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BIBLIA CABALISTICA

OR

THE CABALISTIC BIBLE

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

WITH INTRODUCTION, APPENDIX OF CURIOS AND BIBLIOGRAPHY

BY THE

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AT THE SIGN OF THE PHŒNIX

LONG ACRE . . MDCCCVIII
PREFACE

THERE 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.

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 *γεωμετρεῖ*, and it was the mark of the wise to understand hierophantic and other mysteries, and to deliver them in turn (*Παράδοσις*). It was esoteric knowledge not meant for those that were without, and therefore there was a certain concealment to preserve such matters from profane eyes; but it was the duty and privilege of the "wise" within the fold, of those who had "understanding," to "count the number" and possess the secret. Besides the cryptic signs known by tradition to the initiates, there was cryptic astrology as well. Many of the mystic numbers in the Bible are connected with astronomy, the motions of the heavenly bodies, the yearly motion of the sun (as it was then thought) through the constellations, etc.

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

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

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

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

It seems she was much alarmed one day by some expressions her learned lover used with regard to the measurements of the golden image which Nebuchadnezzar the king had set up. They seemed to her to cast a doubt on the authority of the Book of Daniel. Whiston has told
us what Bentley’s alarming assertion was. The image is described as sixty cubits high, and six cubits broad. “Now,” said Bentley, “this is out of all proportion; it ought to have been ten cubits broad at least.” This, we are told, “made the good lady weep.” It has been supposed that this lovers’ difference was amicably arranged on the basis suggested by Whiston—that the sixty cubits included the pedestal. Anyhow, they lived a happy wedded life together for forty years, and considering the Master of Trinity’s determined temper and almost lifelong worries, we may well agree with Professor Jebb (Bentley, p. 98) when he says, “Perhaps, if all were known, few women ever went through more in trying, like Mrs. Thrale, to be civil for two.”

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

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

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

* The Canon (Lond. 1897), p. 10.
under the figures of Noah's Ark, the Tabernacle, the Temple of Solomon, and the Holy Oblation of Ezekiel. In the New Testament it is thought that the Christians added to these the mystical city of the New Jerusalem described in the last two chapters of the Revelation.

It seems clear that Daniel's numbers are in some way astronomical, and the same holds with many of the numbers of the Apocalypse dealing with the consummation of the age, while *gematria* was evidently a part of the esoteric teaching in the early New Testament days, as appears from the number of the Beast, and from what we read in the Epistle of Barnabas (chap. ix.) concerning the number of Abraham's servants, which was 318: "For scripture says that Abraham circumcised 318 men of his house. But what was the mystery that was made known unto him? Mark first the 18, and next the 300. For the numerical letters of 10 and 18 are IH. And these denote 'IH(ΣΩΤΣ). 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 Nebrisensis, they might conclude that the Council of Nicaea and its 318 bishops there assembled was the reference intended, and that the Nicene Creed was the *mystica*
The explanation of Barnabas as recorded above.

3. The explanation that VnICa CrVCIs fIgVra 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 apocalyptical 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. Caesar 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 Caesars, 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.
INTRODUCTION

It was Rome, the second Babylon, the mother of wealth, idolatry, tyranny, and all the abominations of the earth. If the peacable 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 mediaeval Jews, too, we are told on good authority, continued to practise with great glee these old devices of their forefathers. “Another class of Jewish (mediaeval) pastimes was of a more intellectual nature. Arithmetical tricks known as gematria were old favourites; perhaps instances of them are not unknown in the Old Testament
(cf. Stade’s Zeitschrift, 1896, p. 122). At all events, they were very much fancied in the Middle Ages, and formed the recreation of great rabbinical scholars. The Talmud, for instance, humorously says that a good Jew must drink wine at Purim until he can no longer distinguish between ‘Blessed be Mordecai’ and ‘Cursed be Haman.’ The point of the remark was derived from the numerical identity of the Hebrew words forming the two phrases (each = 502).” *

And later on, at the beginning of the eighteenth century, I have found an instance of a Jew using the Biblical cabala in honour of a Christian prince. As this broad-minded Jew made use of the first three verses of Psalm xxi., the attempt appears in its place in the present book, and the pamphlet figures in the bibliography (s.v. 1701, Simon Wolff Brandes). But in these later times of the sixteenth and seventeenth centuries, it was the converted Christian ex-rabbis who made the greatest public use of the cabala, in every case with a view to convert their brethren. We are told of a cabalist (presumably a Christian) who obtained the name of Jesus (Jod, Schin, Vau) out of the dimensions of the Ark, and again out of Solomon’s Temple. And the Jewish rabbi, Theodorus Genuensis, afterwards called Ludovicus Carret (he became a physician), was converted to Christianity by the wonderful cabalistic mysteries he had noticed could be drawn from the triliteral name JSV (in Hebrew). He always declared that the three-headed letter (Schin) in the middle referred to the mystery of the Trinity. W. Schickard, in his work, Bechinath Happeruschin, Tübingen, 1624, pp. 65-102, is my authority, and refers to a work by Rabbi Theodorus, entitled De Visionibus Dei. This I have not met with, but there is a book by J. Faulhaber, which I have seen, entitled Vernunftigen 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

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, good and bad, 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, 188o, 8vo.)
INTRODUCTION

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 coterries. 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 peridious man, and that is his name; he has written many things against Christ, and so his followers are called Cabalistae."

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


† Thom. Garzoni, Il Teatro (1549-89).
‡ In monte Sinai noctu, cum lux deficeret ob candelarum absentiam. Cf. Z. Celsspirius, 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.—

\[
\begin{array}{cccccc}
& & & & & \\
& & & & & \\
& & & & & \\
& & & & & \\
& & & & & \\
& & & & & \\
\end{array}
\]

etc.

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: \(qui \ contrafecerit, \ indignationem \ Dei \ omnipotentis, \ etc., \ noverit \ se \ incursurum\) (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 (\textit{ellender}) should dare to assert that \textit{his} wrath was the wrath of Almighty God. Here, said I, is one of the heads of the Beast surely. And I wrote down \(\text{Leo Decimus and Indignatio Dei by my cabala, and they agree and are wonderfully equal, and so I have proceeded in all my reckonings.}\)"

The \textit{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.,

\[
\begin{array}{cccccccccccccccc}
3 & 13 & 12 & 16 & 1 & 4 & 19 & 17 & 9 & 4 & 5 & 3 & 19 & 17 & 3 & 1 & 5 & 10 & 9 \\
\end{array}
\]

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
doctrine.

The Italian cabalists always preferred either the simple cabala :

\[
\begin{array}{cccccccccccccccc}
\end{array}
\]
or what is called the ordinary cabala :

\[
\begin{array}{cccccccccccccccc}
1 & 2 & 3 & 4 & 5 & 6 & 7 & 8 & 9 & 10 & 20 & 30 & 40 & 50 & 60 & 70 & 80 & 90 & 100 & 200 & 300 & 400 & 500 \\
\end{array}
\]

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

Concerning this branch of the subject, Johann Henning wrote an
interesting work in 1683, entitled *Cabalologia*, and gives several
examples composed by himself and others in triangular, square, pentag-
onal, 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.  
PER CAB. □

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

The cabala used being:

\[
\begin{array}{cccc}
1 & 4 & 9 & 16 \\
A & B & C & D \\
\end{array}
\]

all squares up to

\[
\begin{array}{cccc}
484 & 529 & 576 \\
X & Y & Z \\
\end{array}
\]

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

Fridrich Christianus.  4358

PER CAB. □

Pace Dei vere tutus.  4358

\[
\begin{array}{cccc}
1 & 5 & 12 & 22 \\
A & B & C & D \\
\end{array}
\]

all pentagonal to

\[
\begin{array}{cccc}
715 & 782 & 852 \\
X & Y & Z \\
\end{array}
\]

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: *Multiplici 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.  
**CAB. SIMPLEX.**

Hinc Patriam, Nomenque dedit Sors præcia morum.  
439

Another, perhaps even better—

Pater Domnus Leander à Placentia Abbas Casinensis.  
**CAB. SIMPLEX.**

Purior Aoniis natat iste Leander in undis.  
382

These three writers are the best of the "outsiders," but some very good *cabalista* 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 *cabalista* of the seventeenth and eighteenth centuries. These latter were written by ingenious religious men to fill up their spare time, or to devote it to the Virgin, as did San Juan y Bernedo; and with one exception there is no thought or
claim for inspiration or esoteric teaching, or even "wisdom." They were *tours de force* simply. The one exception was our friend the Lutheran expositor mentioned before, and who has a place of honour in the appendix.

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

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

Gen. i. 2, 3.

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

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

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

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

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

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

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

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

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

* Gen. xxviii. 3, 4.

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

9177

* 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 prophetical 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.
VETUS TESTAMENTUM CABALISTICUM

Gen. xxviii. 17.

Hæc est Domus Dei et Porta Céli.

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

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 muste, hiess Sie Ihn Benoni.

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.
BIBLIA CABALISTICA

NUM. vi. 24.
Benedicat Dominus et Custodiat te, ostendat faciem suam tibi. 1734

PER 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
En pura nota maculae. 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 vorniñiest.

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 cabalisticon.
VETUS TESTAMENTUM CABALISTICUM

2 Reg. vii. 9.
Dieser Tag ist ein Tag gutter Bottschaft.

2 Reg. ix. 17, 18.

3 Reg. x. 18.
Thronus Salomonis.

1 Chron. xii. 3.
Alle Ältesten Israel kamen zum König gen Hebron und David machet einen Bund mit ihnen zu Hebron vor dem Herrn, und sie salbeten David zum König über Israel nach dem Wort dess Herrn durch Samuel.

Paragamma Trigionale.*

Der Zwölffte Tag des Monats Maii, MDCXIV.

D. Zipfel,
in Europaische Fama, p. 161.

Cabala Trigonalis.
(On the Peace Convention at Rastatt.)
Die zwei anjetzt in Rastatt sich befindliche grosse Friedens plenipotentiarii nemlich Printz Eugenius, Käyserlicher General Lieutenant einer Seits, und Duc de Villars, Marschal de France anderer Seits.

Per. Cab. ord.
Augustissima Maria.

Cabala Trigonalis.

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 "Zwölffte" an "f" too much. The editor then presents a new cabala by Zipfel (see Ps. xci. 11, 12).
BIBLIA CABALISTICA

Job xv. 33.
Er wird abgerissen werden wie ein unzeitige Trauben vom Weinstock.

Job xix. 25.
For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth.

Per gematriam Hebr.
My Redeemer liveth, and He shall stand at the latter day upon the earth.
Jesus Christ, Son of God, my Redeemer liveth.

Elchanon Paulus.

Psalmodiae Liber.

Psalm i. 3.

<table>
<thead>
<tr>
<th>Latin</th>
<th>Gematria</th>
</tr>
</thead>
<tbody>
<tr>
<td>Erit</td>
<td>48</td>
</tr>
<tr>
<td>Tanquam Lignum</td>
<td>145</td>
</tr>
<tr>
<td>Quod Plantatum est</td>
<td>195</td>
</tr>
<tr>
<td>Secus Decursus</td>
<td>161</td>
</tr>
<tr>
<td>Aquarium, quod</td>
<td>133</td>
</tr>
<tr>
<td>Fructum suum</td>
<td>158</td>
</tr>
<tr>
<td>Dabit</td>
<td>34</td>
</tr>
<tr>
<td>In tempore suo</td>
<td>152</td>
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</tbody>
</table>

1026

<table>
<thead>
<tr>
<th>Latin</th>
<th>Gematria</th>
</tr>
</thead>
<tbody>
<tr>
<td>Et Folium</td>
<td>91</td>
</tr>
<tr>
<td>Ejus non</td>
<td>87</td>
</tr>
<tr>
<td>Defluet, et</td>
<td>90</td>
</tr>
<tr>
<td>omnia</td>
<td>46</td>
</tr>
<tr>
<td>Quæcunque</td>
<td>113</td>
</tr>
<tr>
<td>Faciet</td>
<td>42</td>
</tr>
<tr>
<td>Semper</td>
<td>68</td>
</tr>
<tr>
<td>Prosperabuntur</td>
<td>182</td>
</tr>
</tbody>
</table>

719

Cabala Simplici.

<table>
<thead>
<tr>
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</thead>
<tbody>
<tr>
<td>Illustriss. et</td>
<td>165</td>
</tr>
<tr>
<td>Reverendissimus</td>
<td>181</td>
</tr>
<tr>
<td>Franciscus</td>
<td>103</td>
</tr>
<tr>
<td>Sanctæ Romanæ</td>
<td>114</td>
</tr>
<tr>
<td>Ecclesiae</td>
<td>58</td>
</tr>
<tr>
<td>Presbyter</td>
<td>102</td>
</tr>
<tr>
<td>Cardinæ Sacratus</td>
<td>174</td>
</tr>
<tr>
<td>Ferrariensis</td>
<td>129</td>
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</table>

1026

<table>
<thead>
<tr>
<th>Latin</th>
<th>Gematria</th>
</tr>
</thead>
<tbody>
<tr>
<td>D. Dni</td>
<td>37</td>
</tr>
<tr>
<td>Franciscus</td>
<td>103</td>
</tr>
<tr>
<td>Sanctæ Romanæ</td>
<td>116</td>
</tr>
<tr>
<td>Ecclesiæ</td>
<td>58</td>
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<tr>
<td>Presbiter</td>
<td>102</td>
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<tr>
<td>Cardinalis</td>
<td>82</td>
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<tr>
<td>Sacratus</td>
<td>92</td>
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<tr>
<td>Ferrariensis</td>
<td>129</td>
</tr>
</tbody>
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719

J. B. Spadius.
Psalm i. 3.
Erit tanquam lignum, quod plan-tatum est secus decursus aquarum quod fructum suum dabit in tempore suo.

Psalm ii. 2.
The kings of the earth stand up and the rulers take counsel together, against the Lord, and against his anointed.

