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## CHRONOGRAMS CONTINUED AND CONCLUDED.

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Charles VI Emperor of Germany, and his infant son Leopold.
See page 183.

# CHRONOGRAMS CONTINUED and concluded 

 more than 5000 in number a Supplement-Volume to ‘CHRONOGRAMS’published in the year 1882

> By JAMES HILTON, F.S.A.

## 

> eCCe leCtor beneVole toMVs alter
> opVs sicVt potVI perfeci patroCInio preCor faVe.

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LONDON : ELLIOT STOCK, Paternoster Row.

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\text { I } 885
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\begin{aligned}
& 12.26^{9} \\
& 2=8.82 .2 \quad \text { Jul } 301886 \\
&
\end{aligned}
$$




HEN the former volume of this work was published (in the year 1882), it was thought that the subject of chronograms was practically exhausted; continued research, however, has proved otherwise, by bringing to light much interesting material which was previously hidden, and even unknown to the modern bibliophile. It may now be said with confidence that the present volume and its predecessor form a collection in its way unique, but complete so far only as regards my own contribution to the indication of this by-path of literature, which remains open to others who may have time and inclination to pursue it. The experience of past research plainly teaches that more chronograms remain to be discovered. The way to many of them is indicated in the chapter on 'Books not accessible' in the later pages of this volume, while it is
certain that careful observers who may wander among the libraries and buildings of Continental towns and rural districts, will be in the way of commencing a new collection, by securing many yet unpublished chronograms. My own experience, on but one occasion, is related for an example, in a chapter at page 37 , infra.

The present volume is devoted principally to the literature of chronograms, and introduces the reader to many choice works not noticed by bibliographers ; it shows generally that the art of composing chronograms attained its greatest development in the Flemish provinces and in the central part of Germany, extending also into Austria, Bohemia, and Hungary. As to other countries, Portugal is represented by one remarkable example, 'The Rosary,' and it may be assumed that this work is not a solitary production. France contributes comparatively few examples, and they apparently came through Flemish or Burgundian channels. Italy seems never to have produced or cultivated chronograms. England is imitative rather than original in following the art once so popular on the Continent. Of Spain, and other countries not specially mentioned, I have met with no chronogrammatic literature ; that field is yet to be explored.

Investigation has led to no fresh knowledge on the antiquity of chronograms. In my former volume, at page 536 , I give one in the Hebrew language of the year 1208, the earliest of any that I have yet encountered. There are questionable examples in Latin of the year 1210 (at page 571 , infra) and of the year 1382 (at page 12 of Chronograms), but it is not until about the middle of the fifteenth century that we can feel safe in accepting any as genuine. Indeed, none can be taken as contemporaneous with the event, without some sort of evidence as to when they were first written or printed ; a great many were composed long afterwards; for instance, there is a book mentioned at page 449 of my former volume, containing a series of chronogram dates, from the creation of the world down to 4028 of that era (all in Latin!), but made about A.D. 1594 ; others are
specified at page 547, ibid.; one, for instance, of the dates 10041012 composed as late as 1612 . A genuine manuscript, or an early printed book, is good evidence of its own antiquity, but it cannot determine that of any chronograms it may contain; all early ones are otherwise questionable.

Anagrams and acrostics are found to be intimately associated with chronograms, as may be seen in the chapters on the 'Angelic Salutation,' the AVE maria, and that remarkable Portuguese work, 'The Rosary,' already mentioned; the chapter on the application of chronogram numerals to the interpretation of the mystic number 666 brings together much curious illustrative matter; the chapter on Hebrew chronograms (at page 599, infra) presents a notable instance of the attempted use of the acrostic equally to support and contradict a particular interpretation. All these instances point to one result, namely, the insufficiency of the methods when used in controversy; at the same time they form a curious appendage to the study of chronogrammatic literature.

The extent to which the number 666 has been trifled with in chronogram may be seen also in the chapter devoted to a description of the works of that eccentric German writer Johannes Prætorius, commencing at page 465 , infra.

A glance at the table of 'Contents' will afford some insight into the exceedingly varied application of chronograms.

It remains for me now to draw attention to the curious fact, that chronograms have been composed at great length by blind authors. This is evidenced by two instances mentioned in the present volume. . Bishop Sporck, whose works are mentioned at page 427, infra, was blind for many of his latter years, during which he lived in retirement at Prague, where he died in January 1759; his chronograms are of the date 1754, and he is believed to have composed them as a pastime in the period of his blindness. The works of Joannes Bapt. Agnensis, described at pp. 483-495, were certainly
so composed, for he laments his calamity of blindness in pathetic words, which must excite the sympathy of all who read them, at page 483, infra. He is there said to have composed his work through the power of memory alone; it certainly was a great achievement to master the composition of chronograms, anagrams, and acrostics, unaided by eyesight.

The expression of dates in a kind of doggerel Latin verse, which was in use during a long period concurrently with chronograms, is the subject of a chapter at the end of this volume.

I am much indebted to the Rev. Walter Begley for the loan of many a rare 'old book,' not otherwise accessible to me, from his library, as well as for information where others could be found, which have added greatly to the varied contents of this volume, and, as I hope, have increased its literary value. I am thankful also to Mr. Wilshere for the chronograms on my title-page and colophon, and for his other contributions, which the reader will find by consulting the index.

It is not possible to reproduce chronograms here in the varied and charming forms of the old type, as they appear in the original books. I have consequently printed them, as in the former volume, in type of uniform character. The illustrations consist of facsimile copies of engraved frontispieces, title-pages, portraits, and devices, belonging to 'old books,' selected to illustrate the special applications of chronograms. Some are exceedingly curious. The head and tail pieces throughout this volume are selected from old $\mid I=I$ examples, many of them having been reproduced ex- $\mid V, U=5$ pressly for the occasion. The Roman numeral letters used in the composition of chronograms are only those which count up to 1000 (as in the margin) ; the characters for the higher numerals are not required for this,$M=1000$ purpose. The other old Latin alphabetical numerals, which are used in 'Cabala,' may be seen at page 289 (and at other pages by
consulting index); they come from still older alphabets. The Greek numeral letters may be seen at page 32 I , and the Hebrew at page 594, all in this volume.

The number of separate books and tracts from which the contents of this volume are derived is about 240 ; and the chronograms now brought into notice by my two volumes may be thus summed upThe former volume contains

5,147
And the further number referred to, but not transcribed
from the books therein quoted, . . . . . 5,614
The present volume contains . . . . . . 5,378
And the further number referred to in books herein quoted, 4,898
21,037
The chapter on books not generally accessible affords some clue to many hundreds, while judicious imagination may estimate the possible existence of thousands that are in store, to reward the labour of future research.
J. H.

60 Montagu SQuare, London,
February 1885.


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## ENGLAND.



T the commencement of a book, it is held to be good policy to engage the reader's attention by an attractive sentence, in order to gain his favourable perusal of every page which is to follow, even though that sentence be a voluntary tribute from an independent writer. My previous work on 'Chronograms' published in 1882, was noticed in several reviews, and among them the following appeared in the quarterly periodical The Reliquary for October of that year:-
'We strongly recommend our readers to at once order this book and to write within it'-
this boore of ChronograMs.


Another reviewer in Notes and Queries concluded his remarks at the date 24th February 1883 with these words-
farevVell hilton,
May yoV fLoVrIsh eXCeedingLy. $\}=$
An appreciative reader having had a loan of the book, returned it to his friend with a note, of which this is an exact copy; the names are genuine-

1882.

A

Here are three hronograms, and good ones, because they fulfil the leading condition in the composition of chronograms, that of counting every letter that can be used as a numeral, and because they express a meaning appropriate to the subject and agreeable to the author of the book.

And here I take the opportunity of informing all readers of this present volume, that it is needful, and unavoidably so, to make frequent reference to the previous work, when the subject under notice will derive elucidation from a comparison of the two works.

Very few chronograms are to be found in English churches ; further research has brought into notice only the five which follow: the county of Devon has afforded the greatest number of examples.

In the church of Membury in Devonshire, there was a hatchment on which was depicted the arms, Argent a saltire engrailed between four roses gules leafed vert ; and beneath it, 'In memoriam Dominæ Annæ uxoris Johannis Fry de Yearty Devoniensis armig: quæ unica fuit filia Roberti Naper de Puncknole Dorcestriensis armig: Obiit 25 die Martii, Anno Dom: 1683, ætat: 39 .

## Chron:

> Calvm VXori PIe DeVs paravit.

Hâc Annæ corpus dilectæ conditur Vrná
Quæ vivens læta prole beata fuit,
Felices paucas naturâ ac nomine cernes,
Anna fuit nomen, Gratia signet idem.'
The memorial is to Ann, the wife of John Fry, Esq. of Yearty. The chronogram and verses may be translated thus:-God hath prepared heaven for this pious wife. In this tomb is hidden the body of the beloved Anna, who, whilst living, was blessed with joyful offspring. You may discern but few things auspicious both by nature and name. Anna was the name, let Grace mark the samel

In the church of Faringdon in Devonshire, on a flat stone in the floor. (Observe the pun conveyed by the last word of the chronogram.) 'Here lye the bodies of William Bone, Gent: and Grace his wife deceased Oct: 6th 1658, Feb: 18th 1653.

$$
\left.\begin{array}{l}
\text { A LABORE ET MALIS } \\
\text { DELIBERANTVR BONI. }
\end{array}\right\}=1658
$$

The broken bones that here lie scattered, shall Unite and grow more strong when God doth call.'
In Shillingford church, Devonshire, a gravestone is inscribed, 'Here lyeth the body of John Bowridge, sonne of Mr. Thomas Bowridge of this city (i.e. Exeter), marchant, whoe dyed $y^{e}$ 29th daye of June anno dm: 1648 etatis sur.
Iohannes boVVredge MortVVs revixvrVs. $=1648$
festo divi petri, mdcxlvili.'
i.e. Bowridge is dead, on the feast of St. Peter 1648, but to live again in Christ.

See Polwhele's History' of Deron, p. 116: 'As there is no age mentioned, I conjecture that the three i's with the points over them point out the age, and that all this chronographic stuff is about a child iii years old.'

In Wolborough church, Devon, the monument of Sir Richard Reynel and Lady Lucy is described in Polwhele's History, iii. 488. The inscription is long, and contains some elaborate rhyming and acrostic verses, accompanied by this chronogram-
for the reLIgeoVs Lady LVCy (onLy VVIfe of $y^{\text {e }}$ VVIse sIr rICh: reynel knight) VVho Left earth on $\mathbf{y}^{\mathrm{B}}$ resVreCtion Day. Apl. 18. 1652.

The verses commence thus-
Friend you that read our Names that counsell take $\mathbf{W}^{\text {ch }}$ wee being dead our living Names doe speake.

Richard Lucie Reynell
Care lern live dye rich.
(This is intended for an anagram, but it is imperfect as to one letter in each line.)

At Hinton church, Gloucestershire, four of the bells are in-scribed-
$\left.\begin{array}{c}\text { Me renoVaVIt gV: Clark IVssVbVs } \\ \text { DaVId warreni et pro Votis }\end{array}\right\}=1695$
i.e, William Clark made me at the commands and for the promise of David Warren.

The chronogram is faulty because one letter $D$ is not counted. In 1693 David Warren was lord of the manor. Extracted from the Transactions of the Exeter Diocesan Architectural Society, vol. iv. series 2. Four similarly inscribed bells are said to be at Newbold Pavey, Warwickshire.

At Barrow Gurney church, Somersetshire. My friend, Mr. Thomas Kerslake of Bristol, sends this chronogram, which appeared, on good authority, in a local newspaper (The Bristol Times and Mirror, 5th August 1882). It is not in Collinson's topography of the county. An oval monumental tablet to one of the Gore family is inscribed-

SAPIENS MorienDo LVCratVr.
i.e. A wise man gains by dying.
The tower of Stanford-le-Hope church, in Essex, was pulled down some years ago, and is now rebuilt ; the Rev. Ernest Geldart of little Braxted rectory, near Witham, put together these quaint words to mark the date-
$\left.\begin{array}{l}\text { eCCe tVrris olim strata } \\ \begin{array}{l}\text { Deo rVrsVs eXornata } \\ \text { resonanti VoCe grata. }\end{array}\end{array}\right\}=1883$
i.e. Behold this tower aforetime laid lon',

To God again is well set up,
With joyful tone resounding.

In the parish church of Widdecombe-in-the-moor, Devonshire, there is a monument to the memory of Mary Elford, whose maiden name was Mary Gale. The rhyming inscription is of itself a good specimen of epitaph used in the seventeenth century, and is especially curious for containing an anagram on her name, and a chronogram of the date, which also gives her age, and mentions the cause of her death. I take it from a book, Things New and Old concerning the Parish of Widecombe-in-the-moor, by Robert Dymond, F.S.A., 1876.
To the memorie of Mary the third wife of John Elford of Shipstor, Esq.., was heer interred Feb. $\mathrm{y}^{\mathrm{e}} 16, \mathrm{~A}^{\circ}{ }^{\mathrm{I}}$ 642,

Having issue at a byrth Mary \& Sarah.
Wed. poesie.
as maryes choyce made john rejoyce below
Soe was her losse his heauie crosse most know
Yet lost she is not sure but found aboue
Death gaue her life $t^{\prime}$ imbrace A dearer loue Anagr. $\{$ mary elford $\}\{$ fear my lord. $\}$
Then fear my lord whilst yet $\mathrm{y}^{4}$ mou'st on mold
That so those armes that mee may thee infold
Neer twelue moneths day her maridge heer did pass
Her heauenly nuptiall consummated was
She fertile prou'd in soule and bodye both
In life good workes at death she twyns brought forth
And like A fruitful tree with bearing dy'd
Yet Phœnix like for one there two suruiu'd
Which shortly posted their deare mother after
Least sin's contagion their poore soules might slaughter
Then cease your sad laments I am but gone
To reape above what I belowe haue sowne.

Maria gale IohannI eLforD VXor tertia

At page 6 of Chronograms the authority of Notes and Queries (Series 5, vol. ix. p. 337) is quoted for what I have given there; but it is incorrect, my authority omits the word EX , leaving the resulting date as 1632. The translation is, In the 25th year of her age she lived and went above. Mary Gale the third wife to John Elford, alas, died from childbirth, 1642. [This monument] was erected in 1650.

The parish church at Welwyn, Hertfordshire ; shortly after the completion of the aisle (as mentioned in my book Chronograms, page 8), Mr. C. W. Wilshere made a generous offer to restore the whole church, principally at his own expense. The rector and parishioners imprudently, as it was thought, declined the offer, to them it was non placet, and nothing more was done in the matter. About
the same time Mr. Wilshere was building a cottage at the roadside boundary of the Frythe Park, and he placed over the doorway a stone tablet inscribed with the following chronogram to mark the date of that building by an allusion to the above-mentioned circumstance-

$$
\begin{aligned}
& \text { ANNO . QVo. } \\
& \text { ECCLESIAE. PAROChIALIs. } \\
& \text { AMPLIFICATIO. } \\
& \text { RECTORI . ET POPVI.o. } \\
& \text { NON. PLACVIT. }
\end{aligned}
$$

i.e. (This cottage was built) in the year when the improvement of the parish church was displeasing to the rector and the people.

The vicar of a parish well known to me (in Bedfordshire) was, in the year 1883 , appointed by the bishop to the office of rural dean. In order to perform some of the duties thus imposed on him, he arranged to hold meetings of the clergy three times a year at his own house, and to offer such hospitality as would support them on their journey back to their respective homes. The rural dean's son explained these laudable plans after a manner consistent with his own youthful proclivities, in these words-
the rVral Dean Is a Man of great skill.
VVe shall novV have a feast thrice a year. $\}$
The same youthful composer made this on the departure, in 1882, of the occupants of an old inconvenient house in the city of London, which was to be pulled down to allow of new ones to be built-

$$
\left.\begin{array}{c}
\text { ea Domvs angVsta et oVoqVe CasVra } \\
\text { nos pLVs abhinc nesciet. }
\end{array}\right\}=
$$

2.e. The house narrow and about to fall will from henceforth know us no more.

Cornelius Balbus was a citizen of great renown in ancient Rome; he built a theatre there and many other structures to embellish the city ; he did indeed build many a wall. An English clergyman has the repute of following in some of the ways of Balbus by the erection of tasteful structures, one of which required a wall for its protection. His accomplished architect recorded the date by inscribing thereon these words-

$$
\left.\begin{array}{c}
\text { J. E. VaVX }  \tag{1884}\\
\text { MVRER ILLE BALbVs } \\
\text { MVRI SoLo ConDItor. }
\end{array}\right\}={ }_{1884}
$$

i.e. James Edward Vaux, that second Balbus, is the builder of the wall from the fourdation (or ground).

A broadsheet (British Museum, press-mark 669. f. 17) contains a well-executed engraving of a celebrated ancient hollow elm-tree existing at Hampstead in Middlesex in 1653, the year when the sheet was printed. The engraving is surrounded by sets of verses accompanied by chronograms, written by various contributors, both
in English and Latin, descriptive and commemorative of the tree. It is curious that chronograms should be found in a place so unlikely as a volume of about ninety separate sheets, chiefly political and legislative, from the year 165i to 1654; a mere chance brought this particular one, No. 17, to my notice. The title and some extracts are as follows-

THE DIMENSION OF THE HOLLOW TREE OF HAMPSTED. (Sic.)
alto Deo, hospiti et aMICo. $=1653$
for the LorD and Christian frifends. $=1653$
aLto DoMino aC hospitI.
$=1653$
Deo ter optimo aC hospiti Leto.
Then follows the representation of the tree in full vigour of growth and foliage, with a kind of 'belvidere' on the summit and several persons in it. The dimensions are thus given:-"The bottom above ground in compass is 28 foote. The breadth of the doore is 2 foote. The compass of the turret on the top is 34 foote. The doore in height to goe in is 6 foot 2 inches. The height to the turret is 33 foote. The lights into the tree is 16 . The stepps to goe up is 40 . The seat above the stepps, six may sit on, and round about roome for fourteene more. All the way you goe up within the hollow tree.' The verses which immediately follow, 'Upon the Hampsted Elme,' are figurative and moral, with this concluding couplet-
o Lord! o Christ! reep Me In thy right way! = 1653
to Die to sIn, and DweLL In LIght for ave! = 1653
Some Latin verses, the last of the series, conclude with this chronogram -
. . . esto saCrata Deo MIrabILIs arbor!
$=1653$
Parvis arrideto. Micans Scintilla fit Ignis.
The last line contains the name of the author of the verses, and of two other sets, which are respectively signed 'Scintilla.' and 'Sci . . ; Mic . . .' A manuscript note indicates the name as 'Mic: Sparks.' The date 1653 occurs several times. The imprint is, 'London, printed by E. Cotes for M. S. at the Blue Bible in Green Arbour, and are to be given or sold on the Hollow Tree at Hampsted.'

It is mentioned in the Transactions quoted below, that in the library of the Deanery of Westminster is a contemporary portrait of Queen Elizabeth. At the right-hand corner is this inscription-


Nata vi. Eid. Sept. A ${ }^{\circ} \underset{X}{\mathrm{P}} \mathrm{I} 533$ Grone. Init. Reg.
The word 'Grone' was probably intended for Greenwich, where the Queen was born.

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year; an examination of a series of about thirty years has disclosed the following :-

ViNo Deo sit gloria, paX In terris, et hoMInibVs beneVolentia. amen. $=1638$
VIrtUs DVM patitVr, VInCIt, paX postea regnet. = 1639
aMbVLent angle Dilligenter. =
There is a large collection of almanacs by Booker and others in the Lambeth Palace Library, bound up into annual volumes, and so issued by the Company of Stationers.

A Puritanical tract, ' Zion's joy on her king coming to his glory.' By Finiens Canus Dove. Published at the time when some people believed that the end of the world was at hand. This hexameter chronogram is on the title-page-
MVndo In reX ChristVs regnabit VerVe et ViVe. = ie. Christ will reign in the world, real and alone.

A broadsheet in the library of the Society of Antiquaries, London, date 1645, No. 419, commences thus-

Papa Perstrictus. Echo -Ictus.
. . . Inutilis olin. . . . Ridentem reddere.
Ne vidar vixisse. Vocem aggredior.
tV Christen, tV sIs sVpremVs. DVX In VIII.
A poem in Latin verse follows, printed in black and red, showing a clever play upon the termination of the Latin words by way of Echo, the echo being printed in red ; signed at the end,

Tuissimus Alexander Ross.
The whole is aimed against the Pope and his arrogance.
About the middle of the seventeenth century a belief prevailed that some catastrophe would happen, such as the end of the world, the fall of monarchies, the manifestation of the mystic number 666. The reader is referred to Chronograms, pp. 221, 222, and to the works of Johannes Pretorius at a later page in this volume, and other places further on. The following is from the 'Diaries and Letters of Philip Henry, M.A., 163 -1696.' Edited by M. H. Lee. London, 1882. $8^{\circ}$ :-

At page 193, totVs MVnDVs ConflagrabIt.
$=$ ie. The whole world will burn. The chronogram is in his diary for 8th September 1666, and therefore quite contemporary.

The following is at the foot of the title-page of 'Miscellanea Marescalliana, being genealogical notes of the surname of Marshall, collected by George William Marshall, LL.D.'

$$
\left.\begin{array}{l}
\text { to all Marshals all oVer the VVorLd } \\
\text { I beqUeath this VVork gratis. }
\end{array}\right\}=1883
$$

I am glad that the accomplished genealogist has thus dated one of his recent literary productions. There is no other date on the titlepage.

A little book setting forth the praises of a young lady in 1661 (British Museum, press-mark 1418. i. 32), bears the following title :'The virgin's pattern : in the Exemplary life, and lamented death of Mrs. Susanna Perwich, daughter of Robert Perwich, who departed this life, every way a rarely accomplished virgin, in the flower of her age, at her fathers house in Hackney, near London, in the county of Middlesex, July 3, 166 r . Published at the earnest request of divers that knew her well, and for the use and benefit of others,' etc., 1661. The epistle dedicatory is signed by the author, John Batchiler. She is described as being exceedingly accomplished at an early age, very pious, and good. She died at the age of 25 years.

At page 107 there are some acrostics on her name, and at page 109 some verses, with indifferent anagrams on her name for their subject.

Anagram 1.
Susanna Perwich.
Sins wan chear up.
Anagram 2.
Susanna Perwich.
Purchase swan-in.

## Susanna Perwiche.

Ah I cheav'n pure sun.
Ah I I c see now (late dim half moon)
Bright heaven's pure sun in 'ts glorious noon.
And at page 123 there is this very good example of an English chronogram-
$\left.\begin{array}{c}\text { an elegie on that peerless VIrgin sVsanna } \\ \text { pervVICh, paragon of all VertVe, the } \\ \text { fLoVrIshing gLory of her seXe, } \\ \text { VVho LateLy DeCeased. }\end{array}\right\}=1661$
A chronogram occurs on page 209 of an $8^{\circ}$ volume bearing this
 ducts of Divine providence.' A sermon at the funeral, in 1674, of Lady Elizabeth Langham, wife to Sir James Langham, knt. By Simon Ford, D.D. Printed at London, 1665. At the latter part of the book there are several sets of verses, epitaph, etc., by various writers. At the head of an epigram of sixteen lines is this 'Chronogramma' -
elisabetha Langham nobis abLata Deo Vivit.
i.e. Elisabeth Langham, taken from us, lives with God.

There is a copy of the work in the Bodleian and British Museum Libraries.

The following has been sent to me by Mr. G. Parker of the Bodleian Library. The lines are a curious mixture of chronogram
and enigma. The chronogram, however, is bad, because four of the letters being numerals are not counted, a fault not unfrequent in English examples. The extract, as follows, is from 'ms. Rawl. Letters, 1. fol. 104.' 'From a letter of John Anstis to Thomas Hearne, dated Putney, 7 January $172 \frac{9}{9}$.' ' If I am not mistaken, the Harley Library ascribes a book in prose to Elmham, possibly a copy of what I sent you ; but there is his History of Henry $v$. in the Cotton Library-Jul. E. 4-in verse, which you will find trouble to explain. I give you an instance upon the treason of the Duke of York, Henry Lord Scrope, and Thomas Greye, detected at Portsmouth-
(a) SCrVtVs Conspirat RimatVr OLeuCia Plebi
(b) Rumpe Jugo COR aiens Res Dabit Ultra Sonum,
(c) Eja Ruit GenS Avita Malis Opus Hoste Triumphat, etc.
(a) The initial letters of the words in this verse make scrop, and the numerals are CVVCMVLCL. 1415. M CCC LL VVV.
(b) The initial letters of the first words are Richard, and Zorc (for York frequently) by changing the letters in COR, and adding the Jugum, that is $\mathrm{Z} .^{1}$
(c) The great initial letters, and other great letters in this verse set together and read backwards make Thomas Graie.'
[Instead of adding to these explanations of the riddle, I append a passage from English history. Henry v., who began his reign in 1412 , finding that the affairs of France were in great confusion, made exorbitant demands of concessions, and certain conditions were offered to him by France which he rejected. At the same time he was making preparations for war with that country, and assembled his forces at the seaside for embarkation. The history of the year 1415 then proceeds. 'But while Henry was meditating conquest upon his neighbours, he unexpectedly found himself in danger from a conspiracy at home, which was happily detected in its infancy. The Earl of Cambridge, second son of the late Duke of York, having espoused the sister of the Earl of Marche, had zealously embraced the interests of that family, and had held some conferences with Lord Scrope of Masham, and Sir Thomas Grey of Heton, about the means of recovering to that nobleman his right to the crown of England. The conspirators, as soon as detected, acknowledged their guilt to the king, and Henry proceeded without delay to their trial and condemnation. The utmost that could be expected of the best king in those ages was that he would so far observe the essentials of justice as not to make an innocent person a victim to his severity; but as to the formalities of the law, which are often as material as the essentials themselves, they were sacrificed without scruple to the least interest or convenience. A jury of commoners was summoned ; the three conspirators

[^0]were indicted before them ; the Constable of Southampton Castle swore that they had separately confessed their guilt to him ; without other evidence Sir Thomas Grey was condemned and executed; but as the Earl of Cambridge and Lord Scrope pleaded the privilege of their peerage, Henry thought proper to summon a court of eighteen barons, in which the Duke of Clarence presided. The evidence given before the jury was read to them. The prisoners, though one of them was a prince of the blood, were not examined nor produced in Court, nor heard in their own defence, but received sentence of death upon this proof, which was every way irregular and unsatisfactory, and the sentence was soon after executed. The Earl of Marche was accused of having given his approbation to the conspiracy, and received a general pardon from the king. He was probably either innocent of the crime imputed to him, or had made reparation by his early repentance and discovery.']

## A Welsh Chronogram.

There are a great many editions in several languages of the ' Practise of Piety,' by Bishop Lewis Bayly. A copy in the British Museum, in the Welsh language (press-mark 875. c. 74), to which the date ' 1700 ?' is assigned, has this title, Yr Ymarfer o Dduioldeb yn cyfarwyddo dŷn i rodio fel y rhyngo ef Fodd Duw. The last few pages have been cropped by the binder, that one which would otherwise be numbered 343 has, among some verses, this

Chronogramma.
arfer DUwIoLDeb a LafUrIaIs I, yn oeD IesU. = 1620 Neu 1620.
This is the only chronogram in the Welsh language that I have met with. (See Bibliographer for Dec. 1883, No. 25, vol. v. p. 6.)


Asmall manuscript book in the British Museum (press-mark Ad. mss. i 5227 .), labelled on the back ' Miscell: Poems xvii. Cent:' was probably the pocket companion of a wit of the period. It is written in a small, very neat, but occasionally very cramped hand, and the ink has become pale. It contains poetry, verses, epitaphs, epigrams, and jocose rhymes in English and Latin, with anagrams and some chronograms. In my book Chronograms, published in 1882, at page 17 , there are some on the Kings of England; the same are written in the little book now being noticed, and these additional ones on leaf 38, in very faded ink.

Chronogrammata.
' In Henricum principem.'
(On the death of the Prince of Wales, Henry Frederick, the son of James 1., on 6th November 16ir.)

| Is PRIor DVCVM. | 1612 |
| :---: | :---: |
| ante-ChristVs DemoritVr. | 1612 |
| MeLLeVs Veris aDonis. | 161 |

## In Jacobum.

MoribVs pIIs spLenDor aVLe Año. Dñi 1602
Reg. $\frac{11}{1613}$
onVs.
chronograms relates to the Prince of
The first set of the above chronograms relates to the Prince of
ane Wales, who died at the early age of 19. The allusion of the second
is obscure; it may relate to James I. The third tells us, I suppose, that the physician died on the 2Ist of May 1629. None of them deserve commendation, quite the contrary ; but I desire to rescue all from oblivion by placing them here.

In the same little book I find the following on leaf 4r. The chronogram is noticed in my book Chronograms, page 20. George Villiers, Duke of Buckingham, the intimate friend of King Charles I., was murdered at Portsmouth by Felton, 23d August 1628. I have never met with the verses in print. ${ }^{1}$ The writing is scarcely legible in some places. The intial letters of the lines make the date 1628 in Roman numerals.
georgIVs DVX bVCrInghaMIe. $=1628$
Malignant characters that did portend
Duke-murthering Fate \& his untimely end,
Constrain'd to die, that would have liv'd \& fought
Xantippus like, but that fell Felton brought
Vncertaine projects to a certaine end.
Vaine are designes, where one doth of his friend,
Vsurpe too much, him fors doe countermine
In breife the world applaudes this last designe
It was his death, but now hee's dead \& gone
Ill having heard of many, felt but one.
(Observe the play on the name Felton in the fourth and last lines.)
The death, by fever, of a most honest apothecary at Hadleigh, in
Essex, Edward Gale, is thus recorded on leaf 63-
In obitum integerrimi Pharmacopolæ
Hadleiensis, Edvardi Gale febre
extincti Carmen.
Chronogram: Año: 1630
pharmaCIs VtI DeVs InIVnXIt. $=1630$
An elegy follows, in twenty-two hexameter and pentameter lines.

[^1]A volume of 'Poemata varia' of the Universities of Oxford and Cambridge (British Museum, press-mark 1213. 1. 9.) contains fifteen tracts, only two of which afford any chronograms. Tract 6, ' Bodleiomnema,' Oxford, 1613, contains poems to the memory of Thomas Bodley, the founder of the library, etc. The chronograms therein are to be seen in my book Chronograms, p. 33, extracted from a tract bearing a different title. One other tract, No., 7 , with chronograms, is entitled 'Epithalamia, sive Lusus Palatini,' etc.(on the marriage of Prince Frederic, Count Palatine, and Elizabeth, daughter of James 1., King of England), Oxford, 1613-by members of the University of Oxford.

On sheet c 3, at the conclusion of some verses-

```
par InsIgne DVCVM TE GRATA SORTE beare = 1612
    annos oro DeVs ChrIste per InnVMeros. =1612
        Joh: Glanville, è Coll: Bal: Sac: Theol: Bac:
```

In sheet N. In nuptias Frederici et Elizabethæ chronogrammahiC CLarVs CLare CoMes est paLatInVs eLIze, $=1613$ Millenus, sexcentus, decimo date trinum, Aureus est annus, compensans damna prioris, etc. etc.

Sam: Randall. Coll: Exon:
On sheet P 2 there is a cento in Greek, of two pages, it is chronogrammatic, the totals of each verse are put in figures, right and left in the margins.

A tract of poems by members of Exeter College, Oxford (British Museum, press-mark 11,408. aaa.), on the death of Lord Petre of Writtle, in the county of Essex. He was the son of Sir William Petre, Knight, who filled many important offices in the reign of Henry vii., Edward vi., and Queen Mary, to whom he was principal Secretary of State. He obtained large grants of the dissolved monasteries, by which he accumulated a vast estate. His son, Sir John Petre, was created Lord Petre on 21st July 1603, and he is the subject of the poems ' In obitum illustrissimi viri D. Johannis Petrei Baronis de Writtle,' etc., Oxford, $1613,4^{\circ}$ pp. 48.

At p. 43 is this, the only chronogram-
Dominvs Iohannes petrevis baro Cessit. $={ }^{1613}$ i.e. Lord John, Baron Petre, died 16iz.


THE Universities of Oxford and Cambridge showed their loyalty towards the House of Stuart by the publication of tracts and volumes, mostly in Latin, of poetical addresses and congratulations to King James the First and his successors, upon events in their career, marriages, the birth of children or lamentations on their death, their return from journeys to visit Scotland, and the like. These compositions were by members of the various colleges, and extended from mere couplets to two or three or more pages of print. There is an
extensive collection of them in the library of the British Museum, as well as in the universities themselves, bound up indiscriminately in volumes or in single tracts, according to the tastes or opportunities of collectors, and although my references are to volumes in the British Museum, it is certain that copies of individual tracts are to be found elsewhere. The compositions are in many respects curious for features external to my subject, but what immediately concerns us now is the example they afford of the limited extent of chronogrammaking in this country at the time when scholars on the Continent were much devoted to the art, and carried it to such a state of excellence as was never reached in the universities or elsewhere in England. Our scholars seem never to have developed the art further than is shown by these tracts, no efforts at chronogram extend beyond single lines or couplets; the volumes now under notice contain many hundreds of poems, with the names of the writers appended; the proportion of chronograms is but small, yet enough to show that they must have been pretty generally known and appreciated at our centres of learning.

These circumstances bring us to recognise a large amount of poetical industry, combined with a limited amount of chronogrammaking; whether this was for lack of taste or want of time for the purpose, I cannot say, but such is the fact, the opposite of what is found in similar works of Continental scholars of the seventeenth or eighteenth centuries.

Verses on the death of Henry Frederick, Prince of Wales, son of King James 1. , who died on the 6th November 1612, at the age of eighteen or in his nineteenth year. A volume of tracts (British
 brigiense in obitum immaturum semperque deflendum Henrici illustrissimi principis Walliæ.' Cambridge, $16 \mathbf{1 2}, 4^{\circ}$. pp. 112. At page 43 is the following chronogram-

At page 52 there is a 'cento' composed from Virgil, concluding with 'Chronogramma in ann: Christ: quo mortuus est Pr: Henr:

> QVIS TALIA FANDO
> TEMPERET A FLETV?
$\}=1612$
Non ego, Guil: Bouswel. Art. m. Cant: Jesuanus.'
i.e. Who, in the telling of such woes, can refrain from tears? I cannot, Wiliam Bouswel of Jesus College, Cambridge.

Tract 4. 'Justa Oxoniensium, 2 Reg: 3. 38.2 Num ignoratis quoniam princeps et Maximus cecidit hodie in Israel?-Londini, $\mathbf{1 6 1 2}$.

[^2]
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## Continue

Tract 6 is again in continuation of the same subject ; the title is ' Luctus posthumus.' Oxford, $\mathbf{1 6 1 2}$. At page 54 is 'Chronogramma in annum Christi quo obiit princeps $16{ }_{12}$.'
freDericVs Morte perit, ast honor sVperstat. $=1612$
i.e. Frederick is dead but honour survives.

Some verses follow, and the tract concludes at page 62, thus-
Finis
Anno quo
tV tibl LVges MagDaLena. $=1612$
i.e. Magdalen (College), thou mournest to thysclf.

This tract is noticed at page 18 of Chronograms.

Avolume (British Museum, press-mark 1070. 1. 6. 1-7) contains another tract on the same subject as the foregoing, viz., verses on death of Prince Henry Frederick. It presents us with a greater (though not an important) development of chronogram composition than was reached by English writers. It is from the pen of a Dutch writer, Professor Baudius of the University of Leyden ; and we here meet with the feature almost peculiar to Dutch and Flemish chronograms, the disuse of the letter $\mathrm{D}=500$, as a numerical letter. The tract is No. 3 in the volume. It bears the title 'Monumentum consecratum honori et memorix serenissimi Britannorum principis Henrici Frederici. Authore Dominico Baudio I.C. Historiarum professore in Academia Leidensi.-Lugdunum Batavorum cio io cxin.' (1612.) $4^{\circ}$. There is no pagination; the only chronograms are on sheet ciii. The following is the introduction to them ; and the quaint warning not to count the letters D is printed in the margin-

> Sequentia disticha singula continent annum quo serenissimus princeps excessit è vita quædam et diem ipsum indicant.

## Hallucinantur qui D computant inter litteras numerales.

eXorIens pheebVs VIridi sVb fLore IVVenta oCCVbat, et seCVm gaVdia CVnCta rapit. spes regni oCCVbVIt VIridantI eXspIrat In evo deLICIVM popVLI, pVBLICVs orbIs honor.
LVget apeX, CrVdo sqVallesCit regia LVCtV, fILIVs heV regis fVnere ademtVs obIIt.
oggessit patrie tenebras LVX seXta noVeMbris, lVCIfer oCCVbVIt CVra nltorqVe poli.
oCCIdit eXorIens sol seXta LVCe noVembris, LVX fVIt heC orbi fVnere tetra dies.

$$
\begin{aligned}
& \begin{cases}= & 1612 \\
= & 1612\end{cases} \\
& \}=1612 \\
& \}=1612 \\
& =1612
\end{aligned}
$$

proh faCInVs VIridi Cadit eXorIente IVVenta
prinCeps, CVI nVLLVs par erat aVt similis. henryCVs prinCeps fVIt heVI VIX VLla deinceps
ferre parem qVIbVNT, non si avrea siecla redibVnt. $\}=1612$
Observe the Leonine construction of this last couplet.
i.e. The rising sun sinks beneath the fresh flower of youth, and carries off with itself all joys.

The hope of the kingdom has fallen, it expires in green age, this delight of the people, this public honour of the world.

The royal head (of the country) mourrs, the palace becomes squalid with rough grief, alas / the king's son is gone, taken away by death.

The sixth light (or day) of November brought darkness to the country; Lucifer has set, the charge and lustre of the sky.

The sun rising on the sixth light (or day) of November has set, this light was a sad day in death to the world.

Alas / what a calamity in the green rising youth-time, the prince dies, no one was his equal or even like him.

Prince Henry, alas / is gone, scarcely will any succeding age be able to bring us his equal, no, not even should the golden age return.

## 

Avolume of tracts (British Museum, press-mark ro70. m. 5.), tract No. 5-'Jacobi Ara Deo Reduci, ceu in Jacobi . . . regis ... reditum e Scotia in Angliam. Oxford, $1617.4^{\circ}$, no pagination. Academix Oxoniensis gratulatoria. Poems and verses on the return of King James I. from his journey to Scotland in 1617. On sheet в 2 are the following verses, with chronograms-

Is MVsIs DeCVs, patronVs. $=1617$
A quo regnorum sumpsit rex magnus habenas;
Non annus, quo non plurima magna facit.
Is MVsIs DeCVs est patronVs et optimus; illis $=1617$
Composuit lites, et pia jura dedit.

$$
\text { REX bonVs adIt sCotiam. } \quad=1617
$$

REX bonVs, et multis regnis in commoda natus,
Ipsus ADIt sCotIAM, regia multa facit $=1617$
Multo cum sumptu, studio, pietate, labore,
Ordinibus cunctis justa decora dedit.

Te reducem gestit; sic quoque quæque Toga.
Et templo et regno, populo, gentique togatæ
Qud benè tu facias (Optime) quoque diu;
Sanos et multos annos (Rex maxime) votis
Exoptat summis oXONI共MEDICVs. $=1617$
Tho: Clayton. Med: D. et Profess: Regius.

A
tract (British Museum, press-mark 161. b. 46), 'Funebria sacra, etc., on the death of Anne, wife of King James 1. of England; poems by various members of the University. Oxford, 1619. $4^{\circ}$, no pagination. On sheet c is the following somewhat faulty chronogrammatic epitaph on the Queen, who died on 2 March 1618-
' In obitum serenissimæ reginæ Annæ Epitaphium chronographicum.'
DoMIna regIna anna Inter VXores poLLens $=1618$
eXpIrans Martil seCVndo $=1618$
hiC Dormit; regIs gnata, soror, VXor, parens. $=1618$
VXor erat regi et Domina genti Chara. $=1618$
$\left.\begin{array}{l}\text { MartII erat mensis, martis crudelior omni, } \\ \text { Anna quod eXpIrat, mense dieve dies. }\end{array}\right\}=1618$
Anne SECVNDA dies ? sit nomine, at omine nunquam
Esse reor faustam quæ mala tanta tulit.
Gnata, sororque, parens hiC Dormit regIs et VXor = 1618
regi VXor, genti Charaq: erat DoMina. = 1618
$\left.\begin{array}{l}\text { regina hec poLlens VXores Inter, et anna } \\ \text { Hæc DoMIna est generis gloria fæminei. }\end{array}\right\}=1618$
On sheet r 3-

$$
\left.\begin{array}{l}
\text { SACrVM tristi sic LVgens. } \\
\text { ConseCrat sepVLChro. }
\end{array}\right\}=1618
$$

On sheet $m$ 2. In the year 1619 the University expressed grief on the premature death of the Queen, according to this chronogram-

$$
\text { LethVM regine Deflebitis oXonienses: }=1619
$$ Paremus, modo sic placentur Numina flemus.

On sheet m 3 is this verse-
DesInit In VIVIs esse optatIssIMa prinCeps. $=1618$
Fatalis titulus fatalem terminat annum, Qui vitam nobis terminat Anna tuam.
On sheet N 2 is this quotation (from Virgil ?), in chronogram-
.... HEV ERIT VNQVAM
ILLe DIes?
$\}=1618$
Vidimus, ast iterum nunquamne videbimus Annam? non erit heV VnqVaM, quifuit ILLe DIes. $=1618$

Ric. Parsons. Nov. Coll. Soc.
On sheet $P 3$ is this chronogramma, and verses-
Ver ridere negat, Mars seVVs anhelat aprilis $=1618$
flet, tibI eheV LVgens Mensis et annVs aDest. $=1618$
Quid lacrymas fundis? quid tot suspiria? frustra est,
Sat Mars singultus, sat dat Aprilis aqux.
Si Mars, defunctâ, possit durissimus Annâ, Suspirare, nefas sit tibi nolle mori.
Quandoque inafluetos se solvit Aprilis in imbres,
Turpe est si non sis Anglia, tota palus.

A
volume of tracts and congratulatory poems (British Museum, press-mark 837. k. 9.), $4^{\circ}$. Tract 4, only four leaves of Latin verses, the title is ' Prosphonesis ad serenissimum et celebratissimum regem Jacobum i.,' etc., à Petro Fradelio, Schemniceno. Anno Cor regis probi In ManV Dei est, fVIt et erit. = 1616 Londini. 1616.


Athin $4^{\circ}$ volume bound in crimson velvet (British Museum, press-mark 1070. m. 10.), contains 42 pages of votive poems addressed by the University of Oxford to King James 1 ., on the arrival of his son Charles, Prince of Wales, in Spain, whither he went to woo the king's daughter, the Infanta, and whom he did not eventually marry. ${ }^{1}$ It bears this title, 'Votiva, sive ad . . . Jacobum Magnæ Britannix regem [on the arrival of Prince Charles in Spain] $\ldots$ Pia et humilis Oxoniensium gratulatio.' London, 1623. On the back of the title-page there is this

$$
\left.\begin{array}{l}
\text { Chrongramma anni, quo Carolus } \\
\text { Princeps receptus est in Hispaniam. } \\
\text { GRATVS BRITANNIE PRINCIPIs } \\
\text { IN HISPANIAM ADVENTV. }
\end{array}\right\}=1623
$$

At page 20 some verses are preceded by this chronogram-
IoVI tVTELARI
pro Carolo salloo et Vt sVos sospes reVIsat, thVre pVro et VotIVIs preCibVs ConseCrat oXonia.


ANOTHER $4^{\circ}$ volume, similar to the preceding one in size and binding (British Museum, press-mark 1070. m. 6), intituled 'Carolus Redux,' contains poems on the return of Prince Charles from Spain. There is no pagination. On sheet $F$ is this

Chronogramma
$\left.\begin{array}{l}\text { haVD Ita te amisso LVget hispania, } \\ \text { VtI repossesso pia gestit angLIa. }\end{array}\right\}=1623$ Insolita Angligenas admittere gaudia mentes, Hesperum mœstos cogis inire modos.

Sidney Godolphin, Equitis Aurati filius, è Coll. Exon.
And this follows shortly afterwards on sheet $\mathbf{F} 3-$


[^3]And these enigmatical verses, with the chronogram, are in the same sheet-

> eI DVX IVIT CoMes.
> I623.

Quomodd, dic, Princeps habeat comitemque Ducemque;
Quum duo sint tantùm? Dux erat ille comes.
Joh: Tyringham. Equit: Aur: fil: è Coll: Magd:
On sheet 1 the commencement and termination of the prince's journey are marked by chronograms, and epigram verses which repeat the chronogram words-

$$
\begin{array}{lll}
\text { De itinere principis inchoato, } 1622 \\
\text { terminato verd anno, r623. } \\
\text { DoMVs AVSTRIACA TRAXIt. } & \\
\text { EXIIT AVSTRIACA DoMV. } & \mathbf{1 6 2 2} \\
\text { EXS } & =1623
\end{array}
$$

Cùm DoMVs aVstriaca attraxit, currente caballo Carolus, velo et prepetes Jussit Amor.
Quando Pater revocat, sancti memor Ille Parentis Advolat èque DoMV hic EXIIt aVstriaci.
Qui sic observat Patrem, atque observat Amorem,
Huic Pater indulgens, sit quoque mollis Amor.

## 

Atract (British Museum, press-mark 1070. m. 7), $4^{\circ}$, no pagination, has this title, 'Oxoniensis Academix parentalia,' etc. (of James, King of Great Britain), Oxford, 1625 . Contains verses on the subject of his death in 1625 by various members of the University. On sheet в 2 is a good anagram on his name, and verses combining the words of the same-

Anagram.
Iacobvs stevvartvs.
Ita cvrsv svo beatvs.
i.e. James Stewart.-Thus blessed in his course.

On sheet $\mathbf{c} 2$ is this chronogram preceding some verses, which combine the words of the chronogram-

$$
\begin{aligned}
& \text { ReX obIIt pIVs ACADeMIR benIgnVs. } \\
& \text { i.e. The king, kind to the university, has died. }
\end{aligned}=1625
$$

On sheet D is this chronogram of the year of his death, 1625, and the years of his reign in England, 22, making the total of 1647 -

IACobVs STEVARDVs REX PIVs IVSTISSIMVS OBIIT. $=1647$
i.e. James Stewart, a kind and most just king, has died.

On sheet d 2 is another good anagram-
Iacobus Stevvart obiit.
Ibo sicut beatus viator.
i.e. James Stewart has died. -I will go as a blessed traveller.

On sheet $\mathbf{e} 3$ some verses on his death are preceded by this chronogram -

IaCobVs Magne britannIe reX, fiDeI propVgnator. $=1625$
i.e. James, king of Great Britain, defender of the faith.

On sheet $\mathbf{G}$ are some verses with this chronogram-

$$
\text { patronVs fideI MagnVs IaCobVs obIVIt. }=1625
$$

i.e. James, a great protector of the faith, has died.

The preface contains some verses, preceded by this chronogram, taken from Virgil, Æn. vi. 341, giving the year of the king's death. . . QVIs Te, PaLInVre, DeorVM eripVIt Longe nobIs?

i.e. What god, $O$ Palinurus, snatched you from us?-Or, according to Dryden's trauslation-

> 'What envious pow'r, O friend,

Brought your low'd life to this disastrous end ?'
The words of Virgil which here form the chronogram are applied to the event of the death of the king of England. The poet relates that Eneas, when he descended to the infernal regions, meets the shade of his old pilot Palinurus, who had fallen overboard and was drowned, and asks him (as above translated), 'Quis te, Palinure deorum eripuit nobis ?' The word 'longe' is inserted in the chronogram because it contains the number 50 required to complete the date, but it does not interfere with the meaning of the sentence. This adaptation of Virgil's words to a date in English history is remarkable.

## 

A
tract (British Museum, press-mark 837. h. 18) $4^{\circ}$, pp. 84 - Ducis Eboracensis Fasciæ a Musis Cantabrigiensibus raptim contextæ.' Cambridge, 1633. Verses and poems by various members of the University on the birth of James, son of Charles I. of England, and Henrietta Maria his queen, on 14th October 1633. He was Duke of York, and came to the throne on 6th February 1685 as James iI. On page 27 some verses, 'Ad reginam,' commence -

Euge puerperio ter fausta Maria beato;
(Hei mihi, quòd nequeo dicere, fausta quater !) etc.
The concluding lines are addressed to the Duke of York, and are followed by a poem on the planet Venus shining with great splendour just before the birth of the prince; which is alluded to in this chronogram, the fifth hexameter line of the poem-
eCCe MICat noVa LVX, aC spes noVa nasCItVr angLIs. = i.e. Lol a new light shines, and a new hope is born to the English people.

At page 36, a poem, 'De cometa, qui nasciturum principem nuperá luce predixit,' concludes with this chronogramsIC nostro eXoritVr syDVs In orbe noVVM.
i.e. Concerning the comet which foretold by its recent light that a prince was to be born. -Thus is a new star arisen to us in the world.

At page 64, a poem, addressed to the infant Duke of York, concludes thus-

Ut tamen innumeras grates des, Carole; natos
InnVMeros VXor Det preCor VsqVe tibi. =
1633
i.e. O Charles, I pray that thy wife may continually give thee countless children.

## 

Avolume in the British Museum Library (press-mark 1070. m. 40), Poems on the Journey of Charles 1 . into Scotland in 1633. By various members of the Universities of Oxford, Cambridge, and Edinburgh. Comprised in five different tracts, affording but a few chronograms.

Tract I. 'Solis Britannia perigæum. Sive itinerantis Caroli auspicissima periodus.' Oxford, 1633 .

Some verses by Th. Garland of Magdalen College have this title$\left.\begin{array}{l}\begin{array}{l}\text { BRITANNIE REX REDVX, } \\ \text { TRIVMPHos Cantate }\end{array}\end{array}\right\}=1633$
The next page of verses has this at the conclusion Chronogr: Anni mpexxxili.
Io! Vidisti Vt TIbI serViat VLtima thVLe: $\quad=1633$
Quid dicam Fatis jam superesse tuis.
Hugo Barker. Art: Bac: Coll: Novi Socius.
Twelve verses by Thomas Clayton of Pembroke College are preceded by this chronogram-
optima sVnt, $\mathrm{QV}_{\text {厄 }}$ tVtd IVCVnDt breVI. $=1633$
The next tract is ' EIEODIA Musarum Edinensium in Caroli regis, Musarum Tutanti, ingressu in Scotiam.' Edinburgh, 1633 . No pagination; but counting to page 16, these lines are a passage in the poemQuo patriam remeat supremi cura Tonantis, $\left.\begin{array}{l}\text { Atque SALVS POPVLI REX, his mage gratus ocellis, } \\ \text { INTRAT EDINBVRGVM; si vera oracula vatum. }\end{array}\right\}=1633$

## 

THE following verses are very curious; they are from tract No. 4 in the last-mentioned volume, and are intituled ' Rex Redux, sive voti damnas De incolumitate et felici reditu regis Caroli post receptam Coronam, Comitiaque peracta in Scotia.' Cambridge, 1633. They are hexameter and pentameter couplets, that can be read forwards and backwards without otherwise altering the position of the words, the meaning one way being the opposite to that of the other-

Ad serenissimum Regem Carolum.
Carole, Progrederis? Lege Distichon ordine recta.


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There is no pagination ; the only chronogram is on sheet E , and it stands as the title of some verses addressed to Charles I .

$$
\left.\begin{array}{l}
\text { VIVIT REX NOBIS, ABSORPTA EST } \\
\text { MORS IN VICTORIA, DEO GRATIAS. } . . . .
\end{array}\right\}=1632
$$

In the original, the words 'Rege suo Soteria' are printed in gold letters, so likewise are the two anagram lines. The two hexameter lines which follow next contain words (printed in italics) from the anagram, and they are in direct allusion to the armorial device of the University of Oxford, which is printed in the centre of the title-page, viz, on a shield an open book between three crowns. The whole will bear this translation -

A congratulation of the Oxford Muses for the deliverance of their king.-Anagram, Charles, king of Britain. Thou, $O$ king, crownest the book.-The book and the crown are the symbols of 'Alma Mater'; that now is true, thou, $O$ unconquered king, dost crown the book. -(Chronogram), The king lives for us, death is swallowed up in victory, thanks be to God. (This sentiment is adapted from I Cor. xv. 55-57.)

Tract 2, in the same volume, consists of verses addressed to the king by members of the University of Cambridge, on his return from Scotland; it bears this title-

- Irenodia Cantabrigiensis :

Ob paciferum serenissimi regis Caroli è Scotia reditum Mense Septembri 164r.
Et vocaberis instaurator rupture. Isa: 58. 12. Posuit fines tuos pacem. Psalm 147. 14. MDCXLI.


At this date the troubles of this unfortunate king were coming thickly upon him ; his visit to Scotland failed to turn fortune again in his favour, and the aspirations of his Cambridge friends, as implied by this singular title-page, were grievously disappointed. There are no more chronograms.

Tract 3, in the same volume, is intituled, 'Eucharistica Oxoniensia.' (Congratulations from the University of Oxford on the return of Charles I. from Scotland.) At the fifth page there are some verses, preceded by this 'Chronogramma 164r'REX BONVS REDVX GLORIA SALVS REGNORVM. $\quad=1641$

And on sheet $\mathbf{c} 3$, other verses are preceded by this-
NOBILISSIMVS REX SALVVS REDIIT EX SEPTENTRIONE $=1641$ i.e. The good king returned, the glory, the safety of the kingdoms. The most noble king has returned safely from the north country.

A
volume of miscellaneous tracts (British Museum, press-mark E. 62). Tract 14 relates to the return of the queen, Henrietta Maria, from Holland. 'Musarum Oxoniensium Eォィßaтŋрıa Serenissimæ reginarum Mariæ ex Batavia feliciter reduci Publico voto D.D.d. Oxford, 1643.' On sheet a there are some verses addressed to the king and queen, preceded by this chronogram -
$\left.\begin{array}{c}\text { reX optimVs, regina nobllis regIa proLes } \\ \text { tVtI DIV VIVant. }\end{array}\right\}=1643$
Further on there is this anagram about the queen, and verses which combine three of the words thereof. The anagram, however, is faulty ; the first line contains two letters more than there are in the second, viz, $H$ and $r$.

Henriette Marie Roine d'Angle-Terre.
Anagram.
Ange en Terre, Je tien armé le Droit.
Reculez vous fils de Noirceur, voila un Ange Qui vous estonnera par sa lumiere estrange. L'assailliez vous encore? voila des Armes,
Abris de-Droit, maulgré d'Enfer les charmes. T. Tullie. A.M. Coll: Reg.

## 

Avolume of single printed sheets concerning Charles I., King of England, in the British Museum (press-mark 669.f. 14). No. 75 contains twelve rhyming lines, giving the names of the leading rebels in 1649; and a chronogram of that year, with a rhyming explanation that it is the date of the decollation of the king; the last couplet of which is a riddle on the name of Cromwell, pronounced like Crumbwell. It is as follows :-

> Monarchia transformata in Respublicam (sic) deformatam :
> OR
> A fury of twelve impossibilities.

1. Give Generall Tom a common-souldier's wit ;
2. Cure frantick Mildmay of his whimsey fit:
3. Quench Peter's tongue (which hel hath set on fire
4. Coole Nols ambitious thirst of soaring higher:
5. Make Bradshaw bashfull, and false Whitlock true ;
6. Un-atheist Lenthall, Corbet too un-jew.
7. Pride's Sword, exchange for Slings; let Ockey haste
8. Back to his Yeast-tub. Hewson to his Last.
9. And Wild (with Law) Sweep treason from his bench
10. Hedge Martin (all in common) with one wench.
i i. Pack a committee, without knaves. Let's see
11. A functo (not of Rebels) and then we

For light in England's Chaos will yet hope :
For Charls three Crowns, for Rebels, each a rope.

- Numerall letters are to be considered in these two following lines' :-
$\left.\begin{array}{l}\text { CharLes the trVe piCtVre of Christ CrVCIfide, } \\ \text { great brittans VIrtVoVs kIng noVV gLorifide. }\end{array}\right\}=1649$
These Numerall Letters, Alltogether be
Just sixteene hundred, forty, and thrice three.
These Letters (twenty-six) five Cees, two Dees,
Two LLs, eight Vees, and Ies a treble trine, Make up the number, just as it agrees,

One thousand and six hundred forty-nine. That yeare, the first months thirtieth day, a blow Laid Charles our King, and England s Honour low. But, He is high, grac'd with a glorious Crowne, And (by his Death) three Kingdomes are cast downe.

The Loafe's inside, and Circle of a Spring,
Was worst of Traitors to a Gracious King. ${ }^{1}$
Sep. 12. FINIS. 1649.
(Date added with ink in contemporaneous writing.)
In the same volume there is another sheet of verses relating to Charles 1. (No. 24). The chronogram which precedes the verses has been used elsewhere. See my former volume on Chronograms, page 24. As this is possibly the earliest use of it, I repeat it here with the verses, which are a curious representation of the feeling of horror running through the country after this lamentable event, this murder of the king. All the words here printed in large italics, as well as the chronogram date letters, are printed red in the original, and so doubtless they were intended for the colour of the king's blood. A deep black border surrounds the whole print.

Chronostichon Decollationis Caroli Regis, etc., tricesimo die Fanuarii, secunda hora Pomeridiana, Anno Dom. mdcxivin. ${ }^{2}$ $\left.\begin{array}{l}\text { ter Deno Iani Labens reX sole CaDente } \\ \text { CaroLVs eXVtVs solio sCeptroqVe seCVre. }\end{array}\right\}=1648$

[^4]Charls !-ah forbeare, forbeare! lest mortals prize His name too dearly ; and Idolatrize.
His name! Our Losse! Thrice cursed and forlorne
Be that Black Night, which usher'd in this Morne!
Charls our Dread-Soveraigne-hold! lest Out-law'd Sense
Bribe, and seduce tame Reason to dispense
With those Celestial Powers ; and distrust
Heav'n can Beholde such Treason, and prove just.
Charls our Dread-Soveraign's murther'd! Tremble! and
View what Convulsions Shoulder-shake this Land.
Court, Cittie, Countrie, nay three Kingdoms runne
To their last Stage, and Set with Him their sunne. ${ }^{1}$
Charls our Dread-Soveraign's murther'd at His ${ }^{2}$ gate!
Fell fiends ! dire Hydra's of a stiff-neckt-State !
Strange Bodie-Politicke! whose Members spread,
And Monster-like, swell bigger then their Head.
Charls of Great Britaine! Hee who was the knowne
King of three Realms, lies murtherd in his Owne.
Hee! Hee! who liv'd, and Faith's Defender stood,
Die'd here to re-Baptize it in His Blood.
No more, no more. Fame's Trumpe shall Eccho all
The rest in dreadful Thunder. Such a Fall
Great Christendome ne're Pattern'd ; and 'twas strange
Earth's Center reel'd not at this dismal change.
The Blow struck Britaine blinde, each well-set Limbe
By Dislocation was lop'd off in Him.
Though Shee yet lives, Shee lives but to condole
Three Bleeding Bodies left without a Soule.
Religion puts on Black. Sad Loyaltie
Blushes and Mourns to see bright-Majestie
Butcher'd by such Assassinates; nay both
'Gainst God, 'gainst Law, Allegiance, and their Oath.
Farewell sad Isle! Farewell! Thy fatal Glory
Is Summ'd, Cast up, and Cancell'd in this Story.
Aprill 30, 1649.
Date added with ink in contemporaneous writing.

[^5]THE next in order of date is a volume of tracts (British Museum, press-mark e 740). One of them is devoted to the praises of Oliver Cromwell, by various members of the University of Oxford.
' Musarum Oxoniensium Eגa九фopıó, sive ob foedera, Auspiciis serenissimi Oliveri Reipub: Ang: Scot: et Hiber: Domini Protectoris, inter Rempub: Britannicam et Ordines Foederatos Belgii fæliciter stabilita, Gentis Togatæ ad vada Isidis celeusma metricum.' Oxonix, 1654. Pp. 104.
i.e. The bringing of the Olivebranch of the Oxford Muses, otherwise, A metrical 'celcusma' (or call given by the chif oarsman to commence rowing) of the gownsmen at the ford of the river Isis, on the treaty happily established under the auspices of the most serene Oliver, the Lord Protector of the Republic of England, Scotland, and Ireland, between the British Republic and the confederated States of Holland.

There are many poems in Latin and some in Greek, and only one chronogram, at p. 48.

Chronogramma triumphale.
QVerenti, ornaVIt qVIs tanta paCe britannos? hoC DeCVs InsIgnis, DIC, oLIVerVs habet. attVLIt Is nobis pergrata Insignia honoris
paCIS et optate grata trophea sibi.

I. F. Col: Oxon:
i.e. To him who inquires who adorned the Britons with so great a peace $\$$ Say, that Oliver has gained that distinguished glory. He brought to us that very agreeable mark of honour, and to himself the joyful trophies of the wished-for peace.


Avol.ume of congratulation poems, by members of the University of Oxford, on the arrival in England of Catharine of Braganza, the intended wife of King Charles in., intituled, 'Domiduca Oxoniensis: sive Muse Academicæ Gratulatio ob auspicatissimum serenissime Principis Catharinæ Lusitanæ, Regi suo desponsatæ in Angliam appulsum.' Oxoniæ, $\mathbf{1 6 6 2}$. No pagination. (British Museum, pressmark 1213 .l. 38.)

On leaf 40, a set of acrostic verses on the name Catherina Steuart, concludes with this chronogram-

DVrent sVa noMIna seCLIs. =
On leaf 53, a set of verses is preceded by this chronogramfelicia ConnVbia Carolo britanniCo $\left.\begin{array}{l}\text { et Catharine braganze oMnes angLI } \\ \text { optant. }\end{array}\right\}=$
On leaf 54, a Latin poem of twelve lines, signed by Moses Pengry, A.B. e Coll: Æn. Nas:, is preceded by these chronograms on the return of King Charles II. from exile, and on the arrival of the queen-

## In reditum Regis.

$\left.\begin{array}{l}\text { anglia plavDe, redVX rex, salVos LVCe britannos } \\ \text { angLicVs ILLVstrat soL oriente sVos. }\end{array}\right\}=1660$ In adventum reginæ.
$\left.\begin{array}{l}\text { appVLIt hVC feliX regina, eVge! o, Dea sane! } \\ \text { hoC renoVata tibi, haC LVX DVpLICata fVIt. }\end{array}\right\}=1662$
Charles the Second and Catharine of Braganza were married at Portsmouth on 21st May 1662. She called herself Queen of Great Britain from the time of the signature of the marriage-contract at Lisbon.

The tract ends with leaf 68, and contains no more chronograms.


THE following relate to the victory gained by William mir. in Ireland, and the defeat of the invasion led by James iI.; the passage of the river Boyne and the battle and the surrender of Limerick. (From Zedler's Univ. Lex. Lvi. 1040)traikCto flVVIo Vno pene DIe hyberniaM sVperaVIt, $\}=1690$ VIVat VVILhell ${ }^{\text {ald }}$ aVriaCVs ViCtor aVgVstVs angLIte $\}$ sCotie hibernie gallife reX. Anno mtatis suæ, xli. $\}=$ i.e. The river being passed over almost in one day, he overcame Ireland, the king (James in.) having fled. Long live William of Orange, the august conqueror, the king of England, Scotland, and Ireland. In the 41 ist year of his age.

The events here alluded to by the German writer are these: James in. of England finding himself nearly deserted by everybody in the government of the country, and having sent over the queen and the young prince to France, himself, in the night of the 12 th December 1688, embarked with a single attendant in a boat at Whitehall Stairs, but was forced to land at Faversham, from whence he retirned to London on the 16th December. His son-in-law, William, Prince of Orange, who had been invited by the heads of the parties in the state, landed in England with a force of 14,000 men on the 5 th November 1688, and on the 17 th of December he came to London. He desired James to leave the palace, who then proceeded to Rochester, and on 23d December embarked on board a frigate, and was conveyed to Ambleteuse in Brittany; thence he repaired to St. Germains, where Louis xiv. gave him the chateau for his residence, and bestowed on him a small revenue. Meanwhile the English crown was settled upon the Prince and Princess of Orange, as King William inl. and Queen Mary. In the beginning of March 1689 James sailed from Brest, landed at Kinsale, and immediately marched to Dublin with a small force supplied by the French king. A few weeks afterwards he laid siege to Londonderry, and was unsuccessful there. After various military operations, his cause was finally ruined by the defeat received from King William in person at the battle of the Boyne, fought on the ist July 1690 . William with his forces
crossed the river Boyne, as mentioned in the chronogram, and James again took refuge in France, and died there in 1701 . After further warfare, the terms of peace in Ireland were settled by treaty on the surrender of Limerick, on 3d of October 1691.

Among the numerous medals struck in commemoration of the events in the history of the period of William's reign, a few only bear chronogrammatic inscriptions. Some of them will be found at pp. 105, 106 of Chronograms, and some of those are repeated here for the sake of the improved version of the translation, together with two additional medals, taken from some early sheets of the British Museum Catalogue: of the whole series, now in course of preparation by Dr. Herbert A. Grueber, who gives a careful description of every feature of the medals, while my notice is confined to a few special inscriptions only. This is inscribed on the edge of a coronation medal of William min.
CaUsa DeI popUlique sui Defenditur ex tre = i.e. The cause of God and of his people is defended by thee.

The reverse of another coronation medal is inscribed-
gViLIeLM. PRInCeps. aVriacVs. anglie. sCotie.
$\left.\begin{array}{l}\text { FRANCIR ET HIRERNIE REX CoronatVr. d. I2 Apr. }\end{array}\right\}=1689$
i.e. William, Prince of Orange, King of England, Scotland, France, and Ireland, is crowned 21 st April 1689.

On the congress of the allies, held at the Hague, to arrange plans for resisting France, at which William presided. One medal has this hexameter inscription on the edge-
reX regVm ConsVlta DeVs fortVnet VbiqVe =
i.e. May God, the King of kings, prosper everywhere their consultations.

Another congress medal, not hitherto published, is inscribed in the exergue-
$\begin{aligned} & \text { ILLVStri sIInCretismo hage In pebrVario eX Voto } \\ & \text { poLI et orbIs feLICIter ConClVso. }\end{aligned}=1691$
i.e. Dedicated by the decree of the people and the world to the most illustrious alliance auspiciously concluded at the Hague in February 169 I .

On the battle of the Hague; this hexameter and pentameter verse is on the edge of the medal-
ConCastigatVs gaLlorVM fastVs et astVs
flVCtibVs et pVgna fractVs atroce fragor.
i.e. The pride and cunning of the French on the seas chastised, and the crash effected by a severe contest.

## 

Arolio volume in the British Museum (press-mark 885. m. 8. 1-20), is a collection of single printed sheets, and is labelled, 'Epitaphs, Elegies, etc.,' mostly relating to persons of celebrity in England. All are more or less curious, and I gather four chronograms. No. 8 in the collection is on the death, on 28th December 1694, of Queen Mary II. of England, wife of William III. 'Elegiacus Ultramarinæ Palladis Planctus in mœstum et infandum obitum augustæ

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## JOHN PELL.

 OHN PELL preserved the chronograms which accompany these remarks. He was an English mathematician, who resided a few years at Zurich and Geneva as the agent of England appointed by the Protector Oliver Cromwell, to assist in various ways the Protestant Cantons of Switzerland. Five volumes of mss. in the British Museum ('Lansdowne 751-755'), contain the 'Pell's Papers,' a great variety of letters and documents relating to the affairs of the Swiss Protestants, written in English, Latin, French, and Italian, wherein he is addressed officially as 'Joannes Pell . . . Angliæ . . . D. Protectoris ablegatus ad . . . proceres Cantonum Helvetix Evangelicorum . . . etc.'-also, ' Jean Pell, agent en Suisse . . . envers les Cantons evangeliques en Suisse.' Other papers are addressed to him as ' Agent to the .Lord Protector at the Protestant Cantons.' A document entitled ' Instructions unto Mr. Pell' (reference-mark, 752, fol. 352), dated 20th July 1655, signed 'Oliver P.' Cromwell, instructs Pell about the assistance he is to render to the Cantons, and to engage the help of the Duke of Savoy in favour of his distressed and persecuted subjects. One paper ( 754, fol. 400 ), signed Oliver P. in a trembling hand, and dated 'Whitehall, May 6, 1658,' requires Pell ' to repaire homewards that we may receive from you the account of your whole negociation.' It is addressed 'To our trusty and wellbeloved Mr. Pell, our resident with the Protestant Cantons of

Switzerland.' Another paper ( 754 . fol. 470) is a command or request to attend Cromwell's funeral on 23d November [1658], printed on a small slip of paper, with his name in writing-
' Pell, EsqT.
' You are desired to attend the Funeral of the most Serene and most renowned Oliver, late Lord Protector, from Somerset-House, on Tuesday the 23th November instant, at Eight of the clock in the morning at the furthest, and to bring with you this Ticket; and that by Friday night next you send to the Herald's Office, near Pauls, the Names of your Servants that are to attend in Mourning, without which they are not to be admitted; and also to take notice that no coaches are to pass on that day in the streets between Somerset-House and Westminster.'
(Seal.)
No. 3.
Another paper ( 754 fol. 467), signed by Pell, concerns the cloth allowed to him for mourning-
' I doe hereby request, that the proportion of cloth allowed unto me by the Right Hon ble the Council as mourning for his late Highnesse the Lord Protector, may be delivered unto my Neighbour, Mr. Samuel Hartlib the younger.
'Written with mine owne hand September 25. 1658. Gardiner's Lane; neere Kings-Street.

Among the correspondents of Pell was one John Rudolph Stuki, a man of some note in Switzerland ; his letters are in Latin and written in a bold hand, and he was the means of preserving the chronograms now among Pell's papers, for they are undoubtedly in his handwriting. A letter written at Zurich by him to Pell (751. fol. 334), is thus dated-Dab: Tiguri 10 Jan. '656- paCe Dei LetamVr. ( $=1656$.) Another in the same volume (fol. 344), written by him to Pell at Geneva, concludes, 'Vale Illustriss: D. et patriæ meæ laboranti favete perge-Dab: 12 Jan. '656, eLeCtos MI DeVs protrge. ( $=1656$.) In the volume ( 756 . fol 480 ), there is a paper, partly illegible through water damage along the right margin, written by Stuki to Pell, commencing, 'Illustrissime D. Residens,' and concluding, 'Obitu Condxi His . . . | . . . | bus multum sine dubio decedit: | Cardinali quoque hic annus videtur fuisse |fatalis |

CarDinalis MazarinVs.
mpclvill.
There is no other allusion to Cardinal Mazarin, and if this was intended to be prophetic, or to express a secret wish, the fact that the Cardinal did not die until 166 r shows how small was the influence of either.

Two of the papers written by Stuki and preserved by Pell contain thirty-seven chronograms. I give an entire transcript of these papers ; they do not contain a single word of comment as to the precise pur-
pose the chronograms were to serve, or who composed them; two of them are introduced into the above quoted letters, but they do not stand in the place of dates, because the actual dates are likewise given in figures. They all seem to be expressions of fraternity with England and enmity towards the Pope, mixed with pious ejaculations in accordance with the sentiments of the persons concerned with the subject of the 'Pell's Papers.'

The first set of chronograms is in ' 75 I . fol. 301.'

## Eteosticha <br> in <br> Anenм 1655.

I.
$\left.\begin{array}{l}\text { DVrei omnIpotens fortVnet Capta JehoVa, } \\ \text { et IVngat paX, QVe rVpta fVere privs. }\end{array}\right\}=1655$
2.
$\left.\begin{array}{l}\text { sChisMa fVgate VIrI, hei, QVo pestis DIrIor haVt est, } \\ \text { tV strenVos JesV IVVa pararios. }\end{array}\right\}=1665$
3.
angLVs et heLVetivs ConiVnCtim sChIsMa fVgare $=2429$ tenent : paCIfICo non DeVs aVXILIo est! = 774 1655
4.
$\left.\begin{array}{c}\text { pVLCra reforMatas protestantesqVe synaXes } \\ \text { eXtrVsIs rIXIs, ConneCtat CopVLa ChrIstI. }\end{array}\right\}=1655$
5.
sVnt noXe herovm nati heV, GVstavi Vt adolphi papana noXa est filla.
$\left.\begin{array}{l}\text { sIt saCChi CeterisqVe feraX, pIetasqVe saCrata } \\ \text { VbIqVe sCeptrVM eXerCeat. }\end{array}\right\}=1655$
The second set of chronograms is in ' 754 fol. 73 ;' all of them, except the first in group 6, are extremely simple, being composed of the same six numeral letters, although not in the same order.

Omina Anni 1656.
r.

Omina Pietatis.

| DeVM CoLIte. | $=1656$ |
| :--- | ---: |
| DeVM, o boni CeLebrate. | $=1656$ |
| O boni, pLaCeaMVs Deo, | $=1656$ |
| 2eLo preCVM et fiDe. | $=1656$ |
| CoLVMna DeI nos regat. | $=1656$ |
| MI DeVs eLeCtos protege. | $=1656$ |

## 2. <br> Omina Pacis.

| LargIre DeVs paCeM. | $=1656$ |
| :--- | ---: |
| DeLeCteMVr Irene. | $=1656$ |
| PaCe Dei LetamVr. | $=1656$ |
| DVLCeM opto Irenen. | $=1656$ |
| DVLCIa Nos Maneant. | $=1656$ |
| PaCeM PIe LVDA. | $=1656$ |
| QVIs PaCeM LeDeret? | $=1656$ |

## Omina Pacis Anglicana.

protege DeVs, angLIe protectorem. $=1656$
senatVM anglie DeCora.
$=1656$
hostem anglie ConfVnDe. $=1656$
anglos oMnes CVstoDI. $=1656$
nos CLeMens aVDI, et
$=1656$
proroga, DeVs, angLIe paCeM.
$=1656$
Omina Pacis Helvetica.
tVos, patria, foCos nemo LeDat. $=1656$
VInCe MaLos, Dro beante $=1656$
Da, pater, heLVetife paCeM.
$=1656$
CeDant arma toge, LetetVr patria tota.
$=1656$
arma CaDant, toga sVrgat Letior.
$=1656$
Omina Pata.

| Papa MaLeDICVs, | $=1656$ |
| :--- | ---: |
| Papa MaledictVs, | $=1656$ |
| Labes obsCgena MVnDI, | $=1656$ |
| Cadat MaLIs oppressVs. | $=1656$ |

Omina Belli.
Late beLLa DeI geraMVs,
$=1656$
Cede MILes hostes, non fVge.
$=1656$
teLo trVCIDate hostem, etc.
$=1656$

Very little is known of the history of the events connected with Pell's residence in Switzerland; when these papers come to be sufficiently examined, many facts new to history will be brought to light, and many interesting details will be found to increase the small store of printed information which at present is accessible concerning him ; the following are almost the only works which bear upon the subject-
' Abrege de l'histoire de la Suisse ; Traduit de l'Allemand, par J. Gaudin. Zurich, 1817 .' (British Museum, press-mark 1054. b. 23 . Catalogued under 'Switzerland.') Page 127 alludes to the troubles
endured by the Reformers, the persecutions of the Vaudois in 1665, and a war then existing between the Protestant and the Roman Catholic Cantons.
' Histoire ancienne et moderne de la Republique de Geneve,-from the year of the world 2833 before Christ, to the year A.D. 1779. Geneva m. DCC. Lxxi x.' (British Museum, press-mark 157. в. 21.) Page 139, under the date 1655, mentions the war between the Cantons, the siege of Rapperswille, etc., and peace subsequently made.
' Relation veritable de se qui s'est passe dans les persecutions et massacres faits cette annee, aux eglises reformées de Piemont, etc.1655.'

The following particulars concerning John Pell are extracted from the General Biographical Dictionary, by A. Chalmers, xxiv. 264. John Pell, an eminent English mathematician, descended from an ancient family in Lincolnshire, born 1st March 1610. At the age of thirteen he went to Trinity College, Cambridge, and took his degree of B.A. in 1628, -the author of many works. He was so eminent in mathematics that he became Professor at Amsterdam in 1643. He afterwards removed to Breda, and returned to England in 1652. In 1654 he was sent by Oliver Cromwell as his agent to the Protestant Cantons in Switzerland. His first speech in Latin to the deputies at Zurich was on the 13th of June; he continued in that city during most of his employment in Switzerland, in which he had afterwards the title of Resident. Being recalled by Cromwell, he took his leave of the Cantons in a Latin speech at Zurich on 23d June 1658; but returned to England so short a time before the usurper's death that he had no opportunity of an audience from him. Why Cromwell employed him does not appear, but it is thought that during his residence abroad he contributed to the interests of Charles II. and the Church of England; and it is certain that after the Restoration he entered into holy orders, although at an unusually advanced period of life. He was ordained deacon 3 rst March 1661, and priest in June following, by Sanderson, bishop of Lincoln, and was instituted to the rectory of Fobbing in Essex, given him by the king. He subsequently acquired some celebrity, and endured much misfortune, until he was confined in the King's Bench Prison for debt; in 1682 his friends enabled him to go and live at the College of Physicians, but he was obliged to leave soon after in bad health, and eventually died in great poverty in 1685. He was interred, through the charity of Dr. Busby, master of Westminster school, and Sharp, rector of St Giles-in-the-Fields, in the rector's tomb in that church. Some of his papers came into the possession of the Royal Society along with others which were left by Dr. Busby ; the papers which I have made use of for the chronograms were probably unknown to Pell's biographers, and they will no doubt, when properly examined, afford many illustrations to his singular career.


## A JOURNEY

## IN GERMANY IN

## SEARCH OF CHRONOGRAMS.



T so happened, that in the autumn of 1883 I travelled over much ground new to me in Western Germany, where, led by the interest I take in my subject, and the excitement incident to its pursuit, I made it a part of my occupation to search for chronograms, as I had done in former years in other parts of Europe. I propose to relate some of my experiences, hoping that other travellers may follow up a similar path of research.

For this my purpose I visited every church to which access could be gained by ordinary means, public buildings, castles, and libraries, directing keen observation to every inscription, visible both inside and outside of these and other buildings. The printed books within my knowledge coming from this region, show that chronograms were well known to former inhabitants ; the whole country has, in one way and another, been famous in European history, and has called into action a large amount of chronogrammatic talent; I therefore set forth, with a fair prospect of success before me, commencing at (let me fix on as a point) Frankfurt-on-the-Main. The towns and localities I visited were Frankfurt, Homburg, Fulda, Marburg,

Cassel, Eisenach, Münster, Osnabrück, Luneburg, Hanover, Hildesheim, Brunswick, Hamburg, Lubeck, and on my way homewards Brussels. All these are places of great antiquity, possessing many exceedingly interesting churches and buildings, all I may say destined to contain and conserve such inscriptions as I wanted. The libraries, too, had an encouraging, almost a fascinating attraction for me , and I have no doubt that if one were allowed to take down from the shelves at pleasure, book after book, many interesting discoveries would be made ; but I may say, once for all, that such a privilege is not found to exist, nor can a personal search be made in the library catalogues, as in those of the British Museum, Lambeth Palace, and our university libraries, although a librarian generally does it willingly for a visitor. In such of the foreign libraries as I visited, the titles of the books are written on slips, and kept sorted in appropriate boxes, only to be handled by the librarian, so that unless the visitor knows the titles of the books wanted, he has but little chance of discovering his desiderata in a catalogue, and no chance of making an accidental ' find' on his way along.

The town-library at Frankfurt is an excellent one, and well looked after. I met with polite attention there from the chief librarian, and made, by means of his search, some very welcome discoveries, and one in particular of a book that had been sought for without success at the British Museum, at the libraries at Paris, Brussels, Leyden, etc., and far and wide among booksellers at home and abroad. The book may therefore be spoken of as 'most rare;' it is a bibliography of all writers on the dogma of the ' Immaculate Conception' at the time of publication; the title is 'Militia Immaculata Conceptionis,' etc., by Petrus de Alva y Astorga. Published at Louvain in 1663. I devoted several days to transcribing from it, and on leaving the neighbourhood I arranged to have other extensive transcripts made of the great store of chronograms and anagrams to be found therein, some of which my readers will find at a later page in this present volume. I also obtained from two antiquarian booksellers at Frankfurt some other rare books, with chronograms, which probably I should not otherwise have been able to procure, or even to know of, and I am hopeful of obtaining still more such. I also hope to hear of more through one or two librarians who may by chance find something in books under their particular care. I visited the cathedral at Frankfurt, and had I not been there before, and

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wooden panel in remembrance of a clergyman, Joachim Westphalen, commencing with the familiar line-
' Integer vitæ scelerisque purus."
and beneath are the following lines-
Doctrina pietate, gravis virtutibus arte
Judicio prestans, integritate fide
$\left.\begin{array}{l}\text { híC IaCet heV fixa IoChimVs VVestphalVs Vrnấ, } \\ \text { QVI, reX Christe, tVI pastor, oVILIs erat, }\end{array}\right\}=1574$
Tres et triginta solvit feliciter annos
Eloquio scriptis, dogmata pura Dei
Lustra habuit vitex bis sex et quatuor annos
Cum placide subiit regna beata patris.
Anno $1576 . \quad$ Renov: 1725.
The chronogram alone is given at page 212 of my former work, Chronograms, as having been in the cathedral; that building was burnt by the great conflagration. I found no other chronograms in that city.

The picturesque town of Eisenach is celebrated for having been the place where Luther studied, and subsequently for his refuge at the Wartburg Castle on the neighbouring mountain, which he called his Patmos; I observed the large stone-tablet fixed to the west front of the church in the market-place to the memory of Johannes Hiltenius, a supporter of Luther's reformation. One cold morning before breakfast, when the market people were about, but not interfering, I copied nearly the whole of the inscription, and chronograms, and predictions, not altogether an easy task, because decay has rendered some of the words doubtful and even illegible. The inscription states that it was renewed in 1669-

## ' renovatum ào cio io lx ix. Sumptibus i.m.'

The decay of the stone appears to be from natural causes, and not from wilful injury, to which it might be liable in its present accessible and exposed position. My readers may find the very curious inscription at page 336 of Chronograms, as I obtained it from the work there cited. The towns of Brunswick and Lubeck were unproductive to me, but perhaps my search was not exhaustive, and I may say as much for Marburg, which of all other towns seemed to be the most hopeful, as it is most charmingly picturesque.

Fulda, as may be seen in my book Chronograms, pp. 505-522, has been highly distinguished in chronogrammatic literature, and conse-
quently I expected to gather a rich harvest there, for which I made a special journey to the town. It is true that there exists a vast episcopal palace and gardens, and a great cathedral, both built in the earlier part of the last century, at or about the time when Fulda was raised from its dignity of a very ancient abbacy to that of a modern bishopric, the abbot becoming a prince-bishop, retaining also his previous title of abbot. There are likewise other great churches, and in the vicinity there is a large pilgrimage church, seated conspicuously on a hill, approached through an avenue of shade-giving trees, and leading on to the 'Calvary' hill, composed of dark volcanic rock. All this was very encouraging. I made but a poor collection of chronograms, obtaining only two from the monuments of bishops in the cathedral. Comparing this locality with other places, Prague for instance, such a result was very disappointing. The town has the appearance of the decay of past and gone princely splendour and ecclesiastical dignity, while chronogrammatic spirit is almost totally absent.

In following up this pursuit it is proper to bear in one's recollection that, besides the destruction committed by war, conflagrations, and other inevitable agencies, the modern races of men do not as a rule understand chronograms, and grieve not at their destruction, and it must be clear to the observation of every one that the modern restorer when left to the perpetration of his own devices, cares more for his own work than that of his pious predecessors; the modern decorator too cares only for his paint, and the payment he may receive for the indiscriminate application of it. It therefore behoves all travellers and tourists to copy carefully all chronogrammatic inscriptions, whether perfect or not, while they are yet to be found, so that each man, woman, and child, whilst pursuing an interesting occupation, may help to preserve some things that are otherwise doomed to destruction and oblivion.

Having given some of my experiences, though to a greater length than I intended, I now proceed to lay before my readers the actual results of this, one of rambles.

In the parish church of Ober-Ursel, near Homburg in Hesse, a mural tablet to a lady named Thornet, who died in 1746, contains these chronograms, the words of which, in the original iuscription, are all run together in a very confused manner-
sIstr tVos preCor hiC gressVs qVICVnqVe VIator aD sVprros Calidas eiaCVLare preCes.

$$
\}=1746
$$

(Here follows the epitaph inscription.)
$\left.\begin{array}{c}\text { eXaVDiat IgItVr DeVota Ista DeVs Vota } \\ \text { et reqVIesCas In paCe. }\end{array}\right\}=1746$
Over the door of another church at Ober-Ursel, inscribed beneath an image of a saint bearing the model of a building -
dignare nobis Miseris in agone ConstitVtis patroCinio tVo assistere.

Over the door of a small roadside chapel near the new railway station (September 1883) of Ober-Ursel, in the avenue of chestnuttrees; the chapel was built, as it appears, by Adam Uhl and his wife Elizabeth Uhlin, in 1741 --
saCros Istos Lares reterno beate VIrginis honori eXstrVXIt adam VhL $\|$ QVeIs CVM VXore sVa eLIsabetha VhLIn = nata benderin pIe parentI eterne se offert. $\|$
This chronogram gives the date twice at the places where the bars $\|$ are inserted. The inscription, cut in the stone, is undergoing decay.

At the roadside near the cemetery of Ober-Ursel stands a stone crucifix ; a slab of red sandstone in the pedestal has a votive inscription in old German, comprising this chronogram, the letters of which were formerly gilt, but now are almost illegible through decay. There is no other date-

$$
\left.\begin{array}{c}
\text { also bitet } \\
\text { Maria VrsVLa VVallavVin } \\
\text { so DIes essaVfa gesetzet. }
\end{array}\right\}=
$$

In the parish church of Bommersheim, near Homburg, on a mural tablet to the memory of Herr Henrich Schmitt, who died in $175^{2}$ LVX henriCe tVi rapVIt te saCra patroni
qVem ConstrVXIsti, ConCIpe terra LoCo.
The remainder of the epitaph is in German.
I visited the neighbouring parish churches of Weissenkirch, Gonzenheim, Kirdorf, and Weisskirchen, in further search of chronograms, without finding any.

At Fulda I found only two chronograms, both in the Cathedral; the monument of Bishop Constantinus (who is described in the epitaph as Prince-Abbot, Baron de Buttelar ${ }^{1}$ ), is thus dated-
Vt VirtVtis honor Vigeat post fata sVperstes hoC Constantino ponit amandVs opVs.

$$
\}=1740
$$

A? mDCexxxx.
The monument of another Prince-Abbot and bishop has this date. qVos tV nVnC CIneres LaCryMIs Consperge VIator LVstrantesqVe IVVa siC reLeVare rogos.

$$
\}=1700
$$

At Luneburg, in the church of Saint John (a fine structure, the interior is an important example of the German Gothic style), there are (1883) some portraits in the north aisle; one represents the

[^6]reformer Philip Melanchthon in full size, his hand points to an open book showing this sentence, 'Heute bratet ihr ein Ganss über 100 jahr wird ein weissen Schwan kom̃en den werdet ihr nicht todten konnen,' and on the next page the finger points particularly to the name of Huss in the chronogram-
VItam heV Constanti Constantia Vt abstVLIt hViso $\}=$
reLliqVIIs Vsti rhenVs VbiqVe VIget.
And beneath this may be read, 'Aㅇ 1411 . Hat M. Johañes Huss angefangen zu predigen in der kirche Bethlehem zu Prag. A? 1415 zu Costnitz verbrandt.'
i.e. (the chronogram) When, alas / Constance took away the life of the constant Huss, the Rhine is everywhere alive with the relics of the burnt martyr. Observe the play on the name 'Huss' and the word 'usti' (burnt) ; he was burnt to death at Constance, and his ashes were thrown into the Rhine, which, as it were, thus spread his doctrines along its course through Germany to the sea. See also Chronograms, p. 333 .

At Osnabruck I found only one chronogram. In the Cathedral a mural monument with elaborate ornamentation bearing the dust of very many years, put up to perpetuate the memory of Bishop Boldonius, has an inscription now to be read with difficulty, which tells us that he died in 1611, aged 60, and concludes thus-

## heC sibi prepositi, Magno preCLarVs honore ConfeCit LaChrsi pensa trahente ferâ. <br> $$
\}=1611
$$

」 At Hanover I found no chronograms in churches or public places, and only one in the Museum on a medal. There is in the Museum a large collection of the steel dies from which the medals and money of the kingdom were struck, impressions of which in lead are deposited in the usual sort of glass cases away from the good light, and well obscured by dust. The dies themselves are more conveniently arranged for inspection, but that of the following medal is not among them (October 1883 ), neither side of the medal. The device is somewhat intricate. The legend begins after three asterisks-* * *
oMnIa non nisi proVido et Vegeto ConsILIo. $=1666$
The next legend surrounds the device in two lines in this order-
1666

In centre
a leafless
tree.
RIGVI
$\}=$
The chronogram words thus read together make the date 1666 three times repeated. The other side of the medal cannot be seen.
$I_{t}$ is hardly possible to imagine a place more interesting to the antiquary than Hildesheim : in the Cathedral there, near the north
door, a Turkish military flag is suspended, apparently of silk, and dull brown or dirty green in colour, and beneath it a wooden tablet with this inscription in gilt letters on a black ground (which I copied on 6th October 1883)-
'tropheVM fVgatr LVne et Capti belgradi. =
Ab augustissimo Imperatore nostro Carolo vi. serenissimo Electori Coloniensi Josepho Clementi donatum, ab eodem principe et episcopo nostro ad nos missum, et in hac cathedrali Hildesiensi de concensu illustrissimi Capituli hujatis in perenne monumentum victoriæ tam illustris erectum.'
i.e. A trophy of the Crescent (the Turks) put to fight and of Belgrade taken. Presented by our most august emperor Charles V1. to the most serene Elector Joseph-Clement of Cologne, and sent to ws by the same, our prince-bishop; and in this cathedral, with the consent of the most illustrious Chapter thereof, hung up as a perpetual memorial of so renowned a victory. The defeat of the Turks and capture of Belgrade by Charles vi. was in 1717 . See Chronograms, p. 159, etc.

At Hildesheim, in the street 'Vorderer Bruhl,' there is a small church with buildings attached, formerly belonging, as inscriptions indicate, to the 'Capucin Convent in the garden of lights.' It is now a school, etc., called the 'Priests' Seminary' (October 1883); the interior corridors, cloister, and church, look cold, cheerless, and whitewashy. Outside the building, on the front facing the street, is a conspicuous decaying stone tablet, with the figure of the Virgin and Child, heraldic shields beneath, probably the arms of the founder or benefactor, and this inscription cut in relief-
Conventus Capucinorum in horto luminorum 1732.

$$
\begin{aligned}
& \text { SOLI DEO HONOR ATQVE GLORIA } \\
& \text { PATRIE PAX BENEFACTORIBVS }
\end{aligned}
$$ retribVtio sempiterna.

Over the door of the church is this inscription painted in black on the stone, almost washed out and only partly legible; over it is a figure of the Virgin -

VIrgo Dei Mater sanCtVs ICon (. . . illegible.) = 1713
Over the side door, the entrance to the convent, is a stone carving which represents the Virgin and Child, on either side is a candlestick with two lighted candles standing in an enclosure or fence (of a garden ?) made of basket work, and this inscription in hexameter and pentameter leonine verse-
AVXILIIs orti DIVInIs LVMINIS horti
serVis VIrgo faVe, qVfeqVe sinistra CaVe. $\}=$
My careful search at Hildesheim was not rewarded by the discovery of any more chronograms there.

Münster in Westphalia, a place celebrated for many stirring events in history, none of which, however, did I find to be commemorated in chronograms ; but these I did find and transcribe there-

In the Cathedral, the monument of Ferdinand, Free-Baron of Plattenburg, Dean of the Cathedral, etc. etc., has an inscription .which says that he was born in 1650, and died in 1712, an example of all virtues; concluding with these chronograms-

| CVnCta MVndi bona tr | 1712 |
| :---: | :---: |
| sola Coelestia In eternVM DVrare. | 1712 |
| beres Viator siste, DeVote lege, ConteMplare. | 1712 |
| et pie DefVnCto reqVIeM preCare. | 17 |

The monument consists of a fine group in white marble of Christ's agony in the garden, and subscriptions are invited for putting it into good order and repair.

Another monument, at present obstructed by scaffolding, and covered with the dust of works of restoration now in progress in the Cathedral, bears an inscription to the memory of one of the noble family of Droste, and this chronogram, to be read with difficultyoCtobris seXtVs LVXIt soL ante CalenDas
qVo CeLeber Leto Droste potitVs obit.
$\}=$
The following are in the church of St. Ludger, inscribed on the brackets, which support statues of life size. That of St. Barbara bears-
S. barbara eIne IVngfraV aVCh elne Martirin In sterben Ist eine patronin Vnd besChVtzerin.

That of St. John bears this, and the names of the donorsprecVsori Domini illivsqVe baptista posVir $V_{\text {nt, }}=$ F. F. Wettendorff. M. C. W. Zumbrock. Conjuges. That of St. Joseph with the child Jesus, bears thisVIro Marif VIrgInIs et nVtritio IesV ChrIsti DICabant, = F. F. Wettendorff. M. C. W. Zumbrock. Conjuges.

There are some other statues without such inscriptions.
Over the door of a church attached to the 'Clemens Hospital,' built by the bishop, Clement-Augustus- ${ }^{1}$
pro perenni Vere MiseriCordie signo eXpensis sVis erigebat aVgVstVs baVarif prInCeps pater patrife $=1751$

And over the door inside the church is this verse-
$\left.\begin{array}{l}\text { aVgVstos aVgVsta DeCent nVnC ConCInIt orbIs } \\ \text { ConVenit aVgVsto heC fabrica DIgna sVo. }\end{array}\right\}=1751$
i.e. For a perpetual sign of true pity, and at his own expense, Augustus, Prince of Bavaria, the father of his country, erected this church.-The world now agrees that august things become august persons; it is generally agreed that this building is worthy of its own Augustus.
$\sim A_{t}$ Hesse-Cassel I found no chronograms in churches or other public places, and in the Museum only I procured the following, copying from the medals contained in glass cases, inconveniently placed for my purpose. I must say, after some experience, that bad light outside, and worse light inside the building, awkward glass

[^7]cases, hurry, custodians waiting about to shut up the museum after the easy attendance of two hours, besides the constant influence of beautiful and attractive objects all around, do not aid one's endeavours to transcribe the minute legends stamped on medals, only one side of which can be seen.

A medal to a Bishop of Wurzburg and Mayence-
Ioñ: philllip. franc. ep. herbipolien: s.r.I. pr: fr: or. DVX. PREPO. Mog.

Another medal, with device of the aloe plant. (See also Chronograms, p. 132.)-MVnDI sIC transit gLoria Lenis.

Another medal represents a woman in a triumphal chariot, one hand supporting a shield with the badge of Mayence, a wheel, the other hand holding a key, opposite to her a cock with outspread wings, on one is the wheel of Mayence, on the other is a key; inscribedproVidentia CVM sorte ClaVIs et roter. ${ }^{1}$
Exergue-' Moguntiæ. 8 Jvl. 1763 -Wormatiæ l. Mart. 1763.

Another very large medal. In the centre a cartouche or shield containing this double chronogram-

$$
\begin{array}{lr}
\text { ITA DeCoratVs aMICI TItVL: } & =1764  \tag{1764}\\
\text { In Deo sI VeLit Constans reqVIesCam. } & =1764
\end{array}
$$

and in the circumference,-'Ludovicus viII. D.G. Hassiæ Landgravius s.r.I. princeps,' etc. 'Francisco Theresiæ Josepho Austria stirpi devotissimus.' And portrait.

Another medal represents the sacrifice of a lamb on an altar, and sVsCIpIens agn VM pro Delicto. lev. xiv. $24 \quad=1763$ and in the exergue-
Data sVnt Illi InCensa MVLta. apoc. vili. 3. $=1763$
Another medal, shield of heraldic arms, inscribed-
fiDes spes Charitas tres anChore salVtis Mee. $=1758$
Another medal, St. Martin of Tours dividing his robe with a beggar, inscribed-

| SVb DeI |
| :---: |
|  |  |

Exergue-Benedict. xiv. Pontifex Maximus.
Another medal represents St. Martin on horseback and the beggar (the principal church in Cassel is dedicated to this saint)-
Deo, noVo Cresari; IMperio aVstrie et fratribVs sVis IVbileVs IVbilat. $=$

Another medal, a woman looking upwards at rays proceeding from the sky, inscribed-
benediCtio Cell sIt sVper Me.

[^8]
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Page 70. Inscribed on a newly-built parochial househeC aDes In VsVM paroChi, VIribVs Vnitis fVerat EXSTRVXTA. =

Page 95. Over the portal of a house of a Carthusian monasterynoMen IesV ChrIstI benediCat nos pIe Intrantes. $\quad=1711$

Page 130. In the parish church of Reifnigg, over the organ, to commemorate the restoration of the church-
$\left.\begin{array}{l}\text { Deo VnI et trino atqVe beato barthoLoMro eXstrVIt } \\ \text { popVLVs reifniCense. }\end{array}\right\}=1740$
Page 150. At a country church at Draubung on Windischgratz, over the principal door-
hoC tibl sanCte petre oMnis honor et DeCVs. $=1808$
From another book lent to me by the same owner, entitled 'Grätz,' by Dr. Gustav Shreiner, Grätz, 1843, descriptive of the natural history and topography of the country round about that town; with many engravings.

Page 177. In the cathedral church, over the entrance door, is the music gallery, and the arms of Count Dietrichstein, Cardinal-bishop of Olmutz, the faithful councillor of Ferdinand II. when he fought against the Bohemian Protestants, and this inscription-

$$
\left.\begin{array}{l}
\text { FERDINANDVS SVA BENIGNITATE EREXIT, } \\
\text { LEOPOLDVs GLorIose ORNAVIT. }
\end{array}\right\}=1686
$$

And this further inscription beneath-

$$
\left.\begin{array}{l}
\text { ELapsIs DVCentis anNIs ferDInandVs, } \\
\text { Cesar gLoriose VIVEns, ornari IVssit. }
\end{array}\right\}=1834
$$

Page 182. The year of the death of the Emperor Ferdinand II.-
ferDinandVs seCVnDVs pie VIXIt pIe obIIt. $=1637$
Page 196. Bishop Count-Lamberg consecrated the church of the Augustine monastery according to this inscription thereonConseCrabat episCopVs LaMberg lVCe sanCto kiliano sIbIQVe soLennI. $=1721$

Page 201. At Grätz, over the door of the Ursuline nunnery- $=1722$
Lares soCIarVM DIVar VrsVLae.
Page 269. At Grätz, over the entrance door of a church-
SANCTA MATER ANNA InterCeDe Pro nobIs.
Page 284. At Grätz, the church of the Carmelite nuns was built, and a statue of the Virgin was placed over the door, with this inscription of the date-
$\left.\begin{array}{l}\text { VIrgini DeIpare et Casto sponso, atqVe seraphicee } \\ \text { theresife eXstrVCtVm. }\end{array}\right\}=1836$
Page 286. On the hill overlooking Grätz is the cemetery and the Calvarienberg, where there is a chapel and three crosses with this inscription-
$\left.\begin{array}{l}\text { hoC anno tres CrVCes a parente ferDinanDo Collo- } \\ \text { Cate. }\end{array}\right\}=1606$

This part of an inscription on the tomb of a benefactor gives the date-
$\left.\begin{array}{l}\text { sepVLChrVm Vero ChrIsti fieri feCItqVe posVItqVe } \\ \text { filii LIberaLitas oCtaVa IVniII. }\end{array}\right\}=1654$
filii Liberalitas oCtaVa IVniI.
And this gives the name and date of another benefactor-
IoannIs gabrieLIs MasChVVanDer. $\quad=1664$
Another benefactor is thus named and dated-

The three crosses having been injured by lightning in 1763, were repaired by the 'brotherhood' in the year-

$$
\text { fVLMen DeieCIt, Congregatio reparaVIt. }=1764
$$

At the back of the Calvary church an altar is inscribed-

$$
\text { GRatIa pLeni Dei Mater afflictos reCrea. }=1803
$$

Page 500. At the Carthusian monastery church, where Ottocar v., of the family of Traungauer, is buried-
$\left.\begin{array}{l}\text { hiC IaCet (sic) ottoCar MarChio stYrife, Ioanna } \\ \text { kVnigVnth ConIVnX, et ottochar pIVs filivs. }\end{array}\right\}=1697$
Another book was lent to me by the same owner, from which I gather the following. The title of the book is in German, to this effect: 'A new travel-book in Austria, Salzburg, and the Austrian lakes. By Dr. Franz Sartori. Leipsic, 1812.'

Vol. i. p. 36. At Gaden, in the vicinity of Vienna, to the memory of a Venetian sculptor buried there-
Ioannes giVllianiI VenetVs sCVLptor InsignissimVs
hiC LoCI In paCe qVIesCIt.
Also this to the memory of another Italian sculptor, whose works are there-
Viator preCes sIbi aVet parVas MagnVs artifeX $\}=$ pICtor prinCeps haC In sCrobe qVIesCIt In paCe. $\}=$

Vol ii. p. 135. A festival procession was held in 1756 by the people at Judenburg, to commemorate a great conflagration at the pilgrimage church near Renneveg in Carinthia ; this chronogram marks the occasion (I find it thus)-
$\left.\begin{array}{l}\text { Maris ob aVersa benigne Ignis pericVLa senatVs } \\ \text { popVLVSQVe IVDenbVrgensIs fieri IVssit. }\end{array}\right\}=1756$
At Brussels, when journeying homeward, I visited an ancient building, the Port du Hal, which should be inspected by tourists at every opportunity, together with the interesting collection of antiquities which it contains; I took note of one thing at least that I had never seen before, either there or in any other collection or library,-it is in the second-floor room, and numbered 23. Q,-an old frame containing a large paper sheet printed (' a broadsheet'), with a broad border of flowers in colour added, surrounding Latin verses, fifty lines or more, with an introduction thus-'Amplissimo clarissimoque viro Domino Christophoro Robert in alma universitate Lovan-
ensi, Juris utriusque antecessori primario, augustæ nationis Germanicæ protectori meritissimo electo die Martii mDCCXLvir.' Then follow the verses, concluding with this hexameter and pentameter 'Chronodistic' -
CLare fori princeps LVMenqVe saLVsqVe LYCeo, teVtoniCe eXoreris steLLa benIgna tVe

$$
\}=1747
$$

Applaudit augusta natio Germanica.
The verses are complimentary to a German student, Christopher Robert, who took a degree in law at Louvain University in 1747. Observe that the letter $\mathbf{Y}$ counts $=2$.

At Brussels the new church of St. Catharine should be visited; it is vast, heavy, and peculiar in its style of architecture. I observed therein hanging on the wall, at the right side of the western entrance, a devotional picture, dark and obscure for want of proper cleaning; beneath it is the following chronogram in the Flemish language; the whole seems to have been removed from another and much older building-
t'Ier s Christ als Ian Van LöVen hier op Dese plaetse, De sesthien heYLIghe hostIen heeft gestolen.
i.e. The year of Christ when John of Louvain stole the sixteen holy wafers.

This evidently denotes the robbery of the sacred hosts at Brussels in the year 1370, particularly narrated in Chronograms, pp. 262-283, and at a subsequent page of this present volume.

My own observations during the tour of 1883 end here; but my friend the Rev. R. Milburn Blakiston was moving about over some of the same ground with his eyes open, and observed at the town of Ypres in Belgium, at the ancient monastery of St. John, now the freeschool, three cannon balls built into the wall; upon each of these three projectiles is painted one syllable of the chronogram, DeLetI MorinI,

De Le tI Mo ri nI. =
and underneath is inscribed-
reparant hoC teMpore seDes. =
The monks of St. John had originally their monastery near Therouanne ; it was destroyed, with the town, in 1583 , and later they obtained authority to establish themselves at Ypres. (See Chrona grams, p. 99, and the index of this present volume, 'Deleti,' etc., for explanations.)

On the same good authority I am enabled to give a correct version of two chronograms at the Guild houses at Brussels, which were partly illegible on a previous occasion when I tried to copy them; the first reads in hexameter and pentameter verse-
$\left.\begin{array}{l}\text { QVas FVror hostilis sVbVerterat IgnIbVs eDes } \\ \text { Sartor RestaVrat presidibVs QVe DICat. }\end{array}\right\}=1697$
i.e. The house which hostile rage destroyed by fire, the tailor restores and dedicates to the presidents of the guild.

On the other house, at its summit-
CoMbVsta
Insignior resVrrexi eXpensIs
sebastiane gVLDe.
i.e. Being burnt, I have arisen more distinguished at the expense of Sebastian's guild.

Saint Sebastian was the patron-saint of archers.
The reader is referred to Chronograms, p. 49, for my first notice of these two inscriptions, which may now be seen, and are easily legible, on the front of the two guild-houses, commemorating the rebuilding at the respective dates.



## SOME LOCAL CHRONOGRAMS.

## GERMANY, NETHERLANDS, Etc.



ONE of the following were collected by myself at the places named; I give them from the authorities quoted. It is probable that some of them are now decayed, or have been 'improved' away.

At Bonn, on the Rhine, inscription on St. John's Hospital, completed in 1849. (Communicated by a friend from Bonn.)

$$
\left.\begin{array}{l}
\text { FVNDAVIT PIETAS } \\
\text { EREXIT CONCORDIA } \\
\text { PERFECIT HIDRS } \\
\text { SERVET PAX ET IVSTITIA. }
\end{array}\right\}=\begin{aligned}
& 1849
\end{aligned}
$$

i.e. Piety founded it, Concord built it, Faith finished it, may peace and justice preserve it.

At Vienna, a chapel on a bridge dedicated to St. John of Nepomuk, was thus inscribed (Zedler, lvi.) -

DIVo Ioanni gLorioso seCLI thaVMatVrgo. $=1720$
i.e. To the glorious Saint John, the miracle worker of this age.

Stade, near Hamburg. A destructive fire occurred here in 1659, and again in 1682; on each occasion the spire of the church tower was destroyed. Some one made the following chronogram thereon, a play on 'Statio,' the Latin name of the place, and other words forming alliterations similar in sound or spelling. (Zedler, xxxix. 743)-
staDa stetit stabilis
stando statione seCVnda.
$\}=1659$
At Weimar a church was burnt ; it is mentioned in Zedler, vol. lv. 1267, that an inscription containing this chronogram was put up to commemorate the event, and the rebuilding by the Duke William Iv.-
perDIDIt has $\neq$ Des faX saCras Igne nVper; $\quad=1618$
erigit at patria DVX gVILIeLMVs eas. $=1630$
i.e. A torch lately destroyed this sacred building with fire; but Duke William builds it up for his country.

Tyrnau, in Hungary. It is related that in 1688 a citizen of this place, named Nowaki, in revenge for some wrong, or neglect of himself or his advice on some affairs, set fire to the town, and so managed that while he himself was not injured the place was nearly all destroyed. A certain poet marked the unlucky year by the following verse (Zedler, xlv. 22 r8) -
QVo CLanDestIno VVLCano ninIVe ad Instar CInCta, noVakIanas pLangit tIrnaVIa teChnas.
$\}=$
i.e. Tyrnau, because surrounded by clandestine fire like unto Nineveh, mourns for the artifices of Nowaki.

Trebnitz. Over the door of the church belonging to the Nonnen-kloster at this place, there was this inscription. (See Zedler, xlv. 307)-

> O.A.M.D.G.
haC Christina tibI persoLVet LImina Christe. faC Vt et aLbertI nos Cor VtrinqVe JVVet.

$$
\}=1690
$$

i.e. Christina will render these houses to thee, $O$ Christ; Bring it to pass that the heart of (Saint) Albert may aid us on all sides. (Christina Catharina was abbess there from 1674 to 1699. The initial letters preceding the chronogram stand for Omnipotenti ac magno Deo, gloria.)

At. Wolfenbuittel, in Brunswick, this was inscribed on one of the public buildings to mark the date-
arX atqVe Vrbs gVeLphica Dei aVXILIo et aVgVsti DVCIs ConsILIo POST TRISTIA ET EXITIOSA BELLA $\}=1643$; restitVta atqVe restaVrata. i.e. By the help of God, and through the wisdom of Duke Augustus, the citadel and Guelphic city was re-established and restored after grievous and destructive wars. (Zedler, lviii. 820.)

Zerbst, in North Germany, was once the seat of the princes of Anhalt-Zerbst, who became extinct in 1793. The following couplet denotes the death of one of them, who is mentioned in Zedler lxi. 1591 as Carl Wilhelm, Furst zu Anhalt-
aVgVstVs MoritVr noster, terrasqVe reLInqVIt :
CharVs anhaLtInVs DesInIt esse pater.
i.e. Our Augustus is dead, he leaves the earth; the dear one of Anhalt ceases to be our father.

The town of Zittau, in Saxony, was almost destroyed during the Thirty Years' War, in the first half of the seventeenth century ; a
long description of the rebuilding is given in Zedler's Universal Lexicon, lxii., and, commencing at p. 1623, several chronograms are recorded to commemorate some of the circumstances. This was put up at the parish church, probably in connection with a clock or a sundial, composed by the rector, ' M. Christ. Keimann'-

Index horarum, campana, ævique fugacis
Per me te memorem mors jubet esse sui,
$\left.\begin{array}{l}\text { PARTA TVAS PAX zITTA LARES ET SAXONIS VMbra } \\ \text { ET VERBO EDIo (sic) PROFLVA VIta BeET. }\end{array}\right\}=1649$
The choir of the church at Zittau had been protected by an iron grille in 1544, in remembrance whereof this couplet was inscribed on a pillar adjoining the spot-
ClatratVs ChorVs est tVM Vrbano ConsVle ferro
ter sol aprili et bis qVater ortVs VbI est.
$\}=$
i.e. The choir was guarded by an iron lattice when Urban was Consul;

- the day three and twice four (the nith) of April was the time (of its removal).

This couplet was composed by the rector Tobias Schnuren, and put up in the parish church on the completion of some works of repair,-'Anno Domini 1563 renovatum est hoc templum,' etc. etc. -

i.e. This sacred edifice was adorned with superb paintings, I pray that faith alone may adorn holy minds.

This was inscribed on the building of the public school, the Gymnasium at Zittau, to mark the date of the repairs-

$$
\left.\begin{array}{l}
\text { SChoLas TVERIS POSTERIS } \\
\text { DeVs benIgno nVMINe. }
\end{array}\right\}=1669
$$

The following wish was inscribed in the catalogue of the town-hall library ('folgenden Wunsch dem catalogo einzuverlieben')-

IoVa Velit porro philadelphos Mittere nobis.
After the siege of Zittau a tower was repaired and inscribed with these verses-

Mgenia DVX saXo qVatiens heC eXIgIt hostes, $=1644$ rVrsVs DVX reficit Mcenia saXo sVIs; $=1644$
$\left.\begin{array}{l}\text { SaXona IoVa DVCeM } \\ \text { et prohitreqVe tVere penates } \\ \text { nobis aspera QVoQVe rogo. }\end{array}\right\}=\begin{aligned} & 1644\end{aligned}$
i.e. The Saxon Duke shaking these walls drove out the enemies, again the Saxon Duke repaired the walls for his own people; I pray, O Jehovah, do thou watch over Saxon affairs, the Duke, and the 'Penates' of Zittau, and ward off calamities from us.

The period of the siege of Zittau was denoted by this distich to have been in early summer time-
$\left.\begin{array}{l}\text { solis Vt esstifero DeCVrrerat orbita Cancro } \\ \text { zIttaVie sVperis IaCla parata CaDVnt. }\end{array}\right\}=1632$
An inscription was put up in the Church of the Holy Cross at Zittau, recording its destruction in 1643, its restoration in 1651, and

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by chains to heaven,' but was compelled to abandon the siege after sustaining a loss of above $12,000 \mathrm{men}$. By the peace of Westphalia in 1648, the town, together with the province of Vor-Pomern and the island of Rügen, was ceded to Sweden, to which, notwithstanding its capture by the Elector Frederick William of Brandenburg in 1678, and by the Prussians, Danes, and Saxons in 1715, it continued to belong down to 1815 , when it became Prussian.

These particulars will help to explain what I find in one of the twenty tracts contained in a volume in the British Museum, labelled 'Tractatus de rebus literariis.' (Press-mark 819. f. 26. Tract 2.) The title is ' Programma tertium ex doctis Westphalis Mindenses,' etc., by Johannes Ludolphus Bünemann, 1716; in which the writer, having alluded to the events at Stralsund down to 1678 , adds this note, containing good chronograms of 1715 , and a somewhat obscure epigrammatic anagram on the name of the place, in hexameter and pentameter verse-

Præter carmen de Stralsunda nuperrima deditione impressum, fingebam eodem tempore sequentia, quæ eodem pertinent et tempus deditionis ostendunt:
Ipso solstitio stralsVnda arCtata regi borVssife se DeDebat. = im solstitio ergab siCh stralsVnd an preVssens könIg. =

STRALSVNDA, per anagr: DANS LVSTRA. o stralsunda ut eras Sueco dans lvstra leoni Sic et eris Prusso et Dano dans lvstra leoni. sVnda, per anagr: nvdas vndas danvs.
Num danvs nvdas circum te possidet vndas?
Urbem svnda tuam nomine danvs habet.
i.e. Besides the verses recently printed about the surrender of Stralsund, $I$ appended the following at the same time, which relate to the same event and show the period of the surrender:

At the summer solstice Stralsund being encompassed surrendered to the King of Prussia.
(The German line has the same meaning.)
The anagram loses its effect by translation; in fact, obscurity is the result of any translation of a play upon words which are themselves somewhat obscure.
'Stralsund,'-by a nagram, - gizing marshes.' O 'Stralsund,' as you were 'giving marshes' to the Swedish lion, so also you will be 'giving marshes' to the Danish lion.
'The strait',-by anagram, - 'deserted waters Dane.' Does the 'Dane' possess the 'deserted waters' around theel The 'Dane' hath thy city, 'Sunda' by name.

The allusions seem to be pointed at the marshy or watery position of the town; the word 'Lustra' will bear this meaning. Lustrum, i.e. a slough, bog, morass, a haunt of wild beasts, scil. of the Lion of Sweden or of Denmark.) Observe how the words of the anagram are dragged into the verses, which were no doubt much appreciated.

Mayence. In the Bodleian Library, several thick $4^{\circ}$ volumes (press-mark, Meerman 415.), 'Codex Diplomaticus, sive anecdotorum res Moguntianas Francicas Trevirenses Colonienses Finitimorumque regionum, etc. etc. By Valentinus Ferdinandus. Frankfort and Leipsic, 1747. Vol. ii. p. 83I, Inscriptions in Mayence Cathedral-
'Hic jacet Elector princeps Wolffgangus' (Archbishop of Mayence), who reigned 3 lustra and 4 years, and died 'anno ætatis Lxili.,' in the year indicated only by this chronogram-
princeps elector oVinto VVoLfrgangVs aprilis
Mortali eXVtVs Corpore In astra Volat.

$$
\}=1601
$$

Page 835. Epitaph of Damianus Hartardus von der Leyen, Archbishop of Mayence, born 2d March 1624, elected 3d July 1675, died 6th December 1678, concludes thus-
In Carne Ista Videbo salVatoreM, qVe Vna spes post fata sVperest.

$$
\stackrel{\text { OST }}{=} 1678^{\circ}
$$

Page 848. Epitaph of Bernardus à Gablentz, archipresbyter, who died at the age of 55 , 'Cujus anima Deo vivat,' in the year thus indicated-Ioannes bernardVs obit, nVnC eXtera feLIX seCVLa De gablenz Insigni stIrpe CapesCens.

Page 850. Epitaph of Henricus Ferdinandus (free-baron) von der Leyen; it is very long, and ends thus-

Mors eIVs pretiosa in ConspeCtV DeI.
Page 857. Epitaph of Margareta of Bellersheim and Riedersheim concludes with these lines, giving the date of her death, 15 th June 1653-
sI tibi neC VIte, neC fati teMpora Constant,
Collige per Longis arte notata notis.
Luces adde decem Juni septemque Calendis
Utque anima vivat, sæpe precare Deo.
Page 887. Epitaph of Gasparus Schmidternus of Aschaffenburg thus eulogises the deceased and marks the date-Unum hominem mors extinxit sed in uno homine multas virtutes, magnas laudes cœlo posteritati consecravit . . . Vixit annos 37 obit 1607, 13 Dec.sIC VIXIt nostro gaspar sChMIternVs In orbe,

Vt fato eXtinctivs ViVeret orbe alio.


The epitaph of the Rev. Simon Bagen, secretary to the Archbishop, ends thus, without any other date-Frater superstes amoris ergo posuit

$$
\begin{aligned}
& \text { QVInta DIes IVnil perfregit fila simonis. }=1562 \\
& \text { anno } \pi \text { etatis, } 46 .
\end{aligned}
$$

Erfurt. In some of the towns of Germany and Austria there are churches which are commonly called Scotch churches, a term that is good as an indication of their origin. In the tenth and eleventh centuries Scotch Benedictines, exiles from their own country, being pious men and good teachers, were encouraged by the Princes of

Germany, and convents were accordingly established by them at Ratisbon, Würzburg, Vienna, Erfurt, and other places, and their patron saint was usually St. James. The Scotch church at Ratisbon is a building of great antiquity, and contains some chronogrammatic inscriptions; ${ }^{1}$ and that at Erfurt has been distinguished by a medal, ${ }^{9}$ of which the Society of Antiquaries possess an original impression. I do not know of any duplicate of it. The church, as we find from independent authority, was founded in 1036, and attached to a 'cloister' for Scotch Benedictine monks, by Count Walter Glitzberg ; it was restored about 700 years after, when a new front was added. On the obverse of the medal is seen this new west front, in the 'Italian' style of architecture, and this inscription-ecclesia jacobi scotorum erfurti. The reverse has only this inscription-
-VValthervs gLItzberg pro sCotis ConstrVit ades enitet InsIgnIs ConiVgIs hiC pietas.
atoVe heC septingentis annis eCCLesia DVrat : hinc noVa fit faCIes pVLChrIor InDe nitet.

Walter Glizberg buill this church for the Scotch, the piety of his wife shines conspicuously here. And that church lasted 700 years from the time: the new front is made, and from this time forth it shines more beautifully. It will be seen that by adding to the original date of 1036, the period of about 700 years for which the church had stood (say 694 years), we get the date of the restoration, etc., 1730 , found in the second part of the chronogram ; the difference of 6 years was probably occupied about the work.

Mechlin. Two volumes $4^{\circ}$ (British Museum, press-mark 156 e. 12.) contain a collection of monumental and other inscriptions in the churches of the city and province of Mechlin. The title is, ' Provincie, Stadt, ende District van Mechlen opgeheldert In haere Kereken, Kloosters, Kapellen, Gods-huysen, Gilden, publieke Plaetsen,' etc. etc. Brussels, 1770 . The inscriptions are very numerous and elaborately printed; a small proportion of them contain the chronograms following; a few others are omitted, as they are given in my former book on this subject.

At page 84 of Volume i. In the Cathedral at Mechlin; the whole inscription gives the year ; there are no figures but the day of the month-

> henricVs Cools, presbiter,
> Ubi VIXIt prefectus Chori CeremoniIs,
> InIbI pIUs, soporatUr:
> tU Viator piIs Votis rigato
> I, et Ita seqUere
> 15. 9BRIS.
i.e. Henry Cools, priest, prefect of the choral ceremonies while living, now sleeps hercin; do thou weep, $O$ traveller, and with pious vows depart, and in like manner follow him.

At page 138. Also in the Cathedral, inscribed to commemorate the visit of King Louis the Fifteenth of France, the date is contained in the chronogram, but not expressed in figures-

Perenni memoriæ
IDIbUs MaII
In tUrris hUJUs fastigio
stetit francle aC naVarre reX; b occiduo, summo hoc in culmine Turris
Sol alter Maiis idibus exoritur
LuDOvicus xv.
i.e. To perpetual memory.-On the ides of May (the 15 th), Louis XV., King of France and Nararre, stood on the summit of this tower; the sun being under the west (at sunsel). Another sun arises at the summit of this tower on the 15 th of May.

At page 165. In the Collegiate Church at Mechlin, over an altar-
aLtare DIVIne sYnaXI eXtrUCtUM. $=1690$
At page 197. In the same church, the epitaph of Ægidius de Grauw, and of his son Franciscus, concludes thus, the only indication of the date-
$\left.\begin{array}{c}\text { feroX LIbItina LUgente nato } \\ \text { patrem e VIVIs sUstULIt IDIbÚs IanUariI. }\end{array}\right\}=1706$
At page 193. The epitaph of Peter Scheppers concludes thus, the only indication of the date-
breVIs VIte DIes MortaLIbUs
CONSTITUTUS, QUI PRETERIRI NEQUIT. $\}=1694$
At page 395. In the parish church of Hanswyck, at Mechlin, ${ }^{1}$ the epitaph of Peter Luytelaer concludes thus, without any other date-

Obiit Jubilarius 3. Martii
pIe IesU ConCeDe IpsI ReqUIeM. $=1715$
At page 402. This is inscribed over a door of the cloister of Hanswyck Church, at Mechlin-

DoMUs hansVVICana
sUb beati aUgUstinI regUla. $\}=$ i.e. The house (monastery) of Hansuyck under the rule of the blessed Saint Augustin.

At page 18 of vol. ii. Over an altar in the Minorite Church, to mark the date of its dedication -

[^9]D. O. M.

$\left.\begin{array}{l}\text { VIrginI Matri DoLorose } \\ \text { pIo affectu eXtrUXIt. }\end{array}\right\}=169 \mathrm{I}$
(Here follow the names, etc., of the benefactor.)
At page 82. In an oratory of the Jesuits-

$$
\left.\begin{array}{l}
\text { oratory ot the Jesuits- } \\
\text { ChrIsto Deo } \\
\text { MORTIs InfernIQUe } \\
\text { VICTORI. }
\end{array}\right\}=1716
$$

At page 12 I . In the church of Saint Catherine in the Grand Beguinage at Mechlin, ${ }^{1}$ over an altar, to mark the date of its dedication -


At page 158. Over the entrance-door of the little Beggyn-hof ${ }^{1}$ (Béguinage), indicating the one thousandth year from its foundation-


At page 227. Inscription at the church of LiliendaelOp den dagh Augusti twintich twee
Meuter en steen zynde hier al ree :
$\begin{array}{cc}\text { gIsbertUs MUtsaert Proost tot LeLIenDaeL. } \\ \text { Heeft van de niewe Kerck } \\ \text { Gheleyt den eersten steen. }\end{array} \quad=1662$
Een-iegelyck met eyghen hant
Heeft hier oock eenen steen geplant.
At page 228. Over an altar in the same church-
$\left.\begin{array}{l}\text { IbI VULNera, IbI } \\ \text { Ubera PaCant DeUM. }\end{array}\right\}=1674$

Inscribed under the statue of Saint Norbert, the patron saint of the monastery. See book Chronograms, pp. 251, 254 -

$$
\text { VaLLIs LILIORUM PRRSIDI. }=1715
$$

And in the cloister-
VreDe DaLe, oVer LeLIenDaLe. = 1711
At page 234. Inscription at the Apostle's Churcil. The words express the same date as do the chronogram letters-

[^10]\[

$$
\begin{aligned}
& \text { UYtgarn Van oCtober seVenthien honDert } \\
& \text { seVen en Dertigh, Is't kerCk-hof geVVeYDt. }\}= \\
& \text { At page 312. An inscription at the library in memory of its } \\
& \text { inauguration concludes thus to give the date- } \\
& \text { DIDICI IUDICIA IUstItI尼. }=1719 \\
& \text { Psal. cxviii. } 7 \text { (Vulgate version). }
\end{aligned}
$$
\]

At page 352. The chapel of the Virgin Mary at the monastery of Affligen is mentioned; it was founded by Gaspar Estrix and his wife, as appears by these inscriptions there, on the tombs which he prepared in his lifetime-

```
                eX CorDe eXtrUCtUM. =}173
                and
erIgebant VIrginI Marife pII ConJUges gaspar estrix, et anna CatharIna branDts.
``` and
D. O. M .

Vivus hanc mihi domum paravi, in quâ quiesco mortuus, sum etenim hujus Sacelli Fundator, GASPAR ESTRIX,
et
ANNA CATHARINA BRANDTS.
Scis jam, Viator, qui sim potiùs fuerim ; te vero in tenebris noscere nequeo : te ipsum verò ut noscas, rogo.
\[
\mathbf{R} \cdot \mathbf{I} \cdot \mathbf{P} .
\]

At page 392. Inscribed on the pedestal of a crucifix -
\[
\text { In CrUCe DoMInI. } \quad=1708
\]

At page 394. Inscribed over the door and on other parts of the barracks erected at the public expense-
\begin{tabular}{ll} 
In eendracht Volmaickt. & \(=1756\) \\
ere pUbLICo ConDebant Me. & \(=1756\) \\
Moneta PUbLICa ConDIta. & \(=1757\)
\end{tabular}

At page 437 two epitaphs are mentioned. One of Cornelius Clynaerts, 3 d September 1713, concluding thus, giving the date of that year twice-
\[
\text { MensCh VVaeckt t Is tYD }=1713
\]

VVant Moet In't Cort sCheYDen. \(=1713\)
bidt voor syn siele.
The other of Paulus de Schutter. The year of his birth is mentioned as 1685, that of his death is told by this chronogram-
precare lector
luX perpetUa luceat
eI JesU DoMIne

At Binche, in Hainault. From a tract, 'Essai historique et descriptif sur des monuments du Hainault.' By Leopold Devillers. Mons, 1853. (British Museum, press-mark 10271. bb.) In the church of St. Ursmar, at Binche, a monument in the chapel of the saint is thus inscribed, 'd.O.m. Hoc sibi monumentum posuit reverendus admodum dominus Alexander Wolff hujus capituli decanus et in supremis Hannonix ordinibus deputatus VIta DefUnCtUs ILLIbata pridie IDUs IUnII. r.i. p. =
(No other date is given, it means 12 th June.)
At Mons, in Hainault, extracted from 'Memoire historique et descriptif sur l'Eglise de Sainte Waudru, a Mons,' par Léopold Devillers. Mons, 1857. (British Museum, press-mark 1732. a.) At page 73, an altar dedicated to Saint Ghislain is inscribed-


Saint Ghislain est particulièrement invoqué, avec beaucoup de confiance, par les femmes qui sont sur le point de mettre au monde. On a aussi recours à lui pour les maladies des enfants.

It is related that, on 2d May \({ }^{1451}\), the eighth chapter of the order of the Golden Fleece was held at the church of Saint Waltrude ( \(\mathrm{S}^{\circ}\) Waudru) at Mons, the Duke Philip the Good, of Burgundy, presiding. Du Bossu relates, at page 148 of his History of Mons, that Philip the next morming celebrated a solemn service in the chapel of the Hôtel Naast, for the rest of the souls of the deceased brethren of the order, and a very considerable offering was made there for the benefit of the church. Vinchant has preserved the following chronograms on the event (the letters \(\mathrm{D}=500\) are not counted)-
```

dVX liIgat heroes aVrato torqVe philippVs hiC Vbi Montanos eXCoLit hanno Lares.

$$
\}=1451
$$

```
\(\left.\begin{array}{l}\text { VValtrVdis Veras dedit has eCCLesia poMpas } \\ \text { Cernere VIrgineo qVe VIget VsoVe Choro. }\end{array}\right\}=\) i.e. The Duke binds the heroes with the golden chain, here where Hainault worships the household gods of Mons.- The church of Saint Waltrude has afforded us a sight of this pomp, which church flourishes continually with its virgin choir.

A monument in the same church, to George Aupatin, bears this inscription-

> Dominvs georgivs aVpatin ConsiLIarivs.
\[
\}=1676
\]

Icy gist George Aupatin vivant conseiller
du roy en son conseil ordinaire a Mons
fils d'honorables personnes Pierre et Da \({ }^{\text {elle }}\) Marg \({ }^{\text {te }}\)
Plovvier decedé le \(207^{\text {bre }}\)
1676. Priez Dieu pour son ame.

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\section*{GOVERNORS OF THE NETHERLANDS.}


HE Austrian governors of the Netherlands were naturally greeted and applauded by the magistrates and ecclesiastics of the country, on their arrival to take upon themselves the duties intrusted to them, and chronograms were largely used to give emphasis to the various forms of literary approach to their Highnesses. Many notable examples are given in my former volume of Chronograms; those which now follow will constitute an important addition to what I have already published. The several books quoted are either rare, or else it is very difficult to find them out, or even to ascertain that such treasures exist.

\section*{Albert and Isabella}

Governor and Governess of the Netherlands.

Aquarto volume of 130 pages, in the library of the Rev. Walter Begley, bears this title-

PARNASSI BICIPITIS \({ }^{1}\)
de pace vaticinia, Chronographicis, Retrogradis, Acrostichis et Anagrammatis explicata. Libro duo:
Quorum Prior est de Induciis Belgicis, Posterior de rebus tempore Induciarum gestis: Auctore Jodoco de Weerdt urbis Antverpianæ syndico. Antverpix, ex officina Plantiniana mdcxxvi.

The first part of the work is in fact a second edition of a book which is described in my book on Chronograms, at pp. 415-423, under the title 'Concordiæ Belgicæ Panegyricus Parnassicus,' Antwerp, 1609 . The author, De Weerdt, became aware of his error in the first edition, in neglecting to count the letter D in his chronograms, as a numeral \(=500\). He therefore recast his original chronograms (with a few exceptions) restoring the letter D to its value, and printed the whole series at a subsequent period (the year 1626), in the

\footnotetext{
\({ }^{1}\) I consider myself fortunate in having become the owner of a copy of this work.
}
work now under our notice, adding thereto a second part as a further panegyric to Albert and Isabella, and introducing sundry events in the history of their career. This is the only instance I have met with, of amends being made for injury to the letter \(D\). The author's explanation is contained in his address to his readers at the beginning of the second part, and I have extracted it verbatim, at page 69, infra, for the benefit of \(m y\) readers.

Only the chronograms which have been so amended are transcribed in the following extracts, the same explanations which I gave in Chronograms, pp. 415-423, will apply to them and need not be repeated here; I have underlined all the words which the author has altered or substituted in order to restore the letter \(D\), for the sake of comparison with the first edition; the marginal figures are references to the pages where I first put them into print.
\(\left.\begin{array}{l}\text { [417] helLeI peCoris fVgIens A VeLLerIs aXe, } \\ \text { Ibat In eVrope VeCtoris LVCIDa phoebVs } \\ \text { sIDera, etc. etc. [in margin mdxCix.] }\end{array}\right\}=1599\)
I.
[417] aVspiCIIs aLberte tVIs fera beLLa QVIesCVnt, paX et LeX Veniant, IVstitia, alma Ceres.
\[
\}=1609
\]
II.
 III.
arChidVCes beLLIqVe abIgVnt oDIIqVe tIIrannos, eXoriens Vt sol nVbILa LVCe fVgat.
\[
\}=1609
\]
IV.
aXIs erit gLaDIVs, faLX CVspIs; CassIDe aratVr: QVe fVIt In beLLIs LanCea, Verrit agros. \(\}=1609\) V.

LaVs ILLa aLberto, qVI beLLa et sVstVLIt, atqVe DIsIVnCtos IVNXIt paCe, QVIete, fIDe.
\[
\}=1609
\]
VI.
[418] eXVLtent Isto, VIVant et princIpe beLge, aVspice QVo Martis bVCCIna VbIQVe sILet. \(\quad\}=1609\)
I.
[418] eXoritVr IanVs noVVs Is bona gaVdia CVnCtis nVnCIat, IndiCens shela qVIeta fore. \(\}=1609\)
II.
sIDerils aspeCtV LeVIori, CernItVr ether
\(\}=1609\)
III.
eXilio apprllata Venit paX, eXVLat et Mars VVLCanVs faber, et bellica persephone.
\(\}=1609\)
IV.

LVCIferVM seqVItVr soL, nVbes CLarior afr; riXas sIC pIa paX, tristia beLLa qVIes.
\(\}=1609\)
V.

I.
\(\left.\begin{array}{c}\text { [418] Constans Vita fVIt, Constans Mors, gLoria Constans; } \\ \text { Vt sVpero Constans tV bonVs aXe CVbas. }\end{array}\right\}=1598\) II.

Vt CLaris soCIanDVs aVIs reX astra philippVs Conspicit, erigone sol tVVs hospes adest.
\(\}=1598\)
VI.

[419] \({ }^{1}\) dVX alberte tibi Inferior bona beLgiCa CeDet VXoris Clare DosqVe erit ILla tVe.
\(\}=1598\)
ICCIa seD priVs arX, ICta et sVperata Caleti, arDeaqVe, Vrbs hVlsti, LaVrea serta ferent.
\(\}=1596\)
\(\left.\begin{array}{l}\text { LVX heC oVe batavas Videt adVentare CarInas, } \\ \text { antVerpe oCCIsIs hec oVat et bataVIs. }\end{array}\right\}=1605\)
\(\left.\begin{array}{c}\text { fLanDricVs alciDes ant erpre spinola portVs } \\ \text { Vt serVet, pLVVIVs ponte reclvsVs erit. }\end{array}\right\}=1605\)
\(\left.\begin{array}{l}\text { te VICtriX hispana phalanX DVCe Vadit In Vrbes } \\ \text { et popVLos frisia, LIngica septa CapIt. }\end{array}\right\}=\mathbf{1 6 0 5}\)
\(\left.\begin{array}{l}\text { oldensela DatVr, CerViCes fasCibVs VLtrd } \\ \text { sVbiICIt, } \frac{\text { et Voto seqVe sVosqVe tVo. }}{}\end{array}\right\}=1605\)
\(\left.\begin{array}{c}\text { [420] VVaChtentonca rVIs, fortisqVe CraCoVIa : spinis } \\ \text { InVIa Magne tVIs spInoLa nVLLa Via est. }\end{array}\right\}=1605\)
grolla reCepta fVIt, rVrsVs VeXata; sed hostis prrCVLsVs CeCidit, te Veniente fVgit.
berCa, seCVnda ostenda LICet foret eXtitit a te eXpVgnata, aVsIs ViCta sVbaCta tVIs.
[420] CLara DeCorato LVX peLLIt ab afere nVbes, antVVerpae Vt portVs DVX spinola paCIfer Intrat. \(\}=1609\)

\footnotetext{
\({ }^{2}\) Here, although the chronogram has been recast, the small D is retained in this word.
}
II.
 I.
\(\left.\begin{array}{l}\text { spInoLa te roLIIs CIngIt VICtorIa LaVrI; } \\ \text { paX QVoQVe: Ita DVpLeX Leta Corona DatVr. }\end{array}\right\}=1609\)
II.
[42I] feLIX Mars erat, et feLIX VICtoria; feLIX paX patroCInIIs Cgeta, peraCta tVIs.
\(\}=1609\)
ConDVpLiCant plaVsVs, qVe tota britannia sanXIt feDera, et eX ILLIs LaVs tibI Cara VenIt.
eXpeCtata IgItVr Veniet paX tertia et ILLa LaVDesqVe, ET CVnCtIs gavDIa perficiet.
\(\}=1609\)
\(\}=1609\)
I.
aCCIpe pIerios fLores a paCIs honore,
ManCICItor honos nobills hesperiae.
\(\}=1609\)
II.

CIVICa paX eXornat LaVro, aVroqVe philippVs, QVI tenet hesperiCI MartIa sCeptra soli.
\(\}=1609\)
III.
eLIgIt aLbertVs prinCeps te, beLgiCa honore placata attollet nomen ad \({ }^{1}\) astra feret.
\(\}=1609\)
I.
te CeLebrant CIVes, prVDentIa, praXIs et VsVs, et nVnC QV/ex faCta federa paCe VIgent.
\(\}=1609\)
II.
[422] TV fGDVS, beLLa eXosVs tot pVnica, regi sVasisti, arChidVCI, et battavicIs popVLIs. \(\}=1609\) III.
\(\left.\begin{array}{l}\text { hiC Caries, VeL LIVor eDaX obLIVIa gesté } \\ \text { nVLLa rei InDVCent, VIVa sVperstes erIt. }\end{array}\right\}=1609\)
I.
\(\left.\begin{array}{c}\text { [422] o VIr, VIVe DIV, ter CLaVDens ostia Iani; ; } \\ \text { ConCors, et feLix, hiC bent VIVe, VaLe. }\end{array}\right\}=1609\)

\footnotetext{
\({ }^{1}\) Here, although the chronogram has been recast, the small D is retained in this word.
}
II.

VoVit Ita Veris eX beLLI eXempta pericLis, et feLiX trina belgica paCe frVens.
\[
\}=1609
\]
III.
franCIa te eXornat LaVrisqVe brItannIa, oLIVa beLgICa; naM CVrIs paX fVIt aCta tVIs.
\[
\}=1609
\]
I.
beLgiCa DIV DIsCors fVIt eXItIaLIbVs astris; QVe LVCTVs eXpers, fanora paCIs habet.
\[
\}=1609
\]
II.

InfeliX Vidit CIVILes belgica tVrbas, QVé LaVte feLIX federe paCIs oVat.
\[
\}=1609
\]
III.
fVnVs erit beLLI, eX CeLIs paX Chara redibit, LaVreti foliIs paX radiata Cap̄t.
\(\}=1609\)
IV.
nVLLa salVs beLLI tibI beLgica, pLVrima paCIs : eXoptata IgItVr paX Venerata VenI.
\[
\}=1609
\]
V.

VIVIte paCIfici, pia Vos ConCorDIa beLge ConiVnXIt neXV et federe perpetVo.
\[
\}=1609
\]
I.
[423] VInCVLa qVe InIeCIt sChaLDI beLLona, reLaXat paX : IgItVr \(\overline{\text { RVRSVS }}\) Ite, reDIte rates.
\(\}=1609\)

\section*{II.}
\(\left.\begin{array}{l}\text { eX ortV, eX oCCasV, aVstro proCVrrite prore: } \\ \text { sChaLDIs, et adVatice portVs apertVs erit. }\end{array}\right\}=1609\) III.

CVrre LoqVaX CaLame, et genti sVb VtroqVereLICte \(\}\)
This last chronogram has been recast and a new error introduced; it makes 1659 both here and in the original, instead of the intended date 1609.

I
HE second part of this elaborate panegyric now claims our attention ; the title-page is as follows :

PARNASSI BICIPITIS
De pace Vaticinia. Liber secundus, de rebus tempore induciarum gestis.
The dedication, filling three pages conspicuously printed in capital letters, is followed by the address to the reader, before alluded to (at
page 65), explaining why the author recast the foregoing chronograms, and for the like reason composed those which here follow, so that the letter D should be counted at its numerical value of 500 . These are the author's own words-

Ad Lectorem.
Primus hujus Operis liber inscriptus 'Belgicæ Concordiæ Panegyricus Parnassicus,' olim in lucem prodiit laxiori pede, qui in hac secunda editione est restrictior : in priori enim, non semper omnium litterarum numerantium in chronographicis ad amussim habita fuit ratio; quippe secundùm usitatum morem, in distichis chronographicis littera d neglecta fuit, et sæpiùs non numerata : sed in hoc, exactissima ejus in omnibus observatio ; exceptis chronographicis, qua tribus, quatuor, aut pluribus constat versibus. Correctio libri prioris, et adjunctio secundi in eodem stili et argumenti genere, amaras difficillimi laboris habuit radices; sed fructus earum dulciores, si placet, Lector degusta, et boni consule.

Immediately following (at page 75) commences a Latin hexameter panegyric filling six pages, in which twelve chronograms are scattered and mingled. As I have before observed, it would be fruitless to extract any of them ; they relate to events within the dates 1610 to 1619. At page 8I Phoebus appears to conduct the 'chronographic congratulation;' he invokes the muses, all of whom in turn take up the theme, in praise of Isabella.

Phœbus.
CInthia Castalle ConteXite CarMina Clare. \(=1615\)
Calliope.
\(\left.\begin{array}{l}\text { IVno, VenVs, pallas, sCepptro, VVLtV, ore; DIana } \\ \text { arCV, et eo VICtrix tV DeCVs artis habes. }\end{array}\right\}=1615\)
Clio.
\(\left.\begin{array}{l}\text { IVnXIt opes IVnonIs aVIs, IoVIs ales honores } \\ \text { adDIt ; NVnC VoLVCris regna CorVsCa tVLIt. }\end{array}\right\}=1615\)
Erato.
\(\left.\begin{array}{l}\text { regni CLaret aVIs IaCtata CLara tropheIs } \\ \text { CLara. nImIL MIrI : est regia progenies. }\end{array}\right\}=1615\)
Thalia.
\(\left.\begin{array}{c}\text { seLeCtis qVatitVr IaCVLIs qVe fixa Volvcris, } \\ \text { femineo nerVo sepivs ICta rVIt. }\end{array}\right\}=1615\)
Melpomene.
arCItenens MIro regina ornata tropheo
\(\}=1615\)
taCte aC eieCte Clara refVLget aVIs.
\(\}=1615\)
reLa qVIbVs VolVCris agItata, CVpido refigit
Euterpe.
\(\left.\begin{array}{l}\text { LVCe triVMphatriX brVXeLLa Vrbs tota refVLsit } \\ \text { haC aVCta, et regni Leta faVore noVI. }\end{array}\right\}=1615\)

\section*{Polyhymnia.}
\(\left.\begin{array}{l}\text { VIVe DiV feLiX alberte, et regia ConIVnX } \\ \text { Consortis LeCti, VIVe IsabeLLa DIV. }\end{array}\right\}=1615\)
Urania.
\(\left.\begin{array}{l}\text { Sera trahant CLoto et LaChesis tVa staMIna parCe, } \\ \text { SeriVs InfeCtans atropos Ista seCet. }\end{array}\right\}=1615\)
Hæc ita Calliope : confestim Phoebus et omnis
Castalidum chorus applaudens oracula metris
Hæc predicta novis, citharas et plectra resumunt,
Cornuaque et lituos, et qux meliora retractu
Instrumenta sonant calami. Vox omnibus una est,
acclemetio Concors concentus; VIVat regina IsabeLLa,


ano 2625 . beLLa refert pInDI resonans In VaLLIbVs eCho.)
Pergit Calliope: Flammæ Furialis Erynnis
Accendent animos; Germanaque pectora ferrum
Corripiunt : petitur Matthias ; agmine facto
Boihemi patrant scelus ipsa morte piandum.

Cæsaris ejiciunt Regno, Clerumque fidelem.
Hinc in foedifragos Cæsar movet arma rebelles,
Sed fato preventus obit. Successor habenas
De Ferdi. Suscipis Imperii Rex Fernande, Corona

Sed tua vesanus regalia sceptra vasallus
Appetet : audaci nimium temerarius ausu

Paihemiereg Quadm Titan anni spatio lustrabit Olympi


\section*{2600 Etc. etc. etc.}

At page 86 commences a poem in hexameter verse, entitled, - Cursus Casimiri, seu Civitatis Coloniensis cathedralisque capituli cum calvinistis conflictus carmine celebratus.' Three pages are filled with the verses, every word of which begins with the letter c. The circumstances are matters of local rather than national history ; marginal notes indicate that the devil disturbed the diocese of Cologne, and brought about a Calvinistic schism, followed by the defection and marriage of Archbishop Gebhardt, who at length takes flight to save himself from the fury of the people of Cologne. \({ }^{1}\) The next poem takes up the subject, the leading points being emphasized by marginal notes and occasional chronogram verses, thus-

\footnotetext{
\({ }^{1}\) The marriage of Gebhardt in 1583 (who in the above verses is called Casimir) is men. tioned at a later page in this volume ; see index, the name 'Gebhardt.'
}

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\section*{Sibyllæ Tiburtinæ.}

VIsVs erit radio praVos terrente CoMeta. \(=1618\)
Sibyllæ Delphicæ.
stella CorvsCa Dei CaVDato CrIne reCVrrit. \(=1618\)
Sibyllæ Herophilæ.
sangVIneo apparet radio noVVs Iste CoMeta. \(=1618\)
Sibyllæ Europææ.
praVa paLatino sIDVs fert pLVrima prage. \(=1618\)
The Latin introduction to some further predictions is to this effect:-The prophecies of the last-named Sibyl, by which she foretells, in chronographic verse, the divinely obtained victory on the 8th November 1620, against Frederic Count-Palatine and his allies at the metropolitan city of Prague, and the surrender thereof. The first four apply to Ferdinand Augustus, King of Bohemia-

\section*{I.}
\(\left.\begin{array}{l}\text { te Cresar CaptIs DeCorat VICtoria signis; } \\ \text { hoste reperCVsso, rapta Corona DatVr. }\end{array}\right\}=1620\)
\(\left.\begin{array}{l}\text { Cesarbos fasCes, VICtriCia sIgna, bohemos } \\ \text { CogitVr oppressos Cernere praga rVens. }\end{array}\right\}=1620\)
Mars aqViLef nIVeI tradet rVbra signa Leonis. \(=1620\)
IV.
arte et Marte tVo, Cesar, DatVr Vrbs tVa praga. \(=1620\) The next four apply to Maximilian, Duke of BavariaI.

Magna DatVr baVaro stellato eX aggere praga. \(=1620\)
(This chronogram is also arranged in the complex form of the comet which appeared in the year mocxirx., i.e. 1620.) IV.
arX et Castrvm DatVr prages \(=1620\)
(This chronogram is also arranged in the very complex form of a star with eight rays.)

The next prophecy applies to Charles, Count of Bucquoy, the victorious commander of the Imperial forces-
REGNI ERIT, ET PRAGe DoMITOR BVQVoIVS ARCIS. \(\quad 1620\)
(This chronogram is arranged in the extremely complex form of a labyrinth square, 'in which the diligent reader will find it more than 600 times repeated ;' these are the author's words)-
- De quo sequens schema : in quo diligens lector plusquam sexcentis vicibus idem carmen chronographicum inveniet.'

The Labyrinth mentioned in the opposite page ；read from the centre． ARCIS．

ARCIS．
SVIOVQVBROTIMODADOMITORBVQVOIVS VIOVQVBROTIMOD压GDOMITORBVQVOIV IOVQVBROTIMOD \(\not \subset G A G \notin D O M I T O R B V Q V O I\) OVQVBROTIMOD原GARAG压DOMITORBVQVO VQVBROTIMODÆGARPRAG历DOMITORBVQV QVBROTIMOD压GARPTPRAGÆDOMITORBVQ VBROTIMOD压GARPTETPRAGADOMITORBV BROTIMOD压GARPTETETPRAG历DOMITORB ROTIMODAGARPTETITETPRAGEDOMITOR OTIMODAGARPTETIRITETPRAGEDOMITO TIMOD压GARPTETIRERITETPRAGEDOMIT IMOD压GARPTETIREIERITETPRAGeDOMI MOD®GARPTETIREINIERITETPRAGÆDOM OD风GARPTETIREINGNIERITETPRAGeDO DeGARPTETIREINGEGNIERITETPRAGex ※GARPTETIREINGEREGNIERITETPRAGE DeGARPTETIREINGEGNIERITETPRAGAD ODÆGARPTETIREINGNIERITETPRAGeDO MODÆGARPTETIREINIERITETPRAGÆDOM IMOD ÆGARPTETIREIERITETPRAGÆDOMI TIMOD \(\not \mathrm{A}_{\mathrm{GARP}} \mathrm{ATETIRERITETPRAGEDOMIT}\) OTIMOD\＆GARPTETIRITETPRAGADOMITO ROTIMODÆGARPTETITETPRAGEDOMITOR BROTIMODÆGARPTETETPRAG历DOMITORB VBROTIMODÆGARPTETPRAGeDOMITORBV QVBROTIMODeGARPTPRAGeDOMITORBVQ VQVBROTIMODÆGARPRAG历DOMITORBVQV OVQVBROTIMOD鲁ARAGeDOMITORBVQVO IOVQVBROTIMODAGAG压DOMITORBVQVOI VIOVQVBROTIMOD压GDOMITORBVQVOIV SVIOVQVBROTIMOD压DOMITORBVQVOIVS

A four-sided obelisk, supposed to be erected at Prague, is next represented, bearing chronogram inscriptions to the four last-named personages, and the date cID.IJC.xx-
ferdinando Chesari hVngaris regi ViCtori felici hoste prostrato praga reconciliata p. c. \(=\) dVCI baVarie fidei Catholice assertori hereseos osori Cesaris proteCtori leta praga p. \(=\) CaroLo bVQVoIf Comiti, principi Claro, heroI forti, ICta regiá praga p.
freterico palatino bohemie regi Coronato ViCto ConfraCto fVgato LVbens praga p.

A column supposed to be erected at Prague to the Most Serene Duke of Saxony is represented, thus inscribed-
s. DVCI saXonir IMpriII e praga g. e p.
\(=\)
The same European Sibyl thus advises Frederick Count-Palatinenon Capias, tibi neC DabitVr, freDrriCe: tiara heC \(\}=\) Cesaris est; ergo non erit illa tVa.
And the same Sibyl repeats her advice to him in 200 acrostics, 'ducentena acrostichis,' which I forbear to transcribe.

Then a Latin poem is addressed to the Emperor Ferdinand II., so composed that every word commences with the letter F ; the title and first couplet are as follows-

Famæ fortunæ felicitatis Ferdinandi
fatum felix faustum favorabile.
fert ferdinandi fasCes, fert foeDera faVsti fastigi fortVna faVens; fert fulcra favoris, etc. etc.
(The date of the victory of Prague.)
The alliterative poem contains no more chronograms. The Muses now come forward, and-
' Pergit Calliope legendo.'
Hæc ita dum Prage; Fernandi exercitus hostes
Victore invadit gladio, superatque rebelles.
Cesaris obseqVIIs sese Ipsa MoraVIa sVbDIt. \({ }^{1}=1621\) pVLsA reDVX pietas et restaVratVs VbIoVe \({ }^{2}\)
 sVbDItVr et regio alsatic, atqVe sILesia MaIor. \({ }^{8}=1621\) \(\left.\begin{array}{l}\text { et tenet et VVLt sola proCaCIter arma rebellis } \\ \text { hVngaria, aVstriacis fato saCrata tropheIs. }\end{array}\right\}=1626\)

Hæc dum Pannoniis peraguntur taliter oris,
bella palatino fortis MoVet, aCria bella, \({ }^{6}\) spInola; Castra Capit Varia, Vrbes: fcedera solvit, etc. etc. \(\}=1621\) (There are no more chronogram lines.)

\footnotetext{
Marginal notes to the lines. \({ }^{1}\) De Moravia reducta 1621. \({ }^{2}\) De restituta relligione 1621. \({ }^{2}\) De reductione Alsatixe 1621. \({ }^{4}\) De bello Hungarico 1621. -(The chronogram is wrong, it makes 1626.) \({ }^{5}\) De victoriis Marchionis Spinola in Palatinatu 1621.
}

Then follows a 'Chronographicum' on the death of Philip mi., King of Spain I.
\(\left.\begin{array}{l}\text { regIs Ibera adiens regna aC penetrale philippI, } \\ \text { ante DIzs seniI neCat hVnC CresCentibVs annIs. }\end{array}\right\}=1621\) II.
sIC reX DeCeDes: pietas saCra reLLIgIoqVe, pro sCeptro, tibi fert eterne regna Corone.
\(\}=162 \mathrm{x}\)
III.
\(\left.\begin{array}{l}\text { gt Caret InteritV tVa fama, et gloria fine, } \\ \text { Cognita tota soLo, In Celo spectata saloqVe. }\end{array}\right\}=1621\)
Then follows a 'Chronographicum' on the death of Charles, Count of Bucquoy-
hinc partes petit pVngariCas, Vbi fortiter heros bVQVoIVs, CVM beLLa parat, propeLLIt et Vrget pannonIos, stratVs periIt per VVLnera bis seX.

And one on the death of the Archduke Albert (the Governor of the Netherlands, the personage who is the subject of the present panegyric)-
Nec satiata manus crudelis sanguine monstri, Venit Bruxellas ad magni Principis aulam,
\(\left.\begin{array}{l}\text { alberti arChidVCIs Ledens Cor: Interit Ipse, } \\ \text { et fratri astrifera regI soCIatVr In arCe, etc. etc. }\end{array}\right\}=1621\) (There are no more chronogram lines.)
Then follow 'Lessi sex elegiaci, etc.' The Latin title is to this effect : Six lamentations, chronographic elegies on the death of the Most Serene Prince Albert, Archduke of Austria, Duke of Brabant, etc., and concerning the happy government of the Princess Isabella-Clara-Eugenia, of the Belgic provinces-
I.
\(\left.\begin{array}{c}\text { aVstriacVs prinCeps, sVpero eXtollendVs In aXe, } \\ \text { DVX pIVs aLbertVs (beLgiCa pLange) perit. }\end{array}\right\}=1621\)
II.
\(\left.\begin{array}{l}\text { ConsiliIs fabiVs, Cato In ore, et sCIpIo gestis, } \\ \text { Lege soLon, zeLo In reLLIgIone nVMa. }\end{array}\right\}=162 \mathrm{I}\)
III.
\(\left.\begin{array}{c}\text { In Ccelis CVM sInt tVa sCeptra etererna, Coronas } \\ \text { hinC orbis fragiles spernere notVs eras. }\end{array}\right\}=1621\)
IV.
\(\left.\begin{array}{l}\text { non phgeniX Cadit oCCasV, eXoritVrqVe faVILLIs; } \\ \text { neC, DVX aLbertVs, post sVa fata perit. }\end{array}\right\}=1621\)
V.
non perit, In CaLIs hoC solis ClarIor Igne est; \(\quad\) et radiat radiss, LVna IsabeLLa, sVIs. \(\quad\}=1621\).
VI.
\(\left.\begin{array}{l}\text { LVna regens, splenDens, alberto sole CaDente, } \\ \text { atqVe nitens rara } \\ \text { LVCe, CoLore noVo. }\end{array}\right\}=162\) i
(This last chronogram relates to the government of the Archduchess Isabella.) Then follows a semi-chronogrammatic poem concerning the reign of Philip iv. of Spain and the Netherlands :-
Lætitix nova caussa datur : discedite luctus Et lacrymx, tristes gemitus, quia nostra gubernat Luna gubernatrix Belgas, et lumine lustrat
Et beat inflexu placido: QVIa regna philippls
aCCIpIt hesperif, sCeptrVM reX atqVe tiaras
In popVLos, orIens QVos sol qVosqVe Ipse reVersVs CernIt : et Imperium tibi erit quà divite currit graphicum' for his safety-
philippr reX Iber reLligionIs petra Cane etatis Cernens annos feLICIter sCeptris IMpera.

The Muse Calliope continues her reading of the European Sibyl's utterances, and here it must be acknowledged that she has to encounter a serious difficulty under the title of a chronographic-retrograde-elegiac-anagram; the full title, etc., is as follows-

Ejusdem voti anagramma chronographicum retrogradum elegiacum sibyllæ Europææ quo Philippo \({ }^{1}\) optimo regi catholico vitam et incolumitatem apprecantur.

\section*{LanIfiCe tibi sint neCtentes staMIna Largo \\ poLLICe, reX, prinCeps stripis et hesperie. \\ \(\}=\) \\ 1621}

It reads backwards thus-
hesperie et stIrpIs prinCeps, reX poLLICe Largo stamina neCtentes sint tibi LanifiCe.
\(\}=\)1621

A 'Votum chronographicum' for the safety of the King of the Belgic provinces-
pVblica saCrifiCat tibl reX VoVet atqVe salVtis adIVtrix, fiat Cordis aVIta salVs.
A 'Votum chronographicum' of the clergy, for the same-
hVMano generi ChristVs LVX, spes QVoqVe Certa, sit sCopVs hiC, VIte reX CInosVra tVe.
A 'Votum chronographicum' of the nobility-
eXeat InfeLIX LVCtVs, Labor eXVLet, atqVe tabificVs LangVor Corporis atqVe anime.
A 'Votum chronographicum' of all adherents-
beLgica florescat tVa feLIX principe tali
VIVe philippe DIV, reX noVe VIVe DIV.
\[
\begin{aligned}
& \}=162 \mathrm{I} \\
& \}=162 \mathrm{I} \\
& \}=162 \mathrm{I}
\end{aligned}
\]
\[
\}=1621
\]

A poem next follows relating to various events of the period and
the conclusion of war, but of no particular interest in the present day, and several chronograms not requiring any special notice are mingled with the poetry. At page 125 of the book we find that the Muse Calliope has finished her task of reading, when Phœebus appears with
\({ }^{1}\) Philip IV. ; he came to the throne of Spain in 1621.

2 'final flourish' commencing in these words, concerning the Duke de Spinola and the capture of the fortress and town of BredaLegerat hec dea Calliopea : coronidis addit
Hæc oracla loco Phoebus memoranda per ævum :"
Cespes fatalis breDe: tV CespIte Capta es;
Crspite et aggere DVX te Capiet solipan.
This is the last chronogram, and in taking leave of the very curious and, I believe, rare book, I call the reader's attention to the last word of the chronogram, 'solipan.' It is explained in the poem which fills the last three pages of the book that the word is an anagram on the name 'spinola,' and is a mystic word inscribed on a necklace composed of seven precious stones, by virtue of which the Muse Urania was enabled to know something of the 'recondite secrets of fate.' Urania proceeds to describe the meaning of the precious stones and their representative virtues, and attributes them all to the Duke de Spinola. She then declares that Phobbus (who opened the panegyric) forbids her to disclose any more secrets-
- Plura loqui, vel scire ævi secreta futuri,

Me vetuit Phœebus : fatalis clauditur ergo
Mnemosynes codex : omnes cum matre reducunt Thespiades.' Etc. etc.
The official licence to print the book is on the last page; it is worthy of notice, and is as follows-

Approbatio.
Hæc Parnassi bicipitis de Pace Vaticinia, vario metri artificio decantata à Clariss: Dom: Jodoco de Weerdt, Urbis Anturpiensis Syndico, digna censeo, quæ ob argumenti raritatem, et metri varietatem, typis committantur, et ad Reipub: Litterarix ornamentum evulgentur.
[Official signature.]


The Archdüke Ferdinand.

\(A_{B R}\)volume of tracts relating to Belgian history (British Museum, press-mark 1193. 1. 6.). Tract No. 3 bears this title, TBRUXELLENSIUM TRIUMPHUS serenissimo principi Hispaniorum Infanti, Ferdinando archiduci Austrix s.r.I. Cardinali Belgium ingrediente erectus. Describebat Sebast. Tychonius, insignis ecclesix Colleg. D. Gudilæ Sacellanus.' Brussels, \(1635.4^{\circ}\). The only chronogram in the volume is at page 46 of this tract ; it was an inscription on a structure among the decorations of the streets in 1634; on the arrival of Ferdinand at Brussels-
\[
\left.\begin{array}{l}
\text { PRINCRPS TIbI FERDINANDVS VenIt: } \\
\text { Io VIVE, Io GAVDE PATRIA. }
\end{array}\right\}=1634
\]
i.e. Prince Ferdinand comes to thee; Huzsa long live, husza rejoice \(O\) country. In my book Chronograms, pp. 424-429, will be found a great many chronograms on the same event.

\section*{Leopold William.}

Asmall book in paper covers (British Museum, press-mark 1157. de.) 'CHRONOGRAPHIA SUPER lætum et inopinatum felicemque INTROITUM IN BELGIUM serenissimi archiducis Austrix Leopoldi Guilielmi pro rege Hispaniarum . . . supremi gubernatoris, etc. etc. Lovanii, 1648.'

The dedication of the book to the magistrates and leading men of the city of Louvain, and the congratulation to Leopold which next follows, are both in Latin ; the next and principal portion of the book consists of various sets of verses in the Flemish language, with anagrams on the name of Leopold and chronograms in both languages on his acts, exploits, and victories over the French, mostly in the year 1647, on behalf of the country of which he was appointed the governor. The author's name is not mentioned ; it may be inferred, however, that he was a notary, and that D. I. P. were the initial letters of his name.

The first chronogram occurs at the end of the dedication, rloreat Io LoVanivm et VniVersitas in paCe Instante Vti Castor et pollvX ConCors perennet.

The following chronogram is printed in the conventional shape of a heart giving the year of the world which according to the opinion of learned men corresponds with the year of our Lord 1647, as explained thus-Chronicon ab orbe condito \({ }^{1}\) usque ad annum mDCxlvir. Hoc chronographico reperies numerum 6847, juxta communem philosophorum sententiam.

LeopoLDVs gVILIeLMVs aVstriaCVs fratris sVI nVtV, eX pII nostri regis Voto, beLgarVm appLaVsV: bataVo Verd stVpente; attonito IniqVo Marte galliCo brVXellef horIzontem feliciter IntraVIt, faC o pie DeVs Vt qVoqVe IntraVerit In peCtVs hVIVs DVpLeX spiritVs patris elife

Observe that in the anagrams which accompany the following chronograms, mingle, the one with the other, and derive their explanation from the latter. I transcribe them as they occur in the book, leaving out the Flemish verses. The hexameter and pentameter metre prevails, and the dates are 'Anno Domini'

Chronicon à partu Virginis Deipare.
In aDVentV prinCipIs LeopoLDI aVstriaCI In beLgiCas terras IVstitia et paX sese osCVLate. \(=1647\) Anagramma.
Leopoldus. = Duos polle.
Illud anagramma interpretatur hic subsequens versus chronographicus.


The next chronogram alludes to the motto of the Archduke Leopold.

\footnotetext{
\({ }^{1}\) i.e. From the creation of the world. I have tried several methods of mundane chronology, but I am unable to say which one of them is here alluded to as adopted by the common opinion of philosophers.
}

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\section*{Continue}
which gives the year, month, and day when the town of Armentieres was captured from the French and restored to Flanders (on St. Petronilla's day, the 3 1st May)-
gaLlo sVperato principi nostro pio Vt sideri aVstriaCo LeopoLDo faVIt petroneLLa VIrgo In ense ViCtori sVo. =

Chronogram on the contention \({ }^{1}\) before the besieged town of Landrecies between Gassion the French General, and Leopold William, on 2d July 1647 -
LanDraCo obsesso gassion Ipso VIsItationis DeIpare festo VIsitans Castra principis nostri aVstriaci, Inopinatâ salVtatIone reCeptVs tristis abilt.
\(=\)
Chronogram on the same contest, continued on the following dayet LVCe seqVenti Visitare LeopoLDI VIres peCtore spirans; Constantiá eiVs attonitVs ei Valedicit.
\(=\)
Chronogram of the year, month, and day in which Landrecies, famous for its strength of position and for its proximity to foreign nations, was overcome by Leopold William, and snatched from the grasp of the French, and restored on the 16th July to its proper king, as though it were the key to Hainault-
\begin{tabular}{|c|c|}
\hline LVCe bis oCtaVa IVLI LeopoLDVs abegit hostiles LanDraCena eXVIt Vrbe britannos. & \(=1647\) \\
\hline ViVat Io Vrbs LandraCi Vos gavdete renates & \\
\hline hannoniCI, gallo pVLso eVICto, atqVe reiecto. & \\
\hline In aVstriaCo hoC gaVDete Leopoldo hannones hic Vos iaCentes traxit eX galli iVgo. & 1647 \\
\hline
\end{tabular}

The Flemish verses which follow the above three chronograms conclude with four others in the same language, and they again are followed by these two in Latin concerning the burning and destruction of the town of Wavre by the Hollander's soldiers-
\(\left.\begin{array}{l}\text { QVe franci patrare thenis DanaI qVoqVe troife } \\ \text { MaIora a bataVIs VVaVria passa fVI. }\end{array}\right\}=1648\)
VVaVria fiDeliter pro bono beLgil fVrori bataVi resistendo noná IVniI DirVta est.

These events terminated in peace, as indicated by this, the last chronogram in the book-
fiat paX et salVs pie IesV belgis In DIebVs nostris aVthore LeopoLDo aVstriaCo prinCIpe paCIfiCo.

The 'censura,' on the last page, declares that the book contains nothing contrary to the Catholic faith or Christian morals.


Maria Antonia.

Atract of only four pages, and probably a rare one, in my possession, the title beginning, 'Epicedion in obitum,' etc. (A funeral dirge on the death of the Most Serene Princess and Duchess

\footnotetext{
\({ }^{1}\) Probably a meeting between the two leaders to discuss terms for surrender of the town.
}

Maria Antonia Josepha Benedicta Rosalia Petronilla, daughter of Leopold, the Emperor of Germany, etc., and wife of Maximilian Emmanuel, Duke of Bavaria, Count Palatine, etc., at Vienna, on 24th December 1692).

At the solemn 'pomp' performed in the royal chapel at Brussels in Brabant
\[
\left.\begin{array}{c}
\text { eJVS firbant eXeqVIe DeCima febrVaril } \\
\text { assistebatqVe INtegra avLa. }
\end{array}\right\}=1693
\]

Pages 2 and 3 are occupied by the verses, and page 4 by what follows here-

CHRONICON.
Loci, Anni, Mensis et Diei.
\(\left.\begin{array}{c}\text { Maria-antonia VIgILIa natIVItatis ChrIsti DeVote } \\ \text { VIenne eXpIrat. }\end{array}\right\}=1692\)
Aliud ; Anni, Mensis, et Diei.
pridir qVo DeIpara parit absQVe Dolore, antonia
LVgentis belgil gVbernatriX pie obilt.
\[
\}=1692
\]

Aliud ; Anni 1693.
pIe JesV! propitivs sis pie Marifeantonif VXori pLangentis DVCIs boIarie. Aliud ; dicti Anni continens nomen autoris.
\[
\}=1693
\]
frVatVr antonia reqVIe perpetVa, his petit
gVILIeLMVs VanDer sLooten presbiIter
\(\}=1693\)
Custodiæ suæ celsitudinis Capellanus.
This last chronogram deserves special notice, because it tells us the name of the author, which does not appear on the title-page. Without careful inspection of the original, and some knowledge of the devices adopted by authors to hide their names, a catalogue-maker would probably write against this production the word 'Anonymous.' The deceased was the Austrian Governess of the Netherlands.


\section*{Charles Alexander.}

Atract in my possession contains, in twenty-four pages, a congratulation in Latin hexameter verse to Charles Alexander, Duke of Lorraine, for Maria Theresia, Queen of Hungary and Bohemia, the Supreme Governor of the Netherlands, on his return into Belgium after a long absence, and on his entry into Brussels with solemn pomp on 23d April 1749. Printed at Mechlin. The author's name does not appear ; the 'Approbatio' by the censor of books thus indicates it-'Conscripta à R.P.J.B.H.S.J.T. poetâ clarissimo, prelo luceque publica dignissimo censeo. Datum 19 Aprilis 1749.' This is another instance of the author hiding his name. The last four pages describe the emblems and triumphal arches which adorned the city of Louvain on the occasion of the

Governor's return to the country; these chronogram inscriptions appeared on different arches. The first was put up by the Jesuits in the name of the Magistrates-
\begin{tabular}{l} 
DUCI CaroLo Lotharingico grUdios: \\
SUI presentia honoranti ConCors \\
SEnatUs populusque LoVaniensis.
\end{tabular}\(\quad 1=1749\)

The next was at the Carmelite Monastery, under a statue of Maria Theresia-


The next was on an arch 'ante portam mediam plateæ Thenensis,' erected also by the Carmelites-
\begin{tabular}{|c|c|}
\hline In adVentU gUbernatoris patrie CarMelUs eXULtans ereXIt. & \(\}=1749\) \\
\hline MerCUriUs eXoptatUs annUntiat & \\
\hline eXorate pacis gaudia. & \(=1749\) \\
\hline
\end{tabular}

\section*{Maria-Christina and Albert-Casimir.}

Arare little book, in my possession, concerning the arrival of their Royal Highnesses Maria-Christina of Austria and her husband Albert-Casimir of Saxony at the town of Herve, in the Duchy of Limbourg, on 13 th June 1791, on their way to Brussels as Governors of the Austrian Netherlands, when the Emperor Leopold in. was their sovereign. It is a collection of the congratulatory odes and verses in French composed for the occasion by various writers, and of congratulatory chronograms inscribed on various buildings in the town and neighbourhood, but without any circumstance or narrative beyond what may be gathered from the verses and some scanty notes. The book consists of 112 pages octavo, and is a curious specimen of rough printing done at a small provincial town, Herve, where the events took place. At the period in question the town was on the highway to Liege from the eastward, and not far from that city ; now the route by railway takes another course, depriving Herve of whatever importance it might have derived from its position. A note at page 13 mentions that the town was pillaged from the 7 th to 9 th August 1790, and many of the inhabitants massacred by the rebel ' patriotic' mob opposed to the Austrian government ; the movement was eventually quelled by a regiment of Limbourg Volunteers, a circumstance alluded to in the chronograms. The territory of Limbourg is now included in the kingdom of Belgium.

There was a public reception of their Highnesses, with recitations of odes, and other rejoicings, in which the Royal College took a

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Herve, who always prided themselves on their fidelity to their sove-reign-
Mariâ, alberto Venientibus, UsqUe fidelis hervie
CLerUs oVabat. ClerUs oVabat.
i.e. The clergy of Herve, continuously faithful, exulted at the arrival of Maria and Albert.
MarIt-ChrIstIne, albert goUVernoUrs géneraUX Des pais-bas aUtriChiens.
i.e. Maria-Christina and Albert, governors-general of the Austrian Netherlands.

The following chronograms are not without merit. We owe them to M. Dehousse, 'mayeur' of Soiron, a truly estimable man, who, during the time of the 'patriomaniac' despotism, allowed to burst forth even at the peril of his life, his intrepid attachment to the august House of Austria-
soiron, Le grand, Le petit-reChain Viennent offrir LeUrs hoMages et VedX reUnis.
 i.e. Soiron 'the great,' 'the little' Rechain come to offer their homage and unnited vows.
VIVent Marie-Christine, et albert De saXe, goUVerneUrs sI Cheris ! = i.e. Live, Maria-Christina and Albert of Saxony, our governors so cherished!

This good chronogram, and the three which follow, we owe to the zeal and talent of M. Bonnie, resident at Kelmes, near the wood of Aix-la-Chapelle. They were placed on the fine arcade erected at the entrance to the wood, where the province of Limbourg com-mences-
VIVe, salUs patrife, Cesar Leopolde; fidelis
agriCoLe plaUsUs aCCIpe, qUeso, VoLens.
\(\}=\)
i.e. Live, O Emperor Leopold, the safety of thy country; receive willingly, I beseech, the applause of the faithful peasant.
Vive L'empereUr-roi Leopold II., Cheri, aUgUste soUVEraIn. \(=\) i.e. Live, Leopold II., the emperor-king, our beloved august sovereign. Vivat Maria-Christina rediens, illUstrisque beLgil gUbernatrix. \({ }^{1}\)
i.e. May Maria-Christina live, who has returned, the illustrious governess of the Netherlands.
VIVe DiU, Leopolde, InDUperator aUgUste beLgilqUe prinCeps.
i.e. Long live Leopold / O great emperor and prince of the Netherlands.

This good chronogram, which has been deservedly acknowledged to be extremely happy, is due to the Rev. Father Henri, Franciscan friar at the monastery of Bolland. The next one is also by him-

\footnotetext{
\({ }^{1}\) This chronogram is erroneous; it makes 1795.
}
aqUILa reDUX Leonem eXosCULatUr.
i.e. The Eagle (of Austria) returning, embraces the Lion (of Belgium).

LUCet tIbI LUX VIVa, fiDeLIs seMper herVIa. =
i.e. Hesve, the always faithful town, shines as a living light to thee.

This chronogram, which is not one of the least, is by the Advocate Denoël, Sheriff of the village of Clermont. It may be read on the top of an arcade constructed at the bridge of the same name-CLarUs-Mons eXUrgens eXULtat et appLaUDIt. \(=\)
i.e. Clermont, elevating itself, exults and applauds.

This chronogram, and the four which follow, were composed by M. Vieillevoye, the printer (of the book). They were placed on the pretty arcade which he constructed along the road from Brattice, opposite to his house in the country-
Marife-Christinfe-regIe, sponsi qUoqUe feLIX hUC ADVENTUS. i.e. The happy arrival hither of Maria-Christina the royal and her husband.
Leo beLgICUs InsUrreXerat, aqUILa triUMphans reDIVIT.
\(=\)
i.e. The Belgian Lion had revolted, the Eagle has returned in triumph. oUl, CeUrs, Votre tipographie graVera noMs, VertUs, bienfaits De LeUrs aLtesses roIaLes.
i.e. Yes hearts / your typography will engrave the names, virtues, blessings of their royal highnesses.
tIpographIe n'aUra nULs CaraCteres qUI soIent DIgnes De noUs peInDre Vos VertUs. \(=\)
i.e. Typography will have no characters worthy of painting for us your virtues.
Les JUstes VgUX De La tipographie sUpLIante attenDent LIberte De Vos benignes aLtesses.
i.e. The just aspirations of suppliant typography zuait for the permission of your benign highnesses. [?]

This pretty chronogram is by Listray, jun., formerly an officer of the Limbourg volunteers-
ChrIstInA aLbertoqUe VenIentibUs; thUs tenerI CorDIs AMbobUs UrebatUr. has been burnt for both of them.

This chronogram, which was put up at the Royal College, has been much praised, as well as the three which follow. They are by M. Poyart, formerly an officer of the Limbourg volunteers-
Christine aVeC aLbert, arriVe Dans Ce LIeU, peUpLe D'Un CeUr zeLé faites briller Le feU.
i.e. Christina with Albert comes to this place, the people with one heart light the bonfire. [?]
\(\left.\begin{array}{l}\text { arrident nobis Christina, albertUs; oVantes } \\ \text { pLaUDenti popuLo gaUdia quanta ferUnt! } \\ \text { i.e. Christina and Albert smile upon us; how many joys they bring to }\end{array}\right\}=\) the applauding people 1
ChrIstina aLbertoqUe VenientibUs, VerUs aMor, VeLUt sol Irradiabat.
i.e. Christina and Albert having come, true love has shone like the sun.
principes optimi, IstIUs DIEI proVInCIneque LUX estIS. \(=1791\)
i.e. O best of Princes, ye are the light of this day and of the province.

This chronogram is by Father Henri, Franciscan friar, of BollandeXistit amiCa paX, Christiná albertooUe DUCIbUs. \({ }^{1}\)
i.e. Friendly peace is established, Christina and Albert being the leaders.

This and the three following chronograms are by M. Halleux,
'mayeur de chefs et Hauts-Bans de Herve' -
Vivant Maria-Christina aUstriaCa, albertUs saXonIfe REDeUntes. \(=1791\)
i.e. Long live Maria-Christina of Austria and Albert of Saxony, zuho have returned.
De Leopold LoUons toUs La granDeUr;
ses roilales VertUs proUVent notre bonheUr. \(\}=\)
i.e. Let us all praise the graxdeur of Leopold, his royal tirtues prove our happiness.
Vive la JoIf qUe Christine, Casimir InspIrent aUJoUrD'нUI.
i.e. Blessed be the joy which Christina and (Albert-) Casimir inspire to-day!
aLtesses roIales, regarDez; VoICI Vos généreUX gUerriers
LIMboUrgeoIs. =
i.e. Behold, royal highnesses, see here your generous Limbourg zuarriors.

At page 74, among some 'omitted inscriptions,' the following specimen occurs, of what is variously called a serpentine or network verse, in hexameter metre, it is not a chronogram -
Qu \(t\) leth \(\operatorname{tr}\) ir dol reple
os unc ifico ux a ore rat.
H n læt 1 ist nit deco
In plain Latin it reads thus-
Quos tunc lethifico trux ira dolore replerat,
Hos nunc latifico lux ista nitore decorat.
i.e. Those whom barbarous fury had filled with deadly alarm, this day now adorns with joyful splendour.

At page 77, a few omitted chronograms are preserved; they were put up with other inscriptions at Herve-
nobis, aMor CertUs DUX, gUbernatores Chara LUX. = 1791 i.e. To us, love is a true guide, our governors are a beloved light.
\({ }^{1}\) This chronogram is erroncous ; it makes 1891.

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\section*{SOME FLEMISH BISHOPS AND CHURCH DIGNITARIES.}


HE remarks at the commencement of the preceding chapter will apply to the present one, which may be taken as a supplement to what is contained in my book Clironograins in the way of congratulations and memorials to various Flemish Bishops.

ATRACT in my possession, printed at Louvain in 1655, contains in 24 pages the oration in Latin pronounced at the funeral of the Most Reverend James Boonen, Archbishop of Mechlin and Primate of Belgium, in the Cathedral church there on 3d August 1655. The author's name is Godefridus Wreys. The next six pages, in continuation of the event, contain this chronogrammatic lamentation and eulogy-

Christiano orbi DefLenDa Dies Ista.
\(=1655\)
StabILIssima fidei anChora \(=1655\)
fidissima spes belgI IaCet. = 1655
tristia IaCobi fata oMnes boni Deflentes \(=1655\)
antIstiti Dent LaChrilmas. = 1655
beLge DoLeant LVMen \(=1655\)
ET
CoLVMen Debsse. \(=1655\)
hoC fatVM Deplorate: \(=1655\)
beLgarvm DeCor, \(=1655\)
a bono regimine ter predicabills, \(=1655\)
belgil In honore primas, pietate CanDor, = 1655
MaChLInIensIs seDIs antistes, \(=1655\)
More, ore, et CorDe presVl, \(=1655\)
aD Choros angeLorVM, \(=1655\)
asCendens fLos pastorvM, \(=1655\) CasVM DepLorante rege, \(\quad\) 1655
CVstoDeM fLente grege \(=1655\)
DVLCEM \(=1655\)
DVCEM anheLante \(=1655\)
oCtogesimu et bino etatis anno beLgis deperiens \(=1655\)
ad Colos tenDens DenatVs est \(=1655\) profesto rVMoLDo saCro. \(=1655\)

An Epicedium and other verses in Latin next follow, and on the last page the author of those verses brings his own expressions of sorrow to a conclusion in these words-

\section*{CHRONICON.}
\(\left.\begin{array}{l}\text { abCessit IVnII ter Denâ LVCe IaCobVs, } \\ \text { patrie atLas, CVIVIs regVLa LVX fidei. }\end{array}\right\}=1655\)
Pangebat F. J. J. Canonicæ
Martinianæ Religiosus.
The chronograms will bear this translation, but without deriving any improvement from the change of language,

This day is to be deplored in the Christian world. The firmest anchor of faith, the truest hope of Belgium lies lowe. Let all good people deploring the sad fate of James give tears to the Archbishop. Let them grieve that the light and support of Belgium is gone. Bewail ye this fatality: the ornament of the Belgians thrice worthy of praise for his good government, the first in the honour of Belgium, a splendour in piety, the chief in the See of Mechlin, in manner, countenance, and heart a bishop, at the choir of angels the rising flower of pastors; the king deplores his end, his flock weeps for their keeper, sighing for their sweet leader. In the eighty-second year of his age dying to the Belgians and striving at heaven, he departed in the Festival sacred to Rumold [the patron saint of Mechlin].

James departed on the 3oth day of June, the Atlas of his country, a pattern and light of faith to every one.


Asmall quarto volume in my possession comprising 16 tracts in 140 pages, consists of gratulations and complimentary verses in Latin addressed to various persons, on their elevation to ecclesiastical dignity, or their acquiring academical distinction in Flanders, printed at Louvain and Antwerp, in various years from 1675 to \(\mathbf{j} 680\). Chronograms are plentifully scattered throughout the compositions, and many emblematical engravings illustrate the subjects. There is no pagination. I give the titles somewhat abbreviated.

Tract No. 1. 'Trismegistus Ægyptius, inscriptus Reverendo . . . patri P. Michaeli Verdiere, Insulensi, . . . S. Theologiæ Laurea in alma universitate Lovaniensi insignito, die 20 Novembris 1675.' The poem is a figurative allusion to his armorial insignia, ' Fundum rubrum in tres partes divisum, tres Aviculas et Triangulum continentia,' and alludes to the universal prevalence of the number three, commencing thus, and continues in the same metre-

TRIA SUNT OMNIA.
Quid Trismegistus? Doctis, Ter Maximus Unus, Egyptiis notissimus.

The poem concludes thus-
Hæc semel evacuent : Si nolint plura, recusent ;
Tria sunