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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LONDON

PUBLISHED BY DAVID NUTT

AT THE SIGN OF THE PHŒNIX
LONG ACRE . . . MDCCCCIII
PRINTED BY
HAZELL, WATSON AND VINEY, L.D.,
LONDON AND AYLESBURY.
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
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 some­
what 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 γεμιστάνει, 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 Stillingsfleet's house, from which latter fact we might infer that she was severely orthodox.

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

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

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

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

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

It seems clear that Daniel's numbers are in some way astronomical, and the same holds with many of the numbers of the Apocalypse dealing with the consummation of the age, while *gematria* was evidently a part of the esoteric teaching in the early New Testament days, as appears from the number of the Beast, and from what we read in the Epistle of Barnabas (chap. ix.) concerning the number of Abraham's servants, which was 318: "For scripture says that Abraham circumcised 318 men of his house. But what was the mystery that was made known unto him? Mark first the 18, and next the 300. For the numerical letters of 10 and 18 are IH. And these denote 'IH(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 Nebrissensis, 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*
figura which should so greatly avail us; being that whereby the great opponent Arius was routed by the 318 bishops, and whereby we should prevail also if we held it fast to the end.

2. The explanation of Barnabas as recorded above.

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

I think No. 2 seems the most likely. The date of Prudentius is much too early for any chronogrammatic device such as No. 3, which is therefore out of court. As for the 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. Cæsar and his "Babylon," and the privileges of Roman citizenship (possibly the mark of the Beast in the hand), were the burning questions of that book and age.

There seems a great probability that Christianity was a socialistic movement as well as a religious and moral one, and herein is the explanation of the persecution of the Christians by the Cæsars, good and bad alike, Marcus Aurelius as well as Nero. The wily politicians in high places saw the democratic and socialistic danger; and the peace-loving, brotherly community of watchful, expectant Christians saw their real and greatest enemy.
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It was Rome, the second Babylon, the mother of wealth, idolatry, tyranny, and all the abominations of the earth. If the peaceable kingdom of Christ was to be set up, then the cry must first resound through the earth, "Babylon is fallen." The Sibylline books, both Jewish and Christian, point in this direction. Doubtless there were many communistic socialists and initiates among the readers of the Seer of Patmos. To them Christ was Lord, not Cæsar, and that was the ultimate test that brought so many of them to the lions and the flames. Such as they would not be very long in guessing or counting out by gematria that Beast which has puzzled so many generations since.

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

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

However, in any case, I believe the cabala was used much earlier than most people think. We must go behind the Jews farther back into the ages to people more civilised than they were, if we wish to meet with the prima stamina of these curious devices. What the Eastern nations understood by the term "wisdom" dealt largely with numbers
Without going too far back into the dim past as the time when "Moses was learned in all the wisdom of the Egyptians," we may safely say that the Jews, during their captivity in Babylon, would learn the "wisdom" of the Chaldeans, and this was most distinctly numerical and astrological, connected with recurring cycles of stellar motion and times and seasons marked out by the stars and the sun's passage through them. And later on, when through the liberal treatment of the Greek Ptolemies they lived in free intercourse with the philosophers of all schools at Alexandria, the Pythagorean doctrine that number is the active principle and root of the visible world would doubtless be brought to their notice. Indeed, as a matter of fact, we find that very idea was current among them in some of those Biblical writings we call the Apocrypha, which really hailed not from Jerusalem, but from the Alexandrian Judaic school. A good instance is Wisdom xi. 20, where we read: "But Thou hast ordered all things in measure, and number, and weight."

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

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

The 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
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(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, bad and good, by names and charms, and such-like folly of the superstitious imagination. It was naturally most in favour with the lower-class Jew and the uneducated vulgar, and this part of the cabala does not enter into our subject. The latter, or theoretical cabala, was the study of

* The above and many others can be found in Hershon’s Talmudic Miscellany. (London, 1880, 8vo.)
rabbi and literati, and both branches attracted some notice and much odium during the period of the Early Renaissance, when alien and heretical literature were, for the first time, beginning to be freely examined by daring spirits, in spite of the ban of the ecclesiastical power.

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

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† Thom. Garzoni, Il Teatro (1549-89).
‡ In monte Sinai noctu, cum lux deficeret ob candelarum absentiam. Cf. Z. Celspirius, de Anagr., Libri duo (Ratisb. 1713), p. 46.
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: \( \text{qui contrafecerit, indignationem Dei omnipotentis, etc., noverit se incursurum} \) (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 (\( \text{ellender} \)) should dare to assert that his wrath was the wrath of Almighty God. Here, said I, is one of the heads of the Beast surely. And I wrote down \( \text{Leo Decimus and Indignatio Dei} \) by my cabala, and they agree and are wonderfully equal, and so I have proceeded in all my reckonings.”

The 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.,

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

\[
\text{CONRADVS} = \text{I} \ D \ E \ C \ V \ S \ \text{CAELI}
\]

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

The Italian cabalists always preferred either the simple cabala:

\[
\begin{array}{cccccccccccccccccccc}
\end{array}
\]

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

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

\[
\begin{array}{cccccccccccccccccccc}
\end{array}
\]

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

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

_Petrus Vehr, Berolinensis Marchicus._

**PER CAB. □**

_Gaude! sic tandem itur per labores ad honores._

The cabala used being:

\[
1 \ 4 \ 9 \ 16 \quad 484 \ 529 \ 576
\]

\[
A \ B \ C \ D \quad \text{all squares up to} \quad X \ Y \ Z
\]

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

_Fridrich Christianus._

**PER CAB. □**

_Pace Dei vere tutus._

\[
1 \ 5 \ 12 \ 22 \quad 715 \ 782 \ 852
\]

\[
A \ B \ C \ D \quad \text{all pentagonal to} \quad X \ Y \ Z
\]

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.
INTRODUCTION

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
INTRODUCTION

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. 439

**Cab. Simplex.**

Hinc Patriam, Nomenque dedit Sors præscia morum. 439

Another, perhaps even better—

Pater Domnus Leander à Placentia Abbas Casinensis. 382

**Cab. Simplex.**

Purior Aoniis natat iste Leander in undis. 382

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

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

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 revealer 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
"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 Vöelcker und gebe dir den Seegen Abraham dir und deinem Saamen mit dir. 9177

**Cabala Trigonalis.**

Die aller Holdseeligste Kayserliche Gemahlin Frau Frau Elizabeth Christina eine geborrne Printzessin von Braunschweig Wolffenbüttel. 9177

Europäische Fama, No. 177.

*This German Scriptural *cabala trigonalis* obtained considerable credit and applause at Vienna when it was first circulated in 1714, and many copies were afterwards printed. There was a great desire among all the subjects of Charles VI. that the Emperor should have male progeny to maintain the succession to the throne; and when shortly afterwards the Empress Elizabeth bore a son to the Emperor, this 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 Celi.

**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.

**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.

---

**Per Cab. ord.**

Pura et munda mater. 937

San Juan, of Bernedo.

**Cabala Trigonalis.**

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

**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

Num. xxiv. 17.
There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel.

Num. xxiv. 23.
Who shall live when God doeth this?

Deut. xxviii. 8.
Der Herr wird gebieten dem Seegen dass er mit dir sey in allem das du vorniïnest.

Per Cab. ord. sed Leoninam et Metricam.
Dux pie! Florescas per mutua lustra senescas
Est custos Dominus: Patrius iste sinus.

Summa, 1734.*

Per gematriam Hebr.
A Sceptre shall rise.
Jesus Son of David.
Elchanon Paulus.

Stella orta ex Jacob.
En pura nota maculæ.
San Juan.

When God doeth this.
Jesus-God.

Per gematriam Hebr.
Der Herr wird gebieten dem Seegen dass er mit dir sey in allem das du vorniïnest.

Cabalala Trigonalis.
Fredrich Augustus König in Pohlen und Churfürst zu Sachsen.
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 andmetrical cabalisticon.
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 Aeltesten 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.

Paragramma Trigonale.*
Der Zwölffte Tag des Monats Maii, mdccxiv. 2934

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. 

* 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).
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.

Cabala Trigonalis.
Ludovicus der Vierzehende König in Franckreich biss daher beygenahmet der Grosse.

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.

Psalm i. 3.

<table>
<thead>
<tr>
<th>Word</th>
<th>Cabala Simplex</th>
<th>Cabala Trigonalis</th>
</tr>
</thead>
<tbody>
<tr>
<td>Erit</td>
<td>48</td>
<td>5161</td>
</tr>
<tr>
<td>Tanquam Lignum</td>
<td>145</td>
<td>5161</td>
</tr>
<tr>
<td>Quod Plantatum est</td>
<td>195</td>
<td>5161</td>
</tr>
<tr>
<td>Secus Decursus</td>
<td>161</td>
<td>5161</td>
</tr>
<tr>
<td>Aquarium, quod</td>
<td>133</td>
<td>5161</td>
</tr>
<tr>
<td>Fructum suum</td>
<td>158</td>
<td>5161</td>
</tr>
<tr>
<td>Dabit</td>
<td>34</td>
<td>5161</td>
</tr>
<tr>
<td>In tempore suo</td>
<td>152</td>
<td>5161</td>
</tr>
<tr>
<td></td>
<td>1026</td>
<td>5161</td>
</tr>
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</table>

<table>
<thead>
<tr>
<th>Word</th>
<th>Cabala Simplex</th>
<th>Cabala Trigonalis</th>
</tr>
</thead>
<tbody>
<tr>
<td>Et Folium</td>
<td>91</td>
<td>1026</td>
</tr>
<tr>
<td>Ejus non</td>
<td>87</td>
<td>1026</td>
</tr>
<tr>
<td>Defluet, et omnia</td>
<td>90</td>
<td>1026</td>
</tr>
<tr>
<td>Quaecunque</td>
<td>113</td>
<td>1026</td>
</tr>
<tr>
<td>Faciet</td>
<td>42</td>
<td>1026</td>
</tr>
<tr>
<td>Semper</td>
<td>68</td>
<td>1026</td>
</tr>
<tr>
<td>Prosperabuntur</td>
<td>182</td>
<td>1026</td>
</tr>
<tr>
<td></td>
<td>719</td>
<td>1026</td>
</tr>
</tbody>
</table>

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

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

J. B. Spadius.

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

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.

Elchanon Paulus.
Psalm xix. 10.  
En dulcior super mel et favum.  
1444  
Mater Domini mei per te vivit  
Alphonse.  
San Juan.

Psalm xx. 1, 2.  
Der Herr erhöre dich in der Noth,  
der Name des Gottes Jacob  
schütze dich. Er sende dir  
die Hülfe vom Heiligthum, und  
stärcke dich aus Sion.  
9026

Psalm xxii. 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
Königsberg

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.

**PER GEMATRIAM HEBR.**

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

**PSALM xxii. 1.**
My God, my God, why hast thou forsaken me?

**Elchanon Paulus.**

<table>
<thead>
<tr>
<th>English</th>
<th>Hebrew</th>
</tr>
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<tbody>
<tr>
<td>The king shall joy.</td>
<td>448</td>
</tr>
<tr>
<td>The King, Messiah.</td>
<td>448</td>
</tr>
<tr>
<td>In thy Salvation how greatly shall he rejoice!</td>
<td>912</td>
</tr>
<tr>
<td>That is King, Messiah, Jesus, Son of David.</td>
<td>912</td>
</tr>
</tbody>
</table>

**Hackspan,**

*De Cabala*, p. 286.
Psalm xxii. 16.
Circumdederunt me canes multi.
They pierced my hands and my feet.
Per gematriam Hebr.
That is Jesus, Son of David.

Psalm xxii. 18.
And on my vesture did they cast lots.
Per gematriam Hebr.
That is the vesture of Jesus, Son of God.

Psalm xxiv. 5, 6.
Accipiet benedictionem a Domino et misericordiam a Deo salutari suo, haec est enim generatio quærentium Dominum.
Cab. per num. min.
Ludovicus Quartusdecimus Borbonus Dei Gratia Francorum et Navarreorum Rex Christianissimus.

Psalm xxxvii. 31.
Lex Dei ejus in corde ipsius.
Per Cab. ord.
B. Alphonse Præsul Magnæ Ecclesiae Toletanæ.

Psalm xxxviii. 8.
Afflictus sum et humiliatus sum
Per Cabala 279 Simplex.
Vienna urbs anno MDCLXXXIII.
Vienna plausus.

Cabala 405 Simplex.
Mahomentes IV. Imperator Asiaeque
Tyrannus.
Vienna plausus.
Psalm xl. 2.

Diffusa est gratia in labiis tuis.

1288

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.

Psalm lii. 8.

Sicut Oliva fructífera in Domo Dei.

1373

Ildephonsus infatigabilis Evangelii Præco.

San Juan.

Sicut Oliva fructífera.

1172

Preservata a macula originis.

San Juan.

Sicut Oliva fructífera in Domo Domini.

1497

Maria præservata a macula originis.

San Juan.

Psalm lxiii. 3.

Labia mea laudabunt te in vitâ meâ.

1137

Macula remota est a Virgine piâ.

Psalm lxviii. 16.

Mons in quo beneplacitum est

1308

En Cælum animatum sed Celo Deo capacius.

1308
Psalm lxxi. 8, etc. (a cento).

Repleatur os meum laude tua; nomen tuum vivet in æternum; omnis terra repleta est gloria tua; mirabilis Deus in sanctis suis.

Psalm lxxii. 17.

Cabala Simplex.*

Benedicentur in eo Omnes tribus terræ
Ac omnes gentes
Magnificabunt eum.