Psalm iii. 6.
Non timebo millia populi circumdantis me.

Psalm viii. 5.
Gloria et honore coronasti eum Deus.
Gloria et honore coronasti eum Domine.

Psalm xvi. 11.
At thy right hand there are pleasures for evermore.

Psalm xviii. 38.
Cadent subtus pedes meos.
Psalm xix. 10.
En dulcior super mel et favum.

Psalm xx. 1, 2.
Der Herr erhöre dich in der Noth, der Nahme des Gottes Jacob schütze dich. Er sende dir die Hülfe vom Heiligthum, und stärcke dich aus Sion.

Psalm xxi. 1, 2, 3.
1. The king shall joy in thy strength, O Lord; and in thy salvation how greatly shall he rejoice!
2. Thou hast given him his heart’s desire, and hast not withholden the request of his lips.
3. For thou preventest him with the blessings of goodness: thou settest a crown of pure gold on his head.

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

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

* It was this wedding cabala that first induced Riederer to try his hand in the art (see Introduction).
From verse 2, in Hebrew—
Thou hast given him his heart's desire.

also,

Frederick III. of Brandenburg (Hebrew).

From verse 3—
Crown 679
Königsberg 679 Hebrew.

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 PreVssen WIrDt gesaLbet Den XVIII. IanVarII—as much better. Court preachers in Prussia never seem to like Jews.

Psalm xxi. i.
The king shall joy in thy strength,
O Lord; and in thy salvation how greatly shall he rejoice!

Psalm xxii. i.
My God, my God, why hast thou forsaken me?

PER GEMATRIAM HEBR.
The king shall joy.
The King, Messiah.
In thy Salvation how greatly shall he rejoice!
That is King, Messiah, Jesus, Son of David.

ELCHANON PAULUS.

PER GEMATRIAM HEBR.
Why hast thou forsaken me?
These are the words of Jesus.

HACKSPAN,
De Cabala, p. 286.
Psalm xxii. 16.
Circumdederunt me canes multi.

Psalm xxii. 16.
They pierced my hands and my feet.

Psalm xxii. 18.
And on my vesture did they cast lots.

Psalm xxiv. 5, 6.
Accipiet benedictionem a Domino et misericordiam a Deo salutari suo, hæc est enim generatio quaerentium Dominum.

Psalm xxxvii. 31.
Lex Dei ejus in corde ipsius.

Psalm xxxviii. 8.
Afflictus sum et humiliatus sum

Cabala 279 Simplex.
Vienna urbs anno MDCLXXXIII.
Vienna plausus.

Per gematriam Hebr.
That is Jesus, Son of David.

Per gematriam Hebr.
That is the vesture of Jesus, Son of God.
Elchanon Paulus.

Cab. per num. min.
Ludovicus Quartusdecimus Bor-

Elchanon Paulus.

Cab. per num. min.
B. Alphonse Præsul Magnæ Ecclesiae Toletanae.
San Juan.

Cabala 405 Simplex.
Mahometes IV. Imperator Asiaeque
Tyrannus.
Vienna plausus.
Psalm xlv. 2.
Diffusa est gratia in labiis tuis.
O Innocens manibus, et mundo corde.
San Juan.

Psalm xlv. 6.
Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre.
Sceptre of thy kingdom. That is Jesus Christ, Son of David.

Psalm lii. 8.
Sicut Oliva fructifera in Domo Dei.
Ildephonsus infatigabilis Evangelii Preço.
Preservata a macula originis. Præstantissima Virgo Maria.
Cælum splendidum. Maria præservata a macula originis.
En Divina Mater. Laudate eam coetus Apostolorum.
San Juan.

Psalm lxiii. 3.
Labia mea laudabunt te in vitâ meâ.
Macula remota est a Virgine piâ.

Psalm lxviii. 16.
Mons in quo beneplacitum est En Cælum animatum sed Celo Deo.
En Cælum animatum sed Celo capacius.
BIBLIA CABALISTICA

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

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

5936

San Juan.

Psalm lxxii. 17.

Cabala Simpex.*

Benedicentur in eo
Omnès tribus terræ
Ac omnès gentes
Magnificabunt eum.

(1) Dnius Maphaeus 128 (2) Sanctissimus 150
Sancta 57 D.D. 8
Romanæ 59 Urbanus 86
Ecclesia 58 Octavus 90
Cardinalis 82 Pontifex 97
Barberinus 99 Optimus 101
Florentinus 137 Maximus 88

620

J. B. Spadius, Trumphus ab Urbano VIII.

Psalm lxxxv. 10.

Misericordia et veritas obviaverunt O Animarum Solatrix in mæroribus sibi; justitia et pax osculatae sunt. Rubicunda Aurora fulgida, purpurea.

3841

* Cabala (1) as Cardinal; (2) as Pope.
**Psalm xxv. 12, 13.**

<table>
<thead>
<tr>
<th>Est</th>
<th>40</th>
<th>Et ut</th>
<th>60</th>
</tr>
</thead>
<tbody>
<tr>
<td>Homo, qui</td>
<td>88</td>
<td>Palma</td>
<td>37</td>
</tr>
<tr>
<td>Timet</td>
<td>61</td>
<td>Florebit</td>
<td>79</td>
</tr>
<tr>
<td>Dominum</td>
<td>79</td>
<td>et</td>
<td>23</td>
</tr>
<tr>
<td>Anima</td>
<td>34</td>
<td>Sicut</td>
<td>66</td>
</tr>
<tr>
<td>Ejus</td>
<td>50</td>
<td>Cedrus</td>
<td>64</td>
</tr>
<tr>
<td>In bonis</td>
<td>74</td>
<td>Libani</td>
<td>43</td>
</tr>
<tr>
<td>Demorabitur</td>
<td>114</td>
<td>Multiplicabitur</td>
<td>168</td>
</tr>
<tr>
<td></td>
<td>540</td>
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</table>

**Psalm lxxii. 9.**

<table>
<thead>
<tr>
<th>Coram</th>
<th>44</th>
<th>Et adorabunt</th>
<th>99</th>
</tr>
</thead>
<tbody>
<tr>
<td>Illo</td>
<td>42</td>
<td>Eum</td>
<td>35</td>
</tr>
<tr>
<td>Procident</td>
<td>94</td>
<td>Omnes</td>
<td>58</td>
</tr>
<tr>
<td>Æthiopes</td>
<td>85</td>
<td>Reges</td>
<td>50</td>
</tr>
<tr>
<td>Et inimici</td>
<td>85</td>
<td>Terræ</td>
<td>61</td>
</tr>
<tr>
<td>Ejus</td>
<td>50</td>
<td>Omnes</td>
<td>58</td>
</tr>
<tr>
<td>Terram</td>
<td>67</td>
<td>Gentes</td>
<td>64</td>
</tr>
<tr>
<td>Lingent</td>
<td>73</td>
<td>Servient ei</td>
<td>115</td>
</tr>
<tr>
<td></td>
<td>540</td>
<td></td>
<td>540</td>
</tr>
</tbody>
</table>

**Psalm lxxii. 11.**

<table>
<thead>
<tr>
<th>Cabala Simplex.</th>
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<tbody>
<tr>
<td>D. Dominus</td>
</tr>
<tr>
<td>Franciscus</td>
</tr>
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<td>Romanæ</td>
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<tr>
<td>Ecclesiæ</td>
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<tr>
<td>Cardinalis</td>
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<tr>
<td>Sacratus</td>
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</table>

**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 ἵσοψηφοι.

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 xcii. 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.

Psalm xcii. 12.

Justus ut Palma florebit.

Paragamma Trigonale.

Des Königlich-Polnischen und Chur-Printzens von Sachsen Hoheit befinden sich jetziger Zeit auf der Reise nach ausländischen Höfen und Provincen.

J. H. Zipfel, of Plauen.

Cabalistic Query.

257 190 82 232
Ecquis ut Palma florebit?

Cabalistic Query—

Quis est virtute præditus?

Anagr.

Vir qui tutus et pars Dei est.

Psalm xcii. 12.

Justus ut Palma florebit; sicut Cedrus Libani multiplicabitur.

Cabalistic Query

Cabal 624 Min.

Jesu Deipara: Virginis Mariae Sponsa Sanctus Joseph Patriarcha.

Alonso de ALCALA.
Psalm xcii. 13.
In Domo Dei plantata.

Psalm xcvi. 1, 2.

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

8097 8097

Psalm cx. 1.
The Lord said unto my Lord, Sit
thou at my right hand, until I make
thy enemies thy footstool.

Psalm cx. 4.
The Lord hath sworn, and will not
repent, Thou art a priest for ever
after the order of Melchizedek.

Per gematriam Hebr.

Thou art a priest. 481
That is Jesus, Son of David. 481

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.
I will praise thee: for thou hast heard me, and art become my salvation.

Psalm cxxviii. 5, and xx. 2.
Der Herr segne dich und stärcke dich aus Zion.

Psalm cxxxii. 17.
There will I make the horn of David to bud.

Psalm cxlviii. 1.
Laudate eam omnes populi.

Psalm cxlviii. 2.
Laudate eam omnes angeli.

Psalm cxlviii. 3.
Laudate eam Sol et Luna; laudate eam omnes stelle et lumen.

Prov. i. 5, 6.
Wer Weise ist, der höret zu und bessert sich, und wer verstandig ist, der läset ihm rathen dass er vernehme die Sprüche und ihre Deutung, die Lehre die Weisen und ihre Beyspiel.

Per gematria Hebr.

Per Cab. Trig.
Johann George Churfürste zu Sachsen. Das A.B.C.

Per gematria Hebr.
Jesus, the King Messiah.

Per Cab. ord.
En non deturpata maculâ.

Per Cab. ord.
En faelicissima Virgo.

Per Cab. ord.
Sponsa Spiritus Sancti, legitime vocaris munda.

Per Cab. Trig.
Herr Christian Weise, berühmter Rector des Gymnasii in Zittau, gebohren anno Christi 1642 den 30 April, und starb selig A. 1708 den 21 Octobr.
Veritatem meditabitur guttur meum, labia mea detestabuntur impium; justi sunt omnes sermones mei.

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

Whoso findeth me findeth life.

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

Benedictio Domini super caput IVSTI, memoria ejus cum laudibus, ac os ejus parturiet sapientiam.

* The Biblical text is in the singular number.
Prov. xx. 28.
Misericordia et veritas custodient Regem et roborabitur clementia thronus ipsius.*

J. B. Spadius.

Prov. xxvi. 1.
Cor Regis stat in manibus Domini Dei et quocunque ipse voluerit inclinabit illum.

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?

Elchanon Paulus.

Prov. xxxi. 20, 27.
Manum suam aperivit inopi
Et panem otiosa non comedit.

Christina Borbonia de Francia
Sabaudie Ducissa Cypri Regina.

Angelo Maria de Servatoribus.

Cant. ii. 2.
Lilium inter spinas.

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

Vulg., ejus.
VETUS TESTAMENTUM CABALISTICUM

CANT. iii. 7. Lectulus Salomonis. 1018

CANT. iv. 7. Macula non est in te. 734

CANT. iv. 11. Favus distillans labia ejus; mel et lac sub lingua ejus. 2274

CANT. iv. 12. Hortus conclusus. 1179

CANT. iv. 12. Fons signatus. 723

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

CANT. v. 13, 14, 15. Seine Lippen sind wie Rosen die mit fliessenden Myrrhen trieffen: seine Hände sind wie guldene Ringe voll Türkissen: sein Leib ist wie rein Elffenbein mit Sapphieren geschmückt: seine Beine sind wie Marmel-Seulen gegründet auf guldenen Füssen, seine Gestalt ist wie Libanen auserwehlt wie Cedern. 19,544

PER CAB. ORD.
Mater et pietatis et clementiae. 1018
Nubes luce refulgens. 1018

PER CAB. ORD.
Regina tota pura. 734

PER CAB. ORD.
Laudabilis et gloriosus Archipræsul Ecclesiae Toletanae Primas Hispianarum. 2274

PER CAB. ORD.
Nostra consolatrix. 1179

PER CAB. ORD.
Mala nostra pelle. 723
En miraculum Magni Dei. 723
En immunis lue Adami. 723

PARAGRAMMA CAB. TRIGONALE.
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.  
Ecce terribilis ut castrorum acies ordinata.  

Cant. vi. 4.  
Terribilis ut castrorum acies ordinata.  

Cant. vi. 4.  
Ut castrorum acies ordinata.  

Cant. vi. 4.  
Castrorum acies ordinata.  

Cant. vii. 10.  
Sicut aurora consurgens.  

Cant. viii. 5.  
Quae est ista quae ascendit?  

Behold a Virgin (Hebr. Haalmah) shall conceive, and bear a son.  

Per Cab. ord.  
Domus panis quem Diva coxit Charitas.  

Per Cab. ord.  
Tu conscia omnium secretorum Chti.  

Per Cab. ord.  
Sancta Maria succurre miseris.  

Speculum bonitatis Dei.  

Ecce totum mundum illuminans.  

O velox auscultatrix.  

Virgo prius ac posterius.  

Portus Christianorum.  

This same Virgin (Haalmah) is the Virgin Mary.
And she shall call his name Immanuel.

PER GEMATRIAM HEBR.
His name is Jesus Christ, the Son of God.

ISA. ix. 6.
For unto us a child is born, unto us a son is given.
His name is Wonderful.
Wonderful, Counsellor, Mighty God.

PER GEMATRIAM HEBR.
Jesus is born unto us from Maria.
Jesus, son of David.
Jesus, son of God.

Elchanon Paulus.

ISA. ix. 6.
Admirabile est tuum nomen.

PER CAB. ORD.
Lampas inextinguibilis.
San Juan.

ISA. xi. 1.
And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots.

PER GEMATRIAM HEBR.
Out of the stem of Jesse.
The Virgin Mary (Haalmah Miream).
A Branch shall grow out of his roots.
Jesus of Nazareth, the Messiah, is out of Mary.

