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# BIBLIA CABALISTICA

OR

## THE CABALISTIC BIBLE

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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

REV. WALTER BEGLEY

EDITOR OF "NOVA SOLYMA," ETC.

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## PREFACE

**T**HERE is little need for an extended preface to this book, for the title-page shows very plainly its purport and the nature of the contents. I would simply say here, that the following pages are chiefly intended for lovers and collectors of literary curiosities, a class of readers who are, I believe, on the increase nowadays. People with such tastes do not so much care for the books "which," they are told, "no gentleman's library should be without," as for books that are curious, paradoxical, out of the common run, and not before met with in the course of their reading. This book should therefore well meet their requirements. And I can only hope that it will also succeed in attracting the attention and satisfying the curiosity of a few, at least, of that somewhat eccentric band of bibliophiles whose ranks I joined some years ago, and have never regretted my enlistment.

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## 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 phoenix, 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 CrVCI s 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 Seer 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 trilateral 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*."\*

Another authority,† 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‡ (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  $\overline{721}$  Leo Decimus and  $\overline{721}$  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 :—

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

or what is called the ordinary cabala :—

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

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.* 553I

PER CAB. □

*Gaude ! sic tandem itur per labores ad honores.* 553I\*

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 Segen 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  
Celi. 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 hart 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 musste, 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.

Benedicat Dominus et Custodiat te,  
ostendat faciem suam tibi. 1734PER CAB. ORD. SED LEONINAM  
ET METRICAM.Dux pie! Florescas per mutua  
lustra senescas  
Est custos Dominus: Patrius iste  
sinus. SUMMA, 1734.\*

NUM. xxiv. 17.

There shall come a Star out of  
Jacob, and a *Sceptre shall rise* out  
of Israel.

PER GEMATRIAM HEBR.

A Sceptre shall rise. 457  
Jesus Son of David. 457  
ELCHANON PAULUS.

NUM. xxiv. 17.

Stella orta ex Jacob. 837

PER CAB. ORD.

En pura nota maculæ. 837  
SAN JUAN.

NUM. xxiv. 23.

Who shall live *when God doeth*  
*this?*

PER GEMATRIAM HEBR.

When God doeth this. 417  
Jesus-God. 417

DEUT. xxviii. 8.

Der Herr wird gebieten dem  
Seegen dass er mit dir sey in allem  
das du vornimest. 5047

CABALA TRIGONALIS.

Fredrich Augustus König in Pohlen  
und Churfürst zu Sachsen. 5047  
D. ZIPFEL,  
in *Europäische Fama*.

\* 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 *cabalistic*on.

2 REG. vii. 9.

Dieser Tag ist ein Tag gutter  
Bottschaftt. 2934

PARAGRAMMA TRIGONALE.\*

Der Zwölfte Tag des Monats  
Maii, MDCCXIV. 2934

D. ZIPFEL,  
in *Europäische Fama*, p. 161.

2 REG. ix. 17, 18.

Da sprach Joram: Nimb einen  
Reuter und sende Ihnen entgegen  
und sprich: Ists Friede? Der  
Reuter reit hin Ihnen entgegen  
und sprach: So sagt der König:  
Ists Friede? Jehu sprach: Was  
gehst dich der Friede an? Wende  
dich hinter mich. 13,823

CABALA TRIGONALIS.

(*On the Peace Convention at Rastatt.*)  
Die zwei anjetzt in Rastatt sich  
befindliche grosse Friedens pleni-  
potentiarii nemlich Printz Eugenius,  
Käyserlicher General Lieutenant  
einer Seits, und Duc de Villars,  
Marschal de France anderer Seits.  
13,823

3 REG. x. 18.

Thronus Salomonis. 948

PER. CAB. ORD.

Augustissima Maria. 948

I CHRON. xii. 3.

Alle Aeltesten Israel kamen zum  
König gen Hebron und David  
machtet einen Bund mit ihnen zu  
Hebron vor dem Herrn, und sie  
salbeten David zum König über  
Israel nach dem Wort dess Herrn  
durch Samuel. 12,650

CABALA TRIGONALIS.

Georg Ludewig König von Gross-  
Britanien, Franckreich und Irrland,  
Beschützer dess Glaubens und dess  
Heyl. Romischen Reiches Chur-  
fürst; Hertzog zu Braunschweig  
und Lüneburg. 12,650  
J. F. RIEDERER.

\* 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

## JOB xix. 25.

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

## CABALA TRIGONALIS.

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

## 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
	1026

Et Folium	91
Ejus non	87
Defluet, et	90
omnia	46
Quæcunque	113
Faciet	42
Semper	68
Prosperabuntur	182
	719

## CABALA SIMPLEX.

Illustriss. et	165
Reverendissimus	181
Franciscus	103
Sanctę Romanę	114
Ecclesię	58
Presbyter	102
Cardinalis Sacratus	174
Ferrariensis	129
	1026

D. Dñs	37
Franciscus	103
Sanctę Romanę	116
Ecclesię	58
Presbyter	102
Cardinalis	82
Sacratus	92
Ferrariensis	129
	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.

40 61 53 84  
Non timebo millia populi  
128 17  
circumdantis me.

CABALA 383 SIMPLEX.

154 66 81  
Sterembergus Viennæ Obsessæ  
82  
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. ii.

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.

45 97 47 49  
Cadent subtus pedes meos.

CABALA 238 SIMPLEX.

136 102  
Innocentius Pontifex.  
*Vienna plausus.*

## PSALM XIX. IO.

En dulcior super mel et favum.

1444

## PER CAB. ORD.

Mater Domini mei per te vivit

Alphonse.

1444

SAN JUAN.

## PSALM XX. I, 2.

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

9026

## CABALA TRIGONALIS.\*

Herr Matthäus Walther Herr  
 Braütigam. Jungfrau Euphrosina  
 Sibylla gebohrne Tünzelin als  
 Jungfrau Braut.

9026

Das A.B.C.

## PSALM XXI. I, 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. JANUAR—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 he rejoice!	912
That is King, Messiah, Jesus, Son 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  
 Navarrearum 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.*

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

Sicut Oliva fructifera. 1172

Oliva fructifera. 770

Oliva fructifera in Domo Dei  
plantata. 1294

In Domo Dei plantata. 524

Sicut Oliva fructifera in Domo  
Domini. 1497

PER CAB. ORD.

Ildephonsus infatigabilis Evangelii  
Pręco. 1373

Pręservata a macula originis. 1172  
Pręstantissima Virgo Maria. 1172

Cælum splendidum. 770

Maria pręservata a macula originis.  
1294

En Divina Mater. 524

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
	<hr/> 620		<hr/> 620

J. B. SPADIUS, *Triumphus 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-  
384I pura. 384I

\* 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 ἰσόψηφοι*.

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 xci. 11, 12.

Der Herr hat seinen Engeln befohlen 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. ZIPFEL, of *Plauen*.

## PSALM xcii. 12.

Justus ut Palma florebit.

## CABALISTIC QUERY.

257 190 82 232  
Ecquis ut Palma florebit? 761

## CABALA ORD.

194 108 459  
Quidam homo justus. 761  
ANON.

Compare the Anagrammatic Query—

Quis est virtute præditus?

ANAGR.

Vir qui tutus et pars Dei est.

## PSALM xcii. 12.

Justus ut Palma florebit; sicut Cedrus Libani multiplicabitur.

## CABALA 624 MIN.

Jesu Deiparæ Virginis Mariæ Sponsus 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
	<hr/>		<hr/>
	8097		8097

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</i> for ever		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 Hertzens*, Breslau, 1720, and is signed Joh. Fred. Riderer (*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
		Jesus Christ, Son of God.	
		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
		<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
		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 fœlicissima 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, geboren 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.

94I

CAB. PER NUM. MIN.

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

94I

J. B. SPADIUS.

PROV. viii. 20, 21.

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

93I

CAB. PER NUM. MIN.

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

93I

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. 74I

74I

CAB. PER NUM. MIN.

Ludovicus Quartusdecimus Bor-  
bonus, D. G. Galliæ ac Navarræ  
Rex Christianissimus. 74I

74I

J. B. SPADIUS.

PROV. ix. 1.

Sapientia Dei edificavit sibi Domum.  
1103

1103

PER CAB. ORD.

Repleta Spiritu Sancto. 1103  
SAN JUAN.

1103

SAN JUAN.

PROV. x. 6, 7, and 31.

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

863

CAB. PER NUM. MIN.

Ludovicus Quartusdecimus Bor-  
bonius Dei Gratia Francorum ac  
Navarræ Rex Christianissimus. 863

863

J. B. SPADIUS.

\* The Biblical text is in the singular number.



## PROV. xx. 28.

Misericordia et veritas custodient  
Regem et roborabitur clementia  
thronus ipsius \*.

793

## CAB. PER NUM. MIN.

Ludovicus Quartusdecimus Bor-  
bonus, Gallorum et Navarræ Rex  
Christianissimus.

793

J. B. SPADIUS.

## PROV. xxi. 1.

Cor Regis stat in manibus Domini  
Dei et quocunque ipse voluerit  
inclinabit illum.

742

## CAB. PER NUM. MIN.

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

742

J. B. SPADIUS.

## PROV. xxx. 4.

Who hath ascended up into heaven,  
or descended? Who hath gathered  
the wind in his fists? Who hath  
bound the waters in a garment?  
Who hath established all the ends  
of the earth? What is his name,  
and what is *his son's name*, if thou  
canst tell?

## PER GEMATRIAM HEBR.

His son's name. 398  
That is Jesus (Ze Jeschua). 398

ELCHANON PAULUS.

