Luc. i. 36, 37.

Und sihe Elisabeth ist auch schwanger mit einem Sohn und geht jetzt im sechsten Mond, die im Geschrey ist, dass Sie unfruchtbar sey. Dann bey Gott ist kein Ding unmöglich. II,402

## PROGNOSTICON CABALISTICUM.\*

Die Allerdurchleuchtigste Fürstin und Frau, Frau Elizabeth Christina der regierenden Römischen Kayserlichen Majestät Herrn Herrn Caroli Sexti unschätzbare Gemahlin. II,402

J. F. RIEDERER.

original *programma*, and consequently in the present instance of Luc. i. 28, they are *cabalistica* of that text, although not made with that intention. But not one of the ten thousand anagrams was made by the arithmetical process which brought forth *Ave Templum Sanctissime Triadis*, for that is a *cabalisticum* without being an anagram, and no variation of the letters as they stand could ever make it an anagram. It was produced by the arithmetical-cabalistic process, and stands *alone* (as far as I know) against the myriad host which have been evolved out of this one text. I have found a few on *portions* of the Salutation, as above.

\* On the accouchement of the Empress of Charles VI. Appropriately (?) sent to the Court periodical, *Europäische Fama*, in December, 1715, in the sixth month of Her Majesty's conception.



Luc. i. 39.

- EXURGENS MARIA ABIJT IN MONTANA 960
1. Ignem Cœli, ad altiora deferri, Natura est : 960
2. Dè summis hic ortus, fugit ima, 960
3. Viquè jàm pollens, otiari non amat ; 960
4. Idèo eò illicò tendit, quò propendit, 960
5. Et quantum potest, facit. 960
6. Testimonium dè ijs MARIA hic perhibet ; 960
7. Ecce ipsa Cœlico plenissima Igne, quia Dei Filio jàm plena 960\*
8. In Montana, ad Elisabeth, ad Joannem benè celerrimè accedit 960
9. En ut à Gabriele didicit concepisse Cognatam, 960
10. Ac, mirante Natura, dè Cœlo fœcundam in semio, 960
11. Indè celer pergit, currit, advolat. 960
12. Ac in se benè conscia, nèc arcani haud certa consilij 960
13. Ea, jàm Deifera, Parenti, ac Puero, Deum fert. 960
14. Fert sanè, & hodiè ibidèm facta docent Prodigia 960
15. Tunc alma MARIÆ verba plenè emula Verbi 960
16. Imò planè Verbi verbis ferè magis admiranda 960
17. In electa almi Filioli Anima prodigia conglobarunt. 960
18. Nàm ecce spretis Naturæ legibus, 960

\* This line = 959, for Igne = 51.

19. <sup>264 218 158 320</sup> Omniquè illius ordine conculcato, 960  
<sup>231 290 291 148</sup>
20. <sup>224 225 149 27 105 150 179</sup> Virginea statim operante voce, 960
21. <sup>69 292 34 163 48 354</sup> Nondùm Puer a Deo Cœli fit mente Vir. 960
22. <sup>212 118 96 534</sup> Imò talibus ille donis indè impletur, 960
23. <sup>186 1 179 236 220 138</sup> Tanta luce planè perfunditur, 960
24. <sup>190 20 129 132 39 186 264</sup> Tales à Triade recipit Amoris flammæ, 960
25. <sup>20 299 191 95 145 210</sup> Ut ibi Deum Hominem in Matre dignoscat ; 960
26. <sup>95 326 50 162 122 205</sup> Ibi cognitum humillimè, et acclinis adoret, 960
27. <sup>190 120 20 355 275</sup> Et adoratum adeò accenso corde rediligat 960
28. <sup>95 20 321 85 356 39 44</sup> Ut valdè ibi concitus æstu, 960
29. <sup>95 57 308 500</sup> Et ibi subitò se vertat in faciem, 960
30. <sup>4 20 81 125 108 161 361 100</sup> Et deindè lætissimè exultet 960
31. <sup>35 16 100 317 314 178</sup> Ac ibi illicò præ nimio gaudio saltus edat. 960
32. <sup>89 35 21 210 605</sup> En hæc omnia ediderunt Virginis verba. 960
33. <sup>5 26 105 168 48 406 202</sup> Sed en alia præclara supersunt : 960
34. <sup>247 96 453 164</sup> Ad eam MARIÆ vocem indè exulat Satan : 960
35. <sup>48 169 496 65 182</sup> Paterna planè profligatur culpa, 960
36. <sup>95 173 66 220 186 4 216</sup> Indè immensæ profluunt Animæ Gratia, 960
37. <sup>190 95 274 401</sup> Et certè hodiè tòt, tales, ac tantæ, 960
38. <sup>190 95 274 401</sup> Ut et Paraclito repletur, 960

39. <sup>314</sup> <sup>150</sup> <sup>190</sup> <sup>306</sup> Illumquè tandèm Matri refundat, 960
40. <sup>159</sup> <sup>230</sup> <sup>175</sup> <sup>34</sup> <sup>85</sup> <sup>277</sup> Nulli subindè navo ille sè subdat, 960
41. <sup>380</sup> <sup>266</sup> <sup>208</sup> <sup>106</sup> Agiocosmus postea certò fiat 960
42. <sup>496</sup> <sup>31</sup> <sup>277</sup> <sup>39</sup> <sup>114</sup> Tantusvè ille habeatur in Juda, 960
43. <sup>190</sup> <sup>42</sup> <sup>110</sup> <sup>313</sup> <sup>275</sup> Ut benè firmè credatur Mæssias, 960
44. <sup>4</sup> <sup>76</sup> <sup>140</sup> <sup>281</sup> <sup>277</sup> <sup>3</sup> <sup>179</sup> Ac Plebi, major omnibus dicatur ab Ipso. 960
45. <sup>48</sup> <sup>122</sup> <sup>105</sup> <sup>310</sup> <sup>30</sup> <sup>180</sup> <sup>135</sup> Oh ergò MARIE Vox jam verè miranda ! 960
46. <sup>48</sup> <sup>449</sup> <sup>49</sup> <sup>198</sup> <sup>42</sup> <sup>174</sup> Oh Virtus, Deo Numini benè finitima ! 960
47. <sup>48</sup> <sup>262</sup> <sup>39</sup> <sup>101</sup> <sup>104</sup> <sup>406</sup> Oh Charitas in MARIA mirè properosa ! 960
48. <sup>89</sup> <sup>95</sup> <sup>344</sup> <sup>42</sup> <sup>104</sup> <sup>286</sup> Sèd et insupèr benè mirè Operosa ! 960
49. <sup>48</sup> <sup>30</sup> <sup>230</sup> <sup>280</sup> <sup>186</sup> <sup>30</sup> <sup>156</sup> Oh jam concepti Emmanuelis Mater jam Homogenea ! 960
50. <sup>49</sup> <sup>4</sup> <sup>27</sup> <sup>178</sup> <sup>96</sup> <sup>42</sup> <sup>95</sup> <sup>149</sup> <sup>142</sup> <sup>178</sup> Deo, ac Cœli Gratia plena, hanc, et illum citò affert 960
51. <sup>190</sup> <sup>66</sup> <sup>119</sup> <sup>210</sup> <sup>184</sup> <sup>191</sup> Ut hodiè Joanni, Elisabeth, adsit Emmanuel, 960
52. <sup>38</sup> <sup>146</sup> <sup>184</sup> <sup>128</sup> <sup>190</sup> <sup>274</sup> Nèc tamèn adsit nisi, ut Jesus, 960
53. <sup>188</sup> <sup>470</sup> <sup>302</sup> Idest persolvens, salvans ; 960
54. <sup>14</sup> <sup>281</sup> <sup>251</sup> <sup>214</sup> <sup>4</sup> <sup>196</sup> Adde, omnibus ornans, ditans, ac Magnificans. 960
55. <sup>124</sup> <sup>122</sup> <sup>111</sup> <sup>20</sup> <sup>239</sup> <sup>118</sup> <sup>226</sup> Dàm ergò talia ibi sedulò efficit Virgo, 960
56. <sup>257</sup> <sup>100</sup> <sup>90</sup> <sup>95</sup> <sup>106</sup> <sup>125</sup> <sup>4</sup> <sup>183</sup> Ecquis non magnificè Te Magnificam canat, ac effert ? 960
57. <sup>115</sup> <sup>230</sup> <sup>69</sup> <sup>176</sup> <sup>100</sup> <sup>42</sup> <sup>228</sup> Vel tuo illo Cantico non benè decantet ? 960
58. <sup>51</sup> <sup>39</sup> <sup>95</sup> <sup>101</sup> <sup>110</sup> <sup>251</sup> <sup>189</sup> <sup>124</sup> Nàm in Tè MARIA Tibi maxima Deus effecit, 960

|     |  |     |     |     |     |     |     |     |     |     |
|-----|--|-----|-----|-----|-----|-----|-----|-----|-----|-----|
|     | 91   | 39  | 109 | 100 | 100 | 75  | 100 | 128 | 218 |     |
| 59. | At in alijs plenè omnia dona non nisi Tecum :          |     |     |     |     |     |     |     |     | 960 |
|     | 101  | 85  | 64  |     | 443 | 38  | 96  | 133 |     |     |
| 60. | Facta es enim adjutorium illi planè simile ;           |     |     |     |     |     |     |     |     | 960 |
|     | 199  | 95  | 10  | 60  |     | 596 |     |     |     |     |
| 61. | Quin et Adæ pia Conredemptrix ;                        |     |     |     |     |     |     |     |     | 960 |
|     | 223  | 190 | 40  |     | 104 | 86  | 4   | 90  | 223 |     |
| 62. | Ideoque Tū o Domina, Magnifica, ac magnificè Dominum   |     |     |     |     |     |     |     |     | 960 |
|     | 105  | 131 | 123 | 71  |     | 143 | 176 | 61  | 26  | 124 |
| 63. | Amodò unā cū almo Domino, Magnificat anima mea Dominā. |     |     |     |     |     |     |     |     | 960 |
|     | JOSEPHUS MAZZA.  |     |     |     |     |     |     |     |     |     |

Luc. i. 42. PER CAB. ORD.  
 Benedictus fructus ventris tui. 1970 Cunctorum gloria decusque mortalium. 1970

Luc. i. 48. PER CAB. ORD.  
 Respexit Deus humilitatem Ancillæ suæ. 1853 Quasi mirrha electa dedit suavitatem odoris. 1853

Luc. i. 48. PER CAB. ORD.  
 Beatam te dicunt omnes generationes. 1245 Salve Lactatrix Christi. 1245  
 Virginem adora e spina macula tutam. 1245  
 O Remedium totius mundi. 1245

Luc. i. 49. PER CAB. ORD.  
 Fecit magna qui potens est. 1021 Originariæ maculæ munda est. 1021  
 Munda puritatis imago. 1021  
 SAN JUAN.

Luc. i. 59.  
 SOLILOQUIUM.

|    |   |    |     |    |     |    |     |   |      |
|----|---|----|-----|----|-----|----|-----|---|------|
|    | 430   |    | 301 |    | 345 |    |     |   |      |
|    | VENERUNT CIRCUMCIDERE PUERUM                    |    |     |    |     |    |     |   | 1076 |
|    | 34  | 16 | 161 | 98 | 20  | 30 | 414 | 3 | 300  |
| 1. | Fili eccè nobis Dies Hic, jam octavus ab Ortu ; |    |     |    |     |    |     |   | 1076 |

2. <sup>280 342 158 296</sup> Estvè secundum ordine Sabbatum ; 1076
3. <sup>304 237 13 180 342</sup> Neutri attamèn, id verè secundum ; 1076
4. <sup>199 111 332 434</sup> Quin tam nefastum utriquè, 1076
5. <sup>190 105 179 150 384 5 63</sup> Ut amodò sit Nos acturum ad necem, 1076
6. <sup>95 100 270 154 136 5 316</sup> Te, ità tenellum, indebitè addicens ad Vulnera. 1076
7. <sup>190 218 253 71 97 247</sup> Mèquè Tècum doloris gladio amarè confodiens. 1076
8. <sup>113 164 20 161 115 140 73 235 55</sup> Heù dolor ! Hic Nobis vel ipsa bona fiunt malefica. 1076
9. <sup>35 115 343 405 146 32</sup> En vel fœlicitatum Numerus indicat mala, 1076
10. <sup>95 39 140 280 226 296</sup> Et in ipsa cubatione designat acerbitatem, 1076
11. <sup>89 95 203 213 106 160 210</sup> Sèd et afferens nefasta altè, prò gaudijs, 1076
12. <sup>99 175 214 249 66 108 165</sup> Omni eliminata lætitia, dolores hodiè addit immanes ; 1076
13. <sup>165 220 215 66 245 165</sup> Immanes inquam, adeòquè hodiè ambobus immanes, 1076
14. <sup>190 303 295 135 26 127</sup> Ut horrore depressa, Mens mea deficiat, 1076
15. <sup>95 113 115 1 170 266 86 230</sup> Et Cor, vel à solo pavore, ferè depereat. 1076
16. <sup>110 216 113 260 30 183 164</sup> Tibi autèm heù qualis jam imminet dolor ! 1076
17. <sup>35 34 159 89 79 469 211</sup> En Filj, sacer, sèd acer arripitur Gladius, 1076
18. <sup>95 133 528 320</sup> Tè læthali secturus vulnere, 1076
19. <sup>95 250 10 88 246 137 250</sup> Et quasi Adæ dirè deperditi germen esses, 1076
20. <sup>4 108 381 239 344</sup> Ac ceù Circumcisione indigus expiari, 1076
21. <sup>45 39 300 109 222 361</sup> Eo in tenerrima Carne ictum excipies ; 1076

22. <sup>95 50 48 260 81 39 95 164 244</sup> Et hinc, oh qualis illicò in Te dolor adveniet ! 1076  
<sup>5 280 190 214 387</sup>
23. Ad quos Tu cogèris vagitus ? 1076  
<sup>241 92 250 493</sup>
24. Quas longè evomes lachrymas ? 1076  
<sup>4 401 372 299</sup>
25. Ac quantum Cruoris emittes ? 1076  
<sup>165 320 229 362</sup>
26. Quæ prasens meismet auribus, 1076  
<sup>279 220 242 100 235</sup>
27. Meisquè hicernet oculis plenè sentiam ; 1076  
<sup>235 39 125 169 154 354</sup>
28. Sentiam, ni præ dolore reddar exanimis, 1076  
<sup>246 172 95 282 281</sup>
29. Animamquè effundam, Tè Sanguinem effundente. 1076  
<sup>91 113 188 205 261 97 121</sup>
30. At heù nimium Miseram, planèquè infœlicem Mariam ! 1076  
<sup>113 169 337 175 282</sup>
31. Heù ! immanis infictus est ictus ! 1076  
<sup>151 125 156 71 30 254 175 114</sup>
32. Tenella etiàm Siliceo Gladio jam resecta est Caro, 1076  
<sup>50 332 137 48 226 283</sup>
33. Hinc Divinus itidèm indè effluit Cruor : 1076  
<sup>86 336 3 242 409</sup>
34. Acerbæ fluunt ab oculis lacrymæ, 1076  
<sup>95 169 50 400 362</sup>
35. Et dolens adeò anxiaris, convelleris, 1076  
<sup>190 6 69 169 180 81 278 103</sup>
36. Ut ea plaga, dolore cogente, Animam videaris efflare. 1076  
<sup>95 52 180 100 228 5 63 118 95 140</sup>
37. Et ego ista omnia videns, ad necem agor, et Ipsa ; 1076  
<sup>334 104 39 95 293 211</sup>
38. Quiquè modò in Tè savijt Gladius 1076  
<sup>16 34 46 295 81 604</sup>
39. Eccè ille meam paritèr Animam pertransivit. 1076  
<sup>238 83 4 179 109 400 63</sup>
40. Horum acri, ac acerrima vi moreremur Ambo, 1076  
<sup>89 30 38 198 118 302 301</sup>
41. Si jam nèc Cæleste illis obesset consilium, 1076

- 89 38 124 163 271 391  
42. Si nec aliud Mundi Salus exigeret, 1076
- 89 38 95 141 1 161 366 185  
43. Si nec et majora à Nobis appeteret Numen. 1076
- 59 300 16 89 180 284 148  
44. Magna sunt hæc, sed verè dolorum initia ; 1076
- 150 64 141 199 95 251 176  
45. Nos enim majora, quin et maxima manent, 1076
- 5 165 89 95 25 216 5 107 369  
46. Ad quæ, si Tè, Mè, Pater è Cœlis præordinat, 1076
- 150 217 18 381 310  
47. Nos Decreto Dei obsistere, execrabile, 1076
- 282 161 115 204 314  
48. Sicùt Nobis vel effugere impossibile. 1076
- 15 122 380 248 6 32 161 112  
49. Ejà ergò fortitèr obeamus ea Mala Nobis addicta 1076
- 51 169 180 312 189 175  
50. Nàm qui ista disponit, Deus est : 1076
- 169 140 244 175 132 216  
51. Qui ipsa ordinat, est amans Pater ; 1076
- 180 122 100 128 210 130 206  
52. Verè ergò non nisi optima eligit, jubet : 1076
- 30 300 192 125 95 5 138 191  
53. Jàm vult Homines pèr Tè ad Cœlum reduci 1076
- 138 25 110 51 260 39 170 283  
54. Nècnon, Mè Tibi hoc summo in opere copulari 1076
- 150 203 95 174 100 354  
55. Vellem equidèm Tè pœnis non pervium, 1076
- 69 52 5 166 95 221 160 95 213  
56. Imò ego ad pœnas, Tè incolumi, prò Tè suffici. 1076
- 340 110 1 49 258 52 266  
57. Omnesquè Tibi à Deo decretas ego subire ; 1076
- 89 108 100 125 215 132 307  
58. Sed Homo non pèr merum Hominem reparabilis : 1076
- 190 116 190 132 189 163 96  
59. Tù sanè, ut Hominem redimas, perimi debes ; 1076
- 173 64 124 191 299 225  
60. Certè enim, sinè tua cruenta morte, 1076
- 38 26 42 424 38 144 10 354  
61. Nèc Adam benè redemptus, nèc Ipse Adæ Redemptor, 1076



- 170 271 100 128 125 282  
 62. Quia Salus non nisi per Sanguinem, 1076  
 38 164 274 128 95 109 268  
 63. Nec eris JESUS, nisi et Carne cæsus. 1076

JOSEPHUS MAZZA.

Luc. ii. 7.

SOLILOQUIUM.