ISA. xi. 2.
Requievit super eum Spiritus Sapientiae.

PER CAB. ORD.
Ecce purissimae Conceptionis B. Virginis eximié cultor.
San Juan.
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.

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 schemimirim—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.

Behold a king shall reign in righteousness.

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.

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

Then comes Jesus, the Redeemer of the Nations.

That is the mystery of the honour which shall come to Mary.

Then comes Jesus, the Redeemer of the Nations.

That is the mystery of the honour which shall come to Mary.

Then comes Jesus, the Redeemer of the Nations.

That is the mystery of the honour which shall come to Mary.

Then comes Jesus, the Redeemer of the Nations.

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That is the mystery of the honour which shall come to Mary.

Then comes Jesus, the Redeemer of the Nations.

That is the mystery of the honour which shall come to Mary.

Then comes Jesus, the Redeemer of the Nations.

That is the mystery of the honour which shall come to Mary.
Behold my servant, whom I uphold; mine elect. That is Jesus Christ, Son of God.

Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high. That is Jesus Christ.

He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, etc. That is Jesus (Ze Jeschua).

Du sollst mit einem neuen Namen genennet werden

Jahrzahl Zahl des Tages an welchen die erste Proclamation in Engelland geschehen viz. 12 Aug.
**BIBLIA CABALISTICA**

**Isa. lxii. 3.**

<table>
<thead>
<tr>
<th>German</th>
<th>Per Cab. Trig.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Du wirst sein</td>
<td>Georg  329</td>
</tr>
<tr>
<td>eine schöne</td>
<td>Ludewig  650</td>
</tr>
<tr>
<td>Crone</td>
<td>Churfürst 1150</td>
</tr>
<tr>
<td>in der Hand</td>
<td>zu  510</td>
</tr>
<tr>
<td>des Herrn</td>
<td>Braunschweig 990</td>
</tr>
<tr>
<td>und ein</td>
<td>Hanover  611</td>
</tr>
<tr>
<td>Königlicher Hut</td>
<td>wird  394</td>
</tr>
<tr>
<td>in der Hand</td>
<td>auf den Thron 923</td>
</tr>
<tr>
<td>deines Gottes</td>
<td>von Engelland 789</td>
</tr>
<tr>
<td></td>
<td>erhaben  314</td>
</tr>
<tr>
<td></td>
<td>6660</td>
</tr>
</tbody>
</table>

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.

**Jer. xxxi. 22.**

En mulier circumdans virum. 1338

**Ezek. xxxvii. 25.**

And my servant David shall be their prince. 544

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**Elchanon Paulus.**

**Per Cab. ord.**

En Maria preservata a macula originis. 1338

En aurora lucida et rubicunda. 1338

Leva Sponsi sub capite ejus. 1338

San Juan.

**Per gematriam Hebr.**

Jesus, the Son of David, the King. 544

Elchanon Paulus.
EZEK. xlv. 2.
Porta clausa. 606
Porta mirè clausa. 730

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

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

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; dann wird das Gericht gehalten werden; daß wird dann seine Gewalt weggenommen werden, dass er zu Grund vertilget und umbracht werde.

23,403

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

SAN JUAN.
Maria Virginea et munda. 852

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

PER CABALAM TRIGONALEM.*
Das in ein-tausend sieben-hundert und achthenden Jahr nach der gnadenreichen Geburt JESV Christi zu grund gehen und wo nicht völlig per terram gestürzte, doch durch das Aller-Durchleuchtigste Hauss Oesterreich und dessen Grossmachtigstes Ober-Haubt in das aller empfindlichste Abnehmen und Confusion gebrachte Mahometanische oder Türkische Reich.

23,403

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.
Exaltabitur manus tua super hostes tuos.

Habac. iii. 3.
Venit ab Austro Deus.

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.
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 Domu Austriacâ.
6. Ab ea donatus in Die Decimateria 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—$a = 1; b = 2; \ldots z = 23$. 
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 chronogrammatically—

\[
\text{In hoC Ce anno} \\
\text{Dle q Vart à noVeMbrIs} = 1716 \\
\text{Infans obllt}
\]

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 ausplicatissimo Natali Serenissimi Austriae Archiducis Asturiaeque Principis Leopoldi revelatum. Oratio Pythagorica."

\[\text{Hab. iii. 13.}\]

\[\text{Per gematriam Hebr.}\]

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

For salvation with thy Messiah.

That is with Jesus thy Messiah.

Elchanon Paulus.
And the house of David shall be as God.

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

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.

Behold the man whose name is The BRANCH.

Also another cabalistical identity—

APOCRYPHA
Aber der König bezwinget sie alle, als der über sie herrschet und alles was er ihnen gebietet das thun sie. Sie erwürgen und werden erwürgt, 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.

Serenissimus et Potentissimus Dominus Tzarus Petrus Alexiovicius Magnus Dux totius magnæ, parvæ, et albae Russiae autocrator, Moscoviae, Cyoviae, Volodomiriae, Novogardiae aliorumque Dominus ac totius Septentrionalis Oræ Dominator, etc.

J. F. Riederer.
Judith iii. 1-6.
Da schickten sie ihre Bottschaften aus, die kamen zu ihm und sprachen, wende deinen Zorn von uns denn es ist besser dass wir dem grossen König deinen und dir gehorsam seyn und lebendig bleiben, denn dass wir umbkommen und gewinnen gleichwohl nichts, alle unsere Städte, Güter Berge, Hügel Aeccker, Ochsen, Schafe, 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 gefallet.

Sap. v. 18, 19.
Induet pro thorace justitiam, accipiet pro galea judicium certum, sumet scutum inexpugnabile æquitatem.

Sap. x. 10.
IVSTVM deduxit Dominus per vias rectas, et ostendit illi regnum Dei; honestavit illum in laboribus, et complevit labores illius.

Per Cab. Trig.

37,457 J. F. Riederer.

Cab. per num. min.
Ludovicus Quartusdecimus Borbonicus, Dei Gratia Francorum et Navarrensium Rex Christianissimus.

953 J. B. Spadius.

Cab. per num. min.
Ludovicus Tertiusdecimus Borbonicus, Dei Gratia Francorum et Navarrensium Rex Christianissimus, cognomentoque Iustus.

1195 J. B. Spadius.


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
BIBLIA CABALISTICA

Programma.

Dominus Friedericus Augustus Potentissimus Poloniarum Rex, Magnus Dux Lithuaniae, tum Russiae ac Prussiae, Masoviae, tum Samogitiae, tum Volhiniac ac Podoliae, tum Podlachiæ, tum Livoniae, porro et Smolenscia, tum Severiae, sicut et Czernikoviae; ahae et Dux Saxoniae Juliaci simul et Cliviae, et Montium, pariterque Angariae et Westphaliae:

Anagramma


[567 letters.]

these, all having more that 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 Marie, 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.
APOCRYPHA

Eccli. xxiv. 2, etc.

In medio 63
Ecclesiæ 58
Aperiæ 68
Os ejus, 80
Et implebit 111
Eum Dominus 110
Spiritu Sapientiae 184
Et Intellectus, 149
Stolaque gloriae 159
Induet eum 92

Eccli. xxiv. 9.
Dominus tecum ab initio et ante secula. 1551

Eccli. xxiv. 13.
Sicut cedrus exaltata. 1312

Eccli. xxiv. 13.
Quasi Cypressus exaltata. 1435
En quasi Cypressus exaltata. 1480

Eccli. xxiv. 14.
Quasi Palma exaltata in Cades. 1162

Eccli. xxiv. 14.
O quasi Palma exaltata. 1060

Cabala Simplex.

Illustriss. atque 200
Reverendiss. 125
Dominus Dominus 170
Franciscus 103
Sanctæ 57
Romanæ 59
Ecclesie 57
Cardinalis 82
Sacratus 92
Ferrariensis 129

J. B. Spadius.

Per Cab. ord.
O Regina cui se cœlum et terra subjicit. 1551
San Juan.

Per Cab. ord.
O Lilium in quo cubat Deus. 1312
San Juan.

Per Cab. ord.
Stella ex qua Sol enuituit. 1435
Jacobi Scala per quam ad Coelum ascenditur. 1480
San Juan.

Per Cab. ord.
Jucundissima Virgo Maria. 1162
San Juan.

Per Cab. ord.
Munda ex maculâ originali. 1060
San Juan.
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

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

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

Induit eum Dominus stolam gloriae. 1483

Dedit illi Dominus coronam gloriae. 1130
Baruch iii. 5.

Memento manus tuæ et nominis tui in tempore isto.

Cabala 518 Simplex.*

Hyppolytus Centurionus, Tu

Inclytus Heros.

Vienna plausus.

1 Machab. iv. 58.†

Et facta est Laetitia toto in populo magna valé.

1754

1 Machab. viii. 14.

Und wurden sehr mächtig und

wan solche Tugend bey Ihnen dass

sich keiner zum König machte.

Per Cab. Trig.

(On the Dutch.)

Die durch gantz Europa berühm-

ten Herrn Generaal Staaten der

vereinigten Provinzen.

6043

J. F. Riederer.

* See Micah v. 9, for another.

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

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 Aegyptum.

50 470 175 34
1. Hinc exulandum est Filj ;

95 253 100 128 39 114
2. Et effugium non nisi in fuga ;

104 1 159 291 5 169
3. Modò à Jordane pergendum ad Nilum,

67
4. Et ibi Bethlem in Meroem immutanda.

5. Quam ergo execrandi Hebrei!

6. Quam impia hodie, ac infanda Hierusalem!

7. Si tam deteriores Niliacis,

8. Si impij sic Cæli ardent in Numen,

9. Tantum abs Dei Numine defecere,

10. Jamque sunt sic indè odibiles;

11. Ut modo ab eis aufugiens,

12. Ad illosque ità confugiens,

13. Jam perhorreas, deseras Jacob,


15. Nee quod jam agis, immeritò agis,

16. Hic barbarè ab Herode addictus es neci,

17. At Chamitæ Tè recipient, alent;

18. Hic depulsus à Tuis,

19. Ibi fies, eris, alienis dilectus.

20. Hinc illic non Tui, Tui fient.
22. Ad haec lacta mi Filij tandem me bene deduxi.
23. Ut aegrum ego soveam Cor:
24. Ut audij mandatum Coeli de fuga,
25. Ut novi causam mandati,
26. Quo jam raptim eundum,
27. Qua tandem iti iter habendum,
28. Per Loca nimirum arida, aspera,
29. Addex, montuosa, abrupta,
30. Sed et haec, inhospita, inaccessa
31. Nec non cea, feralia, squallida, horrida,
32. (Inde diris solum idonea Feris)
33. Hisce, inquam, bene perceptis:
34. Heu qualis alme Filij me adijt angor;
35. Quam efferae inde illico angustiae:
36. Quo perdiro dolore affecta:
37. Quali in Corde moerore confecta!
38. Mihi cito dolor adfuit ineffabilis:

39. Summus item mœror.

40. Vitâ propemodum defeci, concidi,

41. Et re vera plenè concidissem,

42. Ac plenè spiritu defecisset,

43. Si à mæstis ijs versas, 

44. Ad ea alia gaudiosa nate conversa, 

45. Non altè mœrorem effregissem,

46. Nèc ad alta gaudia prosilissem,

47. Attamèn ubi illa eadem ego recogito,

48. Dolor ille plenè resurgit,

49. Dirè redit insimul mœror, 

50. Et indè ad necem usquè dilanior;

51. Ac nè ea recogitem meæ Animæ nulla jus.

52. Hic mala, nedum imminent, adsunt;

53. Ac tam validè sibi vendicant Cor,

54. Ut nèc animo ab eisdem averti,
55. Nee sic ad jucunda converti,
56. Hodiè aut velim, aut valeam;
57. Soli amodò sum addicta dolori;
58. Ei mihi deindè est tradendum Cor;
59. Ac ipsum omni gaudio denegandum.
60. Ad hoc ea mala mè cogunt præsentia,
61. Ad hoc et Amor ipse jam mè adigit, alligat
62. Et hos dolores cogor amare,
63. Id enim mi Fili amabile, quod jubet Amor.

JOSEPHUS MAZZA.

MATT. vii. 24.  
Ædificavit domum suam supra Sanctus Corradus Confallonierius.

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 suppulatio, gives the circumstances and exact date thus:
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.

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.**

<table>
<thead>
<tr>
<th>Tu es Petrus,</th>
<th>148</th>
<th>Joannes</th>
<th>69</th>
</tr>
</thead>
<tbody>
<tr>
<td>et super hanc</td>
<td>118</td>
<td>Marcus</td>
<td>67</td>
</tr>
<tr>
<td>Petram</td>
<td>65</td>
<td>Rosettus</td>
<td>123</td>
</tr>
<tr>
<td>Ædificabo</td>
<td>53</td>
<td>Petinae</td>
<td>63</td>
</tr>
<tr>
<td>Ecclesiam</td>
<td>64</td>
<td>Ecclesiae</td>
<td>57</td>
</tr>
<tr>
<td>Meam</td>
<td>28</td>
<td>Antistes</td>
<td>97</td>
</tr>
</tbody>
</table>

**CABALA SIMPLEX.*

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<table>
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<td>476</td>
<td>476</td>
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</table>

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

**MATT. xxiv. 7.**

| Es wird sich empören ein Volck | 4769 | Die zwei streitende Factionen in Engelland Whiggs und Torrys. |
| über das andrer, und ein Königreich | | | |
| über das andrer. | | J. F. RIEDERER. |

**MATT. xxiv. 45.**

| 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 |

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<td>1103</td>
<td>1103</td>
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</table>

**CABALA SIMPLEX.**

**PER CAB. TRIG. (4769).**

(”Whigs and Tories”!!)