## PROV. xxxi. 20, 27.

301 321 464 168  
Manum suam aperivit inopi  
105 136 300 130 201  
Et panem otiosa non comedit.

2126

## PER CAB. ORD.

340 234 9 140  
Christina Borbonia de Francia  
312 397 552 142  
Sabaudie Ducissa Cypri Regina.

2126

ANGELO MARIA DE SERVATORIBUS.

## CANT. ii. 2.

Lilium inter spinas.

731

## PER CAB. ORD.

Immunis a labe originis. 731  
Pura a mortali esca. 731  
Integra Deum parit. 731

\* Vulg., *ejus*.

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 gl'oriosus 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 Elffenbein mit Saphieren geschmückt : seine Beine sind wie Marmel-Seulen gegründet auf guldenen Füßen, seine Gestalt ist wie Libanon auserwehlt wie Cedern.	19,544	Der Durchlanchtigste Printz Leopoldus Ertz - Hertzog zu Oesterreich und Printz von Asturien, Ihre Majestät des Römischen Kaysers Caroli Sexti und der Kayserin Elizabetha Christina erstgebohrner Sohn, gebohren den 13 April anno Christi 1716.	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 acies ordinata. 1747	Domus panis quem Diva coxit Charitas. 1747

CANT. vi. 4.	PER CAB. ORD.
Terribilis ut castrorum acies ordinata. 1731	Tu conscia omnium secretorum Chti. 1731

CANT. vi. 4.	PER CAB. ORD.
Ut castrorum acies ordinata. 1327	Sancta Maria succurre miseris. 1327 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. 1459
	O velox auscultatrix. 1459
	Virgo prius ac posterius. 1459
	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> ) shall conceive, and bear a son. 922	This same Virgin ( <i>Haalmah</i> ) is the Virgin Mary. 922

VETUS TESTAMENTUM CABALISTICUM

47

ISA. vii. 14.

PER GEMATRIAM HEBR.

And she shall call his name	1250	His name is Jesus Christ, the Son of God.	1250
Immanuel.			

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
		ELCHANON PAULUS.	

ISA. ix. 6.

PER CAB. ORD.

Admirabile est tuum nomen.	1051	Lampas inextinguibilis.	1051
		SAN JUAN.	

ISA. xi. 1.

PER GEMATRIAM HEBR.

And there shall come forth a rod <i>out of the stem of Jesse, and a Branch shall grow out of his roots.</i>		Out of the stem of Jesse.	440
		The Virgin Mary (Haalmah Miream).	440
		A Branch shall grow out of his roots.	1497
		Jesus of Nazareth, the Messiah, is out of Mary.	1497

ISA. xi. 2.

PER CAB. ORD.

Requievit super eum Spiritus Sapientiae.	2136	Ecce purissimæ Conceptionis B. Virginis eximiè cultor.	2136
		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.

98 32 99  
 Quiescere faciam superbiam  
 98  
 infidelium.

PER CAB. SIMP. 327.

73 129 82 43  
 Joannes Subieskius Poloniæ Rex.

PER CAB. SIMP. 318.

24 111 97 86  
 Et arrogantiam fortium humiliabo.

84 45 189  
 Carolus Dux 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.

Behold my servant, whom I uphold ; mine elect. 840

PER GEMATRIAM HEBR.

That is Jesus Christ, Son of God. 840

ELCHANON PAULUS.

ISA. lii. 13.

*Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high.*

PER GEMATRIAM HEBR.

Behold, my servant shall deal prudently, he shall be exalted. 772  
That is Jesus Christ. 772

ISA. lxi. 1.

*He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, etc.*

PER GEMATRIAM HEBR.

He hath sent me. 398  
That is Jesus (Ze Jeschua). 398

ISA. lxii. 2.

Du sollst 818  
mit einem 557  
neuen Namen 685  
genennet 536  
werden 515

PER CAB. TRIG.

Georgius 755  
Ludovicus 1033  
Churfürst 1150  
zu 510  
Braunschweig 990  
Hanover 611

Jahrzahl 3111  
Zahl des Tages an 1714  
welchen die erste  
Proclamation in  
Engelland geschehen  
viz. 12 Aug. 224

(N.B.— George I.  
proclaimed King  
of England, Aug.  
12, 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
	<hr/>
	6660

## 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
	<hr/>
	6660

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

Leva 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.  
 Porta clausa. 606  
 Porta mirè clausa. 730

PER CAB. ORD.  
 Spes nostra. 606  
 Liberatrix. 606  
 Immunis labe originis. 730  
 Pura mortali esca. 730  
 Agna vera mira munda. 730  
 Nitida et pura Maria. 730

SAN JUAN.

DAN. ii. 34.  
 Petra a montis vertice abscissa. 852

PER CAB. ORD.  
 Maria Virginea et munda. 852

SAN JUAN.

DAN. vii. 13.  
 I saw in the night visions, and, behold, *one like the Son of man* came with the clouds of heaven.

PER GEMATRIAM HEBR.  
 One like the Son of man came. 995  
 That is Jesus Christ, Son of God (Zehu Jeschua Maschiach bar El). 995

DAN. vii. 25, 26.  
 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.

PER CABALAM TRIGONALEM.\*  
 Das in ein-tausend sieben-hundert und achtzehenden Jahr nach der gnadenreichen Geburt JESV Christi zu grund gehen und wo nicht völlig per terram gestürtzte, 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

23,403

MICAH iv. 1.  
 Domus Domini in vertice montium. 1326  
 Mons in vertice montium. 1120

PER CAB. ORD.  
 Reparatrix nature humane. 1326  
 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.*

## MICAH v. 4.

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

## MICAH v. 9.

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

## HABAC. iii. 3.

Venit ab Austro Deus. 1177

## 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.

## PER GEMATRIAM HEBR.

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

## PER CAB. SIMPL.

138	151	62	
Hippolytus Centurionus Heros			
	106		
	Januensis.*		457

## 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 Leopoldus e 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 Austriæ Archiducis Asturiæque 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.

ZECH. xii. 8.

And the house of David shall be  
as God. 548

PER GEMATRIAM HEBR.

That is Jesus, the Son of God. 548  
ELCHANON PAULUS.

ZECH. iv. 7.

Who art thou, O great mountain?  
before Zerubbabel thou shalt be-  
come a plain: and he shall bring  
forth *the headstone* thereof with  
shoutings, crying, Grace, grace  
unto it.

PER GEMATRIAM HEBR.

The Headstone. 569  
That is Jesus, Son of King David.  
569  
ELCHANON PAULUS.

ZECH. ix. 9.

Rejoice greatly, O daughter of  
Zion; shout, O daughter of  
Jerusalem: behold, *thy King cometh  
unto thee: he is just, and having  
salvation*; lowly, and riding upon  
an ass.

PER GEMATRIAM HEBR.

Thy King cometh unto thee: he is  
just, and having salvation. 815  
Jesus Christ, Son of David  
(Jeschuah Maschiach ben David).  
815  
ELCHANON PAULUS.

ZECH. vi. 12.

Behold the man whose name is  
The BRANCH. 855

PER GEMATRIAM HEBR.

That is Jesus Christ, the Son of  
God (Ze hu Jeschuah hamaschiach  
ben El). 855

Also another cabalistical identity—

The Branch (Hebr. *Zemach*). 138

The Son of God (Hebr. *Ben Elo-  
him*). 138

ELCHANON PAULUS.

## APOCRYPHA



## APOCRYPHA

I 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 gewennen gleichwohl nichts, alle unsere Städte, Güter Berge, Hügel Aecker, Ochsen, Schaaf, Ziegen, Rosse und Cameel 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

## SAP. v. 18, 19.

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

953

## SAP. x. 10.

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

1195

## 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 gülden Vlieses und bey Ihren Kayserlichen Majestät Hof-Kriegs-Rath Präsidenten.

37,457

J. F. RIEDERER.

## CAB. PER NUM. MIN.

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

953

J. B. SPADIUS.

## 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.

PER CAB. TRIG.

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 Stärcke ist eine Herrschaft der Gerechtigkeit und weil du über alle herrschest so verschonest du auch aller. Denn du hast deine Stärcke beweisest, 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

Der Durchleuchtigste Grossmächtigste Fürst und Herr, Herr Friederich Augustus erwehelter König in Pohlen, Gross Herzog in Litthauen, Reussen, Preussen, Mazovien, Samogitien, Kyovien, Wolhynien, Podolien, Podlachien, Lieffland, Smolenskien, 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, Masoviaeque,  
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 Lusatae, 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 execranda ac iniquiori laesa  
Majestatis crimine aggravata per-  
duellione abhorrens, acclamat, pièque  
apprecatur. Vivat! bene vireat hic  
verè, hicce legitime unctus! Imo  
omnes universae 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.

In medio	63
Ecclesiæ	58
Aperiet	68
Os ejus,	80
Et implebit	111
Eum Dominus	110
Spiritu Sapientiæ	184
Et Intellectus,	149
Stolaque gloriæ	159
Induet eum	92
	<hr/>
	1074

CABALA SIMPLEX.

Illustriss. atque	200
Reverendiss.	125
Dominus Dominus	170
Franciscus	103
Sanctæ	57
Romanæ	59
Ecclesię	57
Cardinalis	82
Sacratus	92
Ferrariensis	129
	<hr/>
	1074

J. B. SPADIUS.

ECCLI. xxiv. 9.

Dominus tecum ab initio et ante  
secula. 1551

PER CAB. ORD.

O Regina cui se cœlum et terra  
subjicit. 1551

SAN JUAN.

ECCLI. xxiv. 13.

Sicut cedrus exaltata. 1312

PER CAB. ORD.