(1) Dnus Maphæus 128 (2) Sanctissimus 150
Sanctæ 57 D.D. 8
Romanæ 59 Urbanus 86
Ecclesiæ 58 Octavus 90
Cardinalis 82 Pontifex 97
Barberinus 99 Optimus 101
Florentinus 137 Maximus 88

620 620

J. B. Spadius, Triumphus 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 3841

* Cabala (1) as Cardinal; (2) as Pope.
VETUS TESTAMENTUM CABALISTICUM

**Cabalistica Quatuor.**

**Psalm xxv. 12, 13.**

<table>
<thead>
<tr>
<th>Word</th>
<th>Cabala Simplex</th>
</tr>
</thead>
<tbody>
<tr>
<td>Est</td>
<td>40</td>
</tr>
<tr>
<td>Homo, qui</td>
<td>88</td>
</tr>
<tr>
<td>Timet</td>
<td>61</td>
</tr>
<tr>
<td>Dominum</td>
<td>79</td>
</tr>
<tr>
<td>Anima</td>
<td>34</td>
</tr>
<tr>
<td>Ejus</td>
<td>50</td>
</tr>
<tr>
<td>In bonis</td>
<td>74</td>
</tr>
<tr>
<td>Demorabitur</td>
<td>114</td>
</tr>
<tr>
<td></td>
<td>___________</td>
</tr>
<tr>
<td></td>
<td>540</td>
</tr>
</tbody>
</table>

**Psalm xcii. 12.**

<table>
<thead>
<tr>
<th>Word</th>
<th>Cabala Simplex</th>
</tr>
</thead>
<tbody>
<tr>
<td>Et ut</td>
<td>60</td>
</tr>
<tr>
<td>Palma</td>
<td>37</td>
</tr>
<tr>
<td>Florebit</td>
<td>79</td>
</tr>
<tr>
<td>et</td>
<td>23</td>
</tr>
<tr>
<td>Sicut</td>
<td>66</td>
</tr>
<tr>
<td>Cedrus</td>
<td>64</td>
</tr>
<tr>
<td>Libani</td>
<td>43</td>
</tr>
<tr>
<td>Multiplicabitur</td>
<td>168</td>
</tr>
<tr>
<td></td>
<td>___________</td>
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<tr>
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<td>540</td>
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</tbody>
</table>

**Psalm lxxii. 9.**

<table>
<thead>
<tr>
<th>Word</th>
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<tbody>
<tr>
<td>Coram</td>
<td>44</td>
</tr>
<tr>
<td>Illo</td>
<td>42</td>
</tr>
<tr>
<td>Procident</td>
<td>94</td>
</tr>
<tr>
<td>Aethiopes</td>
<td>85</td>
</tr>
<tr>
<td>Et inimici</td>
<td>85</td>
</tr>
<tr>
<td>Ejus</td>
<td>50</td>
</tr>
<tr>
<td>Terram</td>
<td>67</td>
</tr>
<tr>
<td>Lingent</td>
<td>73</td>
</tr>
<tr>
<td></td>
<td>___________</td>
</tr>
<tr>
<td></td>
<td>540</td>
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</tbody>
</table>

**Psalm lxxii. 11.**

<table>
<thead>
<tr>
<th>Word</th>
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</tr>
</thead>
<tbody>
<tr>
<td>Et adorabunt</td>
<td>99</td>
</tr>
<tr>
<td>Eum</td>
<td>35</td>
</tr>
<tr>
<td>Omnes</td>
<td>58</td>
</tr>
<tr>
<td>Reges</td>
<td>50</td>
</tr>
<tr>
<td>Terræ</td>
<td>61</td>
</tr>
<tr>
<td>Omnes</td>
<td>58</td>
</tr>
<tr>
<td>Gentes</td>
<td>64</td>
</tr>
<tr>
<td>Servient ei</td>
<td>115</td>
</tr>
<tr>
<td></td>
<td>___________</td>
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<tr>
<td></td>
<td>540</td>
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</tbody>
</table>

**Cabala Simplex.**

<table>
<thead>
<tr>
<th>Word</th>
<th>Cabala Simplex</th>
</tr>
</thead>
<tbody>
<tr>
<td>D. Dominus</td>
<td>89</td>
</tr>
<tr>
<td>Franciscus</td>
<td>103</td>
</tr>
<tr>
<td>Sanctæ</td>
<td>57</td>
</tr>
<tr>
<td>Romanæ</td>
<td>59</td>
</tr>
<tr>
<td>Ecclesiæ</td>
<td>58</td>
</tr>
<tr>
<td>Cardinalis</td>
<td>82</td>
</tr>
<tr>
<td>Sacratus</td>
<td>92</td>
</tr>
<tr>
<td></td>
<td>___________</td>
</tr>
<tr>
<td></td>
<td>540</td>
</tr>
</tbody>
</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 \( \chi\rho\epsilon\sigma\mu\omega\ \iota\sigma\omicron\upsilon\pi\eta\phi\omicron\).

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 \textit{tours de force}, J. B. Spadius was \textit{capable de tout}; he made anagrams of several hexameter lines in length, all pure centos from Virgil.

\textbf{Psalm xci. 11, 12.}

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

\textbf{Psalm xcii. 12.}

Justus ut Palma florebit.

\textbf{Paragramma Trigonale.}

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

J. H. Zipfel, of Plauen.

\textbf{Cabalistic Query.}

\textit{Ecquis ut Palma florebit?}

\textit{Quidam homo justus.}

\textbf{Anon.}

\textit{Vir qui tutus et pars Dei est.}

\textbf{Psalm xcii. 12.}

Justus ut Palma florebit; sicut Cedrus Libani multiplicabitur.

\textbf{Cabalistic ord.}

\textbf{Cabalistic 624 Min.}

Jesu Deiparae Virginis Mariae Sponsus Sanctus JOSEPH Patriarcha.

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

Psalm xcvi. 1, 2.  

Psalm cx. 1.  

Psalm cx. 4.  

Per Cab. ord.  

En Divina Mater.  

San Juan.  

Per Cab. Trig.  

Per gematriam Hebr.  

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

* 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 cxviii. 21.  
Thou art become my salvation. Jeschua Maschiach ben Elohim.

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

Psalm cxxviii. 5, and xx. 2.  
Jesus Christ, Son of God. Jeschua Maschiach ben Elohim.

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

Psalm cxxxii. 17.  
Jesus, the King Messiah. Elchanon Paulus.

Psalm cxlviii. 1.  
Laudate eam omnes populi.

Psalm cxlviii. 1.  
En non deturpata macula.

Psalm cxlviii. 2.  
Laudate eam omnes angeli.

Psalm cxlviii. 2.  
En fælicissima Virgo.

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

Psalm cxlviii. 3.  
Sponsa Spiritus Sancti, legitime vocaris munda.

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

Prov. i. 5, 6.  
Herr Christian Weise, berühmter Rector des Gymnasii in Zittau, gebohren anno Christi 1642 den 30 April, und starb selig A. 1708 den 21 Octobr.
VETUS TESTAMENTUM CABALISTICUM

Prov. viii. 7, 8.
Veritatem meditabitur guttur meum, labia mea detestabuntur impium; justi sunt omnes sermones mei. 941

Prov. viii. 20, 21.
In viis justitiae ambulabo, ac in medio semitarum judicii, ut ditem diligentes me et thesauros eorum repleam. 931

Prov. viii. 35.
Whoso findeth me findeth life. 370

Prov. viii. 36.
Illi * qui in me peccaverint laedent animam suam; omnes qui me oderunt, diligunt mortem. 741

Prov. ix. 1.
Sapientia Dei edificavit sibi Domum. 1103

Prov. x. 6, 7, and 31.
Benedictio Domini super caput IVSTI, memoria ejus cum laudibus, ac os ejus parturiet sapientiam. 863

Cab. per num. min.
Ludovicus Quartusdecimus Borbonius Dei Gratia Francorum et Navarreorum Rex Christianissimus. 941

J. B. Spadius.

Per gematriam Hebr.
Ze Maschiach (That is Christ). 370
Elchanon Paulus.

Cab. per num. min.
Ludovicus Quartusdecimus Borbonius Dei Gratia Gallorum et Navarreorum Rex Christianissimus. 931

J. B. Spadius.

Per Cab. ord.
Repleta Spiritu Sancto. 1103
San Juan.

Cab. per num. min.
Ludovicus Quartusdecimus Borbonius Dei Gratia Francorum ac Navarræ Rex Christianissimus. 863

J. B. Spadius.

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

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

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?  

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

Cant. ii. 2.  
Lilium inter spinas.  

Per Cap. ord.  
Christina Borbonia de Francia  
Sabaudie Ducissa Cypri Regina.  

* Vulg., ejus.
VETUS TESTAMENTUM CABALISTICUM 45

Cant. iii. 7. Lectulus Salomonis. 1018
Per Cab. ord. Mater et pietatis et clementiae.
Nubes luce refulgens. 1018

Cant. iv. 7. Macula non est in te. 734
Per Cab. ord. Regina tota pura. 734

Cant. iv. 11. Favus distillans labia ejus; mel et lac sub lingua ejus. 2274
Per Cab. ord. Laudabilis et gloriosus Archipresul Ecclesiae Toletanae Primas Hispianiarum. 2274

Cant. iv. 12. Hortus conclusus. 1179
Per Cab. ord. Nostra consolatrix. 1179

Cant. iv. 12. Fons signatus. 723
Per Cab. ord. Mala nostra pelle. 723
En miraculum Magni Dei. 723
En immunis lue Adami. 723

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

Cant. v. 13, 14, 15. Seine Lippen sind wie Rosen die mit fließenden Myrrhen triefen: seine Hände sind wie guldene Ringe voll Türkissen: sein Leib ist wie rein Elfenbein mit Saphieren geschmückt: seine Beine sind wie Marmel-Seulen gegründet auf guldenen Füssen, seine Gestalt ist wie Libanon auserwählt wie Cedern. 19,544

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 erstgebormen Sohn, gebohren den 13 April anno Christi 1716. 19,544

* This much-looking-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.
Behold a Virgin (Hebr. Haalmah) shall conceive, and bear a son. 

This same Virgin (Haalmah) is the Virgin Mary.
And she shall call his name Immanuel. 1250

For unto us a child is born, unto us a son is given. 812
His name is Wonderful. 457
Wonderful, Counsellor, Mighty God. 529

Admirabile est tuum nomen. 1051

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

Out of the stem of Jesse. 440
The Virgin Mary (Haalmah Miream). 440
A Branch shall grow out of his roots. 1497
Jesus of Nazareth, the Messiah, is out of Mary. 1497

Requievit super eum Spiritus Sapientiae. 2136

Ecce purissimae Conceptionis B. Virginis eximie cultor. 2136
Isa. xi. 10.
And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.

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 schemirim—i.e., “That is the mystery of the honour which shall come to Mary.”

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

Isa. xiii. 11.
Quiescere faciam superbiam infidelium.

Per Cab. Simp. 327.
Joannes Subieskius Poloniae Rex.

Per Cab. Simp. 318.
Carolus Dux Lotaryngyensis. 
Vienna plausus.

Isa. xxxii. 1.
Behold a king shall reign in righteousness.

Isa. xli. 11.
Sihe, sie sollen zu Spott und zu Schanden werden Alle, die dir gram sind, sie sollen werden als nichts, und die Leut so mit dir hadern sollen umkommen.

Per Cab. Trig.
Herr Doctor Philipp Jacob Spener, anfänglich des venerandi Ministerii in Franckfurth Senior, hernach Probst, Inspector und Consistorial-Rath in Berlin.
Isa. xlii. 1.
Behold my servant, whom I uphold; mine elect.

Isa. lii. 13.
Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high.

Isa. lxii. 1.
He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, etc.

Isa. lxii. 2.
Du sollst
mit einem
neuen Namen
genennet
werden

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

Georgius
Ludovicus
Churfürst
zu
Braunschweig
Hanover

(N.B. — George I. proclaimed King of England, Aug. 12, 1714.)

818 557 685 536 515
3111 1714
224
5049

840
772
398
398
755 1033 1150 510 990 611

J. F. Riederer.
### BIBLIA CABALISTICA

#### Isa. lxii. 3.  

<table>
<thead>
<tr>
<th>Du</th>
<th>220</th>
<th>Georg</th>
<th>329</th>
</tr>
</thead>
<tbody>
<tr>
<td>wirst sein</td>
<td>1343</td>
<td>Ludewig</td>
<td>650</td>
</tr>
<tr>
<td>eine schöne</td>
<td>590</td>
<td>Churfürst</td>
<td>1150</td>
</tr>
<tr>
<td>Crone</td>
<td>370</td>
<td>zu</td>
<td>510</td>
</tr>
<tr>
<td>in der Hand</td>
<td>452</td>
<td>Braunschweig</td>
<td>990</td>
</tr>
<tr>
<td>des Herrn</td>
<td>644</td>
<td>Hanover</td>
<td>611</td>
</tr>
<tr>
<td>und ein</td>
<td>462</td>
<td>wird</td>
<td>394</td>
</tr>
<tr>
<td>Königlicher Hut</td>
<td>1081</td>
<td>auf den Thron</td>
<td>923</td>
</tr>
<tr>
<td>in der Hand</td>
<td>452</td>
<td>von Engelland</td>
<td>789</td>
</tr>
<tr>
<td>deines Gottes</td>
<td>1046</td>
<td>erhaben</td>
<td>314</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>6660</td>
</tr>
</tbody>
</table>

**J. F. Riederer.**

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#### 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.

**Elchanon Paulus.**

---

#### Jer. xxxi. 22.

En mulier circumdans virum. 1338

**Per gematriam Hebr.**

| En Maria preservata a macula originis. | 1338 |
| En aurora lucida et rubicunda.        | 1338 |
| Lēva Sponsi sub capite ejus.          | 1338 |

San Juan.

**Per Cab. ordin.**

---

#### Ezek. xxxvii. 25.

And my servant David shall be their prince.

**Per gematriam Hebr.**

| Jesus, the Son of David, the King.    | 544 |

**Elchanon Paulus.**
### VETUS TESTAMENTUM CABALISTICUM

**Ezek. xlv. 2.**

<table>
<thead>
<tr>
<th>Latin Phrase</th>
<th>Cabalistic Phrase</th>
</tr>
</thead>
<tbody>
<tr>
<td>Porta clausa.</td>
<td>606 Spes nostra.</td>
</tr>
<tr>
<td>Porta mirè clausa.</td>
<td>730 Liberatrix.</td>
</tr>
</tbody>
</table>

**Dan. ii. 34.**

<table>
<thead>
<tr>
<th>Latin Phrase</th>
<th>Cabalistic Phrase</th>
</tr>
</thead>
<tbody>
<tr>
<td>Petra a montis vertice abscissa.</td>
<td>852 Immunis labe originis.</td>
</tr>
</tbody>
</table>

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

**Micah iv. 1.**

<table>
<thead>
<tr>
<th>Latin Phrase</th>
<th>Cabalistic Phrase</th>
</tr>
</thead>
<tbody>
<tr>
<td>Domus Domini in vertice montium.</td>
<td>1326 Mons in vertex montium.</td>
</tr>
</tbody>
</table>

**San Juan.**

<table>
<thead>
<tr>
<th>Latin Phrase</th>
<th>Cabalistic Phrase</th>
</tr>
</thead>
<tbody>
<tr>
<td>Maria Virginea et munda.</td>
<td>852 O salus in te sperantium.</td>
</tr>
</tbody>
</table>

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*This cabalistical prognostication appeared in Anton Fabri's *Europäischer Staats-Kantslei* (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. 457

HABAC. III. 3.
Venit ab Austro Deus. 1177

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

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

PER CAB. SIMPL.
Exaltabitur manus tua super hostes tuos. 457
Hippolytus Centurionus Heros 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 Domus Austriacâ.
6. Ab ea donatus in Die Decemtertia Aprilis.

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

The cabala is the simple one—$a = 1$; $b = 2$; $... z = 23$. 
These six Scriptural *cabalistica* had their origin from the following historical event:—

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

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

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

\[
\text{In hocc anno}
\begin{align*}
\text{Dile qVartâ noVeMbrIs} & = 1716 \\
\text{Infans obIIt}
\end{align*}
\]

his birth being cabalistically expressed with equal skill thus:—

\[
\text{Hic Leopoldus enatus in Mense Aprilis et ad Pascha. 1716}
\]

The Scriptural cabala here quoted are from a MS. (*penes me*) entitled: “Mysterium Magnum in auspictissimo Natali Serenissimi Austriæ Archiducis Asturiæque Principis Leopoldi revelatum. Oratio Pythagorica.”

\[
\text{Hab. iii. 13.}
\begin{align*}
\text{Thou wentest forth for the salvation of thy people, even for salvation with thine anointed.}
& 1189 \\
\text{Per gematriam Hebr.}
& 1189
\end{align*}
\]

\[
\text{For salvation with thy Messiah.}
\]

\[
\text{That is with Jesus thy Messiah.}
\]

\[
\text{Elchanon Paulus.}
\]
| Zech. xii. 8. | And the house of David shall be as God. | Per gematriam Hebr. | That is Jesus, the Son of God. 548 Elchanon Paulus. |
| Zech. iv. 7. | Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it. | Per gematriam Hebr. | The Headstone. 569 That is Jesus, Son of King David. Elchanon Paulus. |
| Zech. ix. 9. | Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass. | Per gematriam Hebr. | Thy King cometh unto thee: he is just, and having salvation. 815 Jesus Christ, Son of David (Jeschuah Maschiach ben David). Elchanon Paulus. |
| Zech. vi. 12. | Behold the man whose name is The Branch. 855 | Per gematriam Hebr. | That is Jesus Christ, the Son of God (Ze hu Jeschuah hama schiach ben El). 855 Elchanon Paulus. |

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 erwürget, und des Königes Worte gehen sie nit vorbei, heist er töden so töden sie, heist ers nachlassen so lassen sie es heist er zuschlagen so schlagen sie.

2 Esdras xi. 37.

Vidi ecce sicuti Leo de Silva
concitatus rugiens demittebat
ocem ad aquilam.

PER CAB. TRIG.

Serenissimus et Potentissimus Dominus Tzarus Petrus Alexiovicius Magnus Dux totius magnæ, parvæ, et albae Russiæ autocrat, Moscoviam, Cyoviam, Volodomiriam, Novogradiam aliorumque Dominus ac totius Septentrionalis Oræ Dominator, etc.

J. F. Riederer.

CABALA SIMPLEX.

Leopoldus Ignatius Franciscus
Baltassar Joseph Felicianus
Maximus D. A.

ALBRICIUS, NICOLAS.*

* See Bibliography.
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 Acker, 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 unters Dienst wie dirs gefällt. 37,457

Sap. v. 18, 19.
Induet pro thorace justitiam, accipiet pro galea judicium certum, sumet scutum inexpugnabile æquitatem. 953

Sap. x. 10.
IVSTVM deduxit Dominus per vias rectas, et ostendit illi regnum Dei; honestavit illum in laboribus, et complevit labores illius. 1195

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

J. F. Riederer.

Cab. per num. min.
Ludovicus Quartusdecimus Borbonicus, Dei Gratia Francorum et 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.
Weil du denn gerecht bist so regierest du alle Dinge recht, und achttest deiner Majestät nicht gemäss jemand zu verdammen, der die Straffe nicht verdient hat. Denn deine Stärcke ist eine Herrschaft der Gerechtigkeit und weil du über alle herrschest so verschonest du auch aller. Denn du hast deine Stärcke beweiset, an denen so nicht glaubet der du so gar mächtig wärest, und hast dich erzeiget an denen die sich keck wusten. Aber du gewaltiger Herrscher richtest mit Lindigkeit und regierest mit viel verschonen denn du vermagst alles was du wilt. Dein Volck aber lehrest du durch solche Werck dass man fromm und gütig seyn solle. 41,332


41,332

J. F. Riederer.

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

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

Programma.

Dominus Friedericus Augustus
Potentissimus Poloniarum Rex,
Magnus Dux Lithuaniæ, tum
Russiæ ac Prussiæ, Masoviæ, tum
Samogitiæ, tum Vollhiniæ
ac Podoliæ, tum Podlachii, tum
Livoniæ, porro et Smolensciæ,
tum Severiæ, sicut et Czernikoviae;
adhæc et Dux Saxoniæ Julii
tum Cliviae, et Montium,
pariterque Angariæ et Westphalii:
quingentis et Sacri Romani Imperii Archi-
Marschallus atque Elector, Land-
gravius insuper Thuringiæ, Marchio
Misinæ, ut et tam superioris quam
inferioris Lusatæ, Burggravius
Magdeburgensis, ac Princeps-
Comes Hennebergensis, Comes
pariter Marcæ, sicut et Ravens-
burgæ atque Barby, Dominus
Ravensteinii.

Anagramma Purissimum.

Ecce hic est Rex Sarmatiae verè
legitimus! Quid STANISLAVS?
Est perduellis. Ubi PRIMAS Reg-
ni, perduellium CARDINALIS?
Mortuus. Rex noster autem vivat,
Heros hic Mavortius, qui armatas
hostium phalangas animo aggreditur
intrepidio! Vivat ejus amicus, ac
armorum jam socius, Heros
PETRVS ALEXIOWIZIVS Bene
fiet SMIEGIELSKYO, qui Regi
suo fídus? Bene omni Sarmatiae,
qui ab execrandâ ac iniquiori læsæ
Majestatis crimine aggravatâ per-
duellione abhorrensis, acclamat, piæque
apprecatur. Vivat! bene vireat hic
verè, hicce legitime unctus! Imo
omnes universæ Sarmatiae ditiones
hunc verum Regem suum sponte-
taneô, politiori, nec inani agnoscant
applausu! FIAT!

[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 Mariae, finely turned into classic elegiacs. It is by a Jesuit of Prague,
and was written c. 1672. There is a copy of the book containing it to be seen at the
Prague University Library, but nowhere else, as far as I know. I transcribed it when
at Prague some years ago, and shall place it in an anagrammatic Breviary if I get the
opportunity of arranging and printing what I have.
**APOCRYPHA**

<table>
<thead>
<tr>
<th>Eccli. xxiv. 2, etc.</th>
<th>Cabala Simplex.</th>
</tr>
</thead>
<tbody>
<tr>
<td>In medio</td>
<td>Illustriß. atque</td>
</tr>
<tr>
<td>Ecclesiæ</td>
<td>Reverendiss.</td>
</tr>
<tr>
<td>Aperiet</td>
<td>Dominus Dominus</td>
</tr>
<tr>
<td>Os ejus,</td>
<td>Franciscus</td>
</tr>
<tr>
<td>Et implebit</td>
<td>Sanctæ</td>
</tr>
<tr>
<td>Eum Dominus</td>
<td>Romanæ</td>
</tr>
<tr>
<td>Spiritu Sapientiæ</td>
<td>Ecclesiæ</td>
</tr>
<tr>
<td>Et Intellectus,</td>
<td>Cardinælis</td>
</tr>
<tr>
<td>Stolaque glorioæ</td>
<td>Sacratæ</td>
</tr>
<tr>
<td>Induet eum</td>
<td>Ferrariensis</td>
</tr>
<tr>
<td></td>
<td>1074</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Eccli. xxiv. 9.</th>
<th>Per Cab. ord.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dominus tecum ab initio et ante secula.</td>
<td>O Regina cui se cœlum et terra subjicit.</td>
</tr>
<tr>
<td></td>
<td>1551</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Eccli. xxiv. 13.</th>
<th>Per Cab. ord.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sicut cedrus exaltata.</td>
<td>O Lilium in quo cubat Deus.</td>
</tr>
<tr>
<td></td>
<td>1312</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Eccli. xxiv. 13.</th>
<th>Per Cab. ord.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Quasi Cypressus exaltata.</td>
<td>Stella ex qua Sol enituit.</td>
</tr>
<tr>
<td>En quasi Cypressus exaltata.</td>
<td>Jacobi Scala per quam ad Coelum ascenditur.</td>
</tr>
<tr>
<td>1435</td>
<td>1435</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Quasi Palma exaltata in Cades.</td>
<td>Jucundissima Virgo Maria.</td>
</tr>
<tr>
<td>1162</td>
<td>1162</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>O quasi Palma exaltata.</td>
<td>Munda ex maculâ originali.</td>
</tr>
<tr>
<td>1060</td>
<td>1060</td>
</tr>
</tbody>
</table>

J. B. Spadius.
<table>
<thead>
<tr>
<th>Biblical Reference</th>
<th>Tutor</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Eccli. xxiv. 15.</td>
<td>Per Cab. Trig.</td>
<td>Ich bin aufgewachsen wie Ahörnen, ich gab einen lieblichen Geruch von mir wie Cynnamet und köstliche Würze und wie die besten Myrrhen wie Galban und Onych und Myrrhen und wie der Weyrach in dem Tempel. 13,486</td>
</tr>
<tr>
<td>Eccli. xxx. 4.</td>
<td>Cab. per num. min.</td>
<td>Mortuus est Pater ejus, sed quasi non est mortuus, similem enim reliquit sibi post se. 872</td>
</tr>
<tr>
<td>Eccli. xxx. 6.</td>
<td>Cab. per num. min.</td>
<td>Pater ejus reliquit defensorum mirum Domus suæ contra inimicos, et amicis reddentem gratiam. 832</td>
</tr>
<tr>
<td>Eccli. xlv. 7.</td>
<td>Per Cab. ord.</td>
<td>Induit eum Dominus stolam gloriæ. 1483</td>
</tr>
<tr>
<td>Eccli. xlvii. 6.</td>
<td>Per Cab. ord.</td>
<td>Dedit illi Dominus coronam gloriæ. 1130</td>
</tr>
</tbody>
</table>

---

Christian Hoffmann von Hoffmannswaldau auff Arnoldsmühl, der Römischen Kayserlichen Majestät Rath, wie auch Raths-Præses der Stadt Breslau, starb Anno Christi MDCLXXIX den xviii April. 13,486

J. F. Reiderer.

Ludovicus Quartusdecimus Borbonius, Dei Gratia Gallorum et Navarræ Rex Christianissimus. 872

J. B. Spadius.

Ludovicus Quartusdecimus Borbonicus, Dei Gratia Galliae et Navarre Rex Christianissimus. 832

J. B. Spadius.

Ecce Alphonsus Præsul Ecclesiae Toletanæ. 1483

San Juan.

Archiepiscopus Ecclesiae Toletanæ. 1130

Theologorum Theologus. 1130

San Juan.
APOCRYPHA

Baruch iii. 5. Cabala 518 Simplex.*

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

151  151  39
Hyppolytus Centurionus, Tu
115  62.
Inclytus Heros.

Vienna plausus.

1 Machab. iv. 58.†

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


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

6043

Die durch gantz Europa berühm-
ten Herrn Generaal Staaten der
vereinigten Provinzien. 6043

J. F. Riederer.

* See Micah v. 9, for another.
† This, which was called a scripturistico-cabalisticicon, was exhibited at the election
of a new Archbishop at Trêves in 1754, among other literary devices of the Jesuits
there.
NOVUM TESTAMENTUM CABALISTICUM
My New Testament collection begins with a long cabalistic soliloquy of the Virgin Mary on the words of the angel in Joseph's dream (Matt. ii. 13), "Flee into Egypt."

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

Matt. ii. 13.

Soliloquium.

FUGE IN AEGYPTUM.

1. Hinc exulandum est Filij; 729
2. Et effugium non nisi in fuga; 729
3. Modò à Jordane pergendum ad Nilum, 729
4. Et ibi Bethlem in Meroem immutanda.
5. Quam ergo execrandi Hebrei!
6. Quam impia hodiè, ac infanda Hierusalem!
7. Si tām deteriores Niliacis,
8. Si impij sic Cæli ardent in Numen,
9. Tantum abs Dei Numine defecere,
10. Jàmquè fiunt sic indè odibiles;
11. Ut modò ab eis aufugiens,
12. Ad illosquè ità confugiens,
13. Jàm perhorreas, deseras Jacob,
15. Nec quod jàm agis, immeritò agis,
16. Hic barbarè ab Herode addictus es neci,
17. Àt Chamitæ Tè recipient, alent;
18. Hic depulsus à Tuis,
19. Ibi fies, eris, alienis dilectus.
20. Hinc illic non Tui, Tui fient.
21. Et ab indè amodò Ecclesia erit in Semine. 729
22. Ad hæc læta mi Filj tandèm mè benè deduxi. 729
23. Ut ëgrum ego foveam Cor : 729
24. Ut audij mandatum Cøli dè fuga, 729
25. Ut novi causam mandati, 729
26. Quò jàm raptim eundum, 729
27. Quà tãm diù iter habendum, 729
28. Pèr Loca nimirum arida, aspera, 729
29. Addè, montuosa, abrupta, 729
30. Sèd et hæc, inhospita, inaccessa 729
31. Nèc non ceça, feralia, squallida, horrida, 729
32. (Indè diris solùm idonea Feris) 729
33. Hiscè, inquam, benè perceptis : 729
34. Heù qualis alme Filj mè adijt angor ; 729
35. Quàm efferae indè illicò angustiæ : 729
36. Quo perdiro dolore affecta : 729
37. Quali in Corde mœrore confecta ! 729
38. Mihi cito dolor adfuit ineffabilis:

39. Summus item moeror.

40. Vita propemodum defeci, concidi,

41. Et re vera plene concidissetem,

42. Ac plene spiritu defeceissetem,

43. Si a maestis ijs aversa,

44. Ad ea alia gaudiosa nate conversa,

45. Non alte moerorem effregisseem,

46. Nesc ad alta gaudia prosilisseem,

47. Attamen ubi illa eadem ego recogito,

48. Dolor ille plene resurgit,

49. Dire redit insimul moeror,

50. Et indede ad necem usque dilanius;

51. Ac nesc ea recogitem meae Animae nulla jus.

52. Hic mala, necum imminent, adsunt;

53. Ac tam validi sibi vendicant Cor,

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

JOSEPHUS MAZZA.

MATT. vii. 24.
Ædificavit domum suam supra Sanctus Corradus Confallonerius.
petram.

CAB. 322 SIMPLEX.
322 Anathemata B. Conrado.

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

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


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

Matt. xvi. 18.

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Tu es Petrus,</td>
<td>148</td>
<td>Joannes</td>
</tr>
<tr>
<td>et super hanc</td>
<td>118</td>
<td>Marcus</td>
</tr>
<tr>
<td>Petram</td>
<td>65</td>
<td>Rosettus</td>
</tr>
<tr>
<td>Ædificabo</td>
<td>53</td>
<td>Petinæ</td>
</tr>
<tr>
<td>Ecclesiam</td>
<td>64</td>
<td>Ecclesiae</td>
</tr>
<tr>
<td>Meam</td>
<td>28</td>
<td>Antistes</td>
</tr>
</tbody>
</table>

476 476

A. CARRARIA, Triumphus, etc., Milan.

Matt. xxiv. 7.

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Es wird sich empören ein Volck</td>
<td>4769</td>
</tr>
<tr>
<td>über das ander, und ein Königreich</td>
<td></td>
</tr>
<tr>
<td>über das ander.</td>
<td></td>
</tr>
</tbody>
</table>

PER CAB. TRIG. (4769).

("Whigs and Tories"!!) Die zwei streitende Factionen in Engelland Whiggs und Torrys.

J. F. RIEDERER.

Matt. xxiv. 45.

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Fidelis servus</td>
<td>153</td>
<td>Illustrissimus et</td>
</tr>
<tr>
<td>Et prudens</td>
<td>110</td>
<td>Reverendissimus</td>
</tr>
<tr>
<td>Quem constituet</td>
<td>182</td>
<td>D.D. Franciscus</td>
</tr>
<tr>
<td>Dominus</td>
<td>85</td>
<td>Sanctæ</td>
</tr>
<tr>
<td>Super</td>
<td>71</td>
<td>Romanæ</td>
</tr>
<tr>
<td>Familiam suam</td>
<td>106</td>
<td>Ecclesie</td>
</tr>
<tr>
<td>Ut det illis</td>
<td>119</td>
<td>Presbyter</td>
</tr>
<tr>
<td>In tempore</td>
<td>103</td>
<td>Cardinalis</td>
</tr>
<tr>
<td>Tritici</td>
<td>82</td>
<td>Sacratus</td>
</tr>
<tr>
<td>Mensuram</td>
<td>92</td>
<td>Ferrariensis</td>
</tr>
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1103 1103

J. B. SPADIUS,

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

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

Matt. xxv. 20. Domine, quinquel talenta tradidisti mihi. 355

Cab. 355 Simplex. Divus Corradus Anachoreta Placentinus.

Anathemata B. Conrado.

Matt. xxvii. 25.

Da II Die 70
antwortete 1181 Hebräer 376
das gantz Volck 617 Weyland 690
Volck 442 Gottes 699
und sprach Sein 813 Volck 442
Sein 322 der 178
Blut 469 beschnittene 853
das Gottes komme 331 verachtete 831
über uns beschnittene 853
und über Hauff 289
unsere 655 der sämtlichen 880
Kinder 369 Christen 707

6755 ärgste Feind 740

6755

Mat. xxviii. 18. Data est ei potestas in Coelo et in terra. 1359

Per Cab. ord. Causa veræ letitiae veri gaudii. 1359

Marc. xii. 11. Mirabile in oculis nostris. 1045

Per Cab. ord. En Præsul Magnæ Ecclesiæ Tolentæ. 1045

Marc. xii. 11. Est mirabile in oculis nostris. 1186

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

Marc. xii. 14. Viam Dei in veritate docens. 999

Per Cab. ord. Præsul Magnæ Ecclesiæ Tolentæ. 999

Natureæ miraculum. 999
Luc. i. 13.

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

350 702 669 728 561 412 1058 766 506 647 660 306

Carolus Sextus Dei Gratia Romanorum Imperator Semper Augustus Hispaniarum Rex

712 1010 70 418 974 860 552 1191 205 951 421

7365

J. F. Riederer.*

Luc. i. 28.

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

1412

1412

San Juan.†

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

† What I am going to remark upon this most excellent specimen of the cabalistic art will, I think, on the first reading of it, appear absolutely incredible and impossible. For Ave Templum 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 cabalistic on Biblical texts, will no doubt agree that here we have one hard to beat, or even match. Moreover, as it stands alone on the right hand or cabalistical column of this Bible, this would seem an additional reason for supposing it had no fellows or equals, or even inferiors.

What will be thought when I assert that I could easily from my own shelves of rarities produce nine or ten thousand other examples, most of them equally good, and some certainly better, and all accurately counting up the required number of the text in the same true cabalistical way—i.e., per cabalam ordinarium, as the example in my
text. Nay, I could bring nearly five hundred examples in Italian as well; and this is the only text in the whole Bible to which such remarks are applicable.

The explanation of all this is simple enough when we hear it. These first six words of the Angelical Salutation have always been special favourites with the anagram makers, ever since Joannes Baptista Agnensis, the blind dependent of Cardinal Julius Rospiglousus, 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 unfruchtbar sey. Dann bey Gott ist kein Ding unmöglich. 11,402

PROGNOSTICON CABALISTICUM.*

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

J. F. Riederer.

original programma, and consequently in the present instance of Luc. i. 28, they are cabalistica of that text, although not made with that intention. But not one of the ten thousand anagrams was made by the arithmetical process which brought forth Ave Templum Sanctissimae 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.
BIBLIA CABALISTICA

Luc. i. 39.

EXURGENS MARIA ABIJRT IN MONTANA

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

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

20. Virginea statim operante voce,

21. Nondùm Puer à Deo Cæli fit mente Vir.

22. Imò talibus ille donis indè impletur,

23. Tanta luce planè perfunditur,

24. Tales à Triade recipit Amoris flammas,

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 lætissimè exultet

31. Ac ibi illicò prœ nimio gaudio saltus edat.

32. En hæc omnia ediderunt Virginis verba.

33. Sèd en alia prœclara supersunt :

34. Ad eam MARIAE vocem indè exulat Satan :

35. Paterna planè profligatur culpa,

36. Indè immense profluunt Animæ Gratiae,

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

38. Ut et Paraclito repleatur,
39. Illumquè tandem Matri refundat,
   159  230  175  34  85  277
   380  266  208  106
40. Nulli subinde nauo ille sed subdat,
   496  34  277  39  114
41. Agiocosmus postea certò fiat
42. Tantusve ille habeatur in Juda,
   190  42  110  343  275
43. Ut bene firmè credatur Mæssias,
   4  76  140  281  277  3  179
44. Ac Plebi, major omnibus dicatur ab Ipso.
   48  122  105  340  30  180  135
45. Oh ergò MARIAE Vox jam verè miranda!
   48  449  49  198  42  174
46. Oh Virtus, Deo Numini bene finitima!
   48  262  39  101  104  406
47. Oh Charitas in MARIA mirè properosa!
   89  95  344  42  104  286
48. Séd et insuper bene mirè Operosa!
   48  30  230  280  186  30  156
49. Oh jam concepti Emmanuelis Mater jam Homogenea!
   49  4  27  178  96  42  95  149  142  178
50. Deo, ac Cæli Gratia plena, hanc, et illum citò affert
   190  66  119  210  184  191
51. Ut hodiè Joanni, Elisabeth, adsit Emmanuel,
   38  146  184  128  190  274
52. Nèc tamèn adsit nisi, ut Jesus,
   188  470  302
53. Idest persolvens, salvans;
   14  281  251  214  4  196
54. Adde, omnibus ornans, ditans, ac Magnificans.
   124  122  111  20  239  118  226
55. Dùm ergò talia ibi sedulò efficis Virgo,
   257  100  90  95  106  125  4  183
56. Ecquis non magnificè Te Magnificam canat, ac efferat?
   115  230  69  176  100  42  228
57. Vel tuo illo Cantico non bene decantet?
   51  39  95  101  110  251  189  124
58. Nàm in Tè MARIA Tibi maxima Deus effecit,
NOVUM TÉSTAMENTUM CABALISTICUM

59. At in alijs plenè omnia dona non nisi Tecùm:

60. Facta es enim adjutorium illi planè simile;

61. Quin et Adæ pia Conredemptrix;

62. Ideòque Tù ò Domina, Magnifica, ac magnificè Dominum

63. Amodò unà cù almo Domino, Magnificat anima mea Dominà.

Josephus Mazza.

Luc. i. 42. Per Cab. ord.
Benedictus fructus ventris tui. 1970 Cunctorum gloria decusque mortalium.

Luc. i. 48. Per Cab. ord.
Respexit Deus humilitatem Ancille sua. 1853 Quasi mirrha electa dedit suavitatem odoris.

Luc. i. 48. Per Cab. ord.
Beatam te dicunt omnes generationes. 1245 Salve Lactatrix Christi.

Luc. i. 49. Per Cab. ord.
Fecit magna qui potens est. 1021 Originariae maculæ mundæ est. 1021
Munda puritatis imago. 1021 San Juan.

Luc. i. 59.
SOLIOQUIUM.

VENÉRUNT CIRCUMCIDERE PÆRUM

1. Filj eccè nobis Dies Hic, jàm octavus ab Ortu;
2. Estvè secundum ordine Sabbatum; 1076
3. Neutri attamèn, id verè secundum; 1076
4. Quin tàm nefastum utriqué, 1076
5. Ut amodò sit Nos acturum ad necem, 1076
6. Te, ità tenellum, indebitè addicens ad Vulnera. 1076
7. Mèquè Tècum doloris gladio amarè confodiens. 1076
8. Heù dolor! Hic Nobis vel ipsa bona fiunt malefica. 1076
9. Ën vel fœlicitatum Numerus indicat mala, 1076
10. Ét in ipsa cubatione designat acerbitatem, 1076
11. Sèd et afferens nefasta altè, prò gaudijs, 1076
12. Omni eliminata lætitia, dolores hodiè addit immanes; 1076
13. Immanes inquam, adeòquè hodiè ambobus immanes, 1076
14. Ët horrore depressa, Mens mea deficiat, 1076
15. Ét Cor, vel à solo pavore, ferè depereat. 1076
16. Tìbi autèm heù qualis jàm imminet dolor! 1076
17. Ën Filj, sacer, sèd acer arripitur Gladius, 1076
18. Tè læthali secturus vulnere, 1076
19. Ét quasi Adæ dirè deperditi germin esse, 1076
20. Ac ceù Circumcisione indigus expiari, 1076
21. Ëo in tenerrima Carne ictum excipies; 1076
22. Et hinc, oh qualis illicò in Te dolor adveniet !
23. Ad quos Tu cogèris 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 exanimis,
30. At heù nimium Miseram, planèquè infœlìcem Mariam !
31. Heù ! immanis inflictus est ictus !
32. Tenella etiam Siliceo Gladio jam resecta est Caro,
33. Hinc Divinus itidèm indè effluì 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. Quìquè modò in Tè sæviìt Gladius
39. Eccè ille meam parìtèr Animam pertransivit.
40. Horum acri, ac acerrima vi moreremur Ambo,
41. Si jàm nèc Cœleste illis obisset consilium,
42. Si nèc aliud Mundi Salus exigeret,
43. Si nèc et majora à Nobis appeteret Numen.
44. Magna sunt hæc, sèd verè dolorum initia ;
45. Nos enim majora, quin et maxima manent,
46. Ad quæ, si Tè, Mè, Pater è Cœlis præordinat,
47. Nos Decreto Dei obsistere, execrabile,
48. Sìcùt Nobis vel effugere impossible.
49. Ejà ergò fortitèr obeamus ea Mala Nobis addicta
50. Nam qui ista disponit, Deus est :
51. Qui ipsa ordinat, est amans Pater ;
52. Verè ergò non nisi optima eligit, jubet :
53. Jàm vult Homines pèr Tè ad Coelum reduci
54. Nècnon, Mè Tibi hoc summò in opere copulari
55. Vellem equidèm Tè pænis non pervium,
56. Imò ego ad pænas, Tè incolumi, prò Tè suffici.
57. Omnesquè Tibi à Deo decretas 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 benè redemptus, nèc Ipse Adæ Redemptor,
NOVUM TESTAMENTUM CABALISTICUM

62. Quia Salus non nisi per Sanguinem,

63. Nèc eris JESUS, nisi et Carne caesus.

JOSEPHUS MAZZA.

Luc. ii. 7.

SOLILOQUIUM.

RECLINAVIT EUM IN PRÆSEPIO

1. Siccinè nasceris Dilecte Jesu mi Filj?
2. Et frigidam, ac algidam tibi Seligis Brumam,
3. Non nisi Stabulum habes in Ædem,
4. Imò prò blanda Cuna Præsepium,
5. Et stramen hoc fœnile prò cubili
6. Inops etenim Inopis Filius
7. Nequè quo benè tegaris, habes ;
8. Sèd hic et glaciali nudus in Bruma,
9. Eccè hoc rudi obvolueris lineo :
10. En tàm despecta reciperis Caula,
11. Ut gravi tremens à Gelu
13. Planè Tè algor excruciat,
BIBLIA CABALISTICA

15. Ità subindè tortus

16. Summè rigens, plenèvè dolens,

17. Altè agentibus, rigore, dolore

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

19. Nèc ulla ab ullo hic piae Spes opis.

20. Si Cælum hodiè precibus advoco,

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

22. Ac orans haùd fiam exorans.

23. Si Homines adeam, barbarè sanè repellar.

24. Venisti jàm amans ad tuos,

25. At Impij Tè nolunt recipere ;

26. Hinc ab eis reyectus,

27. Jàm confugere debes àd Stabulum.

28. His Bestijs associandus ;

29. Oh fallor ; etiàm posthabendus :

30. Habeberis Filj ipsis despectior ;

31. Ideòque hic, nèdum quanti Homo,

32. Sèd jàm nèc etiàm, quanti Bellua, fies.

33. En ergò hic contemptus ab Homine.

34. Ah ! Itidèm Brutis miserior,
35. Omnimodè ignoraris à cunctis, 800

36. Aspernaris itèm à Tuis. 800

37. Oh pudor! heù deflebilis pietas! 800

38. Si! Dicebare olim Hominum Desiderium, 800

39. Sèd posthac diceris, et eris 800

40. Odium, Abominatio, et peripsema. 800

41. Non rependent, vel Amorem amori, 800

42. Imò jugia prò dilectionibus odia, 800

43. Prò ineffabilibus Bonis mala effera, ac infanda. 800

44. Quò in amando profusior, 800

45. Éo certè odiosior habitus, 800

46. Ét indè despectior, undè amabilior. 800

47. Nèc insana, nèc falsa modo Filj prænuncio: 800

48. Ecce enim verè Pauper, et Dolens. 800

49. Ab Angustijis hic incipis Annos. 800

50. Compar decet ortui Vita; 800

51. Hinc uti cæpisti, sic desines. 800

52. Et ego hisce in pœnis bone Filj te cernam? 800

53. Nèc summè doleam Corde, nèc indè defleam, nèc depeream? 800

54. Hùc planè ducit amor, nèc sinit. 800
55. Nam læthalem profecto ciet dolorem, 800
56. Sed mihi emori prohibet, defiere denegat; 800
57. Vult vivam, ut doleam. 800
58. Sed vide quonam te Amor adegit, 800
59. Nempè, dire ut angaris, et angas: 800
60. Tecum tamen angi sanè non abnuo. 800
61. At id doleo quod coaequè non doleam, 800
62. Quia qui non dolet, non amat, 800
63. Propèvè nihil, si non summè. 800

Josephus Mazza.

Luc. ii. 35.

Soliloquium.

Tuam ipsius animam pertransibit gladius 1337

1. O Jesu, ó Filj; Cordis mei Fons doloris æternus! 1337
2. Alme Filj, qui mè diro, ac jugi doloris Gladio cernis cófossam, 1337
3. Et hic sinè requie aliqua doloribus cumulari: 1337
4. Quid est quod Simeon haec effera adjungat Coeli præsagia, 1337
5. Vocequè fatidica Nos dè futura nobis, admoneat clade? 1337
6. Tè, in signum contradictionis, Terræ dandum à Deo, 1337
7. Acutisvè affirmans, mé doloribus efferè sauciandam? 1337
8. An non longè acerbam tuorum cruciatuum Iliadem didici, 1337
9. Nècnon meo sub memori Pectore condo, percurro ? 1337
10. An non ex ejus memoria, omni impleor amaritudine ; 1337
11. Corvè admiranda patitur doloris vulnera ? 1337
12. Quænam dies quæsò hic deperijt, sinè hac linea dolorosa ? 1337
13. Quandò vel tuæ peracerbæ Passionis adeò oblita, 1337
14. Vel veri ergà Tè adeò verè expers amoris, 1337
15. Ut nèc mente, Tibi decretas, revolverem pœnas, 1337
16. Nèc illæ eadem revolutæ amplam darent mœorris messem ? 1337
17. Mi Alme Filj, si pedes, si manus fixis oculis videam, 1337
18. Verè illicò clavos excogito terebrantes : 1337
19. Si latus intuear, jàm occurrit celerrimè Lancea, 1337
20. Ibiquè in Mortuum eam recogito insævientem ; 1337
21. Nèc unquam àd, ipsi etiàm Coelo, adorabile caput respicio, 1337
22. Quin illicò Alapas, sputa, spinas plenè commemorem. 1337
23. Si Dorsum contemplor, in Corde Flagella revolvo : 1337
24. His in Ulnis excipiens, cogito dè apprehensione : 1337
25. Cingens Tè Fascijs, Menti, Lora, Funes obycio. 1337
26. Dùm defies, Gethsemani Agoniam, sudorem, Ipsa considero. 1337
27. Et Morientis voces, in Cruce dandas, dùm vagis. 1337
28. Etiam dum Lac exsugis, Fel, et Acetum commemoro;

29. Ipsi mea omnia oscula, Judae osculo, mihi amarescunt.

30. Ipse Lectulus mihi diram obycit 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. Cùr plura, cùr singula Deo sigillatim depromo?

36. Jam omnia tuis omnino aperta sunt oculis,

37. Indem 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 diù inflictum est vulnus.

41. Vulfus igitur in solo vulnere cadet,

42. Nam nec alius in mœ novo illi vulneri, locus aderit.

43. Quid sibi vult itaquè hoc Oraculo Simeon?

44. Quidvè mihi ea prophetali Voce Ceelum prænunciat?

45. Et magna quidem Cor anxium in se obversat.

46. Nunc illa mala in esse cognito fore Cordi longè minus penalia

47. Fortius etenim præsentia ibi desæviunt.
48. Modò timet, nè doloris semen, nèpè Dei Amor, interim abeat,

49. Eòquè ità deperdito, etiàm dolor plane omnis abscedat,

50. Ideo in tua Passione, iterum renovandus.

51. Nunc demùm id pavida tribuo meo imperfecto Dolori,

52. Qui fortè veram, ac plenam summitem non habet,

53. Èt gradatìm incædens, tunc mihi summus evadet.

54. Si id cadit in primum! Naturæ, temne, dele ordine in dolendo.

55. Nèc non praesentiae defectum amòdò suppleat Amor.

56. Illa Virtus Amori nullatenùs est deneganda;

57. Èt quod ille in Cor meum non exerat, dedecet valdè.

58. Secundum, nèdùm non approbo, penè execror

59. Quid namquè mihi miserà à Deo contingat deterius,

60. Quàm ut immunis à Dolore, Dei hic vivam sine Amore?

61. Indè tertium censeo potiùs admitendum.

62. Àt Tù, qui moras potes à mè tollere, tolle;

63. Ac mecu, ô Dilecte, tarda ignoret molimina Divinus Amor.

Josephus Mazza.

Luc. ii. 48.

SOLILOQUIUM.

FILJ QUID FECISTI NOBIS SIC?

1. Quò hodiè declinasti Dilecte mi,
2. Tevè ubi jàm recepisti, 662
3. Cùr Patrem deseris? 662
4. Infelici mihi Tè subtrahis; 662
5. Miro ambo moerore replens? 662
6. Sèd mè certè vèl summo? 662
7. Ah Nate, Tè amisso, quid agam? 662
8. Tè à mè jàm elongato, quid ero? 662
9. Absquè Numine nùnc defìciam; 662
10. Ac sinè primo Ente non ero, 662
11. Sèd in nihilum decidam, deindè evanescam. 662
12. At quam vana commemoro! 662
13. Utinàm annihilari mè velles! 662
14. Mèquè meo nihilo jàm reddi denuò! 662
15. Efficiar nihil facta, Tibi haùd odibilis, 662
16. Nèc Tù ab immerita fugies, 662
17. Nèc ego damnì poena indè angar adhùc in Via: 662
18. Fio reprobis penè infelicior, 662
19. Cum, Filj, vel vivæ denegas Faciem: 662
20. Nonnè hæc, Nate, major Inferni poena? 662
21. Sèd si ad desiderij gradum acerba,
22. Hém nulla ibi dolori meo comparanda;

23. Benè ibi ab inclinatione invalet poena:

24. In mè dirè sævit et Amor:

25. Sèd Amor haùd ullò minor,

26. Itemvè flagrantior omni,

27. Ac etiàm Coelicolis comparatis,


29. Tali ergò modò ardens amore,

30. Tanta et hinc acta cupidine,

31. Amata, Filj, si facie caream, quàènam poena?

32. Nonnè deindè omnium maxima?

33. Ejà Sanè parem nequit habere.

34. Èt mè Matrèm altè huic addicis?

35. Dulcisfluam nempè occulis faciem,

36. Èt in via ad damni poenam mirè cogis.

37. Sèd poenam hanc libens amplector,

38. Si non ex meritò, Filj;

39. In mè tamèn modò timeo culpam;

40. Justè Ipse omnia faciens

41. Solùm ardes in labe reos;
42. Innocuos nonnisi amas,
   123 98 170 110 116 45 662
43. Cùm ijs esse, Tibi adhúc deliciæ ;
   89 1 480 92 662
44. Sèd à deserentibus abis :
   163 122 124 253 662
45. Nùnc ergó dùm deseris,
   124 95 1 25 215 202 662
46. Dùm et à mè aufuga fugis :
   150 284 228 662
47. Nùm culposa videor,
   275 30 163 194 662
48. Tibi què jam odibilis, JESU ?
   66 46 122 186 242 662
49. Nihil mihi corde consciam noscis,
   33 146 39 51 113 280 662
50. Hèm tamèn in hoc haùd justa ;
   122 249 26 265 662
51. Delicta quis mea intelliget ?
   190 104 100 268 662
52. Tù mirè omnia noscens.
   91 262 49 79 181 662
53. At siiquid Deo odibile gessi,
   34 5 95 165 4 165 194 662
54. Filj àd Tè veniam, àc veniam poscam,
   190 57 42 88 95 190 662
55. Tù deindè benè redde Tè Matri,
   262 206 52 142 662
56. Infelicemquè Matrem blandè recipe ;
   254 44 51 6 192 115 662
57. Ostende faciem, nàm ea salva ero.
   273 1 86 1 164 137 662
58. Procùl à pæna, à culpa itidèm ;
   271 169 113 109 662
59. Ultrà dolore haùd angar ;
   1 25 126 220 290 662
60. A mè, Nate, abscedent mœores,
61. Jàm plenè Cœlitibus lætior;
62. Mihi ergò appare, redi, redde Tè mihi,
63. Nàm ità mihi bis JESUS fies.

Josephus Mazza.

Luc. xi. 4.  
Libera nos a malo.  399  Sine maculà.  399
Virgo fidelis.  399

Luc. xi. 27.  
Benedicta sint ubera tua.  997  O Cœlum animatum.  997

John i. 47.  
Prog.
Silche  40  DoCtor  71
Ein Wahrer  96  MartInVs  109
IsraelIter  111  LVther  80
In DeM  43  gebohren  71
KeIn  37  zV  44
FaLsChes ist  116  ElssLeben  68
443

Cabala Simplex 443 et
Chronogramma 1717.
(Luther’s Jubilee.)

J. F. Riederer.

John xiv. 6.  
Tu mihi via et veritas et vita. 1696  Sacrosanctum Christi Corpus.
J. Blanchinus,
Single sheet folio, Roma, 1696.
Jerusalem celestis. 762

INCLINATO CAPITE EMISIT SPIRITUM 1021

1. Exanimem igitur Tè hodiè Filij videre debebo? 1021
2. Ac licèt sanè innocuum, sic deflere occisum? 1021
3. Oh Dies pessima, nefastissima omnium! 1021
4. Oh Meridies penè nocte omni obscurior! 1021
5. Ac læthæis umbris dirè tenebrosior! 1021
6. Hèm etenìm Solem omnem deliquio obfuscatus, 1021
7. Æternumquè tandem jàm addicit Occasui. 1021
8. Et en oh quali, et quàm immani sævitiæ; 1021
9. Quòt, ideò quibusquè plagis? 1021
10. Nedùm in Deum tandem ausit impietas: 1021
11. Factorem nempè ingrâtè destruens, 1021
12. Auctorem Vitæ Neci etiàm infami adjudicans, 1021
13. Imò Salvatorem impijssimè perdens, 1021
14. Sèd ut modò desæviret acerbiùs: 1021
15. (Sævitiæ hinc cuilibet inexæquanda) 1021
16. Eccè plagens nulli pepercit cruciatui,
17. Non ullum sinè vulnere Membrum :
18. En ubique, et undique Sanguis ;
19. Quem plenè Flagella, Spinæ, Clavi eduxere.
20. Indè etiam jām speciosus forma præ alijs,
21. Jurè itidem Campi Flos, Convallium Lilium,
22. Non Vultus, non decor simùl,
23. Sē solus livor, & horror,
24. Nām non spectabilis, sēd Facie spectrum,
25. Delicijs hic cares, imò horrorem incutis ;
26. Ejā jām Angeli Tè videntes horrescunt,
27. Depulsi demùm à deformitate, non Radijs,
29. Caeterùm eccè illis major inest flendi occasio :
30. Homicidæ planè cædere debuit Summum Numen,
31. Nèc non planè latronibus posthaberi :
32. Jām Barabbæ Plebs ignara in collatione posthabet,
33. Et deindè Carnifices Iniquis Tè præhabent :
34. Ceü latè fores latronibus pejor,
35. Vēl latronum Caput, àc Princeps,
36. Hæm in eorum medio jám constitueris:

37. Hæm præ alijs acerbíssímè tortus.

38. Aceto solùm, atqùe Felle potaris,

39. Cachinnis, convicijs ità vexaris,

40. Ût dolore, àc pudore hic demùm depereas.