**J. B. SPADIUS,**

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

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

**Matt. xxv. 20.**
Domine, quinque talenta tradidisti mihi.

**Matt. xxvii. 25.**
Da antwortete das gantze Volck und sprach Sein Blut komme über uns und über unsere Kinder

**Matt. xxviii. 18.**
Data est ei potestas in Cælo et in terra.

**Marc. xii. 11.**
Mirabile in oculis nostris.

**Marc. xii. 11.**
Est mirabile in oculis nostris.

**Marc. xii. 14.**
Viam Dei in veritate docens.

**Cab. 355 Simplex.**
Divus Corradus Anachoreta Placentinus.

**Anathemata B. Conrado.**

**Per Cab. Trig.**
Die Hebræer Weyland Gottes Volck der beschnittene verachtete Hauff der sämbtlichen Christen ärgste l'eind

**Per Cab. Ord.**
Causa vera lætitiae veri gaudii. 1359

**Per Cab. Ord.**
En Præsul Magnæ Ecclesiæ Toletanæ. 1045

**Cabala ex Ps. lxxxv. 11.**
Veritas de terra orta est. 1186

**Per Cab. Ord.**
Luc. i. 13.

Aber der Engel sprach zu ihm Furchte dich nicht dann dein Gebet ist erhört und dein Weib Elisabet wird dir einen Sohn gebären

Luc. i. 28.

Ave, Maria, gratia plena; Dominus Ave Templum Sanctissimae Triadis. tecum.

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**Per Cab. Trig.**

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<table>
<thead>
<tr>
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<tbody>
<tr>
<td>Carolus</td>
<td>712</td>
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<tr>
<td>Sextus</td>
<td>1010</td>
</tr>
<tr>
<td>Dei</td>
<td>70</td>
</tr>
<tr>
<td>Gratia</td>
<td>418</td>
</tr>
<tr>
<td>Romanorum</td>
<td>974</td>
</tr>
<tr>
<td>Imperator</td>
<td>860</td>
</tr>
<tr>
<td>Semper</td>
<td>552</td>
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<tr>
<td>Augustus</td>
<td>1191</td>
</tr>
<tr>
<td>&amp;</td>
<td>205</td>
</tr>
<tr>
<td>Hispaniarum</td>
<td>951</td>
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<tr>
<td>Rex</td>
<td>421</td>
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7365

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**Per Cab. Ord.**

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<tbody>
<tr>
<td>Ave Templum Sanctissimae Triadis.</td>
<td>1412</td>
</tr>
<tr>
<td>Sanctissima</td>
<td>1412</td>
</tr>
</tbody>
</table>

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

† What I am going to remark upon this most excellent specimen of the cabalistic art will, I think, on the first reading of it, appear absolutely incredible and impossible. For Ave Templum Sanctissimae 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 cabalisticon 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
BIBLIA CABALISTICA

Ave, Maria, gratia plena. 651 Purior angelis. 651
En spes nostra. 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 !

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 Baptistæ 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
Celum terris unis.  San Juan.

O Benedicta in mulieribus. 913 Templum Hierusalem.
Fons pietatis et letitie
Mater pietatis et clementiae,
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 unfruchbar sey. Dann bey Gott ist kein Ding unmöglich. 11,402

Prognosticon Cabalisticon.*
Die Allerdurchleuchtigste Fürstin und Frau, Frau Elizabeth Christina der regierenden Römischen Kayserlichen Majestät Herrn Herrn Caroli Sexti unschätzbare Gemahlin.

J. F. Riederer.

original programma, and consequently in the present instance of Luc. i. 28, they are cabalistica of that text, although not made with that intention. But not one of the ten thousand anagrams was made by the arithmetical process which brought forth Ave Templum Sanctissime Triadis, for that is a 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, Europäische Fama, in December, 1715, in the sixth month of Her Majesty's conception.
EXURGENS MARIA ABIJT IN MONTANA

1. Ignem Cæli, ad altiora deferri, Natura est:
   71 27 5 221 169 292 175

2. De summis hic ortus, fugit ima,
   274 30 225 219 100 112

3. Vique jam pollens, otiari non amat;
   58 45 81 228 200 348

4. Ideo eo illico tendit, quo propendit,
   95 401 355 109

5. Et quantum potest, facit.
   493 9 98 101 20 239

6. Testimonium de ijs MARIA hic perhibet;
   16 140 70 294 52 170 18 74 30 96

7. Eccè ipsa Cælico plenissima Igne, quia Dei Filio jam plena
   39 212 5 210 5 135 42 197 115

8. In Montana, ad Elisabeth, ad Joannem benè celellum accedit
   35 190 1 109 128 305 192

9. En ut a Gabriele didicit concepsisse Cognatam,
   4 225 292 9 58 169 39 164

10. Ac, mirante Natura, de Cælo fecundam in senio,
    48 93 231 342 246

11. Indè celer pergit, currit, advolat.
    4 39 85 42 166 38 114 113 169 190

12. Ac in se benè conscia, nèc arcani haud certa consilij
    6 30 100 255 4 265 129 171

13. Ea, jam Deifera, Parenti, ac Puero, Deum fert.
    171 116 95 66 49 101 172 190

14. Fert sanè, & hodie ibidem facta docent Prodigia
    223 32 105 178 100 136 186

15. Tunc alma MARIÆ verba plenè emula Verbi
    69 96 186 266 86 117 140

16. Imo planè Verbi verbis ferè magis admiranda
    39 114 40 93 61 190 423

17. In electa almi Filioli Anima prodigia conglobarunt.
    51 16 384 296 213

18. Nam eccè spretis Naturæ legibus,

* This line = 959, for Igne = 51.
19. Omnique illius ordine conculcato,

20. Virginea statim operante voce,

21. Nondum Puer à Deo Celi fit mente Vir.

22. Imò talibus ille donis indè impetur,

23. Tanta luce planè perfunditur,

24. Tales à Triade recipit Amoris flammam,

25. Ut ibi Deum Hominem in Matre dignoscat;

26. Ibi cognitum humillimè, et acclinis adoret,

27. Et adoratum adeò accenso corde rediligat

28. Ut valdè ibi concitus æstu,

29. Et ibi subitò sè vertat in faciem,

30. Et deindè latissimè exultet

31. Ac ibi illicò prè nimio gaudio saltus edat.

32. En hæc omnia ediderunt Virginis verba.

33. Sèd en alia præclara supersunt:

34. Ad eam MARIAE vocem indè exulat Satan:

35. Paterna planè profigatur culpa,

36. Indè immensæ profluent Animiæ Gratiae,

37. Et certè hodiè tot, tales, ac tantæ,

38. Ut et Paraclito repleatur,
39. Illumquè tandem Matri refundat,
40. Nulli subindè naò ille sè subdat,
41. Agiocosmus postè certò fiat
42. Tantusvè ille habeatur in Juda,
43. Ut benè firmè credatur Mæssias,
44. Ac Plebi, major omnibus dicatur ab Ipso.
45. Oh ergò MARIÆ Vox jam verè miranda!
46. Oh Virtus, Deo Numini benè finitima!
47. Oh Charitas in MARIA mirè properosa!
48. Sèd et insuper benè mirè Operosa!
49. Oh jam concepti Emmanuelis Mater jam Homogenea!
50. Deo, ac Cæli Gratia plena, hanc, et illum citò affert
51. Ut hodie Joanni, Elisabeth, adsit Emmanuel,
52. Nèc tamèn adsit nisi, ut Jesus,
53. Idest persolvens, salvans;
54. Adde, omnibus ornans, ditans, ac Magnificans.
55. Dum ergò talia ibi sedulù efficis Virgo,
56. Ecquis non magnificè Te Magnificam canat, ac efferat?
57. Vel tuo illo Cantico non benè decantet?
58. Nam in Tè MARIA Tibi maxima Deus effecit,
At in alijs plene omnia dona non nisi Tecum:

Facta es enim adjutorium illi planè simile;

Quin et Adæ pia Conredemptrix;

Ideoque Tū ô Domina, Magnifica, ac magnificè Dominum

Amodò unà cù almo Domino, Magnificat anima mea Domìnà.

Luc. i. 42.
Benedictus fructus ventris tui.

Luc. i. 48.
Respexit Deus humilitatem Ancillæ sue.

Luc. i. 48.
Beatam te dicunt omnes generationes.

Luc. i. 49.
Fecit magna qui potens est.

Luc. i. 59.

Soliloquium.

VENERUNT CIRCUMCIDERE PÆRUM

1. Filj eccè nobis Dies Hic, jam octavus ab Ortu;
2. Estve secundum ordine Sabbatum;
3. Neutri attamen, id verè secundum;
4. Quin tam nefastum utriquè,
5. Ut amodò sit Nos acturum ad necem,
6. Te, ita tenellum, indebetè addicens ad Vulnera.
7. Mèquè Tècum doloris gladio amarè confodiens.
9. En vel fœlicitatum Numerus indicat mala,
10. Et in ipsa cubatione designat acerbitatem,
11. Sèd et afferens nefasta altè, prò gaudïjs,
12. Omni eliminata lâtitia, dolores hodiè addit immanes;
13. Immanes inquam, adeòquè hodiè ambobus immanes,
14. Ut horrore depressa, Mens mea deficiat,
15. Et Cor, vel à solo pavore, ferè depercat.
16. Tibi autem heù qualis jam imminet dolor!
17. En Filj, sacer, sèd acer arripitur Gladius,
18. Tè læthali secturus vulnere,
19. Et quasi Adæ dirè deperditi germen esses,
20. Ac ceù Circumcisione indigus expiari,
21. Eo in tenerrima Carne ictum excipies;
22. Et hinc, oh qualis illicò in Te dolor adveniet!
23. Ad quos Tu cogérís vagitus?
24. Quas longè evomes lachrymas?
25. Ac quantum Cruoris emittes?
26. Quæ præsens meismet auribus,
27. Meisquè hicernet oculis plenè sentiam;
28. Sentiam, ni præ dolore reddar examinis,
30. At heù nimium Miseram, planèquè infælicem Mariam!
31. Heù! immanis inflictus est ictus!
32. Tenella etiam Siliceo Gladio jam resecta est Caro,
33. Hinc Divinus itidem indè effluit Cruor:
34. Acerbæ fluunt ab oculis lacrymæ,
35. Et dolens adeò anxiaris, convelleris,
36. Ut ea plaga, dolore cogente, Animam videaris efflare.
37. Et ego ista omnia videns, ad necem agor, et Ipsa;
38. Quiquè modò in Tê saevijt Gladius
39. Eccè ille meam pariter Animam pertransivit.
40. Horum acri, ac acerrima vi moreremur Ambo,
41. Si jam nèc Celeste illis obcesset consilium,
42. Si nec aliud Mundi Salus exigeret, 
43. Si nec et majora a Nobis appeteret Numen. 
44. Magna sunt hae, sed verè dolorum initia; 
45. Nos enim majora, quin et maxima manent, 
46. Ad qua, si Tè, Mè, Pater è Cælis præordinat, 
47. Nos Decreto Dei obsistere, execrable, 
48. Sicèt Nobis vel effugere impossible. 
49. Eja ergo fortiter obeamus ea Mala Nobis addicta 
50. Nam qui ista disponit, Deus est: 
51. Qui ipsa ordinat, est amans Pater; 
52. Verè ergo non nisi optima eligit, jubet: 
53. Jam vult Homines pèr Tè ad Cælum reduci 
54. Nècnon, Mè Tibi hoc summo in operè copulare 
55. Vellem equidem Tè pænis non pervium, 
56. Imò ego ad pænas, Tè incolumi, prò Tè suffici. 
57. Omnesque Tibi a Deo decretæs ego subire; 
58. Sèd Homo non pèr merum Hominem reparabilis: 
59. Tù sanè, ut Hominem redimas, perimi debes; 
60. Certè enim, sinè tua cruenta morte, 
61. Nèc Adam bene redemptus, nèc Ipse AdÆ Redemptor,
62. Quia Salus non nisi per Sanguinem, 1076

63. Nèc eris JESUS, nisi et Carne cæsus.

Josephus Mazza.

Luc. ii. 7.

Soli loquium.

RECLINAVIT EUM IN PRÆSEPIO

1. Siccine nasceris Dilecte Jesu mi Filj?

2. Et frigidam, ac algidam tibi Seligis Brumam,

3. Non nisi Stabulum habes in Ædem,

4. Imo pro blandâ Cuna Præsepium,

5. Et stramen hoc fœnile pro cubili

6. Inops etenim Inopis Filius

7. Neque quo benè tegaris, habes ;

8. Sèd hic et glaciali nudus in Bruma,

9. Eccè hoc rudi obvolueris lineo :

10. En tâm despecta reciperis Caula,

11. Ut gravi tremens a Gelu


13. Planè Tè algor excruciat,

15. Ita subindè tortus

16. Summè rigens, plenèvè dolens,

17. Alte agentibus, rig ore, dolore

18. Oh ! tremorem adis; ah ? fletum edis,

19. Nèc ulla ab ullo hic piae Spes opis.

20. Si Ceulum Hodie precibus advoco,

21. Ferreum, adde, Aeneum, ad opem reperiam,

22. Ac orans haud fiam exorans.

23. Si Homines adeam, barbarè sanè repellar.

24. Venisti jam amans ad tuos,

25. At Impij Tè nolunt recipere;

26. Hinc ab eis reyectus,

27. Jam confugere debeas ad Stabulum.

28. His Bestijs associandus;

29. Oh fallor; etiam posthabendus:

30. Habeberis Filij ipsis descrictor;

31. Ideoquè hic, nèdum quanti Homo,

32. Sèd jam nèc etiam, quanti Bellua, fies.

33. Èn ergò hic contemptus ab Homine.