O Liliū in quo cubat Deus. 1312

SAN JUAN.

ECCLI. xxiv. 13.

Quasi Cypressus exaltata. 1435  
En quasi Cypressus exaltata. 1480

PER CAB. ORD.

Stella ex qua Sol enituit. 1435  
Jacobi Scala per quam ad Cœlum  
ascenditur. 1480

SAN JUAN.

ECCLI. xxiv. 14.

Quasi Palma exaltata in Cades. 1162

PER CAB. ORD.

Jucundissima Virgo Maria. 1162

SAN JUAN.

ECCLI. xxiv. 14.

O quasi Palma exaltata. 1060

PER CAB. ORD.

Munda ex maculâ originali. 1060

SAN JUAN.

ECCLI. xxiv. 15.

Ich bin aufgewachsen wie Ahörnen,  
ich gab einen lieblichen Geruch  
von mir wie Cynnamet 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 Arnoldsmühl,  
der Römischen Kayserlichen  
Majestät Rath, wie auch Raths-  
Præses 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 gloriae.  
1483

PER CAB. ORD.

Ecce Alphonsus Præsul Ecclesiæ  
Toletanæ. 1483

SAN JUAN.

ECCLI. xlvii. 6.

、 Dedit illi Dominus coronam gloriae.  
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.

	118    39    572		
	FUGE IN ÆGYPTUM.		729
1.	50    470    175    34	Hinc exulandum est Filij ;	729
2.	95    253    100    128    39    114	Et effugium non nisi in fuga ;	729
3.	104    1    159    291    5    169	Modò à Jordane pergendum ad Nilum,	729



4. <sup>95 20 140 39 160 275</sup> Et ibi Bethlem in Meroem immutanda. 729  
<sup>181 122 327 99</sup>
5. Quàm ergò execrandi Hebrei ! 729  
<sup>181 89 66 4 81 308</sup>
6. Quàm impia hodiè, ac infanda Hierusalem ! 729  
<sup>89 111 378 151</sup>
7. Si tà m deteriores Niliacis, 729  
<sup>89 97 92 27 200 39 185</sup>
8. Si impij sic Cœli ardent in Numen, 729  
<sup>331 83 18 194 103</sup>
9. Tantum abs Dei Numine defecere, 729  
<sup>195 235 92 48 159</sup>
10. Jàmquè fiunt sic indè odibiles ; 729  
<sup>190 104 3 94 338</sup>
11. Ut modò ab eis aufugiens, 729  
<sup>5 314 100 310</sup>
12. Ad illosquè ità confugiens, 729  
<sup>30 399 245 55</sup>
13. Jàm perhorreas, deseras Jacob, 729  
<sup>195 120 95 287 32</sup>
14. Jàmquè diligas, & præferas Cham. 729  
<sup>38 204 30 97 263 97</sup>
15. Nèc quod jàm agis, immeritò agis, 729  
<sup>20 151 3 132 291 85 47</sup>
16. Hic barbarè ab Herode addictus es neci, 729  
<sup>91 136 95 271 136</sup>
17. At Chamitæ Tè recipient, alent ; 729  
<sup>20 429 1 279</sup>
18. Hic depulsus à Tuis, 729  
<sup>20 100 164 144 301</sup>
19. Ibi fies, eris, alienis dilectus. 729  
<sup>50 41 100 199 199 140</sup>
20. 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 ægrum ego foveam Cor : 729
24. <sup>190 123 266 27 9 114</sup> Ut audij mandatum Cœli dè 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 diù 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> Heù qualis alme Filj mè adjit angor ; 729
35. <sup>181 97 48 81 322</sup> Quàm efferæ indè illicò angustix : 729
36. <sup>200 248 169 112</sup> Quo perdirò 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> Mihi citò dolor adfuit ineffabilis : 729
39. <sup>400 124 205</sup> Summus item mæror. 729
40. <sup>200 399 32 98</sup> Vitâ propemodum defeci, concidi, 729
41. <sup>95 75 176 100 283</sup> Èt re vera plenè concidissem, 729
42. <sup>4 100 408 217</sup> Ac plenè spiritu defecissem, 729
43. <sup>89 1 284 98 257</sup> Si à mæstis ijs aversa, 729
44. <sup>5 6 21 242 126 329</sup> Ad ea alia gaudiosa nate conversa, 729
45. <sup>100 106 230 293</sup> Non altè mærorem effregissem, 729
46. <sup>38 5 102 122 462</sup> Nèc ad alta gaudia prosilijsssem, 729
47. <sup>237 111 30 35 52 264</sup> Attamèn ubi illa eadem ego recogito, 729
48. <sup>164 34 100 431</sup> Dolor ille plenè resurgit, 729
49. <sup>88 178 258 205</sup> Dirè redit insimul mæror, 729
50. <sup>95 48 5 63 345 173</sup> Èt indè ad necem usquè dilanior ; 729
51. <sup>4 35 6 249 30 65 151 189</sup> Ac nè ea recogitem meæ Animæ nulla jùs. 729
52. <sup>20 32 159 213 305</sup> Hic mala, nedum imminent, adsunt ; 729
53. <sup>4 111 129 100 272 113</sup> Ac tam validè sibi vendicant Cor, 729
54. <sup>190 38 100 3 123 275</sup> 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 *Anathemata 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.

MATT. xvi. 18.		CABALA SIMPLEX.*	
Tu es Petrus,	148	Joannes	69
et super hanc	118	Marcus	67
Petram	65	Rosettus	123
Ædificabo	53	Petinæ	63
Ecclesiam	64	Ecclesiæ	57
Meam	28	Antistes	97
	<hr/>		<hr/>
	476		476

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

MATT. xxiv. 7.	PER CAB. TRIG. (4769).
Es wird sich empören ein Volck	(“ <i>Whigs and Tories</i> ”!!)
über das ander, und ein Königreich	Die zwei streitende Factionen in
über das ander.	Engelland Whiggs und Torrys.
4769	J. F. RIEDERER.

MATT. xxiv. 45.		CABALA SIMPLEX.	
Fidelis servus	153	Illustrissimus et	221
Et prudens	110	Reverendissimus	181
Quem constituet	182	D.D. Franciscus	111
Dominus	85	Sanctæ	57
Super	71	Romanæ	59
Familiam suam	106	Ecclesie	57
Ut det illis	119	Presbyter	114
In tempore	103	Cardinalis	82
Tritici	82	Sacratus	92
Mensuram	92	Ferrariensis	129
	<hr/>		<hr/>
	1103		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.

Domine, quinque talenta tradidisti  
mihi. 355

## MATT. xxvii. 25.

Da	11
antwortete	1181
das gantze	617
Volck	442
und sprache	813
Sein	322
Blut	469
komme	331
über uns	853
und über	692
unsere	655
Kinder	369
	<hr/>
	6755

## MATT. xxviii. 18.

Data est ei potestas in Cælo et in  
terra. 1359

## MARC. xii. 11.

Mirabile in oculis nostris. 1045

## MARC. xii. 11.

Est mirabile in oculis nostris. 1186

## MARC. xii. 14.

Viam Dei in veritate docens. 999

## CAB. 355 SIMPLEX.

Divus Corradus Anachoreta Pla-  
centinus.

*Anathemata B. Conrado.*

## PER CAB. TRIG.

Die	70
Hebräer	376
Weyland	690
Gottes	699
Volck	442
der	178
beschnittene	853
verachtete	831
Hauff	289
der sämbtlichen	880
Christen	707
ärgste Feind	740
	<hr/>
	6755

## PER CAB. ORD.

Causa veræ lætitiæ veri gaudii. 1359

## PER CAB. ORD.

En Præsul Magne Ecclesię Tole-  
tane. 1045

## CABALA EX PS. lxxxv. 11.

Veritas de terra orta est. 1186

## PER CAB. ORD.

Præsul Magne Ecclesię Toletane. 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		
	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 *Europaische 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. En spes nostra.	651 651
		Maria Deo soli cedit Hæc enim Dei est jam Imago, Imago Deo vere simillima, Plane mira infinita Et ideo Deo hæc amabilior Ea ei Pulchrior : Ac amore hinc ardens (Oh ! mirabile dictu) In, sed ab illâ fit caro, Iam illic ea caro Deus ; Mater Dei Puella ; Adde concepit illibata : Ea non a carnali semine, A Cœlesti Flamine plena. Oh rara prodigia ! Oh Dignitas alta ! Oh Gaudia plane Diva !	380
Ave, gratia plena.	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 Insignis Virgo Maria Cælum terris unis. SAN JUAN.
O Benedicta in mulieribus.	913	Templum Hierusalem. Fons pietatis et lætitię Mater pietatis et clementiæ, Illumina me luce tua.
En Benedicta in mulieribus.	908	Tu gloria Jerusalem.
Benedicta in mulieribus.	863	Gaude Mater inviolata Pura Mater Agni Immolati Ne derelinquas me in via. 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. 11,402

PROGNOSTICON CABALISTICUM.\*

Die Allerdurchleuchtigste Fürstin und Frau, Frau Elizabeth Christina der regierenden Römischen Kayserlichen Majestät Herrn Herrn Caroli Sexti unschätzbare Gemahlin. 11,402

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 Sanctissimæ Triadis*, for that is a *cabalisticon* 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, *Europaische Fama*, in December, 1715, in the sixth month of Her Majesty's conception.

Luc. i. 39.