- RECLINAVIT EUM IN PRÆSEPIO 800  
 327 125 39 309  
 139 278 126 194 29 34  
 1. Siccinè nasceris Dilecte Jesu mi Filij? 800  
 95 126 4 52 110 200 213  
 2. Et frigidam, ac algidam tibi Seligis Brumam, 800  
 100 128 403 96 39 34  
 3. Non nisi Stabulum habes in Ædem, 800  
 69 160 48 134 389  
 4. Imò pro blanda Cuna Præsepium, 800  
 95 296 51 65 160 133  
 5. Et stramen hoc fœnile pro cubili 800  
 209 159 218 214  
 6. Inops etenim Inopis Filius 800  
 200 200 42 262 96  
 7. Nequè quo benè tegaris, habes; 800  
 89 20 95 50 314 39 193  
 8. Sèd hic et glaciali nudus in Bruma, 800  
 16 51 183 456 94  
 9. Ecce hoc rudi obvolueris lineo: 800  
 35 111 238 301 115  
 10. En tam despecta reciperis Caula, 800  
 190 187 300 1 122  
 11. Ut gravi tremens à Gelu 800  
 200 200 311 38 51  
 12. Nequè Pannis fovearis, nèc Igne. 800  
 96 95 128 481  
 13. Planè Tè algor excruciat, 800  
 95 295 59 161 190  
 14. Tè paritèr hocchè fœnum offendit. 800

15. Ità subindè tortus 800  
100 230 470
16. Summè rigens, plenevè dolens, 800  
225 201 205 169
17. Altè agentibus, rigore, dolore 800  
106 324 201 169
18. Oh ! tremorem adis ; ah ? fletum edis, 800  
48 320 94 9 231 98
19. Nèc ulla ab ullo hic pia: Spes opis. 800  
38 121 3 160 20 64 215 179
20. Si Cælum hodiè precibus advoco, 800  
89 138 66 319 188
21. Ferreum, adde, Æneum, ad open reperiam, 800  
276 14 160 5 115 230
22. Ac orans haud fiam exorans. 800  
4 221 113 36 426
23. Si Homines adeam, barbarè sanè repellar. 800  
89 192 31 151 116 221
24. Venisti jam amans ad tuos, 800  
323 30 132 5 310
25. At Impij Tè nolunt recipere ; 800  
91 97 95 300 217
26. Hinc ab eis reiectus, 800  
50 3 94 653
27. Jam confugere debes ad Stabulum. 800  
30 266 96 5 403
28. His Bestijs associandus ; 800  
97 275 428
29. Oh fallor ; etiàm posthabendus : 800  
48 137 125 490
30. Habeberis Filj ipsi despectior ; 800  
182 34 228 356
31. Ideoque hic, nedum quanti Homo, 800  
223 20 159 290 108
32. Sed jam nèc etiàm, quanti Bellua, fies. 800  
89 30 38 125 290 128 100
33. En ergò hic contemptus ab Homine. 800  
35 122 20 508 3 112
34. Ah ! Itidèm Brutis miserior, 800  
9 137 351 303

35. <sup>168</sup> <sup>316</sup> <sup>1</sup> <sup>315</sup> Omnimodè ignoraris à cunctis, 800
36. <sup>396</sup> <sup>124</sup> <sup>1</sup> <sup>279</sup> Aspernaris itèm à Tuis. 800
37. <sup>48</sup> <sup>264</sup> <sup>113</sup> <sup>140</sup> <sup>235</sup> Oh pudor ! heù deflebilis pietas ! 800
38. <sup>89</sup> <sup>99</sup> <sup>79</sup> <sup>227</sup> <sup>306</sup> Si ! Dicebare olim Hominum Desiderium, 800
39. <sup>89</sup> <sup>272</sup> <sup>180</sup> <sup>95</sup> <sup>164</sup> Sed posthac diceris, et eris 800
40. <sup>173</sup> <sup>242</sup> <sup>95</sup> <sup>290</sup> Odium, Abominatio, et peripsema. 800
41. <sup>100</sup> <sup>289</sup> <sup>115</sup> <sup>156</sup> <sup>140</sup> Non rependent, vel Amorem amori, 800
42. <sup>69</sup> <sup>126</sup> <sup>160</sup> <sup>391</sup> <sup>54</sup> Imò jugia prò dilectionibus odia, 800
43. <sup>160</sup> <sup>269</sup> <sup>161</sup> <sup>32</sup> <sup>93</sup> <sup>4</sup> <sup>81</sup> Prò ineffabilibus Bonis mala efferà, ac infanda. 800
44. <sup>200</sup> <sup>39</sup> <sup>96</sup> <sup>465</sup> Quò in amando profusior, 800
45. <sup>45</sup> <sup>173</sup> <sup>292</sup> <sup>290</sup> Eò certè odiosior habitus, 800
46. <sup>95</sup> <sup>48</sup> <sup>356</sup> <sup>139</sup> <sup>162</sup> Et indè despectior, undè amabilior. 800
47. <sup>38</sup> <sup>151</sup> <sup>38</sup> <sup>98</sup> <sup>104</sup> <sup>34</sup> <sup>337</sup> Nèc insana, nèc falsa modo Filij prænuncio : 800
48. <sup>16</sup> <sup>64</sup> <sup>180</sup> <sup>276</sup> <sup>95</sup> <sup>169</sup> Ecce enim verè Pauper, et Dolens. 800
49. <sup>3</sup> <sup>406</sup> <sup>20</sup> <sup>190</sup> <sup>181</sup> Ab Angustijs hic incipis Annos. 800
50. <sup>184</sup> <sup>107</sup> <sup>309</sup> <sup>200</sup> Compar decet ortui Vita ; 800
51. <sup>50</sup> <sup>199</sup> <sup>246</sup> <sup>92</sup> <sup>213</sup> Hinc uti cœpisti, sic desines. 800
52. <sup>95</sup> <sup>52</sup> <sup>105</sup> <sup>39</sup> <sup>174</sup> <sup>77</sup> <sup>34</sup> <sup>95</sup> <sup>129</sup> Et ego hisce in pœnis bone Filij te cernam ? 800
53. <sup>38</sup> <sup>225</sup> <sup>80</sup> <sup>122</sup> <sup>38</sup> <sup>48</sup> <sup>51</sup> <sup>38</sup> <sup>160</sup> Nèc summè doleam Corde, nèc indè defleam, nèc depeream ? 800
54. <sup>111</sup> <sup>96</sup> <sup>206</sup> <sup>131</sup> <sup>38</sup> <sup>218</sup> Hùc planè ducit amor, nèc sinit. 800

55. <sup>51</sup> Nàm læthalem <sup>149</sup> profecto <sup>304</sup> ciet <sup>107</sup> dolorem, <sup>189</sup> 800  
<sup>89</sup> 46 <sup>144</sup> 274 <sup>105</sup> 142  
 56. Sèd mihi emori prohibet, deflere denegat ; 800  
<sup>300</sup> 230 <sup>190</sup> 80  
 57. Vult vivam, ut doleam. 800  
<sup>89</sup> 118 <sup>251</sup> 95 <sup>131</sup> 116  
 58. Sèd vide quònam tè Amor adegit, 800  
<sup>110</sup> 88 <sup>190</sup> 198 <sup>95</sup> 119  
 59. Nempè, dirè ut angaris, et angas : 800  
<sup>218</sup> 146 <sup>47</sup> 116 <sup>100</sup> 173  
 60. Tecùm tamen angi sanè non abnuo. 800  
<sup>91</sup> 13 <sup>99</sup> 204 <sup>213</sup> 100 <sup>80</sup>  
 61. At id doceo quod coæquè non doleam, 800  
<sup>170</sup> 169 <sup>100</sup> 149 <sup>100</sup> 112  
 62. Quià qui non dolet, non amat, 800  
<sup>320</sup> 66 <sup>89</sup> 100 <sup>225</sup>  
 63. Propèvè nihil, si non summè. 800

JOSEPHUS MAZZA.

Luc. ii. 35.

SOLILOQUIUM.

- <sup>211</sup> <sup>328</sup> <sup>81</sup> <sup>506</sup> <sup>211</sup>  
 TUAM IPSIUS ANIMAM PERTRANSIBIT GLADIUS 1337
1. <sup>40</sup> <sup>194</sup> <sup>40</sup> <sup>34</sup> <sup>206</sup> <sup>34</sup> <sup>156</sup> <sup>253</sup> <sup>380</sup> 1337  
 O Jesu, ò Filij ; Cordis mei Fons doloris æternus !  
 2. <sup>36</sup> <sup>34</sup> <sup>169</sup> <sup>25</sup> <sup>123</sup> <sup>4</sup> <sup>125</sup> <sup>253</sup> <sup>71</sup> <sup>197</sup> <sup>300</sup> 1337  
 Alme Filij, qui mè diro, ac jugi doloris Gladio cernis còfossam,  
 3. <sup>95</sup> <sup>20</sup> <sup>124</sup> <sup>249</sup> <sup>181</sup> <sup>355</sup> <sup>313</sup> 1337  
 Et hic sinè requie aliqua doloribus cumulari :  
 4. <sup>173</sup> <sup>175</sup> <sup>204</sup> <sup>184</sup> <sup>16</sup> <sup>93</sup> <sup>242</sup> <sup>27</sup> <sup>223</sup> 1337  
 Quid est quod Simeòn hæc efferà adjungat Cœli præsgia,  
 5. <sup>313</sup> <sup>123</sup> <sup>150</sup> <sup>9</sup> <sup>367</sup> <sup>161</sup> <sup>191</sup> <sup>23</sup> 1337  
 Vocequè fatidica Nos dè futura nobis, admoneat clade ?  
 6. <sup>95</sup> <sup>39</sup> <sup>246</sup> <sup>508</sup> <sup>240</sup> <sup>159</sup> <sup>1</sup> <sup>49</sup> 1337  
 Tè, in signum contradictionis, Terræ dandum à Deo,  
 7. <sup>388</sup> <sup>223</sup> <sup>25</sup> <sup>355</sup> <sup>97</sup> <sup>249</sup> 1337  
 Acutisvè affirmans, mè doloribus efferè sauciandam ?

8. An non longè acerbam tuorum cruciatuum Iliadem didici, 1337  
31 100 92 102 420 496 58 38  
138 65 182 164 263 117 408
9. Nècnon meo sub memori Pectore condo, percurro? 1337  
31 100 205 194 165 99 204 339
10. An non ex ejus memoria, omni impleor amaritudine; 1337  
218 140 410 253 316
11. Corvè admiranda patitur doloris vulnera? 1337  
216 98 285 20 242 124 12 55 285
12. Quænam dies quæso hic deperijt, sinè hac linea dolorosa? 1337  
235 115 195 211 379 50 152
13. Quandò vel tuæ peracerbæ Passionis adeò oblita, 1337  
115 184 83 95 50 180 410 220
14. Vel veri ergà Tè adeò verè expers amoris, 1337  
190 38 150 110 258 425 166
15. Ut nèc mente, Tibi decretas, revolverem pœnas, 1337  
38 34 39 420 102 200 294 210
16. Nèc illæ eadè revolutæ amplam darent mœroris messem? 1337  
29 36 34 89 144 89 231 304 242 139
17. Mi Alme Filj, si pedes, si manus fixis oculis videam, 1337  
180 81 234 394 448
18. Verè illicò clavos excogito terebrantes: 1337  
89 281 305 30 385 197 50
19. Si latus intuear, jàm occurrit celerrimè Lancea, 1337  
185 39 440 26 264 383
20. Ibiqùè in Mortuum eam recogito insævientem; 1337  
38 311 5 148 125 58 142 244 266
21. Nèc unquam ad, ipsi etiàm Cœlo, adorabile caput respicio, 1337  
199 81 143 321 250 100 243
22. Quin illicò Alapas, sputa, spinas plenè commemorem. 1337  
89 314 358 39 122 50 365
23. Si Dorsum contemplor, in Corde Flagella revolvo: 1337  
97 39 229 391 189 9 383
24. His in Ulnis excipiens, cogito dè apprehensione: 1337  
164 95 188 154 121 221 394
25. Cingens Tè Fascijs, Menti, Lora, Funes obycio. 1337  
124 110 255 108 319 140 281
26. Dùm defles, Gethsemani Agoniam, sudorem, Ipsa considero. 1337  
95 353 228 39 181 120 124 197
27. Èt Morientis voces, in Cruce dandas, dùm vagis. 1337

28. <sup>125 124 14 481 21 95 219 258</sup> Etiam dum Lac exsugis, Fel, et Acetum commemoro ; 1337  
<sup>140 26 100 234 118 273 46 400</sup>
29. <sup>144 398 46 104 444 201</sup> Ipsa mea omnia oscula, Judæ osculo, mihi amarescunt. 1337
30. <sup>190 376 191 134 446</sup> Ipse Lectulus mihi diram obycit Crucem. 1337
31. <sup>50 200 89 89 573 336</sup> Ut pauperrima tua Cuna, Sepulchrum, 1337
32. <sup>39 230 210 211 245 210 192</sup> Illam pannis si cingo, syndonis reminiscor. 1337
33. <sup>115 231 389 162 440</sup> In tuo Somno tuam Mortem mœrens aspicio ; 1337
34. <sup>173 231 173 237 49 245 229</sup> Vel aspiciendo sopitum, lugeo Mortuum : 1337
35. <sup>30 100 279 169 217 300 242</sup> Cûr plura, cûr singula Deo sigillatim depromo ? 1337
36. <sup>48 170 46 279 197 116 481</sup> Jàm omnia tuis omninò aperta sunt oculis, 1337
37. <sup>520 138 113 290 276</sup> Indè mentem meam tuis cernis plenam Passionibus, 1337
38. <sup>286 46 211 30 179 504 81</sup> Doloribusquè idcirco Cor jugiter occupari. 1337
39. <sup>96 65 39 122 30 113 277 175 420</sup> Quocircà meam Gladius jam durè pertransijt Animam, 1337
40. <sup>420 285 39 170 320 103</sup> Planè meo in Corde jam diù infictum est vulnus. 1337
41. <sup>51 38 200 39 25 210 38 324 233 179</sup> Vulnus igitur in solo vulnere cadet, 1337
42. <sup>173 100 300 265 51 264 184</sup> Nam nec alius in me novo illi vulnere, locus aderit. 1337
43. <sup>278 46 6 333 148 138 388</sup> Quid sibi vult itaque hoc Oraculo Simeon ? 1337
44. <sup>95 59 198 113 360 39 85 388</sup> Quidvè mihi ea prophetali Voce Cælum prænunciat ? 1337
45. <sup>163 30 32 39 170 219 121 126 92 239 106</sup> Et magna quidè Cor anxium in se obversat. 1337
46. <sup>395 159 340 20 423</sup> Nunc illa mala in esse cognito fore Cordi longè minus penalia 1337
47. Fortius etenim præsentia ibi desæviunt. 1337

48. <sup>104 214 35 253 140 110 18 131 233 99</sup> Modò timet, nè doloris semen, nèpè Dei Amor, interim abeat, 1337
49. <sup>210 100 277 125 164 96 179 186</sup> Eòquè ità deperdito, etiàm dolor plane omnis abscedat, 1337
50. <sup>58 39 191 295 294 460</sup> Ideo in tua Passione, iterum renovandus. 1337
51. <sup>163 149 13 165 311 65 298 173</sup> Nunc demùm id pavida tribuo meo imperfecto Dolori, 1337
52. <sup>169 211 196 4 116 435 100 106</sup> Qui fortè veram, ac plenam summitatem non habet, 1337
53. <sup>95 202 166 223 46 400 205</sup> Et gradatim incædens, tunc mihi summus evadet. 1337
54. <sup>89 13 107 39 269 296 150 24 178 39 133</sup> Si id cadit in primum! Naturæ, temne, dele ordinè in dolendo. 1337
55. <sup>38 100 344 233 105 386 131</sup> Nèc non præsentia defectum àmodò suppleat Amor. 1337
56. <sup>30 449 140 456 175 87</sup> Illa Virtus Amori nullatenus est deneganda ; 1337
57. <sup>95 204 34 39 113 145 100 371 116 120</sup> Et quod ille in Cor meum non exerat, dedecet valdè. 1337
58. <sup>342 159 100 253 90 393</sup> Secundum, nedùm non approbo, penè execror 1337
59. <sup>173 216 46 189 1 49 300 363</sup> Quid namquè mihi miseræ à Deo contingat deterius, 1337
60. <sup>181 190 268 1 169 18 20 230 124 136</sup> Quàm ut immunis à Dolore, Dei hic vivam sine Amore ? 1337
61. <sup>48 384 163 369 373</sup> Indè tertium censeo potiùs admittendum. 1337
62. <sup>91 190 169 211 265 1 25 230 155</sup> At Tù, qui moras potes à mè tollere, tolle ; 1337
63. <sup>4 148 40 126 166 251 139 332 131</sup> Ac mecū, ò Dilecte, tarda ignoret molimina Divinus Amor. 1337

JOSEPHUS MAZZA.

Luc. ii. 48.

SOLILOQUIUM.

- <sup>34 173 202 161 92</sup> FILJ QUID FECISTI NOBIS SIC ? 662
- <sup>200 66 241 126 29</sup> 1. Quò hodiè declinasti Dilecte mi, 662



2. Tèvè ubi jàm recepisti, 662  
200 111 30 321
3. Cùr Patrem descriis? 662  
173 236 253
4. Infelici mihi T'è subtrahis; 662  
81 46 95 440
5. Miro ambo mœrore replens? 662  
139 63 210 250
6. Sèd mè certè vèl summo? 662  
89 25 173 115 260
7. Ah Nate, T'è amisso, quid agam? 662  
9 126 95 230 173 29
8. T'è à mè jàm elongato, quid ero? 662  
95 1 25 30 223 173 115
9. Absquè Numine nunc deficiam; 662  
248 194 163 57
10. Ac sinè primo Ente non ero, 662  
4 124 189 130 100 115
11. Sèd in nihilum decidam, deindè evanescam. 662  
89 39 186 46 57 245
12. At quam vana commemoro! 662  
91 181 132 258
13. Utinàm annihilari mè velles! 662  
250 177 25 210
14. Mèquè meo nihilo jàm reddi denuò! 662  
190 65 106 30 92 179
15. Efficiar nihil facta, Tibi haud odibilis, 662  
109 66 101 110 113 163
16. Nèc T'ù ab immerita fugies, 662  
38 190 3 224 207
17. Nèc ego damni pœna indè angar adhuc in Via: 662  
38 52 64 86 48 109 116 39 110
18. Fio reprobis penè infelicior, 662  
55 326 90 191
19. Cum, Filj, vel vivæ denegas Faciem: 662  
123 34 115 214 132 44
20. Nonnè hæc, Nate, major Inferni pœna? 662  
135 16 126 140 159 86
21. Sèd si ad desiderij gradum acerba, 662  
89 89 5 195 202 82

22. Hęc nulla ibi dolori meo comparanda ; 662  
33 151 20 173 65 220
23. Benè ibi ab inclinatione invalet pœna : 662  
42 20 3 266 245 86
24. In mē dirē sœvit et Amor : 662  
39 25 88 284 95 131
25. Sēd Amor haūd ullō minor, 662  
89 131 113 160 169
26. Itemvè flagrantior omni, 662  
229 334 99
27. Ac etiā Cœlicolis comparatis, 662  
4 125 169 364
28. Nām major omnibus collectim. 662  
51 140 281 190
29. Tali ergō modō ardens amōre, 662  
110 122 104 190 136
30. Tanta et hinc acta cupidine, 662  
212 95 50 95 210
31. Amata, Filj, si facie caream, quænam pœna? 662  
113 34 89 24 100 216 86
32. Nonnè deindè omnium maxima? 662  
135 57 219 251
33. Ejà Sanè parem nequit habere. 662  
15 116 146 294 91
34. Et mē Matrem altè huic addicis? 662  
95 25 206 106 120 110
35. Dulcissuam nempè oculis faciem, 662  
263 110 245 44
36. Et in via ad damni pœnam mirè cogis. 662  
95 39 110 5 64 106 104 139
37. Sēd pœnam hanc libens amplector, 662  
89 106 42 136 289
38. Si non ex meritō, Filj ; 662  
89 100 205 234 34
39. In mē tamèn modō timeo culpam ; 662  
39 25 146 104 164 184
40. Justè Ipse omnia faciens 662  
284 144 100 134
41. Solùm ardes in labe reos ; 662  
250 160 39 18 195

42. <sup>332</sup> <sup>228</sup> <sup>102</sup>  
Innocuos nonnisi amas, 662
43. <sup>123</sup> <sup>98</sup> <sup>170</sup> <sup>110</sup> <sup>116</sup> <sup>45</sup>  
Cùm ijs esse, Tibi adhuc deliciae; 662
44. <sup>89</sup> <sup>1</sup> <sup>480</sup> <sup>92</sup>  
Sed à deserentibus abis: 662
45. <sup>163</sup> <sup>122</sup> <sup>124</sup> <sup>253</sup>  
Nunc ergò dùm deseris, 662
46. <sup>124</sup> <sup>95</sup> <sup>1</sup> <sup>25</sup> <sup>215</sup> <sup>202</sup>  
Dùm et à mè aufuga fugis: 662
47. <sup>150</sup> <sup>284</sup> <sup>228</sup>  
Nùm culposa videor, 662
48. <sup>275</sup> <sup>30</sup> <sup>163</sup> <sup>194</sup>  
Tibiquè jam odibilis, JESU? 662
49. <sup>66</sup> <sup>46</sup> <sup>122</sup> <sup>186</sup> <sup>242</sup>  
Nihil mihi corde consciam noscis, 662
50. <sup>33</sup> <sup>146</sup> <sup>39</sup> <sup>51</sup> <sup>113</sup> <sup>280</sup>  
Hèm tamèn in hoc haud justa; 662
51. <sup>122</sup> <sup>249</sup> <sup>26</sup> <sup>265</sup>  
Delicta quis mea intelliget? 662
52. <sup>190</sup> <sup>104</sup> <sup>100</sup> <sup>268</sup>  
Tù mirè omnia noscens. 662
53. <sup>91</sup> <sup>262</sup> <sup>49</sup> <sup>79</sup> <sup>181</sup>  
At siquid Deo odibile gessi, 662
54. <sup>34</sup> <sup>5</sup> <sup>95</sup> <sup>165</sup> <sup>4</sup> <sup>165</sup> <sup>194</sup>  
Filij ad Tè veniam, ac veniam poscam, 662
55. <sup>190</sup> <sup>57</sup> <sup>42</sup> <sup>88</sup> <sup>95</sup> <sup>190</sup>  
Tù deindè benè redde Tè Matri, 662
56. <sup>262</sup> <sup>206</sup> <sup>52</sup> <sup>142</sup>  
Infelicemquè Matrem blandè recipe; 662
57. <sup>254</sup> <sup>44</sup> <sup>51</sup> <sup>6</sup> <sup>192</sup> <sup>115</sup>  
Ostende faciem, nam ea salva ero. 662
58. <sup>273</sup> <sup>1</sup> <sup>86</sup> <sup>1</sup> <sup>164</sup> <sup>137</sup>  
Procùl à pœna, à culpa itidèm; 662
59. <sup>271</sup> <sup>169</sup> <sup>113</sup> <sup>109</sup>  
Ultrà dolore haud angar; 662
60. <sup>1</sup> <sup>25</sup> <sup>126</sup> <sup>220</sup> <sup>290</sup>  
A mè, Nate, abscedent mœrores, 662

NOVUM TESTAMENTUM CABALISTICUM 95

|     |                                |                                    |                |                     |                        |                    |
|-----|--------------------------------|------------------------------------|----------------|---------------------|------------------------|--------------------|
| 61. | <sup>30</sup> Jām plenè        | <sup>100</sup> Cœlitibus lætior ;  | <sup>308</sup> | <sup>224</sup>      |                        | 662                |
| 62. | <sup>46</sup> Mihi ergò        | <sup>122</sup> appare, redi, redde | <sup>177</sup> | <sup>88</sup>       | <sup>88</sup> Tè mihi, | 662                |
| 63. | <sup>51</sup> Nām itā mihi bis | <sup>100</sup> JESUS               | <sup>46</sup>  | <sup>91</sup> fies. | <sup>274</sup>         | <sup>100</sup> 662 |

JOSEPHUS MAZZA.

|     |                    |  |                |     |
|-----|--------------------|--|----------------|-----|
|     | LUC. XI. 4.        |  | PER CAB. ORD.  |     |
| 399 | Libera nos a malo. |  | Sine maculā.   | 399 |
|     |                    |  | Virgo fidelis. | 399 |

|     |                           |  |                   |     |
|-----|---------------------------|--|-------------------|-----|
|     | LUC. XI. 27.              |  | PER CAB. ORD.     |     |
| 997 | Benedicta sint ubera tua. |  | O Cœlum animatum. | 997 |

|  |              |     |                       |     |
|--|--------------|-----|-----------------------|-----|
|  | JOHN I. 47.  |     | CABALA SIMPLEX 443 ET |     |
|  | PROG.        |     | CHRONOGRAMMA 1717.    |     |
|  |              |     | (Luther's Jubilee.)   |     |
|  | SiChe        | 40  | DoCtor                | 71  |
|  | EIn Wahrer   | 96  | MartInVs              | 109 |
|  | IsraeLIter   | 111 | LVther                | 80  |
|  | In DeM       | 43  | gebohren              | 71  |
|  | KeIn         | 37  | zV                    | 44  |
|  | FaLsChes ist | 116 | EIssLcBen             | 68  |
|  |              | 443 |                       | 443 |
|  |              |     | J. F. RIEDERER.       |     |

|      |                                 |  |                                 |  |
|------|---------------------------------|--|---------------------------------|--|
|      | JOHN XIV. 6.                    |  | PER CAB. ORD. 1696.             |  |
| 1696 | Tu mihi via et veritas et vita. |  | Sacrosanctum Christi Corpus.    |  |
|      |                                 |  | J. BLANCHINUS,                  |  |
|      |                                 |  | Single sheet folio, Romæ, 1696. |  |

HEB. xii. 22.

PER CAB. ORD.

Jerusalem cęlestis.

762 Integra Jesu Mater.

762

SAN JUAN.

JOHN xix. 30.

SOLILOQUIUM.

|     | 222                               | 158 | 213 | 428 |      |     |     |      |      |
|-----|-----------------------------------|-----|-----|-----|------|-----|-----|------|------|
|     | INCLINATO CAPITE EMISIT SPIRITUM  |     |     |     | 1021 |     |     |      |      |
| 1.  | 290                               | 285 | 95  | 66  | 34   | 193 | 58  | 1021 |      |
|     | 4                                 | 117 | 116 | 332 | 92   | 105 | 255 | 1021 |      |
| 2.  | 48                                | 98  | 245 | 411 | 219  |     |     | 1021 |      |
| 3.  | 48                                | 202 | 90  | 168 | 99   | 414 |     | 1021 |      |
| 4.  | 4                                 | 207 | 281 | 88  | 441  |     |     | 1021 |      |
| 5.  | 33                                | 159 | 155 | 115 | 237  | 322 |     | 1021 |      |
| 6.  | 485                               | 150 | 30  | 120 | 236  |     |     | 1021 |      |
| 7.  | 95                                | 35  | 48  | 180 | 95   | 181 | 89  | 298  | 1021 |
| 8.  | 290                               | 58  | 516 | 157 |      |     |     | 1021 |      |
| 9.  | 159                               | 39  | 129 | 150 | 280  | 264 |     | 1021 |      |
| 10. | 235                               | 110 | 212 | 464 |      |     |     | 1021 |      |
| 11. | 329                               | 204 | 47  | 125 | 75   | 241 |     | 1021 |      |
| 12. | 69                                | 417 | 291 | 244 |      |     |     | 1021 |      |
| 13. | 89                                | 190 | 104 | 368 | 270  |     |     | 1021 |      |
| 14. | 298                               | 50  | 228 | 445 |      |     |     | 1021 |      |
| 15. | (Sęvitę hinc cuilibet inęęquanda) |     |     |     |      |     |     | 1021 |      |

16. <sup>16 179 159 282 385</sup> Ecce plagens nulli pepercit cruciatui, 1021
17. <sup>100 240 124 320 237</sup> Non ullum sine vulnere Membrum : 1021
18. <sup>35 276 95 308 307</sup> En ubique, et undique Sanguis ; 1021
19. <sup>185 100 50 174 123 389</sup> Quem plenè Flagella, Spinæ, Clavī eduxere. 1021
20. <sup>48 125 30 447 137 125 109</sup> Indè etiam jam speciosus forma præ alijs, 1021
21. <sup>184 137 83 136 323 158</sup> Jurè itidem Campi Flos, Convallium Liliū, 1021
22. <sup>100 480 100 122 219</sup> Non Vultus, non decōr simul, 1021
23. <sup>89 310 229 95 298</sup> Sed solus livor, & horror, 1021
24. <sup>51 100 339 89 24 418</sup> Nam non spectabilis, sed Facie spectrum, 1021
25. <sup>129 20 159 69 323 321</sup> Delicijs hic cares, imò horrorem incutis ; 1021
26. <sup>15 30 62 95 323 496</sup> Eja jam Angeli Te videntes horrescunt, 1021
27. <sup>258 149 1 340 100 173</sup> Depulsi demum à deformitate, non Radijs, 1021
28. <sup>30 160 146 228 222 235</sup> Jam ipsam tamen non nisi peramarè deflentes. 1021
29. <sup>293 16 118 140 214 64 176</sup> Cæterum ecce illis major inest flendi occasio : 1021
30. <sup>98 96 92 210 340 185</sup> Homicidæ planè cedere debuit Summum Numen, 1021
31. <sup>38 100 96 432 355</sup> Nec non planè latronibus posthaberi : 1021
32. <sup>30 83 147 118 39 238 366</sup> Jam Barabbæ Plebs ignara in collatione posthabet, 1021
33. <sup>95 57 216 297 95 261</sup> Et deinde Carnifices Iniquis Te præhabent : 1021
34. <sup>108 106 201 432 174</sup> Ceu latè fores latronibus pejor, 1021
35. <sup>115 361 244 4 297</sup> Vel latronum Caput, ac Princeps, 1021

36. <sup>33</sup> H<sup>39</sup>em in eorum <sup>235</sup> medio <sup>78</sup> jam <sup>30</sup> constitueris : <sup>606</sup> 1021
37. <sup>33</sup> H<sup>125</sup>em <sup>109</sup> p<sup>284</sup>re alijs <sup>470</sup> acerbissimè tortus. 1021
38. <sup>139</sup> A<sup>250</sup>cto solum, atquè <sup>256</sup> F<sup>36</sup>este <sup>340</sup> potaris, 1021
39. <sup>173</sup> C<sup>283</sup>achinnis, <sup>100</sup> convicijs ità <sup>465</sup> vexaris, 1021
40. <sup>190</sup> Ut <sup>169</sup> dolore, at <sup>4</sup> pudore <sup>269</sup> hic <sup>20</sup> deumim <sup>149</sup> depereas. <sup>220</sup> 1021
41. <sup>4</sup> At <sup>95</sup> T<sup>92</sup>e sic <sup>330</sup> perempto <sup>27</sup> C<sup>62</sup>æli <sup>169</sup> Angeli, <sup>100</sup> qui non <sup>142</sup> fleant 1021
42. <sup>89</sup> Si <sup>36</sup> matè <sup>382</sup> corrui <sup>514</sup> Universum ! 1021
43. <sup>163</sup> Nunc <sup>90</sup> ampli <sup>503</sup> corruunt <sup>265</sup> Montes, 1021
44. <sup>50</sup> Adcò <sup>3</sup> ab <sup>118</sup> imis <sup>555</sup> discutitur <sup>295</sup> Tellus, 1021
45. <sup>130</sup> Sol <sup>144</sup> ipse <sup>242</sup> condolens <sup>505</sup> obtenebratur, 1021
46. <sup>140</sup> Ipsa <sup>125</sup> etiã <sup>221</sup> tota <sup>243</sup> languet <sup>292</sup> Natura, 1021
47. <sup>675</sup> Em<sup>66</sup>pyreumvè <sup>90</sup> hodiè <sup>190</sup> penè <sup>190</sup> mæret. 1021
48. <sup>131</sup> Sola <sup>52</sup> ego <sup>186</sup> Mater <sup>180</sup> verè <sup>193</sup> languo, <sup>100</sup> non <sup>179</sup> depereo : 1021
49. <sup>113</sup> Heu : <sup>304</sup> planctum <sup>289</sup> Unigeniti <sup>46</sup> mihi <sup>160</sup> cogor <sup>109</sup> efficere, 1021
50. <sup>124</sup> Dùm <sup>30</sup> jam <sup>95</sup> T<sup>323</sup>e <sup>228</sup> viduor, <sup>95</sup> nonnisi <sup>126</sup> T<sup>126</sup>e habens ! 1021
51. <sup>310</sup> Unus <sup>85</sup> es, <sup>287</sup> Unicòvè <sup>339</sup> privor : 1021
52. <sup>95</sup> Et <sup>210</sup> mærens <sup>116</sup> adhuc <sup>249</sup> vivo, <sup>38</sup> nec <sup>64</sup> enim <sup>249</sup> morior 1021
53. <sup>250</sup> Utinàm <sup>110</sup> Tibi <sup>202</sup> commori <sup>190</sup> Matri <sup>269</sup> detur : 1021
54. <sup>5</sup> Dà, dà <sup>5</sup> m<sup>25</sup>e <sup>20</sup> hic <sup>259</sup> defunctam <sup>95</sup> T<sup>254</sup>e <sup>358</sup> sequi <sup>358</sup> defunctum ; 1021
55. <sup>181</sup> Quam <sup>164</sup> dolor <sup>96</sup> planè <sup>169</sup> immanis <sup>100</sup> non <sup>311</sup> obruit, 1021



56. <sup>149</sup> Demum <sup>123</sup> Clavi, <sup>261</sup> Cruces <sup>213</sup> perdere <sup>275</sup> perimant : 1021
57. <sup>340</sup> Totum <sup>90</sup> penè <sup>282</sup> Sanguinem <sup>309</sup> effudisti, 1021
58. <sup>58</sup> Ideò <sup>100</sup> plenè <sup>340</sup> totum <sup>242</sup> effundat <sup>95</sup> et <sup>186</sup> Mater ; 1021
59. <sup>36</sup> Fiam <sup>163</sup> nunc <sup>136</sup> occisa <sup>110</sup> Tibi <sup>133</sup> simile <sup>443</sup> Adjutorium ; 1021
60. <sup>36</sup> Fiam <sup>115</sup> vel <sup>234</sup> meritò <sup>636</sup> Corredemptrix ; 1021
61. <sup>15</sup> Ejà <sup>14</sup> addè : <sup>89</sup> s̄ vivificam <sup>257</sup> vim <sup>129</sup> Cruor <sup>283</sup> induat, <sup>234</sup> 1021
62. <sup>260</sup> Mòx <sup>215</sup> admirabilis <sup>27</sup> Cœli <sup>298</sup> Pellicanus <sup>9</sup> de <sup>176</sup> Columba <sup>36</sup> fiam. 1021
63. <sup>179</sup> Denuò <sup>205</sup> ex <sup>65</sup> meo <sup>262</sup> Sanguine <sup>200</sup> Vita <sup>110</sup> Tibi. 1021

JOSEPHUS MAZZA.

JOHN XIX. 34.

SOLILOQUIUM.

- <sup>310</sup> UNUS <sup>258</sup> MILITUM <sup>50</sup> LANCEA <sup>281</sup> LATUS <sup>194</sup> EJUS <sup>325</sup> APÉRUIT. 1418
1. <sup>168</sup> Pròh <sup>122</sup> nefas ! <sup>116</sup> adhuc <sup>39</sup> in <sup>440</sup> Mortuum <sup>293</sup> desævit <sup>240</sup> Barbaries ? 1418
2. <sup>4</sup> Ac <sup>204</sup> quod <sup>204</sup> intèr <sup>93</sup> largè <sup>347</sup> horrendiora <sup>372</sup> crudelitas <sup>194</sup> redigit, 1418
3. <sup>204</sup> Quòd <sup>95</sup> et <sup>408</sup> Atrociores <sup>100</sup> plenè <sup>255</sup> solent <sup>356</sup> horrescere, 1418
4. <sup>104</sup> Modò <sup>39</sup> in <sup>95</sup> Tè <sup>129</sup> Deum <sup>115</sup> vel <sup>358</sup> Defunctum <sup>30</sup> jam <sup>548</sup> exercetur ! 1418
5. <sup>124</sup> Dùm <sup>270</sup> exanime <sup>378</sup> Pectus <sup>84</sup> dira <sup>562</sup> transfigitur <sup>50</sup> Lancea. 1418
6. <sup>50</sup> Ideò <sup>125</sup> etiàm <sup>225</sup> arcaniora <sup>206</sup> Cordis <sup>271</sup> penetralia <sup>533</sup> terebrantur. 1418
7. <sup>200</sup> Vita <sup>191</sup> tua, <sup>29</sup> mi <sup>194</sup> JESU, <sup>50</sup> adèc <sup>315</sup> cunctis <sup>276</sup> habetur <sup>163</sup> odibilis, 1418
8. <sup>190</sup> Ut <sup>159</sup> nedùm <sup>30</sup> jam <sup>385</sup> auserint <sup>97</sup> Impij <sup>280</sup> acerbissima <sup>43</sup> Nece <sup>234</sup> perimere, 1418

9. <sup>89 95 115 113 204 42 272 204 284</sup> Sēd et vēl Cor, quod benè fuerat Vitæ Radix 1418
10. <sup>49 266 661 442</sup> Jō Feralitèr expungitur, dissecatur. 1418
11. <sup>48 260 190 170 200 34 311 205</sup> Oh Immanitas visa nullibi, nequè Fijj unquàm audita ! 1418
12. <sup>48 372 115 155 323 90 315</sup> Oh crudelitas, vēl apud Tartara penè insūeta ! 1418
13. <sup>20 64 97 548 325 218 146</sup> Ibi enim efferè plectuntur Sontes, vivi tamèn : 1418
14. <sup>20 190 115 409 104 50 228 39 263</sup> Hic Tū, vēl functus, modò Lancea plagaris in Pectore, 1418
15. <sup>250 20 113 389 89 124 320 113</sup> Quasi hic haud scævirent, si sine vulnere Cor. 1418
16. <sup>115 128 133 30 445 6 50 511</sup> Vēl nisi illud jam emortuum eā Lancea vulnerarent 1418
17. <sup>179 95 167 95 163 302 248 169</sup> Novi, et probè, Tē nunc transfigi absque dolore, 1418
18. <sup>39 270 146 81 420 133 36 293</sup> In Matris tamèn Animam vulnus illud matè desævit 1418
19. <sup>33 30 230 192 126 136 260 411</sup> Hēm illa tuo divino Cordi Amore summo conglutinata, 1418
20. <sup>111 144 222 356 420 165</sup> Ubi Ipse ictum excipis, vulnus accipit ; 1418
21. <sup>95 50 48 180 113 321 442 169</sup> Et hinc oh quali, heu quanto urgetur dolore ! 1418
22. <sup>181 570 150 148 50 319</sup> Quàm extremus tandèm angor Illam invasit ! 1418
23. <sup>6 64 50 406 625 267</sup> Ea enim hinc angustijs torquetur acerrimis, 1418
24. <sup>38 97 311 590 382</sup> Nèc his unquàm substinuit graviores ; 1418
25. <sup>378 85 93 5 315 5 347 190</sup> Scævities se impie, ad insucta, ad horrendiora redegit : 1418
26. <sup>96 65 290 233 170 104 136 95 229</sup> Planè Animæ merores, angores, esse modò debent, et summi. 1418

27. <sup>219 442 204 30 390 282 171</sup> Mirum ergo quod Illa perstet Corpori colligata, 1418
28. <sup>38 190 25 1 355 325 1 109 314</sup> Nec, ut se à doloribus eximat, à carne aufugiat; 1418
29. <sup>324 295 204 25 5 63 100 305 -97</sup> Mirumvè paritèr, quod Mè ad necem non perfodiant Impij, 1418
30. <sup>95 106 263 154 100 219 275 206</sup> Et altè odientes Filium non simul perimant Matrem; 1418
31. <sup>254 180 220 62 185 172 194 26 175</sup> Siquæ adest tanti odij causa, credo JESU, Mea est, 1418
32. <sup>39 25 172 88 261 43 54 316 390</sup> In mè ergo diræ Cruces, Clavi, Lanceæ, Vulnera dirigantur; 1418
33. <sup>174 116 72 239 262 535</sup> Erit sanè longè minùs criminosa transfixio, 1418
34. <sup>78 270 372 50 688</sup> Nec voto crudelitas adeò frustrabitur; 1418
35. <sup>161 89 230 448 245 245</sup> Qua, si vivam percutiant, mortem inferent; 1418
36. <sup>78 260 130 316 47 286 95 236</sup> Indè, post Nati funus, neci addicetur et Parens. 1418
37. <sup>211 190 263 260 244 250</sup> Fortè ut acriùs crucier, intactam tenent, 1418
38. <sup>30 23 1 428 40 273 71 99 451</sup> Jàm mè à prænūciato almi Simeonis Gladio enecandà reservât 1418
39. <sup>95 228 164 66 46 170 117 204 4 324</sup> Et nonnisi dolor hodiè mihi esse debebit Ensis, ac Carnifex, 1418
40. <sup>95 144 81 115 259 145 1 65 122 391</sup> Et ipse Animam, vèl invitam, coget à meo Corde exulare. 1418
41. <sup>91 190 61 26 173 92 411 39 335</sup> At Tù, Anima mea, quid sic obstinaris in nexu? 1418
42. <sup>15 310 372 200 282 239</sup> Ejà resque vinculum, quo Corpori colligaris, 1418
43. <sup>9 245 211 338 194 50 219 152</sup> Ah: rumpe moras, disrumpe nodum, hinc aufuge, avola! 1418
44. <sup>50 310 1 161 27 185 436 39 209</sup> Hinc amissum à nobis Cæli Numen quæramus in Inferis: 1418

45. Illic Ipsum nil ita pati, nil despici, aut pessumdari, 1418  
41 259 49 100 150 49 160 191 419  
89 329 59 411 281 249
46. Sed videbimus inibi Tartaris omnibus Dominantem : 1418  
69 59 1 326 243 117 203 3 202 195
47. Imo inibi à Reprobis, invitè licet, timeri, ab Electis adorari. 1418  
173 122 386 20 61 4 45 173 30 100 304
48. Cùr ergò cunctaris hic Anima ? ac eò cùr jam non convolas ? 1418  
38 300 88 285 355 3 51 122 176
49. Nèc tantis dirè sauciata doloribus ab hoc Corde recedis ? 1418  
102 227 320 65 392 47 265
50. Amas forsàn Unigenito meo diutius angì, cruciari, 1418  
4 225 211 99 225 350 304
51. Ac dilectionem tuam omni morte fortiorem exhibere, 1418  
165 125 34 130 309 481 174
52. Quæ etiàm mei Nati desunt passionibus, adimplere ? 1418  
5 16 227 89 66 306 89 218 89 313
53. Ad hæc cuncta si hodie respicis, si tendis, si ordinaris 1418  
9 181 190 173 113 300 38 1 122 164 127
54. Ah permane, ut dolori Cor vivat, nèc à Corde dolor deficiat, 1418  
199 140 349 24 272 252 182
55. Quin major duratione, fidè permaneat, crescat gradu. 1418  
122 106 9 34 106 190 392 95 109 160 95
56. Ergò fiat, ah Filij, fiat ut diutius Te, angar pro Te ; 1418  
190 131 100 233 164 25 330 245
57. Ut Amor plenè vincat, dolor me nullus perimat 1418  
15 190 191 360 260 1 49 352
58. Eja ut tua adimpleatur Passio à Deo assumar. 1418  
5 340 211 18 88 16 25 245 470
59. Ad summum decoris Dei apicem hæc me tollet Assumptio : 1418  
240 181 9 411 6 9 295 267
60. Plus quàm de Maternitate, et de Passione glorificabor, 1418  
4 169 13 338 190 291 413
61. Ac dolens ita adyciam, at citius resurgas : 1418  
48 622 164 4 48 260 1 25 20 147 79
62. Oh inclytus Dolor, ac oh Passio à me hic uncc diligenda ! 1418  
220 105 220 52 166 233 125 27 210 60
63. Vos antodò, tanti ego conscia pretij, pre Cœli Gaudijs diligam. 1418

JOSEPHUS MAZZA.

JOHN XX. 29.

|                  |       |
|------------------|-------|
| Dieweil          | 427   |
| du mich          | 385   |
| gesehen hast     | 769   |
| Thoma            | 410   |
| so glaubstu :    | 1155  |
| Selig sind       | 642   |
| die nicht sehen  | 766   |
| und doch glauben | 882   |
|                  | <hr/> |
|                  | 5436  |

PER CAB. TRIG.

|               |       |
|---------------|-------|
| Herr Doctor   | 926   |
| Michael       | 247   |
| Thomas        | 581   |
| Hochberümbter | 1003  |
| Advocatus     | 904   |
| zu            | 510   |
| Leipzig       | 619   |
| in Patria     | 646   |
|               | <hr/> |
|               | 5436  |

J. F. RIEDERER.

Acts ii. 36.

|                  |       |
|------------------|-------|
| So wisse         | 909   |
| nun das          | 574   |
| gantze Hauss     | 853   |
| Israel           | 451   |
| gewiss           | 490   |
| dass Gott        | 695   |
| diesen Jesum     | 866   |
| den ihr          | 350   |
| gekreuziget      | 1054  |
| habt             | 230   |
| zu einem         | 754   |
| Herrn und Christ | 1360  |
| gemacht hat      | 581   |
|                  | <hr/> |
|                  | 9167  |

PER CAB. TRIG.

|                |       |
|----------------|-------|
| Der            | 178   |
| Wohlehrenveste | 1349  |
| Vorachtbare    | 873   |
| und            | 311   |
| Hochgelehrte   | 701   |
| Herr           | 357   |
| Johann Jacob   | 529   |
| Schudt         | 623   |
| des            | 196   |
| Gymnasii       | 735   |
| zu Franckfurt  | 1411  |
| hochverdienter | 1080  |
| Conrector      | 824   |
|                | <hr/> |
|                | 9167  |

J. F. RIEDERER.

Acts xiii. 25.

Als aber er seinen Lauff erfüllete  
sprache er : Ich bin nicht der,  
dafür ihr mich haltet.

PER CAB. TRIG.

Herr Gottfried Arnold von Anna-  
berg gebürtig, Pastor zu Perlberg.

## Acts xviii. 24, 25.

Ein beredter Mann, und mächtig  
in der Schrift, dieser war unter-  
weisen den Weg des Herrn, und  
redet mit brünstigem Geist, und  
lehret mit Fleiss von dem Herrn.

10,586

## PER CAB. TRIG.

Herr Wolfgang Christoph. Desler,  
berühmter Conrector der Schule  
zum heiligen Geist, im neuen  
Spital in der Keyserlich-freyen  
Reichs-Stadt Nürnberg. 10,586

## Acts xviii. 28.

|               |             |
|---------------|-------------|
| Denn er       | 375         |
| Überwande     | 729         |
| die Juden     | 441         |
| beständiglich | 707         |
| und erweisete | 1161        |
| öffentlich    | 590         |
| durch         | 415         |
| die Schrift   | 713         |
| dass Jesus    | 794         |
| der Christ    | 785         |
| seye          | 477         |
|               | <u>7187</u> |

## PER CAB. TRIG.

|                |             |
|----------------|-------------|
| Herr           | 357         |
| Johann Jacob   | 529         |
| Schudt         | 623         |
| des            | 196         |
| wohllöblichen  | 871         |
| Gymnasii       | 735         |
| zu             | 510         |
| Franckfurth    | 937         |
| am Mayn        | 525         |
| hochverdienter | 1080        |
| Conrector      | 824         |
|                | <u>7187</u> |

## Acts xxvi. 28, 29.

Es fehlet nicht viel du überredest  
mich dass ich ein Christ würde.  
Er aber sprach : Ich wünschte vor  
Gott es fehlet an viel oder wenig  
dass nicht allein du, sondern Alle  
die mich heute hören solche würden  
wie ich bin. 13,211

## PER CAB. TRIG.

Herr Licentiatus Esras Edzardi ein  
in Rabbiniis et Talmudicis sehr  
hoch erfahrner Mann in Hamburg  
gebohren anno 1629 xxviii Junii  
starb anno 1708 1 Januarii.

13,211

Rom. xi. 8.

|                  |       |
|------------------|-------|
| Gott hat         | 740   |
| ihnen gegeben    | 473   |
| einen            | 257   |
| erbitterten      | 1060  |
| Geist.           | 449   |
| Augen            | 345   |
| dass sie         | 413   |
| nicht schn       | 681   |
| und Ohren        | 711   |
| dass sie         | 681   |
| nicht hören      | 768   |
| biss auff        | 472   |
| den heutigen Tag | 920   |
|                  | <hr/> |
|                  | 7702  |

PER CAB. TRIG.

|                      |       |
|----------------------|-------|
| Herr Joannes Jacobus | 1417  |
| Schudtius            | 1049  |
| Wolverdienter        | 1299  |
| Rector               | 622   |
| des löblichen        | 644   |
| Gymnasii             | 735   |
| zu Franckfurt        | 1411  |
| am Mayn              | 525   |
|                      | <hr/> |
|                      | 7702  |

I COR XV. 22.

Omnes in Adam peccaverunt. 997

PER CAB. ORD.

|   |     |
|---|-----|
| Non Mater Dei dulcissima et<br>amabilis.  | 997 |
| Non Tutelaris Hesperie.                   | 997 |
| Non enim immaculatissima Deipara.         | 997 |
| Non enim Civitatis Dei Letitia.           | 997 |
| Agna, munda, immunis a labe<br>originali. | 997 |
| Pura a lue Adami, dona nobis<br>pacem.    | 997 |
| En Rosa virginea et munda.                | 997 |
| Insignis Maria, ignorat maculam<br>Ade.   | 997 |
| O Cælum vivum.                            | 997 |
| Omnia mea tua sunt.                       | 997 |
| Benedicta sint ubera tua.                 | 997 |
| Melliflua Maria munda malo Evæ.           | 997 |

SAN JUAN.



|   |   |
|---|---|
| <p>1 COR. iv. 11.<br/>Biss auff diese Stund leiden wir<br/>Hunger und Durst und sind nacket<br/>und werden geschlagen und haben<br/>keine gewisse Stätte. 8029</p>  | <p>PER CAB. TRIG.<br/>Die Zigauner ein verkappt nichts-<br/>würdiges liederliches Lumpen<br/>Volck von denen Frantzösch<br/>Egyptiens genannt. 8029</p>   |
| <p>COL. i. 28.<br/>Wir verkündigen Jesum, und ver-<br/>mahnen alle Menschen, und lehren<br/>alle Menschen mit aller Weisheit,<br/>auf dass wir darstellen einen<br/>jeglichen Menschen vollkoffen in<br/>Christo Jesu. 11,103</p> | <p>PER CAB. TRIG.<br/>Der Ehrwürdig, Vorachtbar und<br/>Wohlgelahrte Herr Christian<br/>Hirsch verordneter Seelsorger und<br/>Archi-Diaconus in dem Nürnberg-<br/>ischen Städtlein Herrspruck. 11,103<br/>J. F. RIEDERER.</p> |
| <p>APOC. xii. 1.<br/>Mulier amicta sole. 653</p>  | <p>PER CAB. ORD.<br/>Liber signatus. 653<br/>Gloriosa Virgo. 653<br/>Cęlestis Sponsa. 653<br/>SAN JUAN.</p>   |
| <p>APOC. xii. 1.<br/>Luna sub pedibus ejus (APOC. xii. 1).<br/>Non dabit lumen suum (MATT.<br/>xxiv. 29). 2288</p>  | <p>PER CAB. ORD.<br/>Leopoldus Imperator Germaniæ et<br/>Archidux Austriæ. 2288<br/><i>Vienna plausus.</i></p>  |
| <p>APOC. xii. 1.<br/>In capite ejus corona stellarum<br/>duodecim. 1606<br/>Sol et Luna sub Pedibus ejus. 1491</p>  | <p>PER CAB. ORD.<br/>Rubus ardens incombustus. 1606<br/>Regina cui se cęlum et terra<br/>subjicit. 1491<br/>SAN JUAN.</p>   |
| <p>APOC. xii. 3.<br/>Ecce Draco Magnus, rufus, habens<br/>capita septem. 376</p>  | <p>CABALA 376 SIMPLEX.<br/>Emericus Teccli, Hæreticus, re-<br/>bellis Cæsari. <i>Vienna plausus.</i></p>  |



Apoc. xiv. 6.

CABALA 819 SIMPLEX.

Ich sahe einen Engel fliegen mitten  
durch den Himmel der hatte ein  
ewig Evangelium zu verkündigen.

819

Martin Luther, Doctor in der  
heiligen Schrift gebohren zu  
Eissleben, getauffet am Tage  
Martini.

J. F. RIEDERER.

Apoc. xiv. 14.

PER CAB. ORD.

Corona aurea super caput ejus.

1613

O Vita quæ contra mortem se  
nobis dedit.

1613

SAN JUAN.

Apoc. xviii. 7.

PER CAB. TRIG.

Denn sie spricht in ihrem Hertenzen :  
Ich sitze und bin eine Königin  
und werde keine Wittib seyn und  
Leid werde ich nicht sehen. 7806

Her Sacred and Royal Majesty  
Anne, by the grace of God Almighty  
(sic) Queen of Great Britain,  
Scotland, France and Irland (sic),  
Defender of the Faith. 7806

J. F. RIEDERER.

J. F. Riederer generally adds some explanatory short poem to his cabala. In this instance it may be worth reproduction. The cabalist was a keen observer of the political world, clearly :—

Was kommt aus Engelland ? was hört man nun von Annen ?  
Sie will dem Kayser jetzt zu hoch die Seyten spannen  
Sie ändert ihren Sinn zu Windsor auf dem Schloss  
Und König Ludwig wird ihr neuer Bundsgenoss.  
Gedult ! Er wird gewiss euch unbestand'gen Britten  
Die Langen auf den Kopff zu euren Schaden schütten ;  
Nun gehts noch alles an, nun schläffert er euch ein,  
Duc d'Aumont muste mehr als ein Verschwender seyn.  
Der König mächts subtil, und kunt mit Lust erfinden  
Das Kunst-stück, wie man euch könn ohne messer schinden.  
Dem denck, O Anna, nach, du merckst die Brillen nicht,  
Weh diesem blinden Volck, das Treu und Glauben bricht !

## APPENDIX CABALISTICA.

## DE APOSTOLIS ET SANCTIS.

|                              |      |                                   |      |
|------------------------------|------|-----------------------------------|------|
| Sanctus Paulus.              | 1095 | De lupo Diaboli Cœlestis Agnus.   | 1095 |
| Sanctus Lucas.               | 838  | Est Pictor Medicus.               | 838  |
| Sanctus Andreas.             | 745  | In cruce gentes edoceas.          | 745  |
| Sanctus Marcus.              | 928  | Rugiens, pacem enunciat.          | 928  |
| Sanctus Thomas.              | 803  | Quia vidit, credit.               | 803  |
| Sanctus Joannes Evangelista. | 1237 | Ego ut Aquila Divina Solis amica. | 1237 |
| Sanctus Thadæus.             | 933  | O Frater Jhesu Christi.           | 933  |
| Sanctus Simon.               | 743  | De pio zelo ardeo.                | 743  |
| Sanctus Stephanus.           | 1115 | Ille Fidei Prothomartyr.          | 1115 |
| Sanctus Joseph.              | 746  | Mariæ Sponsus.                    | 746  |
| Sancta Anna.                 | 317  | Dei filiam habe, Adæ sine labe.   | 317  |

Omnes Sancti et Sanctæ Dei. 821

O Cœlestis Hierusalem. 821

|                     |     |                            |     |
|---------------------|-----|----------------------------|-----|
| Sancta Maria Virgo. | 702 | Hæc carens Evæ macula.     | 702 |
| Sancta Maria.       | 356 | Longe a peccato Adæ.       | 356 |
|                     |     | Pia Dei Mater Alma.        | 356 |
|                     |     | O Hæc Cœli Janua.          | 356 |
|                     |     | Ego Dei Parens.            | 356 |
|                     |     | Ego electa Sol.            | 356 |
|                     |     | Ego facta sine labe Adæ.   | 356 |
|                     |     | Ego innocens Dei Filia.    | 356 |
|                     |     | Ea illibata a crimine Adæ. | 356 |

## PENTAMETRUM ET CABALISTICUM.

Ecce ea Filia Adæ, Mater amica  
Dei. 356

The following elegiacs are highly ingenious, being formed wholly from the *cabalistica* of the names of our Saviour—viz., JESUS CHRISTUS = 974, and JHESUS CHRISTUS = 982, of which a further series is given lower down.

DISTICHA.

HEX. ET PEN.

Filius hic Mariæ Deus est | Sanctus Benedictus.  
 974 982

Solus Dux hic | cor abstulit ille meum.  
 974 974

Naturæ lege es Dominus | mihi servus amore es.  
 982 982

Orbis sum cæli Rex | ego sum quia sum.  
 974 982

|           |     |  |               |     |
|-----------|-----|--|---------------|-----|
| Jesu.     | 304 |  | Sancta Maria. | 356 |
| Miserere. | 304 |  | Ora pro me.   | 356 |

Jesus Maria. 515  
 Meum cor ; anima mea.

|     |             |  |               |     |
|-----|-------------|--|---------------|-----|
| 402 | Jhesus      |  | Maria.        | 121 |
| 402 | Ac meum cor |  | ac anima mea. | 121 |

Jesus et Maria. 620  
 Sol est, ac Luna. 620

|                     |     |  |              |     |
|---------------------|-----|--|--------------|-----|
| Giesù.              | 311 |  | Maria.       | 121 |
| Benedetto.          | 311 |  | Anima mea.   | 121 |
| Amante dell' anime. | 311 |  | E mia gioia. | 121 |

|                         |     |
|-------------------------|-----|
| JESUS CHRISTUS.         | 974 |
| Iste Filius Dei vivi.   | 974 |
| O una et vera bonitas.  | 974 |
| Es Deus per quem omnia. | 974 |
| Dominus Deus Sabaoth.   | 974 |
| Solus Sanctus.          | 974 |

|                           |     |
|---------------------------|-----|
| Cibus viatorum.           | 974 |
| Panis Angelicus iste est. | 974 |
| Adjutor fortis est.       | 974 |
| Jucundissimus.            | 974 |
| Impollutus est.           | 974 |

## HEXAMETRUM AND CABALISTICON.

|  |     |
|--|-----|
| Mellea dulcedo ac pia delectatio cordis. | 974 |
|--|-----|

|                                 |     |
|---------------------------------|-----|
| JHESUS CHRISTUS                 | 982 |
| O Nomen benedictum in sæcula.   | 982 |
| Lux de luce Die emanans.        | 982 |
| Orbi sit una salus.             | 982 |
| Ex Patre natus                  | 982 |
| Sol Justitiæ Deus.              | 982 |
| Deus consolationum.             | 982 |
| O Gratiarum Fons indeficiens.   | 982 |
| Filius Dei unus ades.           | 982 |
| Hic et ubique præsens.          | 982 |
| Rex sempiternæ gloriæ.          | 982 |
| Is Deo Patri coæternus.         | 982 |
| Unicum Solatium.                | 982 |
| Liberator et unus.              | 982 |
| Restaurator est.                | 982 |
| Tu Aqua viva.                   | 982 |
| O fidum adjutorium.             | 982 |
| Paradisus deliciarum animæ.     | 982 |
| Is unus Medicus.                | 982 |
| Hic est dulcis amor cordis mei. | 982 |

## HEXAMETRA AND CABALISTICA.

|  |     |
|--|-----|
| Unica Spes Animæ fida est ac firma fideli. | 982 |
| Ecce Ea Divinâ manans Sapientia mente.     | 982 |

NOVUM TESTAMENTUM CABALISTICUM 111

|                     |     |                |     |
|---------------------|-----|----------------|-----|
| JESUS.              | 394 | JHESUS.        | 402 |
| Do Vitam.           | 394 | Salvas.        | 402 |
| Hic Carus.          | 394 | Hic bonus.     | 402 |
| Es panis esca.      | 394 | O Dei Filius.  | 402 |
| Cor ines anima mea. | 394 | O Victima.     | 402 |
|                     |     | Cordi Amor es. | 402 |

All above in this appendix are by Joannes Evangelista à Panormo,\* and all by ordinary cabala :—

|   |   |   |   |   |   |     |     |     |     |     |    |    |    |    |    |    |    |
|---|---|---|---|---|---|-----|-----|-----|-----|-----|----|----|----|----|----|----|----|
| 1 | 2 | 3 | 4 | 5 | 6 | 7   | 8   | 9   | 10  | 20  | 30 | 40 | 50 | 60 | 70 | 80 | 90 |
| A | B | C | D | E | F | G   | H   | I   | K   | L   | M  | N  | O  | P  | Q  | R  | S  |
|   |   |   |   |   |   | 100 | 200 | 300 | 400 | 500 |    |    |    |    |    |    |    |
|   |   |   |   |   |   | T   | U   | X   | Y   | Z   |    |    |    |    |    |    |    |

A good one by Cabala Simplex is :—

|                 |    |    |     |
|-----------------|----|----|-----|
|                 | 38 | 64 |     |
| Maria Virgo.    |    |    | 102 |
|                 | 41 | 43 | 18  |
| Sola sine labe. |    |    | 102 |

SIGISMUNDO A S. SYLVERIO,  
*Prelusiones Poeticæ.*

HEBREW CABALISTICA ON THE NAME OF JESUS  
(IN HEBREW, JESCHUA).

PER GEMATRIAM 386.

|                                  |     |
|----------------------------------|-----|
| JESUS.                           | 386 |
| He is sent from God.             | 386 |
| He is the forgiveness of sins.   | 386 |
| The Redeemer ; the son of Mary.  | 386 |
| He will make free.               | 386 |
| He is God, Creator of the world. | 386 |
| He is Man and God.               | 386 |

\* See Bibliography.

|  |     |
|--|-----|
| He shall reign on high.                                | 386 |
| The wisdom of God.                                     | 386 |
| He is the Light of the World.                          | 386 |
| King of the whole earth.                               | 386 |
| Before the world existed, He was.                      | 386 |
| He is the Son of Almighty God.                         | 386 |
| Jehovah is His Father's Name.                          | 386 |
| And He is Man from Mary.                               | 386 |
| His name is the Redeemer.                              | 386 |
| With His Blood hath He redeemed.                       | 386 |
| He is the Redeemer from the power of the wicked enemy. | 386 |
| He is merciful and gracious.                           | 386 |

ELCHANON PAULUS,  
*Pragensis.*

APPENDIX

CABALISTIC CURIOS,  
SCRIPTURAL, PATRISTIC, AND LUTHERAN

APPENDIX  
CABALISTIC CURIOS,  
SCRIPTURAL, PATRISTIC, AND LUTHERAN

153

THE FISHES DRAWN TO LAND BY SIMON PETER.

THIS odd number has been much discussed both theologically and cabalistically. The theological question was somewhat settled by the great authority of St. Augustine and other Fathers long ago.

They saw in 153 a proof of the fact that the number of the elect is fixed and pre-ordained.

No large indefinite number is given to us in the miracle, but a small certain and particular one.

The cabalistical solution of this has been often attempted, and many fantastic and obviously absurd solutions have been offered. Lately, however, more reasonable views seem coming to the front, and some progress is being made in a more likely direction. People who are open to reason and conviction will not be so ready now to pronounce unreservedly that the Biblical cabala is utter nonsense, or on a par with Donnelly's cryptogram.

The assumption is that 153 is cabalistically the number of the Sons of God.

This expression, "Sons of God" (*Beni ha-Elohim*), occurs several times in Scripture, and *per gematriam* it counts up 153. In Greek the



expression exhibits in another form the same phenomena, the gematria being 3213 or  $3 \times 7 \times 153$ .

In Job ii, 1 is this remarkable cabala, *Beni ha-Elohim*, with Satan among them, which counts up altogether 1989, and the two factors of this are 153 and 13,  $1989 = 13 \times 153$ , 13 being the mark of the adversary.

In Rom. viii. 17 we have *συνκληρονόμοι* (joint heirs) = 1071 =  $7 \times 153$ ; also *κτίσις θεοῦ* (the creation of God) = 1224 =  $8 \times 153$ .

In the records of the miracle itself there are some remarkable cabalistic coincidences.

The word for fishes is *ἰχθύες* = 1224 =  $8 \times 153$ , and the words for the net are *τὸ δίκτυον*, which also by gematria = 1224 =  $8 \times 153$ , both rightly numbers of perfection and regeneration, for the net is unbroken, and carries the precious freight from the "right side" of the ship safely to the shore, and "not one is lost." Moreover, this word *ἰχθύες* (fishes) is exactly value for the same 1224 in the name of Abram, to whose seed, through Ephraim and Manasses, the promise was made that they should increase as fishes do increase.

Thus there is established a remarkable numerical connection between the seed of the patriarch and God's chosen people, whether we consider them metaphorically as fishes or as the actual people whom God through His prophet addresses as "My people, the house of Israel."

We read in Ezekiel xxxiv. 30, "Thus shall they know that I the Lord their God am with them, and that they, even *the house of Israel, are my people*, saith the Lord God." And the Greek words "house of Israel, My people" = 1530 =  $10 \times 153$ , where we see the *Ten Tribes* marked out.

Also "Mary and Jesus," that is, the woman and her seed = 1071 =  $7 \times 153$ ; and "the seed of Jacob" in Hebrew = 459 =  $3 \times 153$ . And when the net was drawn to land Jesus strictly enjoined Peter to "Feed my *sheep*," a term used throughout the Bible to designate God's people, the house of Israel.

There is another way in which this peculiar number 153 has been regarded, and is perhaps worth considering here.

The division of the year into 7 months for the "Seed," and 5 months for the "Fish," as types of the Resurrection, both as found

in the Gospels and in the history of Noah and the Flood, is distinctly marked out in the Divine system of number. 153 is the number of the *fishes* in John xxi. 11, and 207 is the number of days that formed the Jewish ritual, the *seed*-ripening period. The sum of these two numbers is 360, the number of the year. The division of the number 360 at the Flood is, it is true, slightly different; for there is 150 days for the fish period, leaving 210 for the period when the sun is triumphant.

But in either case there are 5 signs for the one period and 7 for the other. Perhaps the idea is to show not only the division into 7 signs and 5, but to bring out that 3 day-and-nights, *nychthemera*, at the Vernal Equinox, occupy a peculiar position, being the period that links the "Fish" period on to the "Seed" period, the cross of the ecliptic and equator occurring at the 14th to 17th Nisan, when the Ark, ceasing to float, rested.\*

Hengstenberg found in this number the fulness of the Gentiles indicated according to 2 Chron. ii. 17, where Solomon reckons the strangers in Israel at 153,600. They had toiled all night on unproductive toil in Israel, and now the Light of Day shall begin to rise and spread o'er all the earth, and the Gentiles shall walk in it.

Dr. Egli (*Theol. Jahr.*, 1854, p. 135) finds the number in Simon Peter's name, *i.e.*, Shimeon Jonah = 153.

153 is a remarkable number in many ways.  $153 = 1^3 + 5^3 + 3^3 =$  the sum of its separate cubes;  $153 = 17 \times 3^2$ ; also  $153 = 1 + 2 + 3 + 4 \dots + 17$ , the sum of the first 17 numbers.

Now, 17 is the *seventh* of the series of prime numbers, 1, 3, 5, 7, 11, 13, 17, etc., and 13 is the *sixth* of the same series. Hence, while 17 is connected with 7, 13 is connected with 6. Now 7 is admitted on all hands to be Biblically significant of spiritual perfection, and 6 is the number Biblically significant of imperfection, labour, and opposition, and as we know how remarkably 13 is indicated as the number of opposition in the Bible, we may take it that 17 represents spiritual perfection, and, moreover, the fact of its being a combination of 7 + 10, the numbers of spiritual perfection, helps our assumption.

\* *The Computation of 666* (London, 1891, 8vo), at p. 244. For further exposition see chap. vi, "The Fish and the Seed of Corn."

Petrus Bungus, who wrote in the sixteenth century a ponderous work on numbers, has a few good remarks on 153. He endeavours, as his title-page expresses it, to show a wondrous and unceasing agreement between the old Pythagorean principle of mystic numbers and the principle of numeration used frequently in the Holy Scriptures. Necessarily there is much that is pure fancy in so elaborate a work, but he had carefully gone to all the original sources open to him at the time, and so his book is not without a certain value still. He says that the 153 fishes signify the whole multitude of the elect who shall be on the right hand of the Throne on the Day of Judgment.

It was shortly after our Lord's Resurrection that the wonderful draught of fishes is related, and therein was a reference to the resurrection to a new and eternal life for all who were safely brought "out of the deep" into the ship or ark of the Church which floats at peace on the troubled and rising waters. The net was cast on the right side of the ship; therefore there were no reprobate sinners taken in the net, for all these were on the left side. The net was not broken; heresy and schism had not yet done damage. As for 153, it is the trigonal number of 17, and 17 represents the man complete in Christ, who has been purified like silver *seven* times from his native dross, and has received his *denarius*, i.e., his 10 and his 7.

"And do you wish to know yet further," he adds, "why the whole number of the saints is denoted by 17? Then take this reason as well. What is the peculiar number of the Law of Moses? How many are the Commandments? Are they not 10? But the Law, if it be not helped by Grace, leaves men in their trespasses and sins, and is the Letter only. And so the Apostle pointedly says, The Letter killeth, but the Spirit maketh alive."

The result therefore is, that we must add the Spirit to the Letter, and perform the precepts of the Law in and through the Grace of our Saviour. This is adding 7 to 10 cabalistically, and the number of the perfect Christian (17) comes out, and, rising *per cab. triangulem*  $1 + 2 + 3 \dots 17$  to 153, represents the whole Church of the Elect and Perfect, which is the Body of Christ.\*

\* *Petri Bungi Bergomatis Numerorum Mysteria.* (Editio Lut. Paris., 1617, pp. 593-5.)

## 6 AND 666

6 may be considered cabalistically a 7 - 1—*i.e.*, man's coming short of spiritual perfection.

It has to do with MAN, as examination of many instances of its use seem convincingly to show. It is the human number, the number of Man, destitute of God.

Man was created on the 6th day; 6 days were appointed for him to labour, and the *seventh* day for spiritual rest with God.

Curiously enough, 6 seems stamped on much that has to do with human labour—it is stamped on his *measures*, so to speak—

$$1 \text{ foot} = 12 = 2 \times 6 \text{ inches,}$$

$$1 \text{ yard} = 36 = 6 \times 6 \text{ or } 6^2 \text{ inches,}$$

and on his time—

$$1 \text{ day} = 24 = 4 \times 6 \text{ hours,}$$

$$1 \text{ year} = 12 = 2 \times 6 \text{ months,}$$

$$1 \text{ hour} = 60 = 10 \times 6 \text{ minutes} = 100 \times 6 \times 6 \text{ seconds.}$$

If 6 cabalistically represents Man without God, we may well expect that 666, or the threefold 6, should represent still more essentially the same idea, and so we find it. The Edomites were essentially aliens from God and enemies of Israel, and the Biblical word for them is HADVMIM, and this word sums up into 666.

*To mega therion*—"the great beast"—also counts up 666.

The words *antitheos esti*—"he is Antigod"—also equal 666.

Again, there is one word in the New Testament (Acts xix. 25) which occurs only once—*viz.*, *euporia*, meaning wealth, the ill-gotten gains of Demetrius the shrine-maker, and it numbers 666, and when we remember the many denunciations in the New Testament against riches, this seems a remarkable coincidence. And what is still more remarkable is that of the 3125 different nouns which the New Testament contains, this is the only one which counts up 666. In the Old Testament, too, there is a singular parallel, for in 1 Kings x. 14 we read: "Now the weight of gold that came to Solomon in one year was six hundred threescore and six talents of gold."

Indeed, wherever in Scripture this bestial number appears alone, the sense is usually a sinister one. For instance, in that remarkable passage where our Lord's disciples express fear of shipwreck, the word is (Matt. viii. 25), "Lord, save us; *we perish* (*ἀπολλύμεθα*)," and this word equals 666, and probably is the only verb in the New Testament which exactly fits the number.

Then the slave or concubine offspring of Leah and Rachel also make up each 666, *per gematriam Hebraicam*, thus:—

|        |            |          |            |
|--------|------------|----------|------------|
| Leah   | 36         | Bilhah   | 42         |
| Zilpah | 122        | Dan      | 54         |
| Gad    | 7          | Naphtali | 570        |
| Asher  | 501        |          |            |
|        | <u>666</u> |          | <u>666</u> |

The apostate Ham, if reckoned with his father Noah, becomes 666, while Noah and his two other sons, Shem and Japhet (omitting Ham), become 888, the number of the name of Jesus.

Again, Shechem Ben Hamor, who in his seduction of Dinah is said to prefigure the seduction of Israel by the Antichrist, counts up 666 in the most characteristic way, for Shechem gives 360, and Ben Hamor 306, the same division as in Nero Cæsar.

Again, there are three men who stand out in Scripture as avowed enemies of God and His people. Each is branded with this number 6.

1. Goliath, whose height was 6 cubits, and he had 6 pieces of armour, and his spear's head weighed 600 shekels of iron.

2. Nebuchadnezzar, whose "image," which he set up, was 60 cubits high, and 6 cubits broad (Dan. iii. 1), and which was worshipped when the music was heard from 6 specified instruments. Moreover, the words in Dan. iii. 1 equal by gematria 4662, which has the significant factors  $7 \times 666$ .

3. Antichrist, whose number is 666.

There are further significant peculiarities in 666, for besides its three sixes, it is the sum of the first 36 (*i.e.*,  $6 \times 6$ ) numbers—*viz.*,  $1 + 2 + 3$  up to 36, and also the sum of the only 6 numerical letters which the Romans used, as thus appears:—

$$\begin{array}{r}
 1. \ D = 500 \\
 2. \ C = 100 \\
 3. \ L = 50 \\
 4. \ X = 10 \\
 5. \ V = 5 \\
 6. \ I = 1
 \end{array}
 \left. \begin{array}{l} \\ \\ \\ \\ \\ \\ \end{array} \right\} \begin{array}{l} 600 \\ 60 \\ 6 \end{array} \left. \right\} 666$$

1000 was represented by CIO, and later by M.

I will not burden my pages with the names of those many persons of both great and small reputations who have been marked by curious calculators with the bestial number of the Apocalypse. Personally, I am inclined to accept the very strong evidence that points to Nero Cæsar, but there are other remarkably good conjectures which cannot be summarily put out of court. Different minds see evidence of this peculiar sort in very different lights, and as I have already remarked, the author\* who has devoted the most time and the biggest book to the investigation of the hidden name passes by almost unnoticed that solution which historically and cabalistically seems to me the most ingenious and probable. So I leave this vexed question and present two rare and curious cabalistical exercises on 666—one from our early Lutheran friend, whom I have mentioned elsewhere, and the other from a mystical French writer of much more recent date.

666

|                        |     |
|------------------------|-----|
| Ecce Bestia Magna      | 666 |
| Hæc habet Capita       | 666 |
| Ac ibi Cornua          | 666 |
| Eia ea septem          | 666 |
| At diademata decem     | 666 |
| Ac erunt               | 666 |
| Regis iræ Dei          | 666 |
| Ecce Belua ab Ecclesia | 666 |
| De eadem Babylon       | 666 |

\* David Thom, Ph.D., M.A., *The Number and Names of the Apocalyptic Beast*. (London, 1848.)



|                         |     |
|-------------------------|-----|
| Ea fit latina           | 666 |
| Ecce ea fit Romæ        | 666 |
| De illa Leones          | 666 |
| De hac Leones ad decem  | 666 |
| Illi decem de Belua     | 666 |
| Abnegat Roma            | 666 |
| Fidem ac acta filii dei | 666 |
| Hic cecidit fides       | 666 |
| Et Ecclesia fidei       | 666 |
| Sed Sodoma              | 666 |
| Ac Gomorrhæ             | 666 |
| Rhoma plena             | 666 |
| Sed ecce Leo Papa       | 666 |
| Ac os peccati           | 666 |
| Id Bestia Leo           | 666 |
| Hic vere Leo            | 666 |
| Ac jam Decimus          | 666 |
| Et in Ecclesia          | 666 |
| Leo et Draco            | 666 |
| Damnatur Belua          | 666 |
| Omnia Bulla             | 666 |
| Damnatur leges          | 666 |
| Etiam pias              | 666 |
| Dilectionem             | 666 |
| Consilia fidei          | 666 |
| Et fidem filii dei      | 666 |
| Hæc fides cito          | 666 |
| Efficit alieno          | 666 |
| Alieno labore           | 666 |
| Ope verbi               | 666 |
| Bona æterna             | 666 |
| Et vitæ                 | 666 |
| Eternæ, Amen            | 666 |
| <i>Væ Bestiæ</i>        | 666 |

This is a fairly strong cabalistic marking out of Pope Leo Decimus as the "Beast," but our author goes further yet, and uses the mystic numbers of Daniel and St. John in such a way as to leave no doubt, for, as he says, no other Pope that ever lived could be so clearly marked:—

666 gives Id Bestia Leo.  
 1260 „ Et idem Leo, Leo Decimus.  
 1290 „ Iste idem Leo Decimus.  
 1335 „ Leo, Leo Papa, Leo Decimus.  
 666 and 1260 taken together give Papa Leo Decimus, Papa Leo Decimus.  
 1290 and 1335 give Et idem Papa Leo Decimus, Antichristus.

This certainly reads well, and seems without a flaw—straightforward and clear enough, anyhow. But he has more behind.

In Apoc. xvii. 5 we read of the woman sitting on the scarlet-coloured beast, and are told "upon her forehead was a name written: MYSTERY, BABYLON THE GREAT"—*i.e.*, in the Latin—

Mysterium in fronte Babylon Magna,

and this *per cabalam trigonalem* equals—

Nomen Papatus in fronte Leo Decimus.

But according to our author's theory, Leo X. was only one head of the Beast, for (Apoc. xvii. 10) there are seven heads and seven kings or Popes. So he goes to St. John again, and takes 666 + 666 + 1260 + 1260, which give by the same *cabala* used throughout:—

Fit Papa Adrianus Sextus, Papa Clemens Septimus (the next two Popes); then 666 + 66 + 6 + 1290 + 1335 give—

Papa Paulus Tertius, Papa Julius Tertius (the next two Popes), the last being alive when our author wrote, and so it began to look as if the times of the end were near. But we have much more of these Popes in the great cabalistic exposition of 1290 + 1335, Daniel's "last days"; the cabalistic number 2625.



## A FRENCH CABALISTICON.

By *J. A. Soubira*,\* published in a pamphlet of 4 pp., entitled "666,"  
at Cahors in 1824.

*L'Alphabet Numérique.*

|   |   |   |   |   |     |     |     |     |     |     |    |    |    |    |    |    |    |
|---|---|---|---|---|-----|-----|-----|-----|-----|-----|----|----|----|----|----|----|----|
| 1 | 2 | 3 | 4 | 5 | 6   | 7   | 8   | 9   | 10  | 20  | 30 | 40 | 50 | 60 | 70 | 80 | 90 |
| A | B | C | D | E | F   | G   | H   | I   | K   | L   | M  | N  | O  | P  | Q  | R  | S  |
|   |   |   |   |   | 100 | 110 | 120 | 130 | 140 | 150 |    |    |    |    |    |    |    |
|   |   |   |   |   | T   | U   | V   | W   | X   | Y   | Z  |    |    |    |    |    |    |

|  |     |
|--|-----|
| Le 19 <sup>me</sup> siècle hissera de l'orage      | 666 |
| Son mondain zéphir,                                | 666 |
| En altérera le paysage                             | 666 |
| Et déracinera le visir.                            | 666 |
| Le 19 <sup>me</sup> siècle dégradera le paganisme, | 666 |
| Fera mourir l'Alcoran,                             | 666 |
| Marteler le vandalisme                             | 666 |
| Et rogner le Vatican!                              | 666 |
| Ce siècle échenillera l'Europe                     | 666 |
| Afin de brider son ambition,                       | 666 |
| Et de bénir l'horoscope                            | 666 |
| Qui doit raffer Albion!                            | 666 |
| Ce siècle transira l'Asie                          | 666 |
| Annullera le stilet                                | 666 |
| Enchainera l'hypocrisie                            | 666 |
| Et réformera Mahomet!                              | 666 |
| Ce siècle échauffera l'Afrique                     | 666 |
| Tisonnera l'escroc,                                | 666 |
| Diffamera sa politique,                            | 666 |
| Et déchaussera le froc!                            | 666 |

\* Soubira, Jacob Abraham, notaire à Montcuq, arrondissement de Cahors, versificateur qui a pris successivement les titres de poète d'Israël, d'émigré français en 1791, et de délégué du Messie. Querard (*La France Littéraire*, s.v.) gives titles of many of his works (48). They appear all to be small pamphlets of four, eight, sixteen, and twenty-four pages. "666": This pamphlet does not appear in the list.

|   |     |
|---|-----|
| Ce siècle retapera le N. Monde,                       | 666 |
| Et va régénérer Panama                                | 666 |
| Afin de régenter son onde                             | 666 |
| Et démettre son lama!                                 | 666 |
| Ce 19 <sup>m</sup> siècle enfin fera grandir la bible | 666 |
| Et rôtir le Geudas                                    | 666 |
| Qui poignarde le paisible                             | 666 |
| Et dessèche ces climats!                              | 666 |
| Bref, la naïve prophétie                              | 666 |
| Qui fait figurer Gog *                                | 666 |
| Et régénérer le Messie                                | 666 |
| Écrasera bientôt Magog.†                              | 666 |
| Malgré son terrible Alcide Dobrowsky ‡                | 666 |
| Adroit au charivari                                   | 666 |
| En <i>ut, re, mi, fa, sol, la, si.</i>                | 666 |
| Verra pâlir son égide.                                | 666 |

## 8 AND 888

8 cabalistically considered was 7 + 1; something added to spiritual completeness, which is 7. Hence 8 is specially associated with Resurrection and Regeneration, and the beginning of a new era or order.

*Ex.*—Noah was the *eighth* person (2 Peter ii. 5) who was found in the ark to commence with a new order of things in a new birth, and 8 souls came out with him.

Circumcision on the 8th day, a sign of a new order or creation.

Christ rose from the dead on the first day of the week, which was, of course, the eighth day as well.

\* Gog = le christianisme.

† Magog = le paganisme (Ézéch. xxxviii.).

‡ Il paraît actuellement à Astracan, *Un Journal de Musique asiatique*, par le Professeur de Musique Dobrowsky. *Le Diable à Quatre* déchu du privilège d'avoir le nombre 666 dans les lettres de son nom, reconnaît Dobrowsky pour son doyen et pour grand lama.—(Moncuq, 10 août, 1824, Soubira.)

The Feast of Tabernacles lasted 8 days, and is connected by John i. 14 with the Incarnation, for it is written: "The Word was made Flesh and *dwelt* among us," and *dwelt* is in the original Greek ἐσκήνωσεν—i.e., "tabernacled" among us.

It may well be called (as it has been) the Dominical Number, for it occurs constantly in connection with our Lord. It is the number of His name ΙΗΣΟΥΣ = 888, and it comes in a curious way into His other names as well—

|                       |   |                               |
|-----------------------|---|-------------------------------|
| Χριστός, Christ       | = | 1480 = 8 × 185.               |
| Κύριος, Lord          | = | 800 = 8 × 100.                |
| Κύριος ἡμῶν, Our Lord | = | 1768 = 8 × 221.               |
| Σωτήρ, Saviour        | = | 1408 = 8 <sup>2</sup> × 22.   |
| Ἐμμανουήλ, Emmanuel   | = | 25,600 = 8 <sup>3</sup> × 50. |
| Messias = Messiah     | = | 656 = 8 × 82.                 |

8 is the first cubic number, and there seems to be something of perfection indicated—something the length and breadth and height of which are equal. The Holy of Holies, both in the Tabernacle and in the Temple, were *cubes*—in the Tabernacle a cube of 10 cubits; in the Temple of 20 cubits. In Rev. xxi. the New Jerusalem is to be a cube of 12,000 furlongs.

In the Bible the names of the Lord's people are marked by 8 and multiples of 8 in a most remarkable way, while the enemies of God and His people are similarly marked by the number 13 and its multiples.\*

#### DANIEL AND HIS COMPANIONS.

##### DAN. i. 6.

These count up 888 :—

|          |       |
|----------|-------|
| Daniel   | 95    |
| Hananiah | 120   |
| Misael   | 381   |
| Azariah  | 292   |
|          | <hr/> |
|          | 888   |

\* For this, see Bullinger's *Number in Scripture*, pp. 205-234, where there are full details.



one of them, pure and correct *cabalistica* of the difficult triangular kind, known as *cabala trigonalis*. Each Latin line, if reckoned up according to the numerical value of its letters, and according to triangular progression, will amount to 2300 exactly. What makes these 316 lines the more remarkable is the wonderful clearness and neatness of their sense as applied to the matter in hand.

2300.

|  |      |
|--|------|
| Ista est summa summarum                  | 2300 |
| Summa summarum ex Alphabeto              | 2300 |
| Ex Alphabeto latino fit Numeris          | 2300 |
| Atque est Numerus Danielis               | 2300 |
| Ecce summa sacra totius Alphabeti        | 2300 |
| Summa audita a Daniele Danielis octavo   | 2300 |
| Et est summa sacra de cælo signata       | 2300 |
| Ecce Numerus Triangulorum                | 2300 |
| Triangulis complet Alphabetum            | 2300 |
| Et ecce fit pyramis triangulata.         | 2300 |
| Ecce hic Numerus est hoc Alphabetum      | 2300 |
| Ecce hoc viginti tribus literis          | 2300 |
| Et ex hoc numero computatio              | 2300 |
| Ac computatio literis solis              | 2300 |
| Solis numeris cisdem annexis.            | 2300 |
| Ecce Alphabetum latinum et certum        | 2300 |
| Alphabetum latinum in numeris            | 2300 |
| Hæc ipsa puncta duo millia trecenta      | 2300 |
| Perficiunt dies Antiochi Epiphaniis      | 2300 |
| Dies Antiochi ac puncta Alphabeti latini | 2300 |
| Ea indicant istam progressionem dei      | 2300 |
| Progressio Computationum.                | 2300 |

So far this famous number 2300 is made to describe itself as the sum of all the letters of the Latin alphabet, twenty-three in number, from A to Z, reckoned up according to the numeration known as *Trigonalis*, or triangular, viz.—

. . . . . A, B, C, D, etc.,

the number of the points being 2300, and the progressive computation was divinely chosen to denote the final period of Antiochus Epiphanes.

But this is by no means all. The mystic 2300 is only a prefatory indicator of the other mystic pairs of numbers in Daniel and John—viz., 1290 and 1335 in Daniel, and 666 and 1260 in John. This is shown by doubling 2300, and we get: 2300 + 2300 equals

Ecce 1290, 1335; ac 666, 1260,

and no other two words but *ecce* and *ac* will suit, so, as our old author says, he did not put them there, but found them there.

This certainly is an extraordinary cabalistical coincidence, however else we may regard it. So, having found this, he proceeds to develop further these prophetic numbers out of his basic number 2300, by a further cabalistic examination of it.

|   |      |
|---|------|
| Iste Numerus Danielis est a Deo           | 2300 |
| Et est Liber Danielis sigillatus          | 2300 |
| Est Prologus clausus a Deo                | 2300 |
| Descriptus intus ac foris                 | 2300 |
| Ille prologus est latinus                 | 2300 |
| Est præfatio clausa et sigillata          | 2300 |
| Et præfatio latina e latino Alphabeto     | 2300 |
| Pater dixit latina mysteria               | 2300 |
| De latina Ecclesia, De latino Antichristo | 2300 |
| Hoc est de Papa adversario Christi        | 2300 |
| De Antichristo Papa pater dixit           | 2300 |
| Et dixit septem Tonitrua                  | 2300 |
| Hæc filius, Hæc spiritus dixit,           | 2300 |
| Hæc dixit Dominus omnipotens.             | 2300 |

|   |      |
|---|------|
| Hæc verba domini dei non sunt amissa    | 2300 |
| Nec dominus hæc frustra dixit           | 2300 |
| Erant enim signata in Apocalypsi Dei    | 2300 |
| Nec signa illorum sunt amissa           | 2300 |
| Ecce duo 666 ac 1260                    | 2300 |
| In istis duobus numeris dei             | 2300 |
| Erant, sed non fuerant scripta.         | 2300 |
| Qui eorum intellectum habet a Deo       | 2300 |
| Ille computet Tempus Ecclesiæ dei       | 2300 |
| Computetque nomen ac acta Bestiæ        | 2300 |
| Nomen signatum Bestiæ 666               | 2300 |
| Et Numerum 1260                         | 2300 |
| Ipse computet ex Alphabeto latino       | 2300 |
| Numerum Meretricis notabilem            | 2300 |
| Ecce dies Antiochi clara figura Papatus | 2300 |
| Et dies malorum Antiochi Epiphaniis     | 2300 |
| Figura malorum Vicarii Christi          | 2300 |
| Antiochus Epiphanes figura finis        | 2300 |
| Est figura Antichristi Leonis           | 2300 |
| Ecce revelabitur prope finem mundi      | 2300 |
| Papatus Papæ, Papæ Antichristi.         | 2300 |
| Inicium calculati Papatus, est          | 2300 |
| Johannes Octavus 852                    | 2300 |
| Et ab eisdem Tempus Antichristi         | 2300 |
| Antichristi regnantis incipit           | 2300 |
| Anni Papatus et religio Ecclesiæ Papæ   | 2300 |
| Regnat Meretrix cum sit Papa            | 2300 |
| Atque Papatum orbis designat            | 2300 |
| Ecce hæc Meretrix Meretrix Bestiæ       | 2300 |
| Designata Meretrix maxima mundi         | 2300 |
| Babylon magna Meretrix Papistica        | 2300 |
| Ecce ipsa damnat fidem justificationis  | 2300 |
| Sed revelabitur verbum domini           | 2300 |
| Postea non proficient ultra             | 2300 |
| Inimici Christi impiis Papæ legibus.    | 2300 |

|  |      |
|--|------|
| Ecce Antichristus, Ecce Leo, Leo decimus   | 2300 |
| Ecce iste Papa Urbis revelatur             | 2300 |
| Et fit hoc anno sexto Leonis decimi        | 2300 |
| Eo anno domini 1518                        | 2300 |
| Anni Antichristi sunt finiti               | 2300 |
| Anni 666 plene sunt finiti                 | 2300 |
| Coepti ergo ab anno domini 852             | 2300 |
| Evangelium Apostolicum domini dei          | 2300 |
| Et lux fidei usque ad annum 228            | 2300 |
| Et ecce ab eo sumpserunt initium           | 2300 |
| Operationes erroris aperte                 | 2300 |
| Coepti ergo anni et dies ablati sacrificii | 2300 |
| Et omnia tempora hæc sunt finita           | 2300 |
| Aperte anno 1518.                          | 2300 |
| Est tunc finita dispersio magna            | 2300 |
| Et facta est Ecclesia una et fidelissima   | 2300 |
| Ab Angelo volante per medium cæli, habente | 2300 |
| Evangelium aeternum gloriosi dei,          | 2300 |
| Habente claritatem magnam verborum         | 2300 |
| Ecce enim a gloria claritatis ipsius       | 2300 |
| Illuminata est terra Ubique.               | 2300 |

So far for the cabalistical and prophetical evolution of John's two mystic numbers out of the 2300. Next for Daniel's two :—

|  |      |
|--|------|
| Ecce verba in Daniele sic sunt sigillata | 2300 |
| Verba sigillata ac sermones clausi       | 2300 |
| Clausi signatique sermones dei           | 2300 |
| Et ecce numeri sunt sermones             | 2300 |
| Numeri Danielis et Apocalypsis           | 2300 |
| Hi numeri sunt numeri finis              | 2300 |
| Sunt verba et Evangelium Filii dei       | 2300 |
| Daniel audivit mysteria clausa           | 2300 |
| Ecce eadem audivit Daniel in visione sua | 2300 |
| Audivit mysteria dei sigillata           | 2300 |



|   |      |
|---|------|
| De Christo sancto sanctorum               | 2300 |
| Audivit mysteria Papparum                 | 2300 |
| At hæc sunt verba latina sigillata        | 2300 |
| Ideo vir dei Daniel illa non intellexit . | 2300 |
| Et ecce dum Daniel quæreret et diceret    | 2300 |
| Quid erit post illa tempora dei ?         | 2300 |
| Quid erit quod modo dixisti ?             | 2300 |
| Dicebat Angelus. In fine dierum apparebis | 2300 |
| Vade jam mi Daniel ac esto jam quietus    | 2300 |
| Quietus esto penitus                      | 2300 |
| Eadem enim signata sunt Numeris.          | 2300 |
| Ecce sermones modo sunt clausi            | 2300 |
| Et mysteria sunt signata                  | 2300 |
| Eadem mysteria sunt sigillata             | 2300 |
| Ipsa mysteria de filio dei patris         | 2300 |
| De Antichristo Papa et de abominatione    | 2300 |
| Signata per numeros sunt                  | 2300 |
| Qui numeri revelabuntur.                  | 2300 |
| Mysterium revelationis                    | 2300 |
| Istud est in tempore suo                  | 2300 |
| Illud præteribunt plurimi                 | 2300 |
| Et pertransibunt tempora                  | 2300 |
| Tempora et signata mysteria               | 2300 |
| Eos Numeros præteribunt                   | 2300 |
| Et præteribunt verba signata.             | 2300 |
| Numeri dei sunt mysteria dei              | 2300 |
| Mysteria dei sunt Tempora                 | 2300 |
| Tempora signata per Numeros               | 2300 |
| Sunt sigilla verborum ac liber            | 2300 |
| Liber domini ineffabiliter copiosus       | 2300 |
| In eo sunt verba ultima Ecclesiæ Dei      | 2300 |
| Ecce iste liber nunc est tuus.            | 2300 |
| Hunc librum dierum obsignabis Daniel      | 2300 |
| Habet verba et sermones latinos           | 2300 |

|  |      |
|--|------|
| Et librum et sermones claude Daniel      | 2300 |
| Sermones illi latini ac verba hæc latina | 2300 |
| Habent mysteri., de Antichristo          | 2300 |
| Mysteria latinorum clausa                | 2300 |
| Signata sigillata ab illis numeris       | 2300 |
| Scientia libri erit multiplex            | 2300 |
| Multiplex scientia Lutheri               | 2300 |
| Ipsa erit de filio dei Ihesu Christo     | 2300 |
| Et de illa Antithesi Christi et Papæ     | 2300 |
| Signata illis sacris numeris dei         | 2300 |
| In Numeris dei est Antithesis            | 2300 |
| Antithesis sermonum domini dei.          | 2300 |
| Hæc omnia omnes impij non intelligent    | 2300 |
| Proficient in pejus donec pereant        | 2300 |
| In termino mundi pessimè deficient       | 2300 |
| Verba aperta de filio dei non videbunt   | 2300 |
| Nec intelligent mysteria Bestiæ          | 2300 |
| Nec mysteria Gog et Magog sub Leone      | 2300 |
| Spiritualis belli intelligentia.         | 2300 |
| Iste qui edoctus intelliget              | 2300 |
| Et qui in fine intellectum habebit a Deo | 2300 |
| Hoc numero inveniet sermones             | 2300 |
| Sermones istius Latinos                  | 2300 |
| Signatos spiritu sancto                  | 2300 |
| Illeque inveniet ex Numero hoc           | 2300 |
| Sermones istos in fine dierum.           | 2300 |

Our good Lutheran next proceeds to find the Christian Mysteries in his same great number in the following remarkable *cabalistica* :—

|                                      |      |
|--------------------------------------|------|
| 2300.                                |      |
| Ihesus, Ihesus est filius Dei        | 2300 |
| Et filius ejus unigenitus            | 2300 |
| Ille sapientia, sapientia dei Patris | 2300 |

|  |      |
|--|------|
| Ejusdem patris omnipotentia              | 2300 |
| Ecce ille patri consubstantialis         | 2300 |
| Ecce enim vere genitus non factus        | 2300 |
| Ecce est filius genitus ab aeterno.      | 2300 |
| Nunc ipse filius dei homo factus         | 2300 |
| Est. Et idem incarnatus de virgine       | 2300 |
| Et ille nunc est filius hominis          | 2300 |
| Et ipse nunc filius virginis             | 2300 |
| Atque filius sine viri semine            | 2300 |
| Semen Abrahæ Davidis Mariæ a spiritu     | 2300 |
| Et idem semen mulieris a Deo benedictum. | 2300 |
| Ecce ipse vir a spiritu sancto           | 2300 |
| Christus est, ac Deus et Homo            | 2300 |
| Nunc Ihesus est unctus                   | 2300 |
| Unctus a patre ac a spiritu              | 2300 |
| Unctus Rex gloriæ a Deo patre            | 2300 |
| Ecce unctus est Spiritu dei              | 2300 |
| Spiritu a quo conceptus.                 | 2300 |
| Verbum patris est victima                | 2300 |
| Victima vera filius virginis             | 2300 |
| Ecce agnus in cruce offerendo se patri   | 2300 |
| Fit victima dei, et est pontifex         | 2300 |
| Est summus sacerdos domini               | 2300 |
| Summus sacerdos dei patris               | 2300 |
| Est victima dei et Justificatio.         | 2300 |
| Agnus verus tulit peccata                | 2300 |
| Tulit peccata passione morte             | 2300 |
| Moriens moriendo tulit peccata           | 2300 |
| Tulit peccata iste redemptor             | 2300 |
| Deus salutis tulit peccata               | 2300 |
| Tulit peccata filius dei sacerdos        | 2300 |
| Hic sacerdos morte tulit peccata.        | 2300 |
| Filius virginis Mariæ placat iram        | 2300 |
| Iram dei placat morte sua ac salvat      | 2300 |

|   |      |
|---|------|
| Agnus occisus est Victor                | 2300 |
| En Victor mortis diaboli ac inferni     | 2300 |
| Iste idem Victor peccati et mundi       | 2300 |
| Moriens fit Victor in morte             | 2300 |
| Morte ac vita sua justificat.           | 2300 |
| Nunc ille in gloria dei patris sui      | 2300 |
| A dextris dei Rex est ac sacerdos       | 2300 |
| Vere Jhesus est Rex regum               | 2300 |
| Ecce Rex et Dominus Dominantium         | 2300 |
| Hic Rex Ihesus unigenitus dei           | 2300 |
| Protegit nos ac pios salvat             | 2300 |
| Impios quoque justificat.               | 2300 |
| Iesus nobis est salvator                | 2300 |
| Iesus ille natus ex virgine             | 2300 |
| Est nobis salvator de virgine           | 2300 |
| De virgine Maria nobis est salus        | 2300 |
| Salus est, salvat credentes             | 2300 |
| Agnus est et lux piorum                 | 2300 |
| Iter et Via, Veritas et Vita.           | 2300 |
| Nunc princeps ille magnus Ecclesiae dei | 2300 |
| Reficit nos proprio corpore             | 2300 |
| Proprioque sanguine suo                 | 2300 |
| Ac fovet verbis suis solis              | 2300 |
| Verbis omnipotentiae Jesus              | 2300 |
| Facit hoc verus Deus noster             | 2300 |
| Magnus Dominus omnipotens.              | 2300 |
| Dominus credentes justificat            | 2300 |
| Sola fide gratis justificat orbem       | 2300 |
| Ipse propter semetipsum                 | 2300 |
| Sola fide Evangelii sui justificat      | 2300 |
| Et ecce justificat filius hominis       | 2300 |
| Justificat nos Nazarenus                | 2300 |
| Ac sola fide justificat deus et homo.   | 2300 |
| Audite impii inclusa mysteria           | 2300 |
| Audite. Passio filii dei justificat     | 2300 |

|   |      |
|---|------|
| Passio Christi. Oblatio in cruce                | 2300 |
| Et Passio filii dei, filii dei Jesu Christi     | 2300 |
| Ac sanguis fusus filii hominis                  | 2300 |
| Sanguis filii dei nos justificat                | 2300 |
| Et illa est fides, Et ea hac fide justificat.   | 2300 |
| Ecce Jhesus Christus filius dei                 | 2300 |
| Pro nobis natus passus                          | 2300 |
| Idem passus ac idem sepultus                    | 2300 |
| Hic descendit ad inferna, Hic ascendit in cœlum | 2300 |
| Hic tertia die a morte resurgens                | 2300 |
| Idem resurgens ascendit in cœlum                | 2300 |
| Idem sedet a dextris dei patris. Amen.          | 2300 |

Having thus filled up the mysteries of Christ from the great number, he proceeds to show the mysteries of Antichrist from it as well. He acts on this principle with the other numbers of Daniel and John throughout. He seems to assume that they contain an antithesis of Christ and Antichrist, a popular Lutheran theory.

## 2300.

|   |      |
|---|------|
| Ecce Evangelium a spiritu sancto                  | 2300 |
| In scripturis manifestum                          | 2300 |
| Id sigillatum est in numeris dei                  | 2300 |
| Evangelium a patre et ab æterno filio             | 2300 |
| Istud persequuntur                                | 2300 |
| Bestia, et ista Meretrix peccati                  | 2300 |
| Ecce hæc fit ebria, ebria sanguine sanctorum dei. | 2300 |
| Fidem fidelium deformavit papatus                 | 2300 |
| Papatus fidem istam dei vastat                    | 2300 |
| Fidem justificationis dei patris                  | 2300 |
| Fidem justificationis in regno filii              | 2300 |
| In regno filii dei in montibus Israel             | 2300 |
| Fidem istam damnat hæc meretrix Roma              | 2300 |
| Et fit istud in Ecclesia sancta filii dei.        | 2300 |

|  |      |
|--|------|
| Ecce hæc est illa abominatio in loco sancto            | 2300 |
| Ecce Ecclesia ac Antichristi statuta                   | 2300 |
| Et ecce Ecclesia ac regnum impii papatus               | 2300 |
| Ecce Ecclesia ac Antichristi Romani canones            | 2300 |
| Et ecce Ecclesia ac iniquus papatus                    | 2300 |
| Ecce Ecclesia ac jura illa mundani papatus             | 2300 |
| Et ecce Ecclesia ac sedens in ea jam diu homo peccati. | 2300 |
| Ecce in Templo filius perditionis                      | 2300 |
| Homo peccati sedens in Templo Ecclesiæ dei             | 2300 |
| Ecce Rex est Romæ triplici corona                      | 2300 |
| Is Rex est Antichristus                                | 2300 |
| Et ille Antichristus Papa Romæ                         | 2300 |
| Est homo peccati ac adversarius dei                    | 2300 |
| Hic enim regnum Christi vastat.                        | 2300 |
| • Et ecce Lutherus doctor gratiæ                       | 2300 |
| Doctor gratiæ in tempore suo                           | 2300 |
| Revelabat Evangelium dei totum                         | 2300 |
| Evangelium fidei, Evangelium Christi                   | 2300 |
| Ecce stabit et docebit verba dei manifeste             | 2300 |
| Fidem et Evangelium filii hominis docebit              | 2300 |
| Hoc opere dei factus est doctor a Deo.                 | 2300 |
| Revelatur homo Leo decimus Papa                        | 2300 |
| A revelato isto Antichristo                            | 2300 |
| Destruitur doctrina Romæ                               | 2300 |
| Ecce revelabitur os Leonis, Papa Leo                   | 2300 |
| Damnatur nos credentes ac Christum                     | 2300 |
| Pontifex ille Bulla vanitatis                          | 2300 |
| Damnatur Leges domini, opera bona, dilectionem.        | 2300 |
| Evangelium ex patre interficiet                        | 2300 |
| Papatum spiritu Christi                                | 2300 |
| Ex spiritu oris Christi                                | 2300 |
| Destruitur Synagoga Diaboli                            | 2300 |
| Babylon hæc apparentis Papatus                         | 2300 |
| Regnum Papatus et homo peccati                         | 2300 |
| Ac ista Babylon cecidit, nec resurget                  | 2300 |

|   |      |
|---|------|
| Abominatio Romana visa in Templo dei          | 2300 |
| Est signum Christi, id apparet                | 2300 |
| Et est signum Danielis certum                 | 2300 |
| Et qui legit signum intelligat                | 2300 |
| Id Christianis est signum filii dei           | 2300 |
| Abominatio est papatus et Papa                | 2300 |
| Ea enim est abominatio desolationis.          | 2300 |
| Signum filii hominis ac domini dei in cœlo    | 2300 |
| Manifestum erit patebit in cœlo               | 2300 |
| Hoc erit in angustia temporis                 | 2300 |
| Et de cœlis revelabitur clamor ille           | 2300 |
| Sponsus dominus venit                         | 2300 |
| Excite obviam sponso repente                  | 2300 |
| Et vide, Diem et horam finis nemo sciet.      | 2300 |
| Et ecce extrema persecutio Ecclesiæ           | 2300 |
| Ac ultima patientia sanctorum                 | 2300 |
| Deinde dies et hora finis. En illa nemo sciet | 2300 |
| Ecce mox consurget MICHAEL FILIUS DEI         | 2300 |
| Ac verbo resurgent mortui                     | 2300 |
| Canente simul tuba novissima                  | 2300 |
| Veni domine Jesu Christe. Ac cito. Amen.      | 2300 |

Having thus considered the number 2300 taken from Dan. viii. 14, our cabalist goes to the last three verses of this Book of Daniel, and takes from them the two mystical, prophetic, and comforting numbers 1290 and 1335, and proceeds to examine them cabalistically each in exactly ninety-nine different Latin clauses in the following manner :—

|                          |      |
|--------------------------|------|
| 1290.                    |      |
| Patebit liber Danielis   | 1290 |
| Ac apparebunt in Daniele | 1290 |
| Numeri beati Danielis    | 1290 |
| Ambo numeri dierum       | 1290 |
| Duo numeri finis         | 1290 |
| Et veri numeri dei       | 1290 |
| Ac verba domini signata. | 1290 |

|                                  |      |
|----------------------------------|------|
| Ecce obsignata sigillata         | 1290 |
| Signata Numeris                  | 1290 |
| Et his numeris dei               | 1290 |
| Sunt verba Angeli                | 1290 |
| Ad finem loquentis               | 1290 |
| Ecce sunt a Deo clausa           | 1290 |
| Et signata a beato Daniele.      | 1290 |
| Tempora amborum                  | 1290 |
| Numerorum de fine                | 1290 |
| Ambo mysteria de fine            | 1290 |
| De fine mundi erunt              | 1290 |
| Et hæc sunt certa                | 1290 |
| Clausula lingua latina           | 1290 |
| Latina sunt ac clara.            | 1290 |
| Ecce signata Babylon magna       | 1290 |
| Et Meretrix latina               | 1290 |
| Papatus orbis                    | 1290 |
| Orbis caput dolo                 | 1290 |
| Dolo vastans fidem               | 1290 |
| Fidem Ecclesiæ dei ineffabiliter | 1290 |
| Hæc Babylon in Templo.           | 1290 |
| Et ecce abominatio in Daniele    | 1290 |
| Babylone anterior                | 1290 |
| Ac anni plane priores            | 1290 |
| Et dies ablati sacrificii        | 1290 |
| Ante 666 ac Papam                | 1290 |
| Ecce post Tempora                | 1290 |
| Apostolica ipsa ac fidei.        | 1290 |
| Sed ecce ea mala fidei confusio  | 1290 |
| Fidei fuit ac operum             | 1290 |
| Ipsa abominatio impia            | 1290 |
| Et Ecclesiæ contraria            | 1290 |
| Ipsa confusio magna              | 1290 |
| A Tempore fidei Jhesu            | 1290 |
| A fide Christi designata.        | 1290 |



|                                  |      |
|----------------------------------|------|
| Ecce finem habent Tempora        | 1290 |
| Sumpta ab anno 228               | 1290 |
| Ac finita fidei confusio         | 1290 |
| A revelato Papa Leone            | 1290 |
| Decimo, Papa illo sedente        | 1290 |
| In Templo dei vivi               | 1290 |
| Ecce deinde clarissima Ecclesia. | 1290 |
| Revelatur Leo fide               | 1290 |
| Fide, Sexto anno Decimi          | 1290 |
| Et Leo, ille homo peccati        | 1290 |
| Leo est, Est Romæ                | 1290 |
| Et Leo, Leo rugiens              | 1290 |
| Ecce rugit hic decimus           | 1290 |
| Bulla vanitatis.                 | 1290 |
| Et ideo apparebit fides          | 1290 |
| Fides a deo, misericordia dei    | 1290 |
| Fides hæc sanctissima            | 1290 |
| Ecce hanc docebit Propheta       | 1290 |
| Ipse Martinus                    | 1290 |
| Et homo ille Antipapa            | 1290 |
| Docebit hic Evangelium dei.      | 1290 |
| Ecce liber clausus a deo         | 1290 |
| Docet hæc mysteria               | 1290 |
| Ecce vir ille Jhesus             | 1290 |
| Sanctitate munda                 | 1290 |
| Conceptus est                    | 1290 |
| Nemo ita sine peccato            | 1290 |
| Nisi hic filius Mariæ.           | 1290 |
| Ille nunc est homo               | 1290 |
| Sed deitate filius dei           | 1290 |
| Illeque Deus ac homo.            | 1290 |
| Ac homo de spiritu               | 1290 |
| Inde filius hominis              | 1290 |
| Et idem ex semine David          | 1290 |
| Dominus semen Abrahæ.            | 1290 |

|                            |      |
|----------------------------|------|
| Ecce semen sanctum a deo   | 1290 |
| Seipso benedictum          | 1290 |
| Ex hoc justitia            | 1290 |
| Et benedictio fidelium dei | 1290 |
| Hic filius dei victima     | 1290 |
| Hinc crucifigitur          | 1290 |
| Inde filius dei Agnus.     | 1290 |
| Crucifixus ille            | 1290 |
| Vere salvator              | 1290 |
| Et salus æterna            | 1290 |
| Hinc agnus dei sacerdos    | 1290 |
| Sacerdos moriens           | 1290 |
| Ut is redimeret            | 1290 |
| Nos morte sua.             | 1290 |
| Sed hic resurgens          | 1290 |
| In cœlos procedens         | 1290 |
| Regnat Rex gloriæ          | 1290 |
| Ac a dextris dei defendit  | 1290 |
| En hic salvat nos fide     | 1290 |
| Ac ea sola justificat      | 1290 |
| Et gratia adjuvat          | 1290 |
| Nos miseros. Amen.         | 1290 |

Next comes the number of which it is said : "Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days" (Dan. xii. 12).

## 1335.

|                          |      |
|--------------------------|------|
| Ista summa admiranda -   | 1335 |
| Aperit clara et vera     | 1335 |
| Et magna testimonia      | 1335 |
| Evangelii in fine dierum | 1335 |
| Dicebat vero Angelus     | 1335 |
| Daniel claude sermones   | 1335 |
| Et clare stabis in fine. | 1335 |

|                          |      |
|--------------------------|------|
| Et summa numeri          | 1335 |
| Revelat literis          | 1335 |
| Fidem justificantem      | 1335 |
| Quam aperte negant       | 1335 |
| Papæ mancipia iterum     | 1335 |
| Fides sola sine opere    | 1335 |
| Fides est. Hæc salvat.   | 1335 |
| Ecce Jesus Magister      | 1335 |
| Ac doctor verus          | 1335 |
| Istud hoc ita docet      | 1335 |
| Hunc audite. Ecce pater  | 1335 |
| Dixit, hunc audite       | 1335 |
| Is Jesus Lux             | 1335 |
| Ac homines tenebræ impiæ | 1335 |
| Jesus solus              | 1335 |
| Salus est Ecclesiæ       | 1335 |
| Ipse salus certa         | 1335 |
| Salus pacis grata        | 1335 |
| Illa salus summa         | 1335 |
| Ac salus hæc revelata    | 1335 |
| Salus sola fidelis.      | 1335 |
| Ecce ex virgine sancta   | 1335 |
| Incarnatus est           | 1335 |
| Iste conceptus           | 1335 |
| Est de Spiritu           | 1335 |
| Idem natus ex Maria      | 1335 |
| Homo est, ac filius Dei  | 1335 |
| Ac vere Deus et homo.    | 1335 |
| Hic homo justificat      | 1335 |
| Veritate Evangelii       | 1335 |
| Et idem Christus         | 1335 |
| Homo omnipotens          | 1335 |
| Nos etiam salvat         | 1335 |
| Idem Jesus victima       | 1335 |
| Agnus dei ac Deus ipse.  | 1335 |

|                                   |      |
|-----------------------------------|------|
| Ille fuit in morte                | 1335 |
| Et mortem evicit                  | 1335 |
| Fuitque sub Lege                  | 1335 |
| Et idem legem adimplevit          | 1335 |
| Sic legem nobis vicit             | 1335 |
| Sensit tamen iram                 | 1335 |
| Et idem iram dei abolevit.        | 1335 |
| Vicit redemptor                   | 1335 |
| Moriens in morte                  | 1335 |
| Et iste victor                    | 1335 |
| Vita revixit                      | 1335 |
| Hic ascendens descenderat         | 1335 |
| Nam ecce in inferno fuit          | 1335 |
| Ecce ibi vicet infernum.          | 1335 |
| Ecce idem ascendit in cœlum       | 1335 |
| Ac nunc locum parat               | 1335 |
| Singulis electis                  | 1335 |
| Istis abiens adest                | 1335 |
| Victor ille mundi                 | 1335 |
| Et suos liberat                   | 1335 |
| A dextris dei orat                | 1335 |
| Ecce hæc verba fidelissima. Amen. | 1335 |

Next the antithesis :—

THE MYSTERIES OF THE ANTICHRIST.

|                              |      |
|------------------------------|------|
| In hac computatione —        | 1335 |
| Sunt plurima                 | 1335 |
| Verba sigillata Ecclesiæ     | 1335 |
| Literæ ejus latinæ           | 1335 |
| Aperiunt sigilla ac Mysteria | 1335 |
| Mysteria agni et Papæ        | 1335 |
| Christi et Papæ clara.       | 1335 |

|                                    |      |
|------------------------------------|------|
| Et hæc est calculatio              | 1335 |
| Certa sanctissima                  | 1335 |
| Et vere clarissima                 | 1335 |
| Hæc indicat Christum               | 1335 |
| De numeris sacris                  | 1335 |
| Eadem Antichristum indicat         | 1335 |
| Secreta Antithesi.                 | 1335 |
| Papatus Babylon                    | 1335 |
| Est odiosa Babylon                 | 1335 |
| Ac illa est odiosa Roma            | 1335 |
| Id nomen Sigillatum                | 1335 |
| Ipsum in fronte                    | 1335 |
| Hic id nomen Papatus               | 1335 |
| Et nomen Papæ Leonis.              | 1335 |
| Apparebit primo Leo                | 1335 |
| Leo Papa signatus                  | 1335 |
| Istud sigillum                     | 1335 |
| Sigillum nominis                   | 1335 |
| Nomen ejus implet                  | 1335 |
| Et perfecte perficit               | 1335 |
| Leo, Leo Papa, Leo Decimus.        | 1335 |
| Ecce 666, Et sigilla               | 1335 |
| Bestiæ. Et decem Cornua            | 1335 |
| Cornua, Os Leonis                  | 1335 |
| Et illa septem Capita              | 1335 |
| Ecce Bestia maxima mundi           | 1335 |
| Ac in ea vires draconis            | 1335 |
| Et ecce sigillata decem diademata. | 1335 |

Next, the two great numbers of Daniel, 1290 and 1335, are taken *together*. Our author remarks that if Daniel's greatest number, 2300, be taken, and *duo* added to it *per Cab. Trig.*, we get 2625, which is the sum of the two (*duo*) numbers 1290 and 1335.

1290 + 1335.

2625.

|  |      |
|--|------|
| Hi numeri sunt numeri beati Danielis           | 2625 |
| Ipsi duo numeri visionis Danielis              | 2625 |
| Sunt verba latina signata et clausa            | 2625 |
| Et sunt verba numeris sigillata                | 2625 |
| Et ecce duo numeri sunt sermones               | 2625 |
| Sermones clausi visionis Danielis              | 2625 |
| Et ista sermones dei sunt latini.              | 2625 |
| Hi numeri sunt duo numeri finis                | 2625 |
| Qui duo numeri revelabuntur                    | 2625 |
| De Christo redemptore, ac Antichristo          | 2625 |
| Quos præteribunt plurimi                       | 2625 |
| Donec veniat consummatio regni mundi           | 2625 |
| Et donec numeris fiat revelatio finis          | 2625 |
| Et ecce in fine dierum intelligent plurimi.    | 2625 |
| Dictum est ab angelo, In fine dierum stabis    | 2625 |
| Daniel claude sermones ac verba domini signata | 2625 |
| Hos tales sermones claude numeris              | 2625 |
| Absconde verba, claude librum pluribus         | 2625 |
| Librum in fine tantum manifestandum            | 2625 |
| Eum totum absconde sub numeris                 | 2625 |
| Evangelium enim filii dei est in numeris dei.  | 2625 |

The doctrine of the Trinity is next elaborately evolved :—

|   |      |
|---|------|
| Ecce unitas et Trinitas essentiæ dei      | 2625 |
| In ista unitate dei, tres personæ dei     | 2625 |
| Deus pater, Filius dei, ac Spiritus       | 2625 |
| Tres personæ simplex essentia             | 2625 |
| Ac persona personæ cœqualis perfecte      | 2625 |
| Qualibet persona dei plena ac tota deitas | 2625 |
| Hæc illa personarum Trinitas Deus.        | 2625 |

10

|   |      |
|---|------|
| Pater est æternitas, æterna deitas        | 2625 |
| Et filius dei cum sancto spiritu          | 2625 |
| Et eadem deitas unitas et Trinitas dei    | 2625 |
| Ecce a patre filius essentia æternus      | 2625 |
| Hic idem filius non factus sed genitus    | 2625 |
| Ideo ille filius genitus est ab æterno    | 2625 |
| Genitus veraciter ante omnia sæcula.      | 2625 |
| Essentia patris omnipotentis              | 2625 |
| Et filii dei, Et eadem essentia Spiritus  | 2625 |
| Spiritus sanctus patris                   | 2625 |
| Et spiritus filii dei, ab utroque         | 2625 |
| Non factus, nec genitus, at procedens     | 2625 |
| Ipse est procedens ex patre et filio,     | 2625 |
| Ipse idem vere Spiritus amborum.          | 2625 |
| Jhesus filius dei, Verbum patris          | 2625 |
| Hic filius dei Deus, et factus est homo   | 2625 |
| Filius hominis ex virgine natus           | 2625 |
| Filius Mariæ, ex Maria virgine natus      | 2625 |
| Idem filius est ab ea de Spiritu sancto   | 2625 |
| Conceptus est incarnatus est              | 2625 |
| Ihesus iste filius dei naturalis.         | 2625 |
| Hic Jhesus est homo sine viri semine      | 2625 |
| Ecce conceptus est ex virgine sancta      | 2625 |
| Solus est conceptus de virgine            | 2625 |
| Nemo sine peccato nisi Jhesus agnus dei   | 2625 |
| Jhesus Deus, Jhesus homo factus           | 2625 |
| Jhesus Christus Abrahæ, Davidis, Mariæ    | 2625 |
| Semen mulieris Abrahæ a deo promissum.    | 2625 |
| Jesus passus est pro nobis                | 2625 |
| Et hic Jesus salus et Salvator            | 2625 |
| Filius dei tectus deitate, filius hominis | 2625 |
| Filius dei passus sepultus                | 2625 |
| Jesus Nazarenus est filius dei            | 2625 |
| Et Filius dei ex virgine de spiritu       | 2625 |
| Hic Jesus passus, descendit, ascendit.    | 2625 |

|   |      |
|---|------|
| Ille filius flagellatus tulit peccata       | 2625 |
| Ille homo flagellatus consputus             | 2625 |
| Hic spinis crudeliter coronatus             | 2625 |
| Et crucifixus et mortuus                    | 2625 |
| Surrexit tertia die pro nobis               | 2625 |
| Et surrexit dominus a morte                 | 2625 |
| Hic ascendens sedet a dextris dei patris.   | 2625 |
| Iste unigenitus filius dei a patre          | 2625 |
| Lavat nos sanguine, sanguine suo            | 2625 |
| A peccatis, sine operibus nostris           | 2625 |
| Ac intercedit pro peccatis nostris.         | 2625 |
| Ecce factus est justitia nostra             | 2625 |
| Et justificat nos filius hominis            | 2625 |
| Filius hominis a dextris patris.            | 2625 |
| Jesus Christus Rex sacerdos                 | 2625 |
| Et dominus in gloria dei patris sui         | 2625 |
| Dominus et princeps magnus Ecclesiae dei    | 2625 |
| Iste Dominus Deus et Rex Regum              | 2625 |
| Iste dominus dominantium regnans            | 2625 |
| Pater futuri saeculi placans iram dei       | 2625 |
| Jesus dominus Deus salvator.                | 2625 |
| Vere salvator solus Jesus                   | 2625 |
| Vere salvator ac vere Deus et homo          | 2625 |
| Victor est et idem Victor regnat            | 2625 |
| En victor legis, Diaboli, mortis ac inferni | 2625 |
| Victor peccati, peccati Victor ac mundi     | 2625 |
| Ille victima pro peccatis nostris           | 2625 |
| Et victima sanctus sanctorum                | 2625 |
| Et occisus est agnus dei verus              | 2625 |
| Et dominus Jesus crucifixus.                | 2625 |
| Jhesus Christus est salus                   | 2625 |
| Agnus verus sacerdos unicus                 | 2625 |
| Et salvator de Spiritu sancto               | 2625 |
| Hic Jesus venit. Et veniet in gloria dei    | 2625 |



|  |      |
|--|------|
| In fine saeculorum, cum apparuerit       | 2625 |
| Cum apparuerit similes ei erimus         | 2625 |
| Et vita aeterna similes ei erimus. Amen. | 2625 |

Next comes the usual antithesis :—

ANTICHRIST AND THE LAST DAYS.

|  |      |
|--|------|
| Evangelium revelat Antichristum                  | 2625 |
| Et idem Antichristus Papa Leo Decimus            | 2625 |
| En Papa revelandus, et nomen Papæ Leonis         | 2625 |
| Fit, Leonis, Adriani, Clementis, Pauli, Julii    | 2625 |
| Sedebunt illi successive. Væ, Væ, Væ,            | 2625 |
| Væ tibi Papa Romæ, Væ tibi Cæsar, Væ Bestiæ      | 2625 |
| Væ, Væ, Væ, Ceciderunt Capita quinque.           | 2625 |
| Primo apparebit Leo. Secundo Adrianus            | 2625 |
| Deinde Clemens, Paulus, Julius. Ac alii in fine  | 2625 |
| Hæc est revelatio filii iniquitatis              | 2625 |
| Revelatio filii perditionis manifesta            | 2625 |
| Hominis peccati et Antichristi Leonis            | 2625 |
| Et clare apparuerunt decem diademata Bestiæ      | 2625 |
| Id est: Decem Leones Bestiæ, certa calculatione. | 2625 |
| Ecce dominus interficit Papatum Romæ             | 2625 |
| Eum Papatum destruet Jhesus                      | 2625 |
| Destruet Episcopos Papatus                       | 2625 |
| Ecce destruet hunc Antichristum dei              | 2625 |
| Ac idem destruet eum adventu suo                 | 2625 |
| Peribit Spiritu oris Christi                     | 2625 |
| Et nunc ille sine manu conteretur.               | 2625 |
| Interficiet hunc Evangelium a Christo            | 2625 |
| Ecce Evangelium Lutheri confirmatum a Deo        | 2625 |
| Et ecce confirmatum in Scripturis                | 2625 |
| Libri Veteris ac Novi Testamenti dei             | 2625 |
| Est enim fides revelata patris et filii          | 2625 |
| Fides revelata a spiritu in papatu               | 2625 |
| Sola fides Lutheri salvat credentes.             | 2625 |

|  |      |
|--|------|
| Fides justificationis sola salvat            | 2625 |
| Ille articulus justificationis               | 2625 |
| Est a spiritu sancto dei patris              | 2625 |
| Est Evangelium gratiæ dei patris de filio    | 2625 |
| Est scientia dei de filio suo crucifixo      | 2625 |
| Hæc fides justificationis justificat         | 2625 |
| Et fides Christi gratis justificat.          | 2625 |
| Fides filii hominis justificat ac salvat     | 2625 |
| Ac ecce hæc sola justificat ac sola salvat   | 2625 |
| Hæc fides Lutheri justificat credentes       | 2625 |
| Ac ea sola solus Jesus justificat            | 2625 |
| Et hæc fides revelat mysterium Papæ          | 2625 |
| Ac revelat fidelibus abominationes ejus      | 2625 |
| Abominationes Meretricis Papatus.            | 2625 |
| Ecce revelatur signata Meretrix              | 2625 |
| Babylon magna Meretrix in Apocalypsi         | 2625 |
| Ecclesia Papistica Meretrix Babylon magna    | 2625 |
| Mysterium in fronte, Babylon magna           | 2625 |
| Et secretum, in fronte meretricis            | 2625 |
| Poculum aureum in manu, Papæ decreta         | 2625 |
| Ecce hic calix aureus in manu meretricis.    | 2625 |
| Mundabitur Ecclesia domini sub Leone decimo  | 2625 |
| Sub Leone, anno sexto Papæ Leonis decimi     | 2625 |
| Mundabitur scientia in spiritu               | 2625 |
| In spiritu sancto mundabitur                 | 2625 |
| Ecclesia. Eo anno domini 1518                | 2625 |
| Sub Leone. Ab Angelo volante per medium cœli | 2625 |
| A Lutheri Antipapa Sophistarum.              | 2625 |
| Postea erit persecutio ultima                | 2625 |
| Ultima persecutio sanctorum                  | 2625 |
| Et ultima persecutio verbi domini            | 2625 |
| Patientia sacra sanctorum ultima             | 2625 |
| Tempora post Lutheri Tempora                 | 2625 |

|  |      |
|--|------|
| Sunt ultima tempora nostra                         | 2625 |
| Et illa omnia omnes impii non intelligent.         | 2625 |
| In ipso fine dicent, Pax et securitas              | 2625 |
| Illa dicent principes persecutores                 | 2625 |
| Persecutores Ecclesiae novissimi                   | 2625 |
| Et manifestabitur signum caeleste                  | 2625 |
| Signum filii hominis firmatum in caelo             | 2625 |
| Id erit signum adventus Christi                    | 2625 |
| Tunc ipse filius hominis apparebit                 | 2625 |
| Et ecce apparebit canente tuba novissima           | 2625 |
| En de die illo et hora nemo mortalium sciet.       | 2625 |
| Revelabitur clamor media nocte factus              | 2625 |
| Et clamor ille tuba ultima et septima              | 2625 |
| Tunc exite. Ecce sponsus venit                     | 2625 |
| Venit, Exite obviam venienti domino                | 2625 |
| Exite, Ite obviam sponso sponsae                   | 2625 |
| Sponsus venit, Exite, Ecce jam finis               | 2625 |
| Finis mundi hujus, Veni domine Jesu                | 2625 |
| Domine Jhesu Christe, et festinanter               | 2625 |
| Ecce ego venio cito, Veni domine Jhesu, Fit. Amen. | 2625 |

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## BIBLIOGRAPHY

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MYSTERIUM NOVUM. | Ein new herzlich | und gründtlich beweis  
nach der He|breer Cabala dasz aigentlich der Name und | Tittel desz  
Herrn IESV CHRISTI Gottes|Son in den fürnembsten Propheceyungen  
von | Messia, verdeckt in denn Hebraischen | Būchstaben bedeutent ist. |  
Gestellet durch | Elchanon Paulum von Prag, | welcher zuvor bey den  
Juden ist ein für|nehmer, hochgelerter Rabi | gewesen, und geheissen  
Rabi | Elchanon, sich aber in dem Namen Jesu Christi Tauffer|lassen  
im waren Christlichen Glauber, in | Polen in der Statt Chellim. | Sampt  
einer ernstlichen Vermanung des Authoris an alle Juden. | Mit Röm.  
Kay. Mt. etc. Gnad und Privilegien. |

Gedruckt zu Wienn in Österreich, bey | Michael Apffel zum grünen  
Röszle in der Schuelstrassen.

ANNO MDLXXXII.

Sign. a—c, and A—H, in 4to = 88 pp.

1621. ANATHEMATA | B. CONRADO. |  
Placentino Anchoritæ | dicata. |

Et de Anagrammatis }  
Supputationibus } Numericis.  
Oraculis }

*Synopsis.*

Placentiæ | Typis Alex. Bazachii | MDCXXI.

## 1621. JOANNES BAPTISTA SPADIUS.

(1) De | Francisco | Sacrato | S.R.E. Cardinali | Anagrammaton  
 Numericorum | Corona | ex Virgilianis Conserta flosculis | aliisque numericis |  
 lemniscata. |

F. Jo. Baptista Spadius à Florentiola Lector | Theol. ordinis  
 Prædicatorum | faciebat. |

(*Ad finem libri.*) Mediolani apud Jacobum Lantonum anno  
 Insignis, atqVe Verè aVreæ MeDioCrltatIs.

24 pp. in 4to.

## 1623.

(2) S.R.E. | Triumphus | ab | Urbano VIII. | P.O.M. | actus |  
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73 pp. in 4to.

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(3) De | Ludovico XIV. | Francorum | Rege. |  
 Anagrammata | J. Baptistæ Spadii | Placentini. |  
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36 pp. in 12mo.

A copy in the Mazarine Library; the only one I know.

## 1654. ALCALA Y HERRERA, ALONSO DE.

Jardim anagrammatico de Divinas Flores Lusitanas, Hespanholas e  
 Latinas contem seiscentos e oitenta & tres Anagrammas em prosa & verso  
 & seis Hymnos Chronologicos dividese em seis opusculos nastres linguas  
 consagrasede. Ao supremo conselho da Sancta General Inquisição destes  
 Reynes & Senhorios de Portugal.

Autor Alonso de Alcala y Herrera natural da Inclyta Cidade Lisboa.  
 Lisboa, 1654, 4.

13 ff. prel. 274 pp. and 2 pp.

## 1671. JOANNES EVANGELISTA À PANORMO.

Anagrammata | sacra | suavis animæ desuaviatio, | pii Musarum  
 lus | admodum Reverendi | P. D. Jo. Evangelistæ à Panormo |  
 Prioris Casinensis, & S. T. Lectoris. | Opusculum | alias Typis de-  
 mandatum sed auctum modo : | cui anagrammata quædam non sacra |  
 accessere. |

Panormi, Ticini Regii & iterum Mutinæ ex | Typographia A.  
 Cassiani anno 1671. | Superiorum Permissu.

4 ff. prel. 178 pp. + 1 err. in 8vo.

1684. *Viennæ Plausus.*

Viennæ | pro soluto | Germano-Polonicis | armis | Othomanico obsidio |  
 Miscellometrici | Plausus. |

Genuæ MDCLXXXIV.

Typis Antonii Casamaræ. In Platea Cicala. | Superiorum Permissu.

2 ff. + 103 pp. + 1 bl. p. in folio.

## 1686. SAN JUAN Y BERNEDO, FRANCISCO DE.

Conceptio | Immaculata | Deiparæ Mariæ | Virginis | celebratur V.  
 acrostichidibus | continentibus tria millia Anagrammata | numeralia  
 deducta ex oratione Angelica, | ex ejus Litania, ex Antiphona Salve |  
 Regina, et ex hymno Ave Maris Stella, | ex Alphabeti literis. Et aliqua  
 Ana | grammata sunt ad examen redacta, ut le | ctor facilius videat utrum  
 pura sint necne. |

A Francisco de Sancto Joanne & Bernedo, Presbytero | Hispano  
 Cappellano celeberrimæ Cappellæ Paulinæ | ubi colitur S.S. B. Mariæ  
 Virginis Imago a | S. Luca depicta in S.S. Basilica | Liberiana S. Mariæ  
 Majoris Romæ. |

Romæ, MDCLXXXVI, 8.

176 pp. in 8vo.

This book really contains 1801 numerical anagrams, of which 1505  
 are on the Virgin, and 274 on St. Theresia.

1701.

Another edition, much enlarged, was placed at the end of the author's collected works (Romæ, 1701, fol., 2 vols.). It occupies pp. 597-654 of Vol. II., and contains 3799 numerical anagrams on the Virgin Mary, and 1599 in honour of St. Ildephonsus, being a grand total of 5398 cabalistical anagrams. They are generally short and neat. I have selected the Scriptural ones only. Both editions are very rare.

1687. ALBRICIUS, NICOLAUS.

Esdrae | Leo de Silva | ad cujus concitationem rugitum et verba | vidit  
incendi totum corpus aquilæ | Imperii Turcici. | Opusculum consurgit | ex  
D. Scripturis, paucis exceptis, et Esdrae 4, | continens multa notabilia et  
curiosa | politicis, militantibus omnibusque utriusque | Ordinis apprimè  
tam utile tam jucundum. |

Auctore | Nicolao Albricio | Nob. Berg. Phil. et Med. D. Ven. |

Variorum passim cum suis dilucidationibus | Hieroglyphicorum ex  
probatissimis | Auctoribus | accessere Icones, | aptius in presens quam elapsa  
tempora collimantium. |

Venetiis MDCLXXXVII. Typis S. Curti.

12 ff. prel. and 333 pp. in 12mo.

This curious book belongs to the same class as the *Vaticinia sive Prophetiæ Abbatis Joachimi*, which had a large circulation in Italy towards the end of the sixteenth century, as the many editions tend to show.

It is, however, much more bulky and learned than were either the Prophecies of Joachim or the numerous Prophetic and Hieroglyphic wheels which were published about the same period in Italy. There is some likeness between these latter and the Zadkiel and Old Moore's Almanacs of the present day, and though originally in Latin, they were made popular by an appended Italian translation and explanation; and the hieroglyphics, as with Zadkiel and the rest, were a great attraction.

But though there are hieroglyphical figures throughout the work of Albricius, his is a very different style of culture from Old Moore and his followers. He was a patrician, a philosopher, and a man of medical science, which makes it all the more strange that he should write such



rubbish as is contained in the 350 pages of his book. Its object is to show that the Emperor Leopold was the Leo de Silva which should utterly destroy the Ottoman power, and he does this by Biblical prophecies, by anagrams, chronograms, an occasional cabala, and similar literary artifices. I have heard English lectures on "things that are shortly to come to pass," illustrated (on the walls) by hieroglyphics from the Apocalypse and Daniel, but they were indeed puny attempts compared to what Albricius gives us in his remarkable book.

## 1701. SIMON WOLFF BRANDES.

Die geheime Offenbarung des Königl. Propheten welcher in seinem 21 Psalm die Preussische Kröhnung verkündiget, entdeckt von Simon Wolff Brandes Schutz-Juden in Berlin.  
Berlin, 1701-8.

## 1710. MAZZA DE CASTANEA, JOSEPH.

F. Josephi | Mazzæ | de Castanea | nuncupati | ex Cappuccinorum |  
Familia Minoritæ | sacra et arithmetico- | anagrammatica opuscula. |  
Neapoli MDCXC | per Joannem Rosellium, typographum hujus  
fideliss. Civitatis. | Superiorum licentia.  
218 pp. + 8 pp. (*ad fin.*).

This remarkable book, unique of its kind, contains three parts, each with an engraved frontispiece :—

1. Fastorum Immaculatæ Puerperæ elogialis heptas.
2. Columbæ Gemitus, Heptas Dolorosa.
3. Fastorum rituale Jubilæum per septem Heptades.

Altogether it contains the enormous quantity of 2093 cabala, of which 371 were metrical, either hexameters or pentameters. My selection was confined to cabala on Bible texts only, and, as it happened, not one of these was a metrical one, so the extreme ingenuity of the cabalistic expositions is not here in evidence. As a *tour de force*, both for quantity and quality, in the cabalistic department of literature, this book holds the record. I know of no copies in England beside my own, neither did I find it in the catalogues of the great libraries of Germany

and Italy. The book is full of learned allusions, both theological and classical, and the author tells us he wished to add explanatory notes and commentaries, but his vow of poverty as a Capucin prevented him.

RIEDERER, JOHANN FRIEDERICH.

Catalogus derer Eintausend funffzig Paragrammatum Cabbalisticorum Trigonalium welche auf die Gottheit, himlische Körper, gecrönte Häupter, Cardinäle, Generalen, Grafen, Stands-Personen, Gelehrte, Kaufleute Handwercks, und *Privat*--item auf verschiedene sonderbar-beruffene und sonst *honnête* Leute beederley Geschlechts, &c., &c. Darbey auch Städte gantze Nationem, Sectirer, Verräther des Vatterlands, Schwärmer, *Factionem*, Mörder, und andere von solchem *Calibre* ohvergessen sind. Durch *Egalisirung* Biblischer Texte, oder Strophen aus geistlichen Gesangen die sich auf ihre Personen, *Conduite* Eigenschafften, Vorhaben, *Profession*, Kunst und Gewerbe schicken, ersonnen und nebst einer ausführlichen Vorrede von der Einrichtung der Paragrammatum, mit angehängten *apart*-Register nach ohngefehrer Ordnung hiemit nur dem Nahmen und dem Stande nach *publicirt* werden von Johann Friederich Riederer. Norimb.

S. a. et l. 8vo.

Sign. A--H<sub>6</sub> = 124 pp.

Although the title-page has no date and place, the preface is signed "Nürnberg, 6 Martii Anno 1719."