34. Ah ! Itidèm Brutis miserior,
35. Omnimode ignoraris a cunctis,
36. Aspernaris item a Tuis.
37. Oh pudor! heu deflebilis pietas!
38. Si! Dicebare olim Hominum Desiderium,
39. Sed posthac diceris, et eris
41. Non rependent, vel Amorem amori,
42. Imò jugia pro dilectionibus odia,
43. Prò ineffabilibus Bonis mala effera, ac infanda.
44. Quò in amando profusior,
45. Ëo certè odiosior habitus,
46. Et indè despectior, undè amabilior.
47. Nèc insana, nèc falsa modo Filij prænuncio:
49. Ab Angustijs hic incipis Annos.
50. Compar decet ortui Vita;
51. Hinc uti ceæpisti, sic desines.
52. Et ego hisce in pænis bone Filij te cernam?
53. Nèc summè doleam Corde, nèc indè defleam, nèc depeream?
54. Hùc plane ducit amor, nèc sinit.
55. Nam laethalem profecto ciet dolorem,
56. Sèd mihi emori prohibet, deflere denegat;
57. Vult vivam, ut doleam.
58. Sèd vide quonam tè Amor adegit,
59. Nempè, dirè ut angaris, et angas:
60. Tecùm tamen angi sanè non abnuo.
61. At id dolco quod coæquè non doleam,
62. Quia qui non dolet, non amat,
63. Propèvè nihil, si non summè.

JOSEPHUS MAZZA.

Luc. ii. 35.

SOL ILOQUIUM.

TUAM IPSIUS ANIMAM PERTRANSIBIT GLADIUS

1. O Jesu, o Filj; Cordis mei Fons doloris æternus!
2. Alme Filj, quì mè diro, ac jugi doloris Gladio cernis cofossam,
3. Et hic sinè requite aliqua doloribus cumulari:
4. Quid est quod Simeon hæc effera adjungat Cæli præsagia,
5. Voceque fatidica Nos dè futura nobis, admoneat clade?
6. Tè, in signum contradictionis, Terræ dandum à Deo,
7. Acutisvè affirmans, mè doloribus effere sauciandam?
8. An non longè acerbam tuorum cruciatuum Iliadem didici, 1337
9. Necnon meo sub memori Pectore condo, percurro? 1337
10. An non ex ejus memoria, omni impleor amaritudine; 1337
11. Corve admiranda patitur doloris vulnera? 1337
12. Quænam dies quæso hic deperit, sinè hac linea dolorosa? 1337
13. Quando vel tua peracerbæ Passionis adeò oblita, 1337
14. Vel veri erga Tè adeò verè expers amoris, 1337
15. Ut nèc mente, Tibi decretas, revolverem pænas, 1337
16. Nèc illæ ædem revolutæ amplam darent mæoris messem? 1337
17. Mi Alme Filj, si pedes, si manus fixis oculis videam, 1337
18. Verè illico clavos excogito terebrantes:
19. Si latus intuear, jâm occurrit celerrimè Lancea, 1337
20. Ibiquè in Mortuum eam recogito insævientem; 1337
21. Nèc unquam àd, ipsi etiam Caelo, adorabile caput respicio, 1337
22. Quin illicò Alapas, sputa, spinas plenè commemorem.
23. Si Dorsum contemplor, in Corde Flagella revolvo: 1337
24. His in Ulnis excipiens, cogito dè apprehensione:
25. Cingens Tè Fascijs, Menti, Lora, Funes obycio. 1337
26. Dùm deffles, Gethsemani Agoniam, sudorem, Ipsa considero. 1337
27. Et Morientis voces, in Cruce dandas, dûm vagis.
28. Etiam dum Lac exsugis, Pel, et Acetum commemoiro;
29. Ipsa mea omnia oscula, Judae osculo, mihi amarescunt.
30. Ipse Lectulus mihi diram obyczit Crucem.
31. Ut pauperrima tua Cuna, Sepulchrum,
32. Illam pannis si cingo, syndonis reminiscor.
33. In tuo Somno tuam Mortem mœrens aspicio;
34. Vel aspiciendo sopitum, lugeo Mortuum:
35. Cur plura, cur singula Deo sigillatim depromo?
36. Jam omnia tuis ominino aperta sunt oculis,
37. Inde mentem meam tuis cernis plenam Passionibus,
38. Doloribusque idcirco Cor jugiter occupari.
39. Quocirca meam Gladius jam durè pertransijt Animam,
40. Planè meo in Corde jam diu inflictum est vulnus.
41. Vulnus igitur in solo vulnere cadet,
42. Nam nèc alius in mè novo illi vulneri, locus aderit.
43. Quid sibi vult itaque hoc Oraculo Simeon?
44. Quidvè mihi ea prophetali Voce Cælum prænunciat?
45. Et magna quidèm Cor anxium in sè obversat.
46. Nunc illa mala in esse cognito fore Cordi longè minus pelalia
47. Fortius etenim praesentia ibi desæviunt.
48. Modò timet, nè doloris semen, nèpè Dei Amor, interim abeat, 1337
1337
49. Eoque ità deperdito, etiam dolor plane omnis abscedat, 1337
1337
50. Ideo in tua Passione, iterum renovandus. 1337
1337
51. Nunc demum id pavida tribuo meo imperfecto Dolori, 1337
1337
52. Qui fortè veram, ac plenam summitatem non habet, 1337
1337
53. Et gradatim incadens, tunc mihi summus evadet. 1337
1337
54. Si id cadit in primum! Naturæ, temne, dele ordine in dolendo. 1337
1337
55. Nèc non præsentiae defectum amodo suppleat Amor. 1337
1337
56. Ila Virtus Amori nullatenùs est deneganda; 1337
1337
57. Et quod ille in Cor meum non exerat, dedecet valdè. 1337
1337
58. Secundum, nèdum non approbo, penè execror 1337
1337
59. Quid namquè mihi miseræ à Deo contingat deteriorius, 1337
1337
60. Quam ut immunis à Dolore, Dei hic vivam sine Amore? 1337
1337
61. Indè tertium censeo potius admittendum. 1337
1337
62. At Tù, qui moras potes à mé tollere, tolle; 1337
1337
63. Ac mecù, o Dilecte, tardaignoret molimina Divinus Amor. 1337
1337

JOSEPHUS MAZZA.

Luc. ii. 48.

SOLILOQUIUM.

FILJ QUID FECISTI NOBIS SIC?

1. Quò hodiè declinasti Dilecte mi,
2. Teve ubi jam recepisti,
3. Cur Patrem deseris?
4. Infelici mihi Tè subtrahis;
5. Miro ambo mœrore replens?
6. Sèd mè certè vèl summo?
7. Ah Nate, Tè amisso, quid agam?
8. Tè à mè jam elongato, quid ero?
9. Absque Numine nunc deficiam;
10. Ac sinè primo Ente non ero,
11. Sèd in nihilum decidam, deinde evanescam.
12. At quam vana commemoro!
13. Utinam annihilarì mè velles!
14. Mèquè meo nihilò jam reddì denuò!
15. Efficiar nihil facta, Tìbi haud òdibilis,
16. Nèc Tù ab ìmmerita fugies,
17. Nèc ego damnì pœna indè angar adhùc in Via:
18. Fio reprobis penè infelicior,
19. Cum, Filìj, vel vivæ denegas Faciem:
20. Nonnè hæc, Nate, major Inferni pœna?
21. Sèd si ad desiderij gradum acerba,
22. Hem nulla ibi dolori meo comparanda;
   42 20 3 266 245 86
23. Bene ibi ab inclinatione invalet pæna;
   39 25 88 284 95 131
24. In me dirè saëvit et Amor:
   89 131 113 160 169
25. Sèd Amor haud ullò minor,
   229 334 99
26. Itemve flagrantior omni,
   4 125 169 364
27. Ac etiam Coelicolis comparatis,
   51 140 281 190
28. Nam major omnibus collectim.
   110 122 104 190 136
29. Tali ergò modò ardens amore,
   212 95 50 95 210
30. Tanta et hinc acta cupidine,
   113 34 89 24 100 216 86
31. Amata, Filj, si facie caream, quænam pæna?
   135 57 219 251
32. Nonnè deinde omnium maxima?
   15 116 146 294 91
33. Ejà Sanè parem nequit habere.
   95 25 206 106 120 110
34. Et me Matrem altè huic addicis?
   263 110 245 44
35. Dulcisfluam nempè occulis faciem,
   95 39 110 5 64 106 104 139
36. Et in via ad damni pœnam mirè cogis.
   89 106 42 136 289
37. Sèd pœnam hanc libens amplerctor,
   89 100 205 234 34
38. Si non ex merito, Filj;
   39 25 146 104 164 184
39. In me tamèn modò timeo culpam;
   284 144 100 134
40. Justè Ipse omnia faciens
   250 160 39 18 195
41. Solum ardes in labe reos;
42. Innocuos nonnisi amas,
43. Cum ijs esse, Tibi adhuc deliciæ;
44. Sèd à deserentibus abis:
45. Nunc ergo dūm deseris,
46. Dūm et à mè aufuga fugis:
47. Num culposa videor,
48. Tibi què jam odibilis, JESU?
49. Nihil mihi corde consciam noscis,
50. Hèm tamèn in hoc hau̇d justa;
51. Delicta quis mea intelliget?
52. Tù mìre omnia noscens.
53. At siquid Deo odibile gessì,
54. Filj ad Tè veniam, ac veniam poscam,
55. Tù deìndè bene redde Tè Matri,
56. Infelicemquè Matrem blandè recipè;
57. Ostende faciem, nam ea salva ero.
58. Procūl à pœna, à culpa itidèm;
59. Ultrà dolore hau̇d angar;
60. A mè, Nate, abscedent mœrores,
61. Jam plene Cœlitibus lætior;
62. Mihi ergō appare, redi, redde Tē mihi,
63. Nam ità mihi bis JESUS fies.

Josephus Mazza.

Luc. xi. 4.
Libera nos a malo.

PER CAB. ORD.
Sine maculā.
Virgo fidelis.

Luc. xi. 27.
Benedicta sint ubera tua.

PER CAB. ORD.
O Cœlum animatum.

John i. 47.
PROG.

Cabala simplex 443 et
Chronogramma 1717.

(Luther's Jubilee.)

John xiv. 6.
Tu mihi via et veritas et vita. 1696

PER CAB. ORD. 1696.
Sacrosanctum Christi Corpus.

J. Blanchinus,
Single sheet folio, Rome, 1696.
INCLINATO CAPITE EMISIT SPIRITUM

1. Exanimem igitur T'è hodiè Filj videre debebo?
2. Ac licèt sanè innocuum, sic deflere occisum?
3. Oh Dies pessima, nefastiissima omnium!
4. Oh Meridies penè nocte omni obscurior!
5. Ac lathæis umbris dirè tenebrosior!
6. Hèm etenim Solem omnem deliquio obfuscat,
7. Æternumquè tandem jìam addicit Occasui.
8. Et en oh quali, et quam immani sævitia;
9. Quot, ideo quibusque plagis?
10. Nedum in Deum tandem ausit impietas:
11. Factorem nempè ingratè destruens,
12. Auctorem Vitæ Neci etiam infami adjudicans,
13. Imò Salvatorem impijissimè perdens,
14. Sèd ut modò desæviret acerbius:
15. (Sævitia hinc cuilibet inexæquanda)
16. Eccè plagens nulli pepercit cruciatui, 179
17. Non ullam sinè vulnere Membrum : 237
18. Ecce nulli pepercit cruciatui, 276
19. Quem plenè Flagella, Spinae, Clavi eduxere. 308
20. Indè etiam jam speciosus forma prè alijs, 307
21. Jurè itidem Campi Flos, Convallium Lilium, 385
22. Non Vultus, non decor simul, 124
23. Sèl solus livor, & horror, 125
24. Nàm non spectabilis, sed Facie spectrum, 229
25. Delicijs hic cares, imò horrorem incutis ; 298
26. Ejà jam Angeli Tè videntes horrescunt, 310
27. Depulsi demùm à deformitate, non Radijs, 95
28. Jam ipsam tamèn nonnisi peramarè deflentes. 136
29.qua illis major inest flendi occasio : 317
30. Homicidæ planè cadere debuit Summum Numen, 38
31. Nèc non planè latronibus posthaberi : 133
32. Jam Barabbæ Plebs ignara in collatone posthabet, 308
33. Et deindè Carnifices Iniquis Tè præhabent : 366
34. Ceu latè fores latronibus pejor, 124
35. Vel latronum Caput, æc Princeps,
36. Hem in eorum medio jam constitueris:
33 39 235 78 30 606
37. Hem præ alijs acerbissimè tortus.
139 250 256 36 340
38. Aceto solum, atque Felle potaris,
173 283 100 465
39. Cachinnis, convicijus ita vexaris,
190 169 4 269 20 149 220
40. Ut dolore, ac pudore hic demum depereas.
4 95 92 330 27 62 169 100 142
41. Ac Tè sic perempto Cæli Angeli, qui non fleant
80 36 382 514
42. Si malè corruit Universum!
163 90 503 265
43. Nunc ampli corruunt Montes,
50 3 118 555 295
44. Adeò ab imis discutitur Tellus,
130 144 242 505
45. Sol ipse condolens obtenebratur,
140 125 221 243 292
46. Ipsa etiam tota languet Natura,
675 66 90 190
47. Empyreumvè hodiè penè mæret.
131 52 186 180 193 100 179
48. Sola ego Mater verè languëo, non depereo:
113 304 289 46 160 109
49. Heu: planctum Unigeniti mihi cogor efficere,
124 30 95 323 228 95 126
50. Dùm jam Tè viduor, nonnisi Tè habens!
310 85 287 339
51. Unus es, Unicôvè privor:
95 210 116 249 38 64 249
52. Et mærens adhúc vivo, nèc enim morior
250 110 202 190 269
53. Utinam Tibi commori Matri detur:
5 5 25 20 259 95 254 358
54. Da, dà me hic defunctam Tè sequi defunctum;
181 164 96 169 100 311
55. Quam dolor planè immanis non obruit,
56. Demùm Clavi, Cruces perdìrì perìmant : 1021
57. Totum penè Sanguinem effudisti, 1021
58. Ideò plenè totum effundat et Mater ; 1021
59. Fiam nunc occisa Tibì simile Adjutorium ; 1021
60. Fiam vel merito Corredemptrix ; 1021
61. Eja addè : si vivificam vim Cruor induat, 1021
62. Mox admirabilis Cæli Pellicanus ë Colòmba fiam, 1021
63. Denuò ex meo Sanguine Vita Tibì. 1021

JOSEPHUS MAZZA.

JOHN xix. 34.

SOLILOQUIUM.

UNUS MILIUM LANCEA LATUS EJUS APÆRUIT. 1418

1. Proh nefas! adhuc in Mortuum desævit Barbaries? 1418

2. Ac quod inter large horrendiora crudelitas redigit, 1418

3. Quod et Atrociiores plenè solent horresco, 1418

4. Modò in Tè Deum vèl Defunctum jam exercetur ! 1418

5. Dum examinè Pectus dirà transfigitur Lancea. 1418

6. Ideò etiam arcainiora Cordis penetralia terebrantur. 1418

7. Vita tua, mi JESU, adèc cunctis habetur odibilis, 1418

8. Ut nedum jam auserint Impij acerbissima Nece perimere, 1418
9. Sed et vel Cor, quod bene fuerat Vitæ Radix

10. Jo Feralitèr expungitur, dissecatur.

11. Oh Immanitas visa nullibi, neque Filj unquam audita!

12. Oh crudelitas, vel apud Tartara penè insueta!

13. Ibi enim effere plectuntur Sontes, vivi tamen:

14. Hic Tu, vel functus, modo Lancea plagaris in Pectore,

15. Quasi hic haud sævirent, si sine vulnere Cor.

16. Vèl nisi illud jam emortuum ea Lancea vulnerarent

17. Novi, et probè, Tè nunc transfigi absque dolore,

18. In Matris tamèn Animam vulnus illud malè desavít

19. Hém illa tuo divino Cordi Amore summo conglutinata,

20. Ubi Ipse ictum excipis, vulnus accipit;

21. Et hinc oh quali, heu quanto urgetur dolore!

22. Quam extremus tandem angor Illam invasit!

23. Ea enim hinc angustijs torquetur acerrimis,

24. Nèc his unquam substituì graviores;

25. Sævities sé impiè, ad insueta, ad horrendiora redegit:

27. Mirum ergo quod Illa perstet Corpori colligata,  
28. Nec, ut se a doloribus eximiat, a carne aufugiat;  
29. Mirumve pariter, quod Me ad necem non perfodiant Impij,  
30. Et altè odientes Filium non simul perimant Matrem;  
31. Siquae adestr tantodi causa, credo JESU, Mea est,  
32. In me ergo dirae Crucis, Clavi, Lanceae, Vulnera dirigantur;  
33. Erit sanè longe minus criminosa transfixio,  
34. Nec voto crudelitas adeo frustrabitur;  
35. Qua, si vivam percutiant, mortem inferent;  
36. Inde, post Nati funus, neci addicetur et Paren.$
45. Illic Ipsum nil ità pati, nil despici, aut pessumdati,

46. Séd videbimus inibi Tartaris omnibus Dominantem:

47. Imò inibi à Reprobis, invitè licet, timeri, ab Electis adorari.

48. Cur ergo cunctaris hic Anima? ac eo cùr jam non convolas?

49. Nèc tantis dirè sauciata doloribus ab hoc Corde recedis?

50. Amas forsàn Unigenito meo diutius angi, cruciari,

51. Ac dilectionem tuam omni morte fortiorum exhibere,

52. Quæ etiam mei Nati desunt passionibus, adimplere?

53. Ad hæc cuncta si hodiè respicis, si tendis, si ordinaris

54. Ah permane, ut dolori Cor vivat, nèc a Corde dolor deficiat,

55. Quin major duratione, fidè permaneat, crescat gradu.

56. Ergò fiat, ah Filj, fiat ut diutius Tè, angar prò Tè;

57. Ut Amor plenè vincat, dolor mè nullus perimat

58. Eja ut tua adimpleatur Passio à Deo assumar.

59. Ad summum decoris Dei apicem hæc mè tollet Assumptio:

60. Plus quam dè Maternitate, ea dè Passione glorificabor,

61. Ac dolens id adyciam, at citius resurgas:

62. Oh inclytus Dolor, ac oh Passio à mè hic unìcè diligenda!

63. Vos amodò, tanti ego conscia pretij, prè Cèli Gaudijs diligam.
Als aber er seinen Lauff erfüllte sprach er: Ich bin nicht der, dafür ihr mich haltet.

**Per Cab. Trig.**

<table>
<thead>
<tr>
<th></th>
<th>926</th>
</tr>
</thead>
<tbody>
<tr>
<td>Herr Doctor</td>
<td></td>
</tr>
<tr>
<td>Michael</td>
<td>247</td>
</tr>
<tr>
<td>Thomas</td>
<td>581</td>
</tr>
<tr>
<td>Hochberühmter</td>
<td>1003</td>
</tr>
<tr>
<td>Advocatus</td>
<td>904</td>
</tr>
<tr>
<td>zu</td>
<td>510</td>
</tr>
<tr>
<td>Leipzig</td>
<td>619</td>
</tr>
<tr>
<td>in Patria</td>
<td>646</td>
</tr>
<tr>
<td><strong>SUMMARY</strong></td>
<td>5436</td>
</tr>
</tbody>
</table>

**J. F. Riederer.**

Acts ii. 36.

<table>
<thead>
<tr>
<th></th>
<th>909</th>
</tr>
</thead>
<tbody>
<tr>
<td>So wisse</td>
<td></td>
</tr>
<tr>
<td>nun das</td>
<td>574</td>
</tr>
<tr>
<td>gantze Hauss</td>
<td>853</td>
</tr>
<tr>
<td>Israel</td>
<td>451</td>
</tr>
<tr>
<td>gewiss</td>
<td>490</td>
</tr>
<tr>
<td>dass Gott</td>
<td>695</td>
</tr>
<tr>
<td>diesen Jesum</td>
<td>866</td>
</tr>
<tr>
<td>den ihr</td>
<td>350</td>
</tr>
<tr>
<td>gekreuziget</td>
<td>1054</td>
</tr>
<tr>
<td>habt</td>
<td>230</td>
</tr>
<tr>
<td>zu einem</td>
<td>754</td>
</tr>
<tr>
<td>Herrn und Christ</td>
<td>1360</td>
</tr>
<tr>
<td>gemacht hat</td>
<td>581</td>
</tr>
<tr>
<td><strong>SUMMARY</strong></td>
<td>9167</td>
</tr>
</tbody>
</table>

**J. F. Riederer.**

Acts xiii. 25.

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

**Per Cab. Trig.**

Herr Gottfried Arnold von Annaberg gebürtig, Pastor zu Perlberg.
### Acts xviii. 24, 25.

Ein beredter Mann, und machtig in der Schrift, dieser war unterweisen den Weg des Herrn, und redet mit brünstigem Geist, und lehret mit Fleiss von dem Herrn.

### Acts xviii. 28.

<table>
<thead>
<tr>
<th>Term</th>
<th>Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>Denn er</td>
<td>375</td>
</tr>
<tr>
<td>Überwande</td>
<td>729</td>
</tr>
<tr>
<td>die Juden</td>
<td>441</td>
</tr>
<tr>
<td>beständiglich</td>
<td>707</td>
</tr>
<tr>
<td>und erweisete</td>
<td>1161</td>
</tr>
<tr>
<td>öffentlich</td>
<td>590</td>
</tr>
<tr>
<td>durch</td>
<td>415</td>
</tr>
<tr>
<td>die Schrift</td>
<td>713</td>
</tr>
<tr>
<td>dass Jesus</td>
<td>794</td>
</tr>
<tr>
<td>der Christ</td>
<td>785</td>
</tr>
<tr>
<td>seye</td>
<td>477</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>7187</td>
</tr>
</tbody>
</table>

### 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.

### Per Cab. Trig.

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

Herr Wolffgang Christoph. Desler, berühmter Conrector der Schule zum heiligen Geist, im neuen Spital in der Keyserlich-freyen Reichs-Stadt Nürenberg.

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

<table>
<thead>
<tr>
<th>Term</th>
<th>Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>Herr</td>
<td>357</td>
</tr>
<tr>
<td>Johann Jacob</td>
<td>529</td>
</tr>
<tr>
<td>Schudt</td>
<td>623</td>
</tr>
<tr>
<td>des</td>
<td>196</td>
</tr>
<tr>
<td>wohllöblichen</td>
<td>871</td>
</tr>
<tr>
<td>Gymnasii</td>
<td>735</td>
</tr>
<tr>
<td>zu</td>
<td>510</td>
</tr>
<tr>
<td>Franckfurth</td>
<td>937</td>
</tr>
<tr>
<td>am Mayn</td>
<td>525</td>
</tr>
<tr>
<td>hochverdienter</td>
<td>1080</td>
</tr>
<tr>
<td>Conrector</td>
<td>824</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>7187</td>
</tr>
</tbody>
</table>
Gotthat ihnen gegeben einen erbitterten Geist. Augen dass sie nicht sehen und Ohren dass sie nicht hören biss auff den heutigen Tag 7702

I Cor xv. 22.

Omnès in Adam peccaverunt. 997

Non Mater Dei dulcissima et amabilis. 997
Non Tutelaris Hesperiae. 997
Non enim immaculatissima Deipara. 997
Non enim Civitatis Dei Letitia. 997
Agna, munda, immuniš 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.
1 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
ejglichen Menschen vollkoniëien in
Christo Jesu. 11,103

Apost. xii. 1.
Mulier amicta sole. 653

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

Apost. xii. 1.
In capite ejus corona stellarum
duodecem. 1606
Sol et Luna sub Pedibus ejus. 1491

Apost. 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 Nürnbergs-
ischen Städtlein Herrspruck.
11,103

J. F. Riederer.

Per Cab. ord.
Liber signatus. 653
Gloriosa Virgo. 653
Celestis Sponsa. 653
San Juan.

Per Cab. ord.
Leopoldus Imperator Germaniae et
Archidux Austriae. 2288
Vienna plausus.

Per Cab. ord.
Rubus ardens incombustus. 1606
Regina cui se celum et terra
subjicit. 1491
San Juan.

Cabala 376 Simplex.
Emericus Teccli, Hæreticus, re-
bellis Cæsari.
Vienna plausus.
NOVUM TESTAMENTUM CABALISTICUM

Apostolik. xiv. 6.
Ich sahe einen Engel fliegen mitten durch den Himmel der hatte ein ewig Evangelium zu verkündigen.

8 1 9

Cabala 819 Simplex.
Martin Luther, Doctor in der heiligen Schrift geboren zu Eissleben, getauft am Tage Martini.

J. F. Riederer.

Corona aurea super caput ejus.

1 6 1 3

Per Cab. ord.
O Vita quae contra mortem se nobis dedit.

San Juan.

Apostolik. xviii. 7.
Denn sie spricht in ihrem Hertzen:
Ich sitze und bin eine Königin und werde keine Wittib seyn und Leid werde ich nicht sehen.

7 8 0 6

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

7 8 0 6

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 mächtts 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!
BIBLIA CABALISTICA

Appendix Cabalistica.

De Apostolis et Sanctis.

Sanctus Paulus. 1095 De lupo Diaboli Celestis Agnus. 1095
Sanctus Lucas. 838 Est Pictor Medicus. 838
Sanctus Andreas. 745 In cruce gentes edoecas. 745
Sanctus Marcus. 928 Rugiens, pacem enunciat. 928
Sanctus Thomas. 803 Quia visit, credit. 803
Sanctus Ioannes 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 Mariae Sponsus. 746
Sancta Anna. 317 Dei filiam habe, Adae sine labe. 317

Omnes Sancti et Sanctæ Dei. 821
O Celestis Hierusalem. 821

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

Pentametrum et Cabalisticum.

Ecce ea Filia Adae, 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 cali Rex | ego sum quia sum.  
    974 | 982

<table>
<thead>
<tr>
<th>Jesu.</th>
<th>Miserere.</th>
</tr>
</thead>
<tbody>
<tr>
<td>304</td>
<td>304</td>
</tr>
<tr>
<td>Sancta Maria.</td>
<td>Ora pro me.</td>
</tr>
</tbody>
</table>

| Jesus Maria. | 515 |
| Meum cor ; anima mea. |
| 402 | 402 |
| Jhesus | Maria. |
| Ac meum cor | ac anima mea. |

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

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>311</td>
<td>311</td>
<td>311</td>
</tr>
<tr>
<td>Maria.</td>
<td>Anima mea.</td>
<td>E mia gioia.</td>
</tr>
</tbody>
</table>

**JESUS CHRISTUS.**

| 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.  
Panis Angelicus iste est.  
Adjutor fortis est.  
Jucundissimus.  
Impollutus est.  

Hexametrum and Cabalisticon.

Mellea dulcedo ac pia delectatio cordis.  

JHESUS CHRISTUS  
O Nomen benedictum in sæcula.  
Lux de luce Die emanans.  
Orbi sit una salus.  
Ex Patre natus  
Sol Justitiae Deus.  
Deus consolationum.  
O Gratiarum Fons indeficiens.  
Filius Dei unus ades.  
Hic et ubique præsens.  
Rex sempiternae gloriae.  
Is Deo Patri coeternus.  
Unicum Solatum.  
Liberator et unus.  
Restaurator est.  
Tu Aqua viva.  
O fidum adjutorium.  
Paradisus delitiarum animæ.  
Is unus Medicus.  
Hic est dulcis amor cordis mei.  

Hexametra and Cabalistica.

Unica Spes Animæ fida est ac firma fideli.  
Ecce Ea Divinâ manans Sapientia mente.
All above in this appendix are by Joannes Evangelista à Panormo,* and all by ordinary cabala:—

A good one by Cabala Simplex is:—

Maria Virgo. \[38 \quad 64\]  
Sola sine labe. \[41 \quad 43 \quad 18\]

Sigismundo à S. Sylvérío,  
Prêlusiones Poëtææ.

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

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 $iχθύς = 1224 = 8 \times 153$, 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 $iχθύς$ (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 xxvi. 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, nightand-day, at the Vernal Equinox, occupy a peculiar position, being the period that links the “Fish” period on to the “Seed” period, the cross of the ecliptic and equator occurring at the 14th to 17th Nisan, when the Ark, ceasing to float, rested.*

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

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

153 is a remarkable number in many ways. 153 = 13 + 53 + 33 = the sum of its separate cubes; 153 = 17 × 3²; also 153 = 1 + 2 + 3 + 4 +... + 17, the sum of the first 17 numbers.

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

* The Computation of 666 (London, 1891, 8vo), at p. 244. For further exposition see chap. vi., “The Fish and the Seed of Corn."
Petrus Bungus, who wrote in the sixteenth century a ponderous work on numbers, has a few good remarks on 153. He endeavours, as his title-page expresses it, to show a wondrous and unceasing agreement between the old Pythagorean principle of mystic numbers and the principle of numeration used frequently in the Holy Scriptures. Necessarily there is much that is pure fancy in so elaborate a work, but he had carefully gone to all the original sources open to him at the time, and so his book is not without a certain value still. He says that the 153 fishes signify the whole multitude of the elect who shall be on the right hand of the Throne on the Day of Judgment.

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

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

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

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

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

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

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

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

and on his time—

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

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

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

The words *anti theos 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 (ἀπολλυμέθα),” 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:—

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<tbody>
<tr>
<td>Leah</td>
<td>36</td>
<td>Bilhah</td>
<td>42</td>
<td></td>
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<tr>
<td>Zilpah</td>
<td>122</td>
<td>Dan</td>
<td>54</td>
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<tr>
<td>Gad</td>
<td>7</td>
<td>Naphtali</td>
<td>570</td>
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<td>Asher</td>
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<td></td>
<td></td>
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<td>666</td>
</tr>
</tbody>
</table>

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 × 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 × 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:—
1. $D = 5\{500\} 600$
2. $C = 1\{100\}$
3. $L = 5\{5\} 666$
4. $X = 10\{6\}$
5. $V = 5\{6\}$
6. $I = 1\{6\}$

$1000$ was represented by $\text{ClO}$, and later by $\text{M}$.

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 Caesar, 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
Hæc habet Capita
Ac ibi Cornua
Eia ea septem
At diademata decem
Ac erunt
Regis iræ Dei
Ecce Belua ab Ecclesia
De eadem Babylon

* David Thorn, Ph.D., M.A., *The Number and Names of the Apocalyptic Beast.*
(London, 1848.)
Ea fit latina 666
Ecce ea fit Romæ 666
De illa Leones 666
De hac Leones ad decem 666
Illi decem de Belua 666

Abnegat Roma 666
Fidem ac acta filii dei 666
Hic cecidit fides 666
Et Ecclesia fidei 666
Sed Sodoma 666
Ac 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

Hac fides cito 666
Efficit alieno 666
Alieno labore 666
Ope verbi 666
Bona æterna 666
Et vitae 666
Eternæ, Amen 666

Væ Bestia 666
APPENDIX

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.
BIBLIA CABALISTICA

A FRENCH CABALISTICON.

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

L’Alphabet Numérique.

|   | A | B | C | D | E | F | G | H | I | K | L | M | N | O | P | Q | R | S |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |10 |20 |30 |40 |50 |60 |70 |80 |90 |
|100|110|120|240|130|140|150|

Le 19ème siècle hissera de l’orage
Son mondain zéphir,
En altèrera le paysage
Et déracinera le vizir.

Le 19ème siècle dégradera le paganisme,
Fera mourir l’Alcoran,
Marteler le vandalisme
Et rogner le Vatican!

Ce siècle échenillera l’Europe
Afin de brider son ambition,
Et de bénir l’horoscope
Qui doit rafler Albion!

Ce siècle transira l’Asie
Annullera le stilet
Enchainera l’hypocrisie
Et réformerà Mahomet!

Ce siècle échaufferà l’Afrique
Tisonnerà l’escroc,
Diffamerà sa politique,
Et déchaussera le floc!

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

8 AND 888

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

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

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

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

* Gog = le christianisme.
† Magog = le paganisme (Ézéch. xxxviii.).
‡ Il paraît actuellement à Astrakan, "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 \textit{dwelt} among us," and \textit{dwelt} is in the original Greek \textit{ἐσκήνωσεν}—\textit{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 \textit{ΙΗΣΟΥΣ} = 888, and it comes in a curious way into His other names as well:

\begin{align*}
\chiριστός, \text{ Christ} & = 1480 = 8 \times 185. \\
\kύριος, \text{ Lord} & = 800 = 8 \times 100. \\
\kύριος \ ήμών, \text{ Our Lord} & = 1768 = 8 \times 221. \\
Σωτήρ, \text{ Saviour} & = 1408 = 8^2 \times 22. \\
\'Εμμανουήλ, \text{ Emmanuel} & = 25,600 = 8^3 \times 50. \\
\text{Messias} = \text{ Messiah} & = 656 = 8 \times 82.
\end{align*}

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.*

\textbf{Daniel and his Companions.}

\textbf{Dan. i. 6.}

These count up 888:

\begin{align*}
\text{Daniel} & = 95 \\
\text{Hananiah} & = 120 \\
\text{Misael} & = 381 \\
\text{Azariah} & = 292 \\
\hline
888
\end{align*}

* For this, see Bullinger's \textit{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**

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.—

\[
\begin{array}{c}
1 \\
3 \\
6 \\
10 \\
15 \\
21 \\
28 \\
36 \\
45 \\
55 \\
66 \\
78 \\
91 \\
105 \\
120 \\
136 \\
153 \\
171 \\
190 \\
209 \\
230 \\
252 \\
276 \\
\end{array}
\]

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
Summa summarum ex Alphabeto
Ex Alphabeto latino fit Numeris
Atque est Numerus Danielis
Ecce summa sacra totius Alphabeti
Summa audita a Daniele Danielis octavo
Et est summa sacra de cælo signata

Ecce Numerus Triangulorum
Triangulis complet Alphabetum
Et ecce fit pyramidis triangulata.
Ecce hic Numerus est hoc Alphabetum
Ecce hoc viginti tribus literis
Et ex hoc numero computatio
Ac computatio literis solis
Solis numeris eisdem annexis.

Ecce Alphabetum latinum et certum
Alphabetum latinum in numeris
Hæc ipsa puncta duo millia trecenta
Perficiunt dies Antiochi Epiphanis
Dies Antiochi ac puncta Alphabeti latini
Ea indicant istam progressionem dei
Progressio Computationum.

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.—
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 prophetical 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
Descripturn intus ac foris 2300
Ille prologus est latinus 2300
Est praefatio clausa et sigillata 2300
Et praefatio latina e latino Alphabeto 2300

Pater dixit latina mysteria 2300
De latina Ecclesia, De latino Antichristo 2300
Hoc est de Papa adversario Christi 2300
De Antichristo Papa pater dixit 2300
Et dixit septem Tonitrua 2300
Hæc filius, Hæc spiritus dixit, 2300
Hæc dixit Dominus omnipotens. 2300
Haec verba domini dei non sunt amissa
Nec dominus haec frustra dixit
Erant enim signata in Apocalypsi Dei
Nec signa illorum sunt amissa
Ecce duo 666 ac 1260
In istis duobus numeris dei
Erant, sed non fuerant scripta.

Qui eorum intellectum habet a Deo
Ille computet Tempus Ecclesiae dei
Computetque nomen ac acta Bestiae
Nomen signatum Bestiae 666
Et Numerum 1260
Ipse computet ex Alphabeto latino
Numerum Meretricis notabilem

Ecce dies Antiochi clara figura Papatus
Et dies malorum Antiochi Epiphanis
Figura malorum Vicarii Christi
Antiochus Epiphanes figura finis
Est figura Antichristi Leonis
Ecce revelabitur prope finem mundi
Papatus Papae, Papae Antichristi.

Inicium calculati Papatus, est
Johannes Octavus 852
Et ab eisdem Tempus Antichristi
Antichristi regnantis incipit
Anni Papatus et religion Ecclesiae Papae
Regnat Meretrix cum sit Papa
Atque Papatum orbis designat

Ecce haec Meretrix Meretrix Bestiae
Designata Meretrix maxima mundi
Babylon magna Meretrix Papistica
Ecce ipsa damnat fidem justificationis
Sed revelabitur verbum domini
Postea non proficient ultra
Inimici Christi impiis Papae legibus.
APPENDIX

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 inicium 2300
Operationes erroris aperte 2300
Coepti ergo anni et dies ablati sacrificii 2300
Et omnia tempora hæc sunt finita 2300
Aperte anno 1518. 2300

Est tunc finita dispersio magna 2300
Et facta est Ecclesia una et fidelissima 2300
Ab Angelo volante per medium cæli, habente 2300
Evangelium aternum 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 Paparum 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.

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.

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 Ecclesiae Dei 2300
Ecce iste liber nunc est tuus.

Hunc librum dierum obsignabis Daniel 2300
Habet verba et sermones latinos 2300
APPENDIX

Et librum et sermones claude Daniel 2300
Sermones illi latini ac verba haec 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 peræant 2300
In termino mundi pessimè deficient 2300
Verba aperta de filio dei non videbunt 2300
Nec intelligent mysteria Bestiae 2300
Nec mysteria Gog et Magog sub Leone 2300
Spiritualis bellii intelligentiæ. 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 die rum. 2300

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

Ihesus, Ihesus est filius Dei 2300
Et filius ejus unigenitus 2300
Ille sapientia, sapientia dei Patris 2300
Ejusdem patris omnipotentia
Ecce ille patri consubstantialis
Ecce enim vere genitus non factus
Ecce est filius genitus ab aeterno.

Nunc ipse filius dei homo factus
Est. Et idem incarnatus de virgine
Et ille nunc est filius hominis
Et ipse nunc filius virginis
Atque filius sine viri semine
Semen Abrahae Davidis Mariae a spiritu
Et idem semen mulieris a Deo benedictum.

Ecce ipse vir a spiritu sancto
Christus est, ac Deus et Homo
Nunc Ihesus est unctus
Uncus a patre ac a spiritu
Uncus Rex gloriae a Deo patre
Ecce unctus est Spiritu dei
Spiritus a quo conceptus.

Verbum patris est victima
Victima vera filius virginis
Ecce agnus in cruce offerendo se patri
Fit victima dei, et est pontifex
Est summus sacerdos domini
Summus sacerdos dei patris
Est victima dei et Justificatio.

Agnus verus tulit peccata
Tulit peccata passione morte
Moriens moriendo tulit peccata
Tulit peccata iste redemptor
Deus salutis tulit peccata
Tulit peccata filius dei sacerdos
Hic sacerdos morte tulit peccata.

Filius virginis Mariae placat iram
Iram dei placat morte sua ac salvat
APPENDIX

Agnus occisus est Victor
En Victor mortis diaboli ac inferni
Iste idem Victor peccati et mundi
Moriens fit Victor in morte
Morte ac vita sua justificat.

Nunc ille in gloria dei patris sui
A dextris dei Rex est ac sacerdos
Vere Jhesus est Rex regum
Ecce Rex et Dominus Dominantium
Hic Rex Ihesus unigenitus dei
Protegit nos ac pios salvat
Impios quoque justificat.

Iesus nobis est salvator
Iesus ille natus ex virgine
Est nobis salvator de virgine
De virgine Maria nobis est salus
Salus est, salvat credentes
Agnus est et lux piorum
Iter et Via, Veritas et Vita.

Nunc princeps ille magnus Ecclesiae dei
Reficit nos proprio corpore
Proprioque sanguine suo
Ac fovet verbis suis solis
Verbis omnipotenti: Jesus
Facit hoc verus Deus noster
Magnus Dominus omnipotens.

Dominus credentes justificat
Sola fide gratis justificat orbem
Ipse propter semetipsum
Sola fide Evangelii sui justificat
Et ecce justificat filius hominis
Justificat nos Nazarenus
Ac sola fide justificat deus et homo.

Audite impii inclusa mysteria
Audite. Passio filii dei justificat
Passio Christi. Oblatio in cruce
Et Passio filii dei, filii dei Jesu Christi
Ac sanguis fusus filii hominis
Sanguis filii dei nos justificat
Et illa est fides, Et ea hac fide justificat.

Ecce Jhesus Christus filius dei
Pro nobis natus passus
Idem passus ac idem sepultus
Hic descendit ad inferna, Hic ascendit in cælum
Hic tertia die a morte resurgens
Idem resurgens ascendit in cælum
Idem sedet a dextris dei patris. Amen.

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.
Ecce hæc est illa abominatio in loco sancto
Ecce Ecclesia ac Antichristi statuta
Et ecce Ecclesia ac regnum impii papatus
Ecce Ecclesia ac Antichristi Romani canones
Et ecce Ecclesia ac iniquus papatus
Ecce Ecclesia ac jura illa mundani papatus
Et ecce Ecclesia ac sedens in ea jam diu homo peccati.

Ecce in Templo filius perditionis
Homo peccati sedens in Templo Ecclesiae dei
Ecce Rex est Romæ triplici corona
Is Rex est Antichristus
Et ille Antichristus Papa Romæ
Est homo peccati ac adversarius dei
Hic enim regnum Christi vastat.

Et ecce Lutherus doctor gratiæ
Doctor gratiæ in tempore suo
Revelabat Evangelium dei totum
Evangelium fidei, Evangelium Christi
Ecce stabit et docebit verba dei manifeste
Fidem et Evangelium filii hominis docebit
Hoc opere dei factus est doctor a Deo.

Revelatur homo Leo decimus Papa
A revelato isto Antichristo
Destruitur doctrina Romæ
Ecce revelabitur os Leonis, Papa Leo
Damnat nos credentes ac Christum
Pontifex ille Bulla vanitatis
Damnat Leges domini, opera bona, dilectionem.

Evangelium ex patre interficiet
Papatum spiritu Christi
Ex spiritu oris Christi
Destruitur Synagoga Diaboli
Babylon hæc apparentis Papatus
Regnum Papatus et homo peccati
Ac ista Babylon cecidit, nec resurget
Abominatio Romana visa in Templo dei
Est signum Christi, id apparat
Et est signum Danielis certum
Et qui legit signum intelligat
Id Christianis est signum filii dei
Abominatio est papatus et Papa
Ea enim est abominatio desolationis.

Signum filii hominis ac domini dei in cælo
Manifestum erit patebit in cælo
Hoc erit in angustia temporis
Et de cælis revelabitur clamor ille
Sponsus dominus venit
Excite obviam sponso repente
Et vide, Diem et horam finis nemo sciet.

Et ecce extrema persecutio Ecclesiae
Ac ultima patientia sanctorum
Deinde dies et hora finis. En illa nemo sciet
Ecce mox consurget Michael filius dei
Ac verbo resurgent mortui
Canente simul tuba novissima

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
Ac apparebunt in Daniele
Numeri beati Danielis
Ambo numeri dierum
Duo numeri finis
Et veri numeri dei
Ac verba domini signata.
Ecce obsignata sigillata
Signata Numeris
Et his numeris dei
Sunt verba Angeli
Ad finem loquentis
Ecce sunt a Deo clausa
Et signata a beato Daniele.

Tempora amborum
Numerorum de fine
Ambo mysteria de fine
De fine mundi erunt
Et hæc sunt certa
Clausa lingua latina
Latina sunt ac clara.

Ecce signata Babylon magna
Et Meretrix latina
Papatus orbis
Orbis caput dolo
Dolo vastans fidem
Fidem Ecclesiæ dei ineffabiliter
Hæc Babylon in Templo.

Et ecce abominatio in Daniele
Babylone anterior
Ac anni plane priores
Et dies ablati sacrificii
Ante 666 ac Papam
Ecce post Tempora
Apostolica ipsa ac fidei.

Sed ecce ea mala fidei confusio
Fidei fuit ac operum
Ipsa abominatio impia
Et Ecclesiæ contraria
Ipsa confusio magna
A Tempore fidei Jhesu
A fide Christi designata.
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 apparabat fides 1290
Fides a deo, misericordia dei 1290
Fides haec sanctissima 1290
Ecce hanc docebit Prophetæa 1290
Ipse Martinus 1290
Et homo ille Antipapa 1290
Docebit hic Evangelium dei. 1290

Ecce liber clausus a deo 1290
Docet haec mysteria 1290
Ecce vir ille Jhesus 1290
Sanctitate munda 1290
Conceptus est 1290
Nemo ita sine peccato 1290
Nisi hic filius Mariae. 1290

Ille nunc est homo 1290
Sed deitate filius dei 1290
Illeque Deus ac homo 1290
Ac homo de spiritu 1290
Inde filius hominœ 1290
Et idem ex semine David 1290
Dominus semen Abrahæ. 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).
Et summa numeri
Revelat literis
Fidem justificantem
Quam aperte negant
Papæ mancipia iterum
Fides sola sine opere
Fides est. Haec salvat.

Ecce Jesus Magister
Ac doctor verus
Istud hoc ita docet
Hunc audite. Ecce pater
Dixit, hunc audite
Is Jesus Lux
Ac homines tenebræ impiæ

Jesus solus
Salus est Ecclesiae
Ipse salus certa
Salus pacis grata
Illa salus summa
Ac salus hæc revelata
Salus sola fidelis.

Ecce ex virgine sancta
Incarnatus est
Iste conceptus
Est de Spiritu
Idem natus ex Maria
Homo est, ac filius Dei
Ac vere Deus et homo.

Hic homo justificat
Veritate Evangeliï
Et idem Christus
Homo omnipotens
Nos etiam salvat
Idem Jesus victima
Agnus dei ac Deus ipse.
APPENDIX

Ille fuit in morte
Et mortem evicit
Fuitque sub Lege
Et idem legem adimplevit
Sic legem nobis vicit
Sensit tamen iram
Et idem iram dei abolevit.

Vicit redemptor
Mortens in morte
Et iste victor
Vita revixit
Hic ascendens descenderat
Nam ecce in inferno fuit
Ecce ibi vicet infernum.

Ecce idem ascendit in coelum
Ac nunc locum parat
Singulis electis
Istis abiens adest
Victor ille mundi
Et suos liberat
A dextris dei orat
Ecce hæc verba fidelissima. Amen.

Next the antithesis:—

THE MYSTERIES OF THE ANTICHRIST.

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

1290 + 1335.

2625.

Hi numeri sunt numeri beati Danielis
Ipsi duo numeri visionis Danielis
Sunt verba latina signata et clausa
Et sunt verba numeris sigillata
Et ecce duo numeri sunt sermones
Sermones clausi visionis Danielis
Et ista sermones dei sunt latini.

Hi numeri sunt duo numeri finis
Qui duo numeri revelabuntur
De Christo redemptore, ac Antichristo
Quos praeteribunt plurimi
Donec veniat consummatio regni mundi
Et donec numeris fiat revelatio finis
Et ecce in fine dierum intelligent plurimi.

Dictum est ab angelo, In fine dierum stabis
Daniel clade sermones ac verba domini signata
Hos tales sermones clade numeris
Absconde verba, clade librum pluribus
Librum in fine tantum manifestandum
Eum totum absconde sub numeris
Evangelium enim filii dei est in numeris dei.

The doctrine of the Trinity is next elaborately evolved:

Ecce unitas et Trinitas essentiae dei
In ista unitate dei, tres personae dei
Deus pater, Filiius dei, ac Spiritus
Tres personae simplex essentia
Ac persona persona coaequalis perfecte
Qualibet persona dei plena ac tota deitas
Hae illa personarum Trinitas Deus.
Pater est æternitas, æterna deitas
Et filius dei cum sancto spiritu
Et eadem deitas unitas et Trinitas dei
Ecce a patre filius essentia æternus
Hic idem filius non factus sed genitus
Ideo ille filius genitus est ab æterno
Genitus veraciter ante omnia sæcula.

Essentia patris omnipotentis
Et filii dei, Et eadem essentia Spiritus
Spiritus sanctus patris
Et spiritus filii dei, ab utroque
Non factus, nec genitus, at procedens
Ipse est procedens ex patre et filio,
Ipse idem vere Spiritus amborum.

Jhesus filius dei, Verbum patris
Hic filius dei Deus, et factus est homo
Filius hominis ex virgine natus
Filius Mariæ, ex Maria virgine natus
Idem filius est ab ca de Spiritu sancto
Conceptus est incarnatus est
Ihesus iste filius dei naturalis.

Hic Jhesus est homo sine viri semine
Ecce conceptus est ex virgine sancta
Solus est conceptus de virgine
Nemo sine peccato nisi Jhesus agnus dei
Jhesus Deus, Jhesus homo factus
Jhesus Christus Abrahae, Davidis, Mariæ
Semen mulieris Abrahae a deo promissum.

Jesus passus est pro nobis
Et hic Jesus salus et Salvator
Filius dei tectus deitate, filius hominis
Filius dei passus sepultus
Jesus Nazarenus est filius dei
Et Filius dei ex virgine de spiritu
Hic Jesus passus, descendit, ascendit.
Ille filius flagellatus tulit peccata
Ille homo flagellatus consputus
Hic spinis crudeliter coronatus
Et crucifixus et mortuus
Surrexit tertia die pro nobis
Et surrexit dominus a morte
Hic ascendens sedet a dextris dei patris.

Iste unigenitus filius dei a patre
Lavat nos sanguine, sanguine suo
A peccatis, sine operibus nostris
Ac intercedit pro peccatis nostris.
Ecce factus est justitia nostra
Et justificant nos filius hominis
Filius hominis a dextris patris.

Jesus Christus Rex sacerdos
Et dominus in gloria dei patris sui
Dominus et princeps magnus Ecclesiae dei
Iste Dominus Deus et Rex Regum
Iste dominus dominantium regnans
Pater futuri sæculi placans iram dei
Jesus dominus Deus salvator.

Vere salvator solus Jesus
Vere salvator ac vere Deus et homo
Victor est et idem Victor regnat
En victor legis, Diaboli, mortis ac inferni
Victor peccati, peccati Victor ac mundi
Ille victima pro peccatis nostris
Et victima sanctus sanctorum
Et occisus est agnus dei verus
Et dominus Jesus crucifixus.

Jesus Christus est salus
Agnus verus sacerdos unicus
Et salvator de Spiritu sancto
Hic Jesus venit. Et veniet in gloria dei
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 Caesar, 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
Destruct Episcopos Papatus 2625
Ecce destruct 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 gratiae dei patris de filio 2625
Est scientia dei de filio suo crucifixo 2625
Hae fides justificationis justificat 2625
Et fides Christi gratis justificat. 2625

Fides filii hominis justificat ac salvat 2625
Ac ecce hae sola justificat ac sola salvat 2625
Hae fides Lutheri justificat credentes 2625
Ac ea sola solus Jesus justificat 2625
Et haec fides revelat mysterium Papae 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, Papae decreta 2625
Ecce hic calix aureus in manu meretricis. 2625

Mundabitur Ecclesia domini sub Leone decimo 2625
Sub Leone, anno sexto Papae 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 caeli 2625
A Luthero 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
Et illa omnia omnes impii non intelligent.

In ipso fine dicent, Pax et securitas
Illa dicent principes persecutores
Persecutores Ecclesiæ novissimi
Et manifestabitur signum cæleste
Signum filii hominis firmatum in cælo
Id erit signum adventus Christi
Tunc ipse filius hominis apparebit
Et ecce apparebit canente tuba novissima
En de die illo et hora nemo mortalium sciet.

Revelabitur clamor media nocte factus
Et clamor ille tuba ultima et septima
Tunc exite. Ecce sponsus venit
Venit, Exite obviam venienti domino
Exite, Ite obviam sponso sponsæ
Sponsus venit, Exite, Ecce jam finis
Finis mundi hujus, Veni domine Jesu
Domine Jhesu Christe, et festinanter
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1582. ELCHANON PAULUS VON PRAG.

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

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

Anno mdlxxxii.

Sign. $a-\varepsilon_4$ and $A-H_4$ in $4to = 88$ pp.

1621. ANATHEMATA | B. CONRADO.|

Placentino Anchoritæ | dicata.|

Et de Anagrammatis
Supputationibus $\text{Numericis.}$
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 | alisique numericis | lemniscata.
F. Jo. Baptista Spadius à Florentiola Lector | Theol. ordinis Prædicatorum | faciebat.
(Ad finem libri.) Mediolani apud Jacobum Lantonum anno InsIgnIs, atqVe Verë aVræ MeDLoCrltatIs.
24 pp. in 4to.

1623.

(Ad finem libri.) Placentiæ, Ex Typ. J. Ardizzoni, 1623.
73 pp. in 4to.

1645.

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.

Autor Alonso de Alcala y Herrera natural da Inclyta Cidade Lisboa.
Lisboa, 1654, 4.
1671. JOANNES EVANGELISTA À PANORMO.


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

1684. Vienneæ Plausus.

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

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

1686. SAN JUAN Y BERNEDO, FRANCISCO DE.

Conceptio | Immaculata | Deiparae 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 Mariæ Stella, | ex Alphabeti literis. Et aliqua Anagrammata sunt ad examen redacta, ut lector facilius videat utrum pura sint necne. |

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

Romæ, mdcclxxxvi, 8.
176 pp. in 8vo.

This book really contains 1801 numerical anagrams, of which 1505 are on the Virgin, and 274 on St. Theresia.
Another edition, much enlarged, was placed at the end of the author's collected works (Roma, 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.

This curious book belongs to the same class as the Vaticinia sive Prophetiae 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.

Berlin, 1701-8.

1710. Mazza de Castanea, Joseph.

F. Josephi | Mazzae | de Castanea | nuncupati | ex Cappuccinorum |
Familia Minoritae | 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 Immaculatae Puerperæ elogialis heptas.
3. Fastorum rituale Jubilæum per septem Heptades.

Altogether it contains the enormous quantity of 2093 cabala, of which 371 were metrical, either hexameters or pentameters. My selection was confined to cabala on Bible texts only, and, as it happened, not one of these was a metrical one, so the extreme ingenuity of the cabalistic expositions is not here in evidence. As a tour de force, both for quantity and quality, in the cabalistic department of literature, this book holds the record. I know of no copies in England beside my own, neither did I find it in the catalogues of the great libraries of Germany
and Italy. The book is full of learned allusions, both theological and
classical, and the author tells us he wished to add explanatory notes and
commentaries, but his vow of poverty as a Capucin prevented him.

Riederer, Johann Friederich.

Catalogus derer Eintausend funffzig Paragrammatum Cabbalisticorum
Trigonalium welche auf die Gottheit, himlische Körper, gecrönte Häupter,
Cardinale, Generalen, Grafen, Stands-Personen, Gelehrte, Kaufleute
Handwercks, und Privat—item auf verschiedene sonderbar-beruffene
und sonst honnête Leute beederley Geschlechts, &c., &c. Darbey auch
Städte gantze Nationem, Sectirer, Verräther des Vatterlands, Schwärmer,
Factionem, Mörder, und andere von solchem Calibre ohnvergessen sind.
Durch Égalisirung Biblischer Texte, oder Strophen aus geistlichen
Gesangen die sich auf ihre Personen, Conduite Eigenschaften, 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.

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