- EXURGENS MARIA ABIJT IN MONTANA 960
- 71 27 5 221 169 292 175
1. Ignem Cœli, ad altiora deferri, Natura est : 960
- 9 309 20 380 212 30
2. Dè summis hic ortus, fugit ima, 960
- 274 30 225 219 100 112
3. Viquè jàm pollens, otiani non amat ; 960
- 58 45 81 228 200 348
4. Idèo eò illicò tendit, quò propendit, 960
- 95 401 355 109
5. Et quantum potest, facit. 960
- 493 9 98 101 20 239
6. Testimonium dè ijs MARIA hic perhibet ; 960
- 16 140 70 294 52 170 18 74 30 96
7. Eccè ipsa Cœlico plenissima Igne, quia Dei Filio jàm plena 960\*
- 39 212 5 210 5 135 42 197 115
8. In Montana, ad Elisabeth, ad Joannem benè celerrimè accedit 960
- 35 190 1 109 128 305 192
9. En ut à Gabriele didicit concepisse Cognatam, 960
- 4 225 292 9 58 169 39 164
10. Ac, mirante Natura, dè Cœlo fœcundam in senio, 960
- 48 93 231 342 246
11. Indè celer pergit, currit, advolat. 960
- 4 39 85 42 166 38 114 113 169 190
12. Ac in sè benè conscia, nèc arcani haud certa consilij 960
- 6 30 100 255 4 265 129 171
13. Ea, jàm Deifera, Parenti, ac Puero, Deum fert. 960
- 171 116 95 66 49 101 172 190
14. Fert sanè, & hodiè ibidèm facta docent Prodigia 960
- 223 32 105 178 100 136 186
15. Tunc alma MARIÆ verba plenè emula Verbi 960
- 69 96 186 266 86 117 140
16. Imò planè Verbi verbis ferè magis admiranda 960
- 39 114 40 93 61 190 423
17. In electa almi Filioli Anima prodigia conglobarunt. 960
- 51 16 384 296 213
18. Nàm eccè spretis Naturæ legibus, 960

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

19. <sup>264</sup> <sup>218</sup> <sup>158</sup> <sup>320</sup> Omniquè illius ordine conculcato, 960
20. <sup>231</sup> <sup>290</sup> <sup>291</sup> <sup>148</sup> Virginea statim operante voce, 960
21. <sup>224</sup> <sup>225</sup> <sup>1</sup> <sup>49</sup> <sup>27</sup> <sup>105</sup> <sup>150</sup> <sup>179</sup> Nondùm Puer à Deo Cœli fit mente Vir. 960
22. <sup>69</sup> <sup>292</sup> <sup>34</sup> <sup>163</sup> <sup>48</sup> <sup>354</sup> Imò talibus ille donis indè impletur, 960
23. <sup>212</sup> <sup>118</sup> <sup>96</sup> <sup>534</sup> Tanta luce planè perfunditur, 960
24. <sup>186</sup> <sup>1</sup> <sup>179</sup> <sup>236</sup> <sup>220</sup> <sup>138</sup> Tales à Triade recipit Amoris flammæ, 960
25. <sup>190</sup> <sup>20</sup> <sup>129</sup> <sup>132</sup> <sup>39</sup> <sup>186</sup> <sup>264</sup> Ut ibi Deum Hominem in Matre dignoscat ; 960
26. <sup>20</sup> <sup>299</sup> <sup>191</sup> <sup>95</sup> <sup>145</sup> <sup>210</sup> Ibi cognitum humillimè, et acclinis adoret, 960
27. <sup>95</sup> <sup>326</sup> <sup>50</sup> <sup>162</sup> <sup>122</sup> <sup>205</sup> Et adoratum adeò accenso corde rediligat 960
28. <sup>190</sup> <sup>120</sup> <sup>20</sup> <sup>355</sup> <sup>275</sup> Ut valdè ibi concitus æstu, 960
29. <sup>95</sup> <sup>20</sup> <sup>321</sup> <sup>85</sup> <sup>356</sup> <sup>39</sup> <sup>44</sup> Et ibi subitò sè vertat in faciem, 960
30. <sup>95</sup> <sup>57</sup> <sup>308</sup> <sup>500</sup> Et deindè lætissimè exultet 960
31. <sup>4</sup> <sup>20</sup> <sup>81</sup> <sup>125</sup> <sup>108</sup> <sup>161</sup> <sup>361</sup> <sup>100</sup> Ac ibi illicò præ nimio gaudio saltus edat. 960
32. <sup>35</sup> <sup>16</sup> <sup>100</sup> <sup>317</sup> <sup>314</sup> <sup>178</sup> En hæc omnia ediderunt Virginis verba. 960
33. <sup>89</sup> <sup>35</sup> <sup>21</sup> <sup>210</sup> <sup>605</sup> Sed en alia præclara supersunt : 960
34. <sup>5</sup> <sup>26</sup> <sup>105</sup> <sup>168</sup> <sup>48</sup> <sup>406</sup> <sup>202</sup> Ad eam MARIÆ vocem indè exulat Satan : 960
35. <sup>247</sup> <sup>96</sup> <sup>453</sup> <sup>164</sup> Paterna planè profigatur culpa, 960
36. <sup>48</sup> <sup>169</sup> <sup>496</sup> <sup>65</sup> <sup>182</sup> Indè immensæ profluunt Animæ Gratia, 960
37. <sup>95</sup> <sup>173</sup> <sup>66</sup> <sup>220</sup> <sup>186</sup> <sup>4</sup> <sup>216</sup> Et certè hodiè tòt, tales, ac tantæ, 960
38. <sup>190</sup> <sup>95</sup> <sup>274</sup> <sup>401</sup> Ut et Paraclito repletur, 960

39. <sup>314</sup> Illumquè tandèm <sup>150</sup> Matri <sup>190</sup> refundat, <sup>306</sup> 960
40. <sup>159</sup> Nulli <sup>230</sup> subindè <sup>175</sup> nævo <sup>34</sup> ille <sup>85</sup> sè <sup>277</sup> subdat, 960
41. <sup>380</sup> Agiocosmus <sup>266</sup> postea <sup>208</sup> certò <sup>106</sup> fiat 960
42. <sup>496</sup> Tantusvè <sup>34</sup> ille <sup>277</sup> habeatur <sup>39</sup> in <sup>114</sup> Juda, 960
43. <sup>190</sup> Ut <sup>42</sup> benè <sup>110</sup> firmè <sup>343</sup> credatur <sup>275</sup> Mæssias, 960
44. <sup>4</sup> Ac <sup>76</sup> Plebi, <sup>140</sup> major <sup>281</sup> omnibus <sup>277</sup> dicatur <sup>3</sup> ab <sup>179</sup> Ipso. 960
45. <sup>48</sup> Oh <sup>122</sup> ergò <sup>105</sup> MARIÆ <sup>340</sup> Vox <sup>30</sup> jàm <sup>180</sup> verè <sup>135</sup> miranda ! 960
46. <sup>48</sup> Oh <sup>449</sup> Virtus, <sup>49</sup> Deo <sup>198</sup> Numini <sup>42</sup> benè <sup>174</sup> finitima ! 960
47. <sup>48</sup> Oh <sup>262</sup> Charitas <sup>39</sup> in <sup>101</sup> MARIA <sup>104</sup> mirè <sup>406</sup> properosa ! 960
48. <sup>89</sup> Sèd <sup>95</sup> et <sup>344</sup> insupèr <sup>42</sup> benè <sup>104</sup> mirè <sup>286</sup> Operosa ! 960
49. <sup>48</sup> Oh <sup>30</sup> jàm <sup>230</sup> concepti <sup>280</sup> Emmanuelis <sup>186</sup> Mater <sup>30</sup> jàm <sup>156</sup> Homogenea ! 960
50. <sup>49</sup> Deo, <sup>4</sup> ac <sup>27</sup> Cœli <sup>178</sup> Gratia <sup>96</sup> plena, <sup>42</sup> hanc, <sup>95</sup> et <sup>149</sup> illum <sup>142</sup> citò <sup>178</sup> affert 960
51. <sup>190</sup> Ut <sup>66</sup> hodiè <sup>119</sup> Joanni, <sup>210</sup> Elisabeth, <sup>184</sup> adsit <sup>191</sup> Emmanuel, 960
52. <sup>38</sup> Nèc <sup>146</sup> tamèn <sup>184</sup> adsit <sup>128</sup> nisi, <sup>190</sup> ut <sup>274</sup> Jesus, 960
53. <sup>188</sup> Idest <sup>470</sup> persolvens, <sup>302</sup> salvans ; 960
54. <sup>14</sup> Adde, <sup>281</sup> omnibus <sup>251</sup> ornans, <sup>214</sup> ditans, <sup>4</sup> àc <sup>196</sup> Magnificans. 960
55. <sup>124</sup> Dùm <sup>122</sup> ergò <sup>111</sup> talia <sup>20</sup> ibi <sup>239</sup> sedulò <sup>118</sup> efficis <sup>226</sup> Virgo, 960
56. <sup>257</sup> Ecquis <sup>100</sup> non <sup>90</sup> magnificè <sup>95</sup> Tè <sup>106</sup> Magnificam <sup>125</sup> canat, <sup>4</sup> ac <sup>183</sup> efferat ? 960
57. <sup>115</sup> Vel <sup>230</sup> tuo <sup>69</sup> illo <sup>176</sup> Cantico <sup>100</sup> non <sup>42</sup> benè <sup>228</sup> decantet ? 960
58. <sup>51</sup> Nàm <sup>39</sup> in <sup>95</sup> Tè <sup>101</sup> MARIA <sup>110</sup> Tibi <sup>251</sup> maxima <sup>189</sup> Deus <sup>124</sup> 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. Ideòque Tù ò Domina, Magnifica, ac magnificè Dominum 960  
 105 131 123 71 143 176 61 26 124  
 63. Amodò unà 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 Ancillę suę. 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 maculata. 1245  
 O Remedium totius mundi. 1245

LUC. i. 49.