41. Ac Tè sic perempto Cœli Angeli, qui non fleant

42. Si malè corrúit Universum!

43. Nunc ampli corrúunt Montes,

44. Adeò ab imis discutitur Tellus,

45. Sol ipse condolens obtenebratur,

46. Ipsa etiàm tota languet Natura,

47. Empyreumvè hodiè penè mœret.

48. Sola ego Mater verè langueo, non depereo:

49. Heù : planctum Unigeniti mihi cogor efficere,

50. Dùm jám Tè viduor, non nisi Tè habens!

51. Unus es, Unicóvè privor:

52. Et mœrens adhùc vivo, nèc enim mòrior

53. Utinàm Tibi commori Matri detur:

54. Dà, dà me hic defunctam Tè sequi defunctum;

55. Quam dolor planè immanis non obruit,
56. Demùm Clavi, Cruces perdirè perimant:

57. Totum penè Sanguinem effusti,

58. Ideò plenè totum effundat et Mater;

59. Fiam nùnc occisa Tibi simile Adjutorium;

60. Fiam vèl meritò Corredemptrix;

61. Ejà addè: si vivificam vim Cruor induat,

62. Mòx admirabilis Coeli Pellicanus dè Columba fiam,

63. Denuò ex meo Sanguine Vita Tibi.

JOSEPHUS MAZZA.

John xix. 34.

SOLILÓQUIUM.

UNUS MILI'UM LANCÉA LATUS EJUS APÉRUIT. 1418

1. Pròh nefas! adhùc in Mortuum desævit Barbaries?

2. Ac quod intèr largè horrendiora crudelitas redigit,

3. Quòd et Atrociores plenè solent horrescere,

4. Modò in Tè Deum vèl Defunctum jám exercetur!

5. Dùm exanime Pectus dira transfigitur Lancea.

6. Ideò etiàm arcaniora Cordis penetraria terebrantur.

7. Vita tua, mi JESU, adeò cunctis habetur odibilis,

8. Ut nedùm jám auserint Impij acerbissima Nece perimere,
9. Sèd et vèl Cor, quod benè fuerat Vitæ Radix
1418
1418
11. Oh Immanitas visa nullibi, nequè Filj unquàm audita!
1418
12. Oh crudelitas, vèl apud Tartara penè insueta!
1418
13. Ibi enim efferè plectuntur Sontes, vivi tamèn:
1418
14. Hic Tù, vel functus, modò Lancea plagaris in Pectore,
1418
15. Quasi hic haud sèveirent, si sine vulnere Cor.
1418
16. Vèl nisi illud jàm emortuum ea Lancea vulnerarent
1418
17. Novi, et probè, Tè nunc transfigi absque dolore,
1418
18. In Matris tamèn Animam vulnus illud malè desævit
1418
19. Hèm illa tuo divino Cordi Amore summo conglutinationa,
1418
20. Ubi Ipse ictum excipis, vulnus accipit;
1418
21. Èt hinc oh quali, heù quanto urgetur dolore!
1418
22. Quàm extremus tandèm angor Illam invasit!
1418
23. Ea enim hinc angustijs torquetur acerrimis,
1418
24. Nèc his unquàm substinuit graviores;
1418
25. Sèavities sè impiè, ad insueta, ad horrendiora redegit:
1418
26. Planè Animæ merores, angores, esse modò debent, et summi. 1418
27. Mirum ergo quod Illa perstet Corpori colligata, 1418
38 190 85 1 355 325 1 109 314
28. Nec, ut se a doloribus eximatum, a carne aufugiat; 1418
324 295 204 25 5 63 100 305 97
29. Mirumve pariter, quod Me ad necem non perfodiant Impij, 1418
95 106 263 154 100 219 275 206
30. Et altè odientes Filium non simul perimant Matrem; 1418
254 180 220 62 185 122 194 26 175
31. SiQve adest tanti odij causa, credo JESU, Mea est, 1418
39 25 122 88 261 123 54 316 390
32. In me ergo dirae Cruces, Clavi, Lanceae, Vulnera dirigantur; 1418
174 116 92 239 262 535
33. Erit sanè longè minus criminosa transfixio, 1418
38 270 372 50 688
34. Nec voto crudelitas adeò frustrabitur; 1418
161 89 230 448 245 245
35. Qua, si vivam percutiant, mortem inferent; 1418
48 260 130 316 47 286 95 236
36. Inde, post Nati funus, neci addicetur et Parens. 1418
211 190 263 260 244 250
37. Fortè ut acrius crucier, intactam tenent, 1418
30 25 1 428 40 273 71 99 451
38. Jam me à praenuciato almi Simeonis Gladio enecandâ reservât 1418
95 228 164 66 46 170 117 204 4 324
39. Et non nisi dolor hodie mihi esse debetur Ensis, ac Carnifex, 1418
95 144 81 115 259 145 1 65 122 391
40. Et ipse Animam, vel invitam, coget a meo Corde exulare. 1418
91 190 61 26 173 92 411 39 335
41. At Tû, Anima mea, quid sic obstinaris in nexu? 1418
15 310 372 200 282 239
42. Ejà resque vinculum, quo Corpori colligaris, 1418
9 245 211 338 194 50 219 152
43. Ah: rumpe moras, disrumpe nodum, hinc aufuge, avola! 1418
50 310 1 161 27 185 436 39 209
44. Hinc amissum à nobis Cæli Numen quæramus in Inferis: 1418
41 259 49 100 150 49 160 191 419
45. Illic Ipsum nil ita pati, nil despici, aut pessumdari, 1418
89 329 59 411 281 249
46. Sed videbimus inibi Tartarum omnibus Dominantem : 1418
69 59 1 326 243 117 203 3 202 195
47. Imo inibi a Reprobis, invitè licet, timeri, ab Electis adorari. 1418
173 122 386 20 61 4 45 173 30 100 304
48. Cùr ergò cunctaris hic Anima? ac eo cùr jàm non convolatis? 1418
38 300 285 355 3 51 122 176
49. Nèc tantis dirè sauciata doloribus ab hoc Corde recedis? 1418
102 227 320 65 392 47 265
50. Amas forsàn Unigenito meo diutiùs angi, cruciari, 1418
4 225 211 99 225 350 304
51. Ac dilectionem tuam omni morte fortiorem exhibere, 1418
165 125 34 130 309 481 174
52. Quæ etiam mei Nati desunt passionibus, adimpiere ? 1418
5 16 227 89 66 306 89 218 89 313
53. Ad hæc cuncta si hodiè respicis, si tendis, si ordinaris 1418
9 181 190 173 113 300 38 1 122 164 127
54. Ah permane, ut dolori Cor vivat, nec a Corde dolor deficiat, 1418
199 140 349 24 272 252 182
55. Quin major duratione, fide permaneant, crescat gradu. 1418
122 106 9 34 106 190 392 95 109 160 95
56. Ergò fiat, ah Filj, fiat ut diutiùs Tè, angar prò Tè ; 1418
190 131 100 233 164 25 330 245
57. Ut Amor plenè vincat, dolor mè nullus perimat 1418
15 190 191 360 260 1 49 352
58. Ejà ut tua adimpleatur Passio à Deo assumar. 1418
5 340 211 18 88 16 25 245 470
59. Ad summum decoris Dei apicem hæc mè tollet Assumptio : 1418
240 181 9 411 6 9 295 267
60. Plùs quàm dè Maternitate, ea dè Passione glorificabor, 1418
4 169 13 338 190 291 413
61. Ac dolens id adyciam, at citius resurgas : 1418
48 622 164 4 48 260 1 25 20 147 79
62. Oh inclytus Dolor, ac oh Passio à mè hic unicè diligenda! 1418
220 105 220 52 166 233 125 27 210 60
63. Vos amodò, tanti ego conscia pretij, præ Cæli Gaudiijs diligam. 1418
J. F. Riederer.

Acts ii. 36.

So wisse 909
nun das 574
rantze Hauss 853
Israel 451
gewiss 490
dass Gott 695
diesen Jesum 866
den ihr 350
gekreuziget 1054
habt 230
zu einem 754
Herrn und Christ 1360
gemacht hat 581

9167

Per Cab. Trig.

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

9167

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 Anna-
berg gebürtig, Pastor zu Perlberg.
BIBLIA CABALISTICA

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

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

Acts xviii. 28.
Denn er Überwande die Juden beständiglich und erweistet öffentlich durch die Schrifft dass Jesus der Christ seye

Per Cab. Trig.
Herr Johann Jacob Schudt des wohllöblichen Gymnasi zu Franckfurth am Mayn hochverdienter Conrector

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 Licentiatus Esras Edzardi ein in Rabbinicis et Talmudicis sehr hoch erfahrner Mann in Hamburg gebohren anno 1629 xxviii Junii starb anno 1708 1 Januarii.
Rom. xi. 8.                    Per Cab. Trig.
Gott hat ihnen gegeben        Herr Joannes Jacobus 1417
einen erbitterten Geist.      Schudtius 1049
Augen dass sie nicht sehnen   Wolverdienter 1299
und Ohren dass sie nicht hören
biss auff den heutigen Tag    Rector 622
des löblichen Gymnasi zu Franckfurt 1411
am Mayn 525

1 Cor. xv. 22.                 Per Cab. ord.
Non Mater Dei dulcissima et 997
amabilis.
Non Tutelaris Hesperie. 997
Non enim immaculatissima Deipara. 997
Non enim Civitatis Dei Letitia. 997
Agnna, munda, immuniis 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 Caelum vivum. 997
Omnia mea tua sunt. 997
Benedicta sint ubera tua. 997
Melliflua Maria munda malo Eva. 997

Omnes in Adam peccaverunt. 997

San Juan.
I Cor. iv. 11.
Biss auff diese Stund leiden wir Hunger und Durst und sind nacket und werden geschlagen und haben keine gewisse Stätte. 8029

Col. i. 28.
Wir verkündigen Jesum, und vermahnen alle Menschen, und lehren alle Menschen mit aller Weisheit, auf dass wir darstellen einen jeglichen Menschen vollkommen in Christo Jesu. 11,103

Per Cab. Trig.
Die Zigauner ein verkappt nichtswürdiges liederliches Lumpen Volck von denen Französen Egyptiens genannt. 8029

Per Cab. Trig.
Der Ehrwürdiger, Vorachtbar und Wohlgelahrte Herr Christian Hirsch verordneter Seelsorger und Archi-Diaconus in dem Nürnbergischen 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 cielum et terra subjicit. 1491

San Juan.

Cabala 376 Simplex.
Emericus Teccli, Haereticus, rebellis Caesari.
Vienna plausus.
Apostolos 14. 6.
Ich sahe einen Engel fliegen mitten durch den Himmel der hatte ein ewig Evangelium zu verkündigen.

819

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

J. F. Riederer.

Corona aurea super caput ejus.

1613

O Vita quae contra mortem se nobis dedit.

San Juan.

J. F. Riederer.

Apostolos 18. 7.
Denn sie spricht in ihrem Herzen:
Ich sitze und bin eine Königin und werde keine Wittib seyn und Leid werde ich nicht sehen.

7806

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

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 schläßert er euch ein,
Duc d'Aumont muste mehr als ein Verschwender seyn.
Der König mächts subtil, und kunt mit Lust erfinden
Das Kunst-stück, wie man euch könn ohne messer schinden.
Dem denck, O Anna, nach, du merckst die Brillen nicht,
Weh diesem blinden Volck, das Treu und Glauben bricht!
### Appendix Cabalistica.

#### De Apostolis et Sanctis.

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

**Omnès Sancti et Sanctæ Dei.** 821

**O Cœlestis Hierusalem.** 821

<table>
<thead>
<tr>
<th>Saint</th>
<th>Verse</th>
<th>Note</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sancta Maria Virgo.</td>
<td>702</td>
<td>Hæc carens Evæ macula.</td>
</tr>
<tr>
<td>Sancta Maria.</td>
<td>356</td>
<td>Longe a peccato Adæ.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Pia Dei Mater Alma.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>O Hæc Cœli Janua.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Ego Dei Pares.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Ego electa Sol.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Ego facta sine labe Adæ.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Ego innocens Dei Filia.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Ea illibata a crimine Adæ.</td>
</tr>
</tbody>
</table>

**Pentametrum et Cabalisticum.**

Ecce ea Filia Adæ, Mater amica Dei. 356
The following elegiacs are highly ingenious, being formed wholly from the cabalistica of the names of our Saviour—viz., JESUS CHRISTUS = 974, and JHESUS CHRISTUS = 982, of which a further series is given lower down.

**DISTICHA.**

**HEX. ET PEN.**

Filius hic Mariæ Deus est | Sanctus Benedictus.
974 \hspace{1cm} 982

Solus Dux hic | cor abstulit ille meum.
974 \hspace{1cm} 974

Natureæ lege es Dominus | mihi servus amore es.
982 \hspace{1cm} 982

Orbis sum cæli Rex | ego sum quia sum.
974 \hspace{1cm} 982

Jesus Maria. \hspace{1cm} 515
Meum cor ; anima mea.
402 \hspace{1cm} 402

Jhesus | Maria.
402 \hspace{1cm} 402

Ac meum cor | ac anima mea.
121 \hspace{1cm} 121

Jesus et Maria. \hspace{1cm} 620
Sol est, ac Luna. \hspace{1cm} 620

Giesù. \hspace{1cm} 311
Maria.
121

Benedetto. \hspace{1cm} 311
Anima mea.
121

Amante dell’ anime. \hspace{1cm} 311
E mia gioia.
121

**JESUS CHRISTUS.**

Iste Filius Dei vivi.
974

O una et vera bonitas.
974

Es Deus per quem omnia.
974

Dominus Deus Sabaoth.
974

Solus Sanctor.
974
Cibus viatorum. 974
Panis Angelicus iste est. 974
Adjutor fortis est. 974
Jucundissimus. 974
Impollutus est. 974

Hexametrum and Cabalisticon.
Mellea dulcedo ac pia delectatio cordis. 974

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

Hexametra and Cabalistica.
Unica Spes Animæ fida est ac firma fidel. 982
Ecce Ea Divinâ manans Sapientia mente. 982
NOVUM TESTAMENTUM CABALISTICUM

<table>
<thead>
<tr>
<th>JESUS.</th>
<th>394</th>
<th>JHESUS.</th>
<th>402</th>
</tr>
</thead>
<tbody>
<tr>
<td>Do Vitam.</td>
<td>394</td>
<td>Salvas.</td>
<td>402</td>
</tr>
<tr>
<td>Hic Carus.</td>
<td>394</td>
<td>Hic bonus.</td>
<td>402</td>
</tr>
<tr>
<td>Es panis esca.</td>
<td>394</td>
<td>O Dei Filius.</td>
<td>402</td>
</tr>
<tr>
<td>Cor ines anima mea.</td>
<td>394</td>
<td>O Victima.</td>
<td>402</td>
</tr>
</tbody>
</table>

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

A B C D E F G H I K L M N O P Q R S  
100 200 300 400 500  
T U X Y Z

A good one by Cabala Simplex is:

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

Sigismundo à S. Sylvorio,  
Prelusiones Poeticae.

HEBREW CABALISTICA ON THE NAME OF JESUS  
(in Hebrew, Jeschua).  
PER GEMATRIAM 386.

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

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

Elchanon Paulus,
Pragensis.
APPENDIX

CABALISTIC CURIOS,
SCRIPTURAL, PATRISTIC, AND LUTHERAN
APPENDIX

CABALISTIC CURIOS,
SCRIPTURAL, PATRISTIC, AND LUTHERAN

153

The Fishes Drawn to Land by Simon Peter.

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

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

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

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

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

This expression, "Sons of God" (Beni ha-Elohim), occurs several times in Scripture, and per gematriam it counts up 153. In Greek the
expression exhibits in another form the same phenomena, the gematria being 3213 or $3 \times 7 \times 153$.

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

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

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

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

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

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

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

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

The division of the year into 7 months for the “Seed,” and 5 months for the “Fish,” as types of the Resurrection, both as found
in the Gospels and in the history of Noah and the Flood, is distinctly marked out in the Divine system of number. 153 is the number of the fishes in John xxi. 11, and 207 is the number of days that formed the Jewish ritual, the seed-ripening period. The sum of these two numbers is 360, the number of the year. The division of the number 360 at the Flood is, it is true, slightly different; for there is 150 days for the fish period, leaving 210 for the period when the sun is triumphant.

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

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

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

153 is a remarkable number in many ways. 153 = 1^3 + 5^3 + 3^3 = the sum of its separate cubes; 153 = 17 x 3^2; 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—

\[
\begin{align*}
1 \text{ foot} &= 12 = 2 \times 6 \text{ inches}, \\
1 \text{ yard} &= 36 = 6 \times 6 \text{ or } 6^2 \text{ inches},
\end{align*}
\]

and on his time—

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

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

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

Again, there is one word in the New Testament (Acts xix. 25) which occurs only once—viz., *euporia*, meaning wealth, the ill-gotten gains of Demetrius the shrine-maker, and it numbers 666, and when we remember the many denunciations in the New Testament against riches, this seems a remarkable coincidence. And what is still more remarkable is that of the 3125 different nouns which the New Testament contains, this is the only one which counts up 666. In the Old Testament, too, there is a singular parallel, for in 1 Kings x. 14 we read: "Now the weight of gold that came to Solomon in one year was six hundred threescore and six talents of gold."
Indeed, wherever in Scripture this bestial number appears alone, the sense is usually a sinister one. For instance, in that remarkable passage where our Lord's disciples express fear of shipwreck, the word is (Matt. viii. 25), "Lord, save us; we perish (ἀπολλύμεθα)," and this word equals 666, and probably is the only verb in the New Testament which exactly fits the number.

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

<table>
<thead>
<tr>
<th>Leah</th>
<th>36</th>
<th>Bilhah</th>
<th>42</th>
</tr>
</thead>
<tbody>
<tr>
<td>Zilpah</td>
<td>122</td>
<td>Dan</td>
<td>54</td>
</tr>
<tr>
<td>Gad</td>
<td>7</td>
<td>Naphtali</td>
<td>570</td>
</tr>
<tr>
<td>Asher</td>
<td>501</td>
<td></td>
<td></td>
</tr>
<tr>
<td>666</td>
<td></td>
<td></td>
<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 x 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 x 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:
APPENDIX

1. \( D = 500 \) \( \{600 \) 
2. \( C = 100 \) \( \{600 \) 
3. \( L = 50 \) \( \{600 \) 
4. \( X = 10 \) \( \{600 \) 
5. \( V = 5 \) \( \{600 \) 
6. \( I = 1 \) \( \{600 \) 

1000 was represented by CIO, and later by M.

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

666

Ecce Bestia Magna

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

Astrologically
\[666 = 6 - 	ext{piscis} \uparrow \text{indo comitia} \]

The Taurian age of Christ ending with Nero and the profanation of the golden calf.

The sign age of Christ (7) (Buddha)
Ea fit latina
Ecce ea fit Romae
De illa Leones
De hac Leones ad decem
Illi decem de Belua

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

Sed ecce Leo Papa
Ac os peccati
Id Bestia Leo
Hic vere Leo
Ac jam Decimus
Et in Ecclesia
Leo et Draco

Damnat Belua
Omnia Bulla
Damnat leges
Etiam pias
Dilectionem
Consilia fidei
Et fides filii dei

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

Væ Bestiae
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.

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

* Soubira, Jacob Abraham, notaire à Montcuq, arrondissement de Cahors, versificateur qui a pris successivement les titres de poète d’Israël, d’émigré français en 1791, et de délégué du Messie. Querard (La France Littéraire, s.v.) gives titles of many of his works (48). They appear all to be small pamphlets of four, eight, sixteen, and twenty-four pages. "666": This pamphlet does not appear in the list.
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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 Astracan, Un Journal de Musique asiatique, par le Professeur de Musique Dobrowsky. Le Diable à Quatre déchu du privilège d'avoir le nombre 666 dans les lettres de son nom, re connaît Dobrowsky pour son doyen et pour grand lama.—(Moncuq, 10 aoû t, 1824, Soubira.)
The Feast of Tabernacles lasted 8 days, and is connected by John i. 14 with the Incarnation, for it is written: “The Word was made Flesh and dwelt among us,” and dwelt is in the original Greek ἐσκήνωσεν—i.e., “tabernacled” among us.

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

χριστός, Christ = 1480 = 8 × 185.
κύριος, Lord = 800 = 8 × 100.
κύριος ήμων, Our Lord = 1768 = 8 × 221.
σωτήρ, Saviour = 1408 = 8² × 22.
ἐμμανουήλ, Emmanuel = 25,600 = 8³ × 50.
Messias = Messiah = 656 = 8 × 82.

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

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

DANIEL AND HIS COMPANIONS.

Dan. i. 6.

These count up 888:

Daniel .95
Hananiah 120
Misael 381
Azariah 292

888

* For this, see Bullinger’s Number in Scripture, pp. 205–234, where there are full details.
In Ps. xxii. 31, David says of Christ, “They shall come, and shall declare His righteousness unto a people that shall be born.” The Hebrew here sums up a total of 888. Jesus is also spoken of as “The salvation of Israel,” and the words of the Septuagint (ἑσωτηρία Ἰσραήλ) 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 $1, 3, 6, 10 \ldots 276$, *i.e.*—

\[
\ldots \cdot \cdot \cdot \cdot \cdot \cdot \cdot \cdot \cdot \cdot \cdot \cdot \end{align*}

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 summam* 2300
*Summa summarum ex Alphabeto* 2300
*Ex Alphabeto latino fit Numeris* 2300
*Atque est Numerus Danielis* 2300
*Ecce summa sacra totius Alphabeti* 2300
*Summa audita a Daniele Danielis octavo* 2300
*Et est summa sacra de cœlo signata* 2300
*Ecce Numerus Triangulorum* 2300
*Triangulis complet Alphabetum* 2300
*Et ecce fit pyramis triangulata.* 2300
*Ecce hic Numerus est hoc Alphabetum* 2300
*Ecce hoc viginti tribus literis* 2300
*Et ex hoc numero computatio* 2300
*Ac computatio literis solis* 2300
*Solis numeris eisdem annexis.* 2300

*Ecce Alphabetum latinum et certum* 2300
*Alphabetum latinum in numeris* 2300
*Hæc ipsa puncta duo millia trecenta* 2300
*Perficiunt dies Antiochi Epiphanis* 2300
*Dies Antiochi ac puncta Alphabeti latini* 2300
*Ea indicant istam progressionem dei* 2300
*Progressio Computationum.* 2300

So far this famous number 2300 is made to describe itself as the sum of all the letters of the Latin alphabet, twenty-three in number, from A to Z, reckoned up according to the numeration known as Trigonalis, or triangular, viz.—
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
Descriptus 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 2300
Nec dominus haec frustra dixit 2300
Erant enim signata in Apocalypsi Dei 2300
Nec signa illorum sunt amissa 2300
Ecce duo 666 ac 1260 2300
In istis duobus numeris dei 2300
Erant, sed non fuerant scripta. 2300

Qui eorum intellectum habet a Deo 2300
Ille computet Tempus Ecclesiae dei 2300
Computetque nomen ac acta Bestiae 2300
Nomen signatum Bestiae 666 2300
Et Numerum 1260 2300
Ipse computet ex Alphabeto latino 2300
Numerum Meretricis notabilem 2300

Ecce dies Antiochi clara figura Papatus 2300
Et dies malorum Antiochi Epiphanis 2300
Figura malorum Vicarii Christi 2300
Antiochus Epiphanes figura finis 2300
Est figura Antichristi Leonis 2300
Ecce revelabitur prope finem mundi 2300
Papatus Papae, Papae Antichristi. 2300

Inicium calculati Papatus, est 2300
Johannes Octavus 852 2300
Et ab eisdem Tempus Antichristi 2300
Antichristi regnantis incipit 2300
Anni Papatus et religio Ecclesiae Papae 2300
Regnat Meretrix cum sit Papa 2300
Atque Papatum orbis designat 2300

Ecce haec Meretrix Meretrix Bestiae 2300
Designata Meretrix maxima mundi 2300
Babylon magna Meretrix Papistica 2300
Ecce ipsa damnat fidel justificationis 2300
Sed revelabitur verbum domini 2300
Postea non proficient ultra 2300
Inimici Christi impiis Papae legibus. 2300
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
Coepi 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
Coepi ergo anni et dies ablati sacrificii 2300
Et omnia tempora hæc sunt finita 2300
Aperte anno 1518. 2300

Est tunc finita dispersio magna 2300
Et facta est Ecclesia una et fidelissima 2300
Ab Angelo volante per medium cœli, habente 2300
Evangelium æternum gloriosi dei, 2300
Habente claritatem magnam verborum 2300
Ecce enim a gloria claritatis ipsius 2300
Illuminata est terra Ubique. 2300

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

Ecce verba in Daniele sic sunt sigillata 2300
Verba sigillata ac sermones clausi 2300
Clausi signatique sermones dei 2300
Et ecce numeri sunt sermones 2300
Numeri Danielis et Apocalypsis 2300
Hi numeri sunt numeri finis 2300
Sunt verba et Evangelium Filii dei 2300

Daniel audivit mysteria clausa 2300
Ecce eadem audivit Daniel in visione sua 2300
Audivit mysteria dei sigillata 2300
De Christo sancto sanctorum 2300
Audivit mysteria 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. 2300

Mysterium revelationis 2300
Istud est in tempore suo 2300
Illud præteribunt plurimi 2300
Et pertransibunt tempora 2300
Tempora et signata mysteria 2300
Eos Numeros præteribunt 2300
Et præteribunt verba signata. 2300

Numeri dei sunt mysteria dei 2300
Mysteria dei sunt Tempora 2300
Tempora signata per Numeros 2300
Sunt sigilla verborum ac liber 2300
Liber domini ineffabiler copiosus 2300
In eo sunt verba ultima Ecclesiæ Dei 2300
Ecce iste liber nunc est tuus. 2300

Hunc librum dierum obsignabis Daniel 2300
Habet verba et sermones latinos 2300
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
Et filius ejus unigenitus
Ille sapientia, sapientia dei Patris
BIBLIA CABALISTICA

Ejusdem patris omnipotentia 2300
Ecce ille patri consubstantialis 2300
Ecce enim vere genitus non factus 2300
Ecce est filius genitus ab aeterno. 2300

Nunc ipse filius dei homo factus 2300
Est. Et idem incarnatus de virgine 2300
Et ille nunc est filius hominis 2300
Et ipse nunc filius virginis 2300
Atque filius sine viri semine 2300
Semen Abrahae Davidis Mariae a spiritu 2300
Et idem semen mulieris a Deo benedictum. 2300

Ecce ipse vir a spiritu sancto 2300
Christus est, ac Deus et Homo 2300
Nunc Ihesus est unctus 2300
Uncus a patre ac a spiritu 2300
Uncus Rex gloriae a Deo patre 2300
Ecce unctus est Spiritu dei 2300
Spiritu a quo conceptus. 2300

Verbum patris est victima 2300
Victima vera filius virginis 2300
Ecce agnus in cruce offerendo se patri 2300
Fit victima dei, et est pontifex 2300
Est summus sacerdos domini 2300
Summus sacerdos dei patris 2300
Est victima dei et Justificatio. 2300

Agnus verus tulit peccata 2300
Tulit peccata passione morte 2300
Moriens moriendo tulit peccata 2300
Tulit peccata iste redemptor 2300
Deus salutis tulit peccata 2300
Tulit peccata filius dei sacerdos 2300
Hic sacerdos morte tulit peccata. 2300

Filius virginis Mariæ placat iram 2300
Iram dei placat morte sua ac salvat 2300
Agnus occisus est Victor
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 omnipotentiae 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 2300
Et Passio filii dei, filii dei Jesu Christi 2300
Ac sanguis fusus filii hominis 2300
Sanguis filii dei nos justificat 2300
Et illa est fides, Et ea hac fide justificat. 2300

Ecce Jhesus Christus filius dei 2300
Pro nobis natus passus 2300
Idem passus ac idem sepultus 2300
Hic descendit ad inferna, Hic ascendit in cœlum 2300
Hic tertia die a morte resurgens 2300
Idem resurgens ascendit in cœlum 2300
Idem sedet a dextris dei patris. Amen. 2300

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

Ecce Evangelium a spiritu sancto 2300
In scripturis manifestum 2300
Id sigillatum est in numeris dei 2300
Evangelium a patre et ab æterno filio 2300
Istud persequuntur 2300
Bestia, et ista Meretrix peccati 2300
Ecce hæc fit ebria, ebria sanguine sanctorum dei. 2300

Fidem fidelium deformavit papatus 2300
Papatus fidem istam dei vastat 2300
Fidem justificationis dei patris 2300
Fidem justificationis in regno filii 2300
In regno filii dei in montibus Israel 2300
Fidem istam damnat hæc meretrix Roma 2300
Et fit istud in Ecclesia sancta filii dei. 2300
Ecce hæc est illa abominatio in loco sancto 2300
Ecce Ecclesia ac Antichristi statuta 2300
Et ecce Ecclesia ac regnum impii papatus 2300
Ecce Ecclesia ac Antichristi Romani canones 2300
Et ecce Ecclesia ac iniquus papatus 2300
Ecce Ecclesia ac jura illa mundani papatus 2300
Et ecce Ecclesia ac sedens in ea jam diu homo peccati. 2300

Ecce in Templo filius perditionis 2300
Homo peccati sedens in Templo Ecclesiæ dei 2300
Ecce Rex est Romæ triplici corona 2300
Is Rex est Antichristus 2300
Et ille Antichristus Papa Romæ 2300
Est homo peccati ac adversarius dei 2300
Hic enim regnum Christi vastat. 2300

Et ecce Lutherus doctor gratiæ 2300
Doctor gratiæ in tempore suo 2300
Revelabat Evangelium dei totum 2300
Evangelium fidei, Evangelium Christi 2300
Ecce stabit et docebit verba dei manifeste 2300
Fidem et Evangelium filii hominis docebit 2300
Hoc opere dei factus est doctor a Deo. 2300

Revelatur homo Leo decimus Papa 2300
A revelato isto Antichristo 2300
Destruitur doctrina Romæ 2300
Ecce revelabitur os Leonis, Papa Leo 2300
Damnat nos credentes ac Christum 2300
Pontifex ille Bulla vanitatis 2300
Damnat Leges domini, opera bona, dilectionem. 2300

Evangelium ex patre interficiet 2300
Papatum spiritu Christi 2300
Ex spiritu oris Christi 2300
Destruitur Synagoga Diaboli 2300
Babylon hæc apparentis Papatus 2300
Regnum Papatus et homo peccati 2300
Ac ista Babylon cecidit, nec resurget 2300
Abominatio Romana visa in Templo dei
Est signum Christi, id appareat
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 cœlis revelabitur clamor ille
Sponsus dominus venit
Excite obviam sponso repente
Et vide, Diem et horam finis nemo sciet.

Et ecce extrema persecutio Ecclesiæ
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.
APPENDIX

Ecce obsignata sigillata 1290
Signata Numeris 1290
Et his numeris dei 1290
Sunt verba Angeli 1290
Ad finem loquentis 1290
Ecce sunt a Deo clausa 1290
Et signata a beato Daniele. 1290

Tempora amborum 1290
Numerorum de fine 1290
Ambo mysteria de fine 1290
De fine mundi erunt 1290
Et hæc sunt certa 1290
Clausa lingua latina 1290
Latina sunt ac clara. 1290

Ecce signata Babylon magna 1290
Et Meretrix latina 1290
Papatus orbis 1290
Orbis caput dolo 1290
Dolo vastans fidem 1290
Fidem Ecclesiae dei ineffabiliter 1290
Hæc Babylon in Templo. 1290

Et ecce abominatio in Daniele 1290
Babylone anterior 1290
Ac anni plane priores 1290
Et dies ablati sacrificii 1290
Ante 666 ac Papam 1290
Ecce post Tempora 1290
Apostolica ipsa ac fidei. 1290

Sed ecce ea mala fidei confusio 1290
Fidei fuit ac operum 1290
Ipsa abominatio impia 1290
Et Ecclesiae contraria 1290
Ipsa confusio magna 1290
A Tempore fidei Ihesu 1290
A fide Christi designata. 1290
Ecce finem habent Tempora
Sumpta ab anno 228
Ac finita fidei confusio
A revelato Papa Leone
Decimo, Papa illo sedente
In Templo dei vivi
Ecce deinde clarissima Ecclesia.

Revelatur Leo fide
Fide, Sexto anno Decimi
Et Leo, ille homo peccati
Leo est, Est Romæ
Et Leo, Leo rugiens
Ecce rugit hic decimus
Bulla vanitatis.

Et ideo apparebit fides
Fides a deo, misericordia dei
Fides hæc sanctissima
Ecce hanc docebit Prophetæa
Ipse Martinus
Et homo ille Antipapa
Docebit hic Evangelium dei.

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

Ille nunc est homo
Sed deitate filius dei
Illeque Deus ac homo
Ac homo de spiritu
Inde filius hominis
Et idem ex semine David
Dominus semen Abrahæ.
Ecce semen sanctum a deo
Seipso benedictum
Ex hoc justitia
Et benedictio fidelium dei
Hic filius dei victima
Hinc crucifixitur
Inde filius dei Agnus.
Crucifixus ille
Vere salvator
Et salus æterna
Hinc agnus dei sacerdos
Sacerdos moriens
Ut is redimeret
Nos morte sua.

Sed hic resurgens
In cœlos procedens
Regnat Rex gloriæ
Ac a dextris dei defendit
En hic salvat nos fide
Ac ea sola justificat
Et gratia adjuvat
Nos miserorum. Amen.

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).

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

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<thead>
<tr>
<th>Et summa numeri</th>
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<tr>
<td>Revelat literis</td>
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<td>Fidem justificantem</td>
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<td>Quam aperte negant</td>
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<td>Papæ mancipia iterum</td>
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<td>Fides sola sine opere</td>
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<td>Fides est. Hæc salvat.</td>
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<td>Ac doctor verus</td>
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<td>Istud hoc ita docet</td>
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<td>Hunc audite. Ecce pater</td>
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<td>Dixit, hunc audite</td>
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<td>Is Jesus Lux</td>
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<td>Ac homines tenebræ impiac</td>
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<td>Ipse salus certa</td>
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<td>Illa salus summa</td>
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<td>Ac salus hæc revelata</td>
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<td>Salus sola fidelis.</td>
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<td>Est de Spiritu</td>
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<td>Idem natus ex Maria</td>
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<td>Homo est, ac filius Dei</td>
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<td>Ac vere Deus et homo.</td>
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<td>Veritate Evangelii</td>
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<tr>
<td>Et idem Christus</td>
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<tr>
<td>Homo omnipotens</td>
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<td>Nos etiam salvat</td>
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<td>Idem Jesus victima</td>
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<tr>
<td>Agnus dei ac Deus ipse.</td>
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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 
Moriens in morte 
Et iste victor 
Vita revixit 
Hic ascendens descenderat 
Nam ecce in inferno fuit 
Ecce ibi vicet infernum.

Ecce idem ascendit in cœlum 
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 Ecclesiae 
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.
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 præteribunt 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 claude sermones ac verba domini signata
Hos tales sermones claude numeris
Absconde verba, claude 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, Filius dei, ac Spiritus
Tres personae simplex essentia
Ac persona personae coæqualis perfecte
Qualibet persona dei plena ac tota deitas
Hæc 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 ea 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 Abrahaæ, Davidis, Mariæ
Semen mulieris Abrahaæ 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 justificat 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 saeculi 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.

Jhesus Christus est salus
Agnus verus sacerdos unicus
Et salvator de Spiritu sancto
Hic Jesus venit. Et veniet in gloria dei
Next comes the usual antithesis:

**Antichrist and the Last Days.**

Evangelium revelat Antichristum
Et idem Antichristus Papa Leo Decimus
En Papa revelandus, et nomen Papae Leonis
Fit, Leonis, Adriani, Clementis, Pauli, Julii
Sedebunt illi successice. Vae, Vae, Vae,
Vae tibi Papa Romæ, Vae tibi Cæsar, Væ Bestiae
Væ, Væ, Væ, Ceciderunt Capita quinque.

Primo apparebit Leo. Secundo Adrianus
Deinde Clemens, Paulus, Julius. Ac alii in fine
Hæc est revelatio filii iniquitatis
Revelatio filii perditionis manifesta
Hominis peccati et Antichristi Leonis
Et clare apparerunt decem diademata Bestiae
Id est: Decem Leones Bestiae, certa calculatione.

Ecce dominus interficit Papatum Romæ
Eum Papatum destruet Jhesus
Destruct Episcopos Papatus
Ecce destruet hunc Antichristum dei
Ac idem destruet eum adventu suo
Peribit Spiritu oris Christi
Et nunc ille sine manu conteretur.

Interficet hunc Evangelium a Christo
Ecce Evangelium Lutheri confirmatum a Deo
Et ecce confirmatum in Scripturis
Libri Veteris ac Novi Testamenti dei
Est enim fides revelata patris et filii
Fides revelata a spiritu in papatu
Sola fides Lutheri salvat credentes.
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 de filio suo crucifixo 2625
Hæc fides justificationis justificat 2625
Et fides Christi gratis justificat. 2625

Fides filii hominis justificat ac salvat 2625
Ac ecce hæc sola justificat ac sola salvat 2625
Hæc fides Lutheri justificat credentes 2625
Ac ea sola solus Jesus justificat 2625
Et hæc fides revelat mysterium Papæ 2625
Ac revelat fidelibus abominationes ejus 2625
Abominationes Meretricis Papatus. 2625

Ecce revelatur signata Meretrix 2625
Babylon magna Meretrix in Apocalypsi 2625
Ecclesia Papistica Meretrix Babylon magna 2625
Mysterium in fronte, Babylon magna 2625
Et secretum, in fronte meretricis 2625
Poculum aureum in manu, Papæ decreta 2625
Ecce hic calix aureus in manu meretricis. 2625

Mundabitur Ecclesia domini sub Leone decimo 2625
Sub Leone, anno sexto Papæ Leonis decimi 2625
Mundabitur scientia in spiritu 2625
In spiritu sancto mundabitur 2625
Ecclesia. Eo anno domini 1518 2625
Sub Leone. Ab Angelo volante per medium coeli 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 2625
Et illa omnia omnes impii non intelligent. 2625

In ipso fine dicent, Pax et securitas 2625
Illa dicent principes persecutores 2625
Persecutores Ecclesiae novissimi 2625
Et manifestabitur signum coeleste 2625
Signum filii hominis firmatum in coelo 2625
Id erit signum adventus Christi 2625
Tunc ipse filius hominis apparebit 2625
Et ecce apparebit canente tuba novissima 2625
En de die illo et hora nemo mortalium sciet. 2625

Revelabitur clamor media nocte factus 2625
Et clamor ille tuba ultima et septima 2625
Tunc exite. Ecce sponsus venit 2625
Venit, Exite obviam venienti domino 2625
Exite, Ite obviam sponso sponsae 2625
Sponsus venit, Exite, Ecce jam finis 2625
Finis mundi hujus, Veni domine Jesu 2625
Domine Jhesu Christe, et festinanter 2625
Ecce ego venio cito, Veni domine Jhesu, Fit. Amen. 2625
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1582. Elchanon Paulus von Prag.

Mysterium novum. | Ein new herzlich | und gründlich beweisz
nach der He|breer Cabala dasz aigentlich der Name und | Tittel desz
Herrn IESV CHRISTI Gottes|Son in den fürnembsten Propheceyungen
von | Messia, verdeckt in denn Hebräischen | 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
Rösle in der Schuelstrassen.

Anno mdlxxxii.

Sign. a—e, and A—H, in 4to = 88 pp.

1621. Anathemata | B. Conrado.|
Placentino Anchoritae | dicata.|
Et de Anagrammatis |
Supputationibus Numericis.|
Oraculis |

Synopsis.
Placentiae | Typis Alex. Bazachii | mdcxxi.

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1621. JOANNES BAPTISTA SPADIUS.

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

F. Jo. Baptista Spadius à Florentiola Lector Theol. ordinis Praelaticorum faciebat.

(Ad finem libri.) Mediolani apud Jacobum Lantonum anno Insignls, atqVe Verè aVræ MeDloCrItatIs.

24 pp. in 4to.

1623.


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

73 pp. in 4to.

1645.

(3) De Ludovico XIV. Francorum Rege Anagrammata J. Baptistæ Spadii Placentini.

Placentiae 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.


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1671. Joannes Evangelista à Panormo.


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

1684. Viennæ Plausus.

Viennæ|pro soluto|Germano-Polonicis|armis|Othomanico obsidio | Miscellometrici | Plausus.
Genuæ mdclxxxiv.
2 ff. + 103 pp. + 1 bl. p. in folio.

1686. San Juan y Bernedo, Francisco de.

Conceptio | Immaculata | Deiparæ Mariae | Virginis | celebratur V. acrostichidibus | continentibus tria millia Anagrammata | numeralia deducta ex oratione Angelica, | ex ejus Litania, ex Antiphona Salve | Regina, et ex hymno Ave Maris Stella, | ex Alphabeta literis. Et aliqua Anag|rammata sunt ad examen redacta, ut lector facilius videat utrum pura sint necne.

A Francisco de Sancto Joanne & Bernedo, Presbytero | Hispano Cappellano celeberrimae Cappellae Paulinæ | ubi colitur S.S. B. Mariae Virginis Imago a | S. Luca depicta in S.S. Basilica | Liberiana S. Mariae Majoris Romæ.
Romæ, mdclxxxvi, 8.
176 pp. in 8vo.

This book really contains 1801 numerical anagrams, of which 1505 are on the Virgin, and 274 on St. Theresia.
Another edition, much enlarged, was placed at the end of the author's collected works (Romæ, 1701, fol., 2 vols.). It occupies pp. 597-654 of Vol. II., and contains 3799 numerical anagrams on the Virgin Mary, and 1599 in honour of St. Ildephonsus, being a grand total of 5398 cabalistical anagrams. They are generally short and neat. I have selected the Scriptural ones only. Both editions are very rare.

1687. **Albricius, Nicolaus.**

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


Venetiis MDCLXXXVII. Typis S. Curti.
12 ff. prel. and 333 pp. in 12mo.

This curious book belongs to the same class as the *Vaticinia sive 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
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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 Albricrius gives us in his remarkable book.

1701. Simon Wolff Brandes.


Berlin, 1701-8.

1710. Mazza de Castanea, Joseph.


218 pp. + 8 pp. (ad fin.).

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

1. Fastorum ImmaculÆ 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.


S. a. et l. 8vo.

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