PER CAB. ORD.

Fecit magna qui potens est. 1021 Originarię maculę 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. Filj eccè nobis Dies Hic, jam octavus ab Ortu ; 1076

2. <sup>280</sup> Estvè secundum ordine Sabbathum ; 1076
3. <sup>304</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 Vulnèra. 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> Èn 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>95 113 115 170 266 86 230</sup> Et Cor, vel à solo pavore, ferè deperat. 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> Èn 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
23. <sup>5 280 190 214 387</sup> Ad quos Tù cogêris vagitus ? 1076
24. <sup>241 92 250 493</sup> Quas longè evomes lachrymas ? 1076
25. <sup>4 401 372 299</sup> Ac quantum Cruoris emittes ? 1076
26. <sup>165 320 229 362</sup> Quæ præsens meismet auribus, 1076
27. <sup>279 220 242 100 235</sup> Meisquè hicernet oculis plenè sentiam ; 1076
28. <sup>235 39 125 169 154 354</sup> Sentiam, ni præ dolore reddar exanimis, 1076
29. <sup>246 172 95 282 281</sup> Animamquè effundam, Tè Sanguinem effundente. 1076
30. <sup>91 113 188 205 261 97 121</sup> At heù nimium Miseram, planèquè infœlicem Mariam ! 1076
31. <sup>113 169 337 175 282</sup> Heù ! immanis inflictus est ictus ! 1076
32. <sup>151 125 156 71 30 254 175 114</sup> Tenella etiàm Siliceo Gladio jàm resecta est Caro, 1076
33. <sup>50 332 137 48 226 283</sup> Hinc Divinus itidèm indè effluit Cruor : 1076
34. <sup>86 336 3 242 409</sup> Acerbæ fluunt ab oculis lacrymæ, 1076
35. <sup>95 169 50 400 362</sup> Et dolens adeò anxiaris, convelleris, 1076
36. <sup>190 6 69 169 180 81 278 103</sup> Ut ea plaga, dolore cogente, Animam videaris efflare. 1076
37. <sup>95 52 180 100 228 5 63 118 95 140</sup> Et ego ista omnia videns, ad necem agor, et Ipsa ; 1076
38. <sup>334 104 39 95 293 211</sup> Quiquè modò in Tè sævijt Gladius 1076
39. <sup>16 34 46 295 81 604</sup> Eccè ille meam paritèr Animam pertransivit. 1076
40. <sup>238 83 4 179 109 400 63</sup> Horum acri, ac acerrima vi moreremur Ambo, 1076
41. <sup>89 30 38 198 118 302 301</sup> Si jàm nèc Cœleste illis obsesset consilium, 1076



- 89 38 124 163 271 391  
42. Si nèc aliud Mundi Salus exigeret, 1076  
89 38 95 141 1 161 366 185
43. Si nèc 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

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

JOSEPHUS MAZZA.

LUC. II. 7.

SOLILOQUIUM.

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

15. Ità subindè tortus 800  
100 230 470
16. Summè rigens, plenèvè 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 piæ Spes opis. 800  
38 121 3 160 20 64 215 179
20. Si Cœlum hodiè precibus advoco, 800  
89 138 66 319 188
21. Ferreum, adde, Æneum, ad opem 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 ipsis despectior ; 800  
182 34 228 356
31. Ideoquè hic, nèdum 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> Sèd 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 reudent, 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 Filj 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 Filj 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> Nām <sup>149</sup> læthalem <sup>304</sup> profecto <sup>107</sup> ciet <sup>189</sup> dolorem, 800  
<sup>89</sup> 46 <sup>144</sup> 274 <sup>105</sup> 142  
 56. <sup>300</sup> Sèd <sup>230</sup> mihi <sup>190</sup> emori <sup>80</sup> prohibet, <sup>800</sup> deflere <sup>800</sup> denegat ;  
 57. <sup>89</sup> Vult <sup>118</sup> vivam, <sup>251</sup> ut <sup>95</sup> doleam. <sup>131</sup> 800  
<sup>116</sup>  
 58. <sup>110</sup> Sèd <sup>88</sup> vide <sup>190</sup> quònam <sup>198</sup> tè <sup>95</sup> Amor <sup>119</sup> adegit, 800  
 59. <sup>218</sup> Nempè, <sup>146</sup> dirè <sup>47</sup> ut <sup>116</sup> angaris, <sup>100</sup> et <sup>173</sup> angas : 800  
 60. <sup>91</sup> Tecùm <sup>13</sup> tamen <sup>99</sup> angi <sup>204</sup> sanè <sup>213</sup> non <sup>100</sup> abnuo. <sup>80</sup> 800  
 61. <sup>170</sup> At <sup>169</sup> id <sup>100</sup> doleo <sup>149</sup> quod <sup>100</sup> cœquè <sup>112</sup> non <sup>112</sup> doleam, 800  
 62. <sup>320</sup> Quià <sup>66</sup> qui <sup>89</sup> non <sup>100</sup> dolet, <sup>225</sup> non <sup>225</sup> amat, 800  
 63. <sup>800</sup> Propèvè <sup>800</sup> nihil, <sup>800</sup> si <sup>800</sup> non <sup>800</sup> 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> O <sup>194</sup> Jesu, <sup>40</sup> ò <sup>34</sup> Filj ; <sup>206</sup> Cordis <sup>34</sup> mei <sup>156</sup> Fons <sup>253</sup> doloris <sup>380</sup> æternus ! 1337  
 2. <sup>36</sup> Alme <sup>34</sup> Filj, <sup>169</sup> qui <sup>25</sup> mè <sup>123</sup> diro, <sup>4</sup> ac <sup>125</sup> jugi <sup>253</sup> doloris <sup>71</sup> Gladio <sup>197</sup> cernis <sup>300</sup> cōfossam, 1337  
<sup>95</sup> 20 <sup>124</sup> 249 <sup>181</sup> 355 <sup>313</sup>  
 3. <sup>173</sup> Et <sup>175</sup> hic <sup>204</sup> sinè <sup>184</sup> requie <sup>16</sup> aliqua <sup>93</sup> doloribus <sup>242</sup> cumulari : <sup>27</sup> 1337  
<sup>223</sup>  
 4. <sup>313</sup> Quid <sup>123</sup> est <sup>150</sup> quod <sup>9</sup> Simeon <sup>367</sup> hæc <sup>161</sup> effera <sup>191</sup> adjungat <sup>23</sup> Cœli <sup>23</sup> præsentia, 1337  
 5. <sup>95</sup> Vocequè <sup>39</sup> fatidica <sup>246</sup> Nos <sup>508</sup> de <sup>240</sup> futura <sup>159</sup> nobis, <sup>1</sup> admoneat <sup>49</sup> clade ? 1337  
 6. <sup>388</sup> Tè, <sup>223</sup> in <sup>25</sup> signum <sup>355</sup> contradictionis, <sup>97</sup> Terræ <sup>249</sup> dandum <sup>249</sup> à <sup>249</sup> Deo, 1337  
 7. <sup>388</sup> Acutisvè <sup>223</sup> affirmans, <sup>25</sup> mè <sup>355</sup> doloribus <sup>97</sup> efferè <sup>249</sup> sauciandam ? 1337

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 quæsò 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
16. Nèc illæ eadem revolutæ amplam darent mœroris messem ? 1337  
38 34 39 420 102 200 294 210  
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
21. Nèc unquam ad, ipsi etiàm Cœlo, adorabile caput respicio, 1337  
38 311 5 148 125 58 142 244 266  
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 de 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. Et 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> Cùm plura, cùm singula Deo sigillatim depromo ? 1337
36. <sup>48 170 46 279 197 116 481</sup> Jam 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> Quocirca 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 nèc alius in me novo illi vulneri, 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 propheta Voce Cœlum 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  
<sup>210 100 277 125 164 96 179 186</sup>
49. <sup>58 39 191 295 294 460</sup> Eòquè ità deperdito, etiàm dolor plane omnis abscedat, 1337
50. <sup>163 149 13 165 311 65 298 173</sup> Ideo in tua Passione, iterum renovandus. 1337
51. <sup>169 211 196 4 116 435 100 106</sup> Nunc demùm id pavida tribuo meo imperfecto Dolori, 1337
52. <sup>95 202 166 223 46 400 205</sup> Qui fortè veram, ac plenam summitatem non habet, 1337
53. <sup>89 13 107 39 269 296 150 24 178 39 133</sup> Et gradatim incædens, tunc mihi summus evadet. 1337
54. <sup>38 100 344 233 105 386 131</sup> Si id cadit in primum! Naturæ, temne, dele ordinè in dolendo. 1337
55. <sup>30 449 140 456 175 87</sup> Nèc non præsentia defectum amodò suppleat Amor. 1337
56. <sup>95 204 34 39 113 145 100 371 116 120</sup> Illa Virtus Amori nullatenus est deneganda ; 1337
57. <sup>342 159 100 253 90 393</sup> Et quod ille in Cor meum non exerat, dedecet valdè. 1337
58. <sup>173 216 46 189 1 49 300 363</sup> Secundum, nedùm non approbo, penè execror 1337
59. <sup>181 190 268 1 169 18 20 230 124 136</sup> Quid namquè mihi miseræ à Deo contingat deterius, 1337
60. <sup>48 384 163 369 373</sup> Quàm ut immunis à Dolore, Dei hic vivam sine Amore? 1337
61. <sup>91 190 169 211 265 1 25 230 155</sup> Indè tertium censeo potius admittendum. 1337
62. <sup>4 148 40 126 166 251 139 332 131</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

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Luc. ii. 48.

SOLILOQUIUM.

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



2. <sup>200 111 30 321</sup> Tevè ubi jàm recepisti, 662  
<sup>173 236 253</sup>
3. Cùr Patrem deseris? 662
4. <sup>81 46 95 440</sup> Infelici mihi Tè subtrahis; 662
5. <sup>139 63 210 250</sup> Miro ambo mœrore replens? 662
6. <sup>89 25 173 115 260</sup> Sèd mè certè vèl summo? 662
7. <sup>9 126 95 230 173 29</sup> Ah Nate, Tè amisso, quid agam? 662
8. <sup>95 1 25 30 223 173 115</sup> Tè à mè jàm elongato, quid ero? 662
9. <sup>248 194 163 57</sup> Absquè Numine nùnc deficiam; 662
10. <sup>4 124 189 130 100 115</sup> Ac sinè primo Ente non ero, 662
11. <sup>89 39 186 46 57 245</sup> Sèd in nihilum decidam, deindè evanescam. 662
12. <sup>91 181 132 258</sup> At quam vana commemoro! 662
13. <sup>250 177 25 210</sup> Utinàm annihilari mè velles! 662
14. <sup>190 65 106 30 92 179</sup> Mèquè meo nihilo jàm reddi denuò! 662
15. <sup>109 66 101 110 113 163</sup> Efficiar nihil facta, Tibi haùd odibilis, 662
16. <sup>38 190 3 224 207</sup> Nèc Tù ab immerita fugies, 662
17. <sup>38 52 64 86 48 109 116 39 110</sup> Nèc ego damni pœna indè angar adhùc in Via: 662
18. <sup>55 326 90 191</sup> Fio reprobis penè infelior, 662
19. <sup>123 34 115 214 132 44</sup> Cum, Filj, vel vivæ denegas Faciem: 662
20. <sup>135 16 126 140 159 86</sup> Nonnè hæc, Nate, major Inferni pœna? 662
21. <sup>89 89 5 195 202 82</sup> Sèd si ad desiderij gradum acerba, 662

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

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> Sèd à deserentibus abis : 662
45. <sup>163</sup> <sup>122</sup> <sup>124</sup> <sup>253</sup> Nunc ergo dum deseris, 662
46. <sup>124</sup> <sup>95</sup> <sup>1</sup> <sup>25</sup> <sup>215</sup> <sup>202</sup> Dum et à mè aufuga fugis : 662
47. <sup>150</sup> <sup>284</sup> <sup>228</sup> Num 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> Filj 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> Ultra 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	<sup>308</sup> lætior ;	<sup>224</sup>		662
62.	<sup>46</sup> Mihi ergò	<sup>122</sup> appare,	<sup>177</sup> redi,	<sup>88</sup> redde	<sup>88</sup> Tè mihi,	662
63.	<sup>51</sup> Nām ità	<sup>100</sup> mihi bis	<sup>46</sup> JESUS	<sup>91</sup> fies.	<sup>274</sup>	<sup>100</sup> 662

JOSEPHUS MAZZA.

	LUC. xi. 4.		PER CAB. ORD.	
Libera nos a malo.	399	Sine maculâ.	399	
		Virgo fidelis.	399	

	LUC. xi. 27.		PER CAB. ORD.	
Benedicta sint ubera tua.	997	O Cœlum animatum.	997	

	JOHN i. 47.		CABALA SIMPLEX 443 ET	
	PROG.		CHRONOGRAMMA 1717.	
			(Luther's Jubilee.)	
Slehe	40	DoCtor	71	
EIn Wahrer	96	MartInVs	109	
IsraeLIter	111	LVther	80	
In DeM	43	gebohren	71	
KeIn	37	zV	44	
FaLsChes ist	116	EIssLeben	68	
	<hr/> 443		<hr/> 443	
			J. F. RIEDERER.	

	JOHN xiv. 6.		PER CAB. ORD. 1696.	
Tu mihi via et veritas et vita.	1696	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 |
|     | 290                                            | 285 | 95  | 66  | 34  | 193 | 58  |      |
| 1.  | Exanimem igitur Tę hodię Filij videre debebo ? |     |     |     |     |     |     | 1021 |
|     | 4                                              | 117 | 116 | 332 | 92  | 105 | 255 |      |
| 2.  | Ac licę sanę innocuum, sic deflere occisum ?   |     |     |     |     |     |     | 1021 |
|     | 48                                             | 98  | 245 | 411 | 219 |     |     |      |
| 3.  | Oh Dies pessima, nefastissima omnium !         |     |     |     |     |     |     | 1021 |
|     | 48                                             | 202 | 90  | 168 | 99  | 414 |     |      |
| 4.  | Oh Meridies penę nocte omni obscurior !        |     |     |     |     |     |     | 1021 |
|     | 4                                              | 207 | 281 | 88  | 441 |     |     |      |
| 5.  | Ac læthęis umbris dirę tenebrosior !           |     |     |     |     |     |     | 1021 |
|     | 33                                             | 159 | 155 | 115 | 237 | 322 |     |      |
| 6.  | Hęc etenim Solem omnem deliquio obfuscat,      |     |     |     |     |     |     | 1021 |
|     | 485                                            | 150 | 30  | 120 | 236 |     |     |      |
| 7.  | Æternumquę tandem jam addicit Occasui.         |     |     |     |     |     |     | 1021 |
|     | 95                                             | 35  | 48  | 180 | 95  | 181 | 89  | 298  |
| 8.  | Et en oh quali, et quę immani sævitię,         |     |     |     |     |     |     | 1021 |
|     | 290                                            | 58  | 516 | 157 |     |     |     |      |
| 9.  | Quęc, ideęc quibusquę plagis ?                 |     |     |     |     |     |     | 1021 |
|     | 159                                            | 39  | 129 | 150 | 280 | 264 |     |      |
| 10. | Nedum in Deum tandem ausit impietas :          |     |     |     |     |     |     | 1021 |
|     | 235                                            | 110 | 212 | 464 |     |     |     |      |
| 11. | Factorem nempę ingręc destruens,               |     |     |     |     |     |     | 1021 |
|     | 329                                            | 204 | 47  | 125 | 75  | 241 |     |      |
| 12. | Auctorem Vitę Neci etięc infami adjudicans,    |     |     |     |     |     |     | 1021 |
|     | 69                                             | 417 | 291 | 244 |     |     |     |      |
| 13. | Imęc Salvatorem impijssimęc perdens,           |     |     |     |     |     |     | 1021 |
|     | 89                                             | 190 | 104 | 368 | 270 |     |     |      |
| 14. | Sęc ut modęc desæviret acerbięc :              |     |     |     |     |     |     | 1021 |
|     | 298                                            | 50  | 228 | 445 |     |     |     |      |
| 15. | (Sævitię hinc cuilibet inexęquanda)            |     |     |     |     |     |     | 1021 |

16. <sup>16</sup> <sup>179</sup> <sup>159</sup> <sup>282</sup> <sup>385</sup>  
Eccè plagens nulli pepercit cruciatui, 102 I
17. <sup>100</sup> <sup>240</sup> <sup>124</sup> <sup>320</sup> <sup>237</sup>  
Non ullum sinè vulnere Membrum : 102 I
18. <sup>35</sup> <sup>276</sup> <sup>95</sup> <sup>308</sup> <sup>307</sup>  
En ubiquè, et undiquè Sanguis ; 102 I
19. <sup>185</sup> <sup>100</sup> <sup>50</sup> <sup>174</sup> <sup>123</sup> <sup>389</sup>  
Quem plenè Flagella, Spinæ, Clavi eduxere. 102 I
20. <sup>48</sup> <sup>125</sup> <sup>30</sup> <sup>447</sup> <sup>137</sup> <sup>125</sup> <sup>109</sup>  
Indè etiam jàm speciosus forma præ alijs, 102 I
21. <sup>184</sup> <sup>137</sup> <sup>83</sup> <sup>136</sup> <sup>323</sup> <sup>158</sup>  
Jurè itidèm Campi Flos, Convallium Lilium, 102 I
22. <sup>100</sup> <sup>480</sup> <sup>100</sup> <sup>122</sup> <sup>219</sup>  
Non Vultus, non decor simul, 102 I
23. <sup>89</sup> <sup>310</sup> <sup>229</sup> <sup>95</sup> <sup>298</sup>  
Sèd solus livor, & horror, 102 I
24. <sup>51</sup> <sup>100</sup> <sup>339</sup> <sup>89</sup> <sup>24</sup> <sup>418</sup>  
Nàm non spectabilis, sèd Facie spectrum, 102 I
25. <sup>129</sup> <sup>20</sup> <sup>159</sup> <sup>69</sup> <sup>323</sup> <sup>321</sup>  
Delicijs hic cares, imò horrorem incutis ; 102 I
26. <sup>15</sup> <sup>30</sup> <sup>62</sup> <sup>95</sup> <sup>323</sup> <sup>496</sup>  
Ejà jàm Angeli Tè videntes horrescunt, 102 I
27. <sup>258</sup> <sup>149</sup> <sup>1</sup> <sup>340</sup> <sup>100</sup> <sup>173</sup>  
Depulsi demùm à deformitate, non Radijs, 102 I
28. <sup>30</sup> <sup>160</sup> <sup>146</sup> <sup>228</sup> <sup>222</sup> <sup>235</sup>  
Jàm ipsam tamèn nonnisi peramarè deflentes. 102 I
29. <sup>293</sup> <sup>16</sup> <sup>118</sup> <sup>140</sup> <sup>214</sup> <sup>64</sup> <sup>176</sup>  
Cæterùm eccè illis major inest flendi occasio : 102 I
30. <sup>98</sup> <sup>96</sup> <sup>92</sup> <sup>210</sup> <sup>340</sup> <sup>185</sup>  
Homicidæ planè cædere debuit Summum Numen, 102 I
31. <sup>38</sup> <sup>100</sup> <sup>96</sup> <sup>432</sup> <sup>355</sup>  
Nèc non planè latronibus posthaberi : 102 I
32. <sup>30</sup> <sup>83</sup> <sup>147</sup> <sup>118</sup> <sup>39</sup> <sup>238</sup> <sup>366</sup>  
Jàm Barabbæ Plebs ignara in collatione posthabet, 102 I
33. <sup>95</sup> <sup>57</sup> <sup>216</sup> <sup>297</sup> <sup>95</sup> <sup>261</sup>  
Et deindè Carnifices Iniquis Tè præhabent : 102 I
34. <sup>108</sup> <sup>106</sup> <sup>201</sup> <sup>432</sup> <sup>174</sup>  
Ceù latè fores latronibus pejor, 102 I
35. <sup>115</sup> <sup>361</sup> <sup>244</sup> <sup>4</sup> <sup>297</sup>  
Vèl latronum Caput, àc Princeps, 102 I

36. Hèm <sup>33 39 235 78 30 606</sup> in eorum medio jàm constitueris : 102 I
37. Hèm præ alijs acerbissimè tortus. 102 I  
<sup>33 125 109 284 470</sup>
38. Aceto solùm, atquè Felle potaris, 102 I  
<sup>139 250 256 36 340</sup>
39. Cachinnis, convicijs ità vexaris, 102 I  
<sup>173 283 100 465</sup>
40. Ut dolore, àc pudore hic demùm depereas. 102 I  
<sup>190 169 4 269 20 149 220</sup>
41. Ac Tè sic perempto Cœli Angeli, qui non fleant 102 I  
<sup>4 95 92 330 27 62 169 100 142</sup>
42. Si malè corrui Universum ! 102 I  
<sup>89 36 382 514</sup>
43. Nunc ampli corruunt Montes, 102 I  
<sup>163 90 503 265</sup>
44. Adeò ab imis discutitur Tellus, 102 I  
<sup>50 3 118 555 295</sup>
45. Sol ipse condolens obtenebratur, 102 I  
<sup>130 144 242 505</sup>
46. Ipsa etiàm tota languet Natura, 102 I  
<sup>140 125 221 243 292</sup>
47. Empyreumvè hodiè penè mœret. 102 I  
<sup>675 66 90 190</sup>
48. Sola ego Mater verè langueo, non depereo : 102 I  
<sup>131 52 186 180 193 100 179</sup>
49. Heù : planctum Unigeniti mihi cogor efficere, 102 I  
<sup>113 304 289 46 160 109</sup>
50. Dum jàm Tè viduor, nonnisi Tè habens ! 102 I  
<sup>124 30 95 323 228 95 126</sup>
51. Unus es, Unicòvè privor : 102 I  
<sup>310 85 287 339</sup>
52. Et mœrens adhuc vivo, nec enim morior 102 I  
<sup>95 210 116 249 38 64 249</sup>
53. Utinàm Tibi commori Matri detur : 102 I  
<sup>250 110 202 190 269</sup>
54. Dà, dà me hic defunctam Tè sequi defunctum ; 102 I  
<sup>5 5 25 20 259 95 254 358</sup>
55. Quam dolor planè immanis non obruit, 102 I  
<sup>181 164 96 169 100 311</sup>

56. <sup>149</sup> Demùm <sup>123</sup> Clavi, <sup>261</sup> Cruces <sup>213</sup> perdirè <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> si <sup>257</sup> vivificam <sup>129</sup> vim <sup>283</sup> Cruor <sup>234</sup> induat, 1021
62. <sup>260</sup> Mòx <sup>215</sup> admirabilis <sup>27</sup> Cœli <sup>298</sup> Pellicanus <sup>9</sup> dè <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> MILIUM <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>328</sup> Pectus <sup>84</sup> dira <sup>562</sup> transfigitur <sup>50</sup> Lancea. 1418
6. <sup>58</sup> Ideò <sup>125</sup> etiàm <sup>225</sup> arcaniora <sup>206</sup> Cordis <sup>271</sup> penetrabilia <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> adeò <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





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



27. <sup>219 122 204 30 390 282 171</sup> Mirùm ergò quod Illa perstet Corpori colligata, 1418
28. <sup>38 190 85 1 355 325 1 109 314</sup> Nèc, ut sè à doloribus eximat, à carne aufugiat ; 1418
29. <sup>324 295 204 25 5 63 100 305 97</sup> Mirùm vè paritèr, quod Mè ad necem non perfodiant Impij, 1418
30. <sup>95 106 263 154 100 219 275 206</sup> Èt altè odientes Filium non simul perimant Matrem ; 1418
31. <sup>254 180 220 62 185 122 194 26 175</sup> Siquæ adest tanti odij causa, credo JESU, Mea est, 1418
32. <sup>39 25 122 88 261 123 54 316 390</sup> In mè ergò diræ Cruces, Clavi, Lanceæ, Vulnera dirigantur ; 1418
33. <sup>174 116 92 239 262 535</sup> Erit sanè longè minùs criminosa transfixio, 1418
34. <sup>38 270 372 50 688</sup> Nèc voto crudelitas adeò frustrabitur ; 1418
35. <sup>161 89 230 448 245 245</sup> Qua, si vivam percutiant, mortem inferent ; 1418
36. <sup>48 260 130 316 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 25 1 428 40 273 71 99 451</sup> Jàm mè à prænüciato almi Simeonis Gladio enecandâ reservât 1418
39. <sup>95 228 164 66 46 170 117 204 4 324</sup> Èt nonnisi dolor hodiè mihi esse debet Ens, ac Carnifex, 1418
40. <sup>95 144 81 115 259 145 1 65 122 391</sup> Èt 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 Cœli Numen quæramus in Inferis : 1418

45. <sup>41 259 49 100 150 49 160 191 419</sup> Illic Ipsum nil ità pati, nil despici, aut pessumdari, 1418  
<sup>89 329 59 411 281 249</sup>
46. <sup>69 59 1 326 243 117 203 3 202 195</sup> Sed videbimus inibi Tartaris omnibus Dominantem : 1418
47. <sup>173 122 386 20 61 4 45 173 30 100 304</sup> Imò inibi à Reprobis, invitè licet, timeri, àb Electis adorari. 1418
48. <sup>38 300 88 285 355 3 51 122 176</sup> Cùr ergò cunctaris hic Anima ? ac eò cùr jam non convolas ? 1418
49. <sup>102 227 320 65 392 47 265</sup> Nèc tantis dirè sauciata doloribus ab hoc Corde recedis ? 1418
50. <sup>4 225 211 99 225 350 304</sup> Amas forsàn Unigenito meo diutiùs angi, cruciari, 1418
51. <sup>165 125 34 130 309 481 174</sup> Ac dilectionem tuam omni morte fortiorem exhibere, 1418
52. <sup>5 16 227 89 66 306 89 218 89 313</sup> Quæ etiàm mei Nati desunt passionibus, adimplere ? 1418
53. <sup>9 181 190 173 113 300 38 1 122 164 127</sup> Ad hæc cuncta si hodiè respicis, si tendis, si ordinaris 1418
54. <sup>199 140 349 24 272 252 182</sup> Ah permane, ut dolori Cor vivat, nèc à Corde dolor deficiat, 1418
55. <sup>122 106 9 34 106 190 392 95 109 160 95</sup> Quin major duratione, fidè permaneat, crescat gradu. 1418
56. <sup>190 131 100 233 164 25 330 245</sup> Ergò fiat, ah Filij, fiat ut diutiùs Tè, angar prò Tè ; 1418
57. <sup>15 190 191 360 260 1 49 352</sup> Ut Amor plenè vincat, dolor mè nullus perimat 1418
58. <sup>5 340 211 18 88 16 25 245 470</sup> Ejà ut tua adimpleatur Passio à Deo assumar. 1418
59. <sup>240 181 9 411 6 9 295 267</sup> Ad summum decoris Dei apicem hæc mè tollet Assumptio : 1418
60. <sup>4 169 13 338 190 291 413</sup> Piùs quàm de Maternitate, ea de Passione glorificabor, 1418
61. <sup>48 622 164 4 48 260 1 25 20 147 79</sup> Ac dolens id adyciam, at citiùs resurgas : 1418
62. <sup>220 105 220 52 166 233 125 27 210 60</sup> Oh inclytus Dolor, ac oh Passio à mè hic unicè diligenda ! 1418
63. Vos amodò, tanti ego conscia pretij, præ 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 erweiset	1161
öffentlich	590
durch	415
die Schrift	713
dass Jesus	794
der Christ	785
seye	477
	<hr/>
	7187

## 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
	<hr/>
	7187

## 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 Licentiat Esras Edzardi ein  
in Rabbinicis et Talmudicis sehr  
hoch erfahrner Mann in Hamburg  
gebohren anno 1629 xxviii Junii  
starb anno 1708 I Januarii.

13,211

ROM. xi. 8.

Gott;hat	740
ihnen gegeben	473
einen	257
erbitterten	1060
Geist.	449
Augen	345
dass sie	413
nicht sehn	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 amabilis.	997
Non Tutelaris Hesperie.	997
Non enim immaculatissima Deipara.	997
Non enim Civitatis Dei Letitia.	997
Agna, munda, immunis a labe originali.	997
Pura a lue Adami, dona nobis pacem.	997
En Rosa virginea et munda.	997
Insignis Maria, ignorat maculam Ade.	997
O Cælum vivum.	997
Omnia mea tua sunt.	997
Benedicta sint ubera tua.	997
Melliflua Maria munda malo Evæ.	997

SAN JUAN.

## I COR. iv. 11.

Biss auff diese Stund leiden wir  
Hunger und Durst und sind nacket  
und werden geschlagen und haben  
keine gewisse Stätte. 8029

## COL. i. 28.

Wir verkündigen Jesum, und ver-  
mahnen alle Menschen, und lehren  
alle Menschen mit aller Weisheit,  
auf dass wir darstellen einen  
jeglichen Menschen vollkōm̄en in  
Christo Jesu. 11,103

## APOC. xii. 1.

Mulier amicta sole. 653

## APOC. xii. 1.

Luna sub pedibus ejus (APOC. xii. 1).  
Non dabit lumen suum (MATT.  
xxiv. 29). 2288

## APOC. xii. 1.

In capite ejus corona stellarum  
duodecim. 1606  
Sol et Luna sub Pedibus ejus. 1491

## APOC. xii. 3.

Ecce Draco Magnus, rufus, habens  
capita septem. 376

## PER CAB. TRIG.

Die Zigauner ein verkappt nichts-  
würdiges liederliches Lumpen  
Volck von denen Frantzösen  
Egyptiens genannt. 8029

## PER CAB. TRIG.

Der Ehrwürdig, Vorachtbar und  
Wohlgelahrte Herr Christian  
Hirsch verordneter Seelsorger und  
Archi-Diaconus in dem Nürnberg-  
ischen Städtlein Herrspruck. 11,103

J. F. RIEDERER.

## PER CAB. ORD.

Liber signatus. 653  
Gloriosa Virgo. 653  
Cęlestis Sponsa. 653

SAN JUAN.

## PER CAB. ORD.

Leopoldus Imperator Germaniæ et  
Archidux Austriæ. 2288

*Vienna plausus.*

## PER CAB. ORD.

Rubus ardens incombustus. 1606

Regina cui se cęlum et terra  
subjicit. 1491

SAN JUAN.

## CABALA 376 SIMPLEX.

Emericus Teccli, Hæreticus, re-  
bellis Cæsari.

*Vienna plausus.*

APOC. xiv. 6.

Ich sahe einen Engel fliegen mitten  
durch den Himmel der hatte ein  
ewig Evangelium zu verkündigen.  
819

CABALA 819 SIMPLEX.

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

J. F. RIEDERER.

APOC. xiv. 14.

Corona aurea super caput ejus.  
1613

PER CAB. ORD.

O Vita quæ contra mortem se  
nobis dedit. 1613

SAN JUAN.

APOC. xviii. 7.

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

PER CAB. TRIG.

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 coeternus.	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 À 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. Fahr.*, 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.

but 2 is a  
prime no.  
7 - 4 - 3  
6 - 2 - 8

\* *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. trigonalem*  $1 + 2 + 3 \dots 17$  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.

6 = 5

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—

$$\begin{aligned} 1 \text{ foot} &= 12 = 2 \times 6 \text{ inches,} \\ 1 \text{ yard} &= 36 = 6 \times 6 \text{ or } 6^2 \text{ inches,} \end{aligned}$$

and on his time—

$$\begin{aligned} 1 \text{ day} &= 24 = 4 \times 6 \text{ hours,} \\ 1 \text{ year} &= 12 = 2 \times 6 \text{ months,} \\ 1 \text{ hour} &= 60 = 10 \times 6 \text{ minutes} = 100 \times 6 \times 6 \text{ seconds.} \end{aligned}$$

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:—

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

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.)

Astrologically  
 666 = 6 - passion ♀, indiv love & desire  
 6 human brotherhood, brotherly love ♀ m  
 6 initiation, divine love ♀ m  
 18 = 9 = the end of an age, cycle. triumph of the stl.  
 victory over defeat, good after evil

The Taurian age of least ending with Moses and the destruc. of the golden calf.  
 The Picean age of Christ (7) (+ Buddha)  
 The Aquarian age of brotherhood 2800AD  
 The Scorpion " " Initiation of 2000AD

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 Gomorrha	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
Damnat Belua	666
Omnia Bulla	666
Damnat 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	240	130	140	150						
					T	U	V	W	X	Y	Z						

Le 19 <sup>me</sup> siècle hissera de l'orage	666
Son mondain zépher,	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
Annulera 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>me</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
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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. H

*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.

In Ps. xxii. 31, David says of Christ, "They shall come, and shall declare His righteousness unto a people that shall be born." The Hebrew here sums up a total of 888. Jesus is also spoken of as "The salvation of Israel," and the words of the Septuagint (*e soteria Israel*) are equal to  $2 \times 888$  exactly.

We know from Gen. xlix. that Shiloh is the name of Messias when he comes, and if we add "I am that I am" to Shiloh, we get  $345 + 543$ , which equals 888, the number of Jesus.

Jesus said (John x. 7): "Verily, verily, I say unto you, I am the door of the sheep." The sum of this quotation is 5120, which is an exact equivalent to ten times  $8 \times 8 \times 8$ .

And again, that well-known text in Isaiah, "His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." These six words as they run in the Hebrew, and so correspond with the six letters in the name Jesus, also sum up precisely 888.

2300, 1335, 1290
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In accordance with the promise of the Introduction, I give here a selection from the remarkable treatment of the mystic and prophetic numbers of Daniel, in which an early Lutheran cabalist indulged his genius. I have referred to him at p. 23.

I think his greatest success was with the number 2300 (Dan. viii. 14). This number is of itself rather a remarkable one, as we shall see in the succeeding exposition of it. It is a perfect pyramidal number, a *numerus trigonalis*, and is the sum of all the letters of the Latin alphabet when they have been numbered according to the triangular progression 1, 3, 6, 10 . . . 276, *i.e.*—

. . . . . etc.

I doubt whether any intellectual quality of mind save the plodding and unconquerable perseverance of a genuine German could have accomplished such a feat as the following, for we now have in succession the extraordinary number of 316 appropriate Latin lines which are, every

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 cœlo 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 eisdem 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	
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 cœli, habente	2300
Evangelium æternum 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 mysteria 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 impii 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 æterno.	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 Ecclesiæ 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 Nazareus	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
Damnat nos credentes ac Christum	2300
Pontifex ille Bulla vanitatis	2300
Damnat 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	I 335
Et mortem evicit	I 335
Fuitque sub Lege	I 335
Et idem legem adimplevit	I 335
Sic legem nobis vicit	I 335
Sensit tamen iram	I 335
Et idem iram dei abolevit.	I 335
Vicit redemptor	I 335
Moriens in morte	I 335
Et iste victor	I 335
Vita revixit	I 335
Hic ascendens descenderat	I 335
Nam ecce in inferno fuit	I 335
Ecce ibi vicet infernum.	I 335
Ecce idem ascendit in cœlum	I 335
Ac nunc locum parat	I 335
Singulis electis	I 335
Istis abiens adest	I 335
Victor ille mundi	I 335
Et suos liberat	I 335
A dextris dei orat	I 335
Ecce hæc verba fidelissima. Amen.	I 335

Next the antithesis :—

THE MYSTERIES OF THE ANTICHRIST.

In hac computatione	I 335
Sunt plurima	I 335
Verba sigillata Ecclesiæ	I 335
Literæ ejus latinæ	I 335
Aperiunt sigilla ac Mysteria	I 335
Mysteria agni et Papæ	I 335
Christi et Papæ clara.	I 335

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 primò 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 claudere sermones ac verba domini signata	2625
Hos tales sermones claudere numeris	2625
Absconde verba, claudere 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 coæqualis perfecte	2625
Qualibet persona dei plena ac tota deitas	2625
Hæc illa personarum Trinitas Deus.	2625

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 Ecclesiæ dei	2625
Iste Dominus Deus et Rex Regum	2625
Iste dominus dominantium regnans	2625
Pater futuri sæculi 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 sæculorum, cum apparuerit	2625
Cum apparuerit similes ei erimus	2625
Et vita æterna 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 Ecclesiæ novissimi	2625
Et manifestabitur signum cœleste	2625
Signum filii hominis firmatum in cœlo	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 sponsæ	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

## BIBLIOGRAPHY



## BIBLIOGRAPHY

1582. ELCHANON PAULUS VON PRAG.

MYSTERIUM NOVUM. | Ein new herzlich | und gründlich 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 | Büchstaben bedeutet 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  
Rösze 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 |  
 Francisco | Cardinali | Barberino | a | F. Jo. Baptista Spadio a | Florentiolâ  
 Theologo | ord. Præd. | D.D.D.

(*Ad finem libri.*) Placentiæ, Ex Typ. J. Ardizzoni, 1623.

73 pp. in 4to.

## 1645.

(3) De | Ludovico XIV. | Francorum | Rege. |  
 Anagrammata | J. Baptistæ Spadii | Placentini. |  
 Placentiæ | Apud Jo. Ant Ardizzonum, 1645.

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 |  
 accedere. |

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.

Esdraë | Leo de Silva | ad cujus concitationem rugitum et verba | vidit  
incendi totum corpus aquilæ | Imperii Turcici. | Opusculum consurgit | ex  
D. Scripturis, paucis exceptis, et Esdraë 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. |

Venetii 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, entdecket 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 MDCCX | 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, him̄lische Cörper, gecrönte Häupter, Cardinäle, Generalen, Grafen, Stands-Personen, Gelehrte, Kauffleute 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* ohnvergessen sind. Durch *Égalisirung* 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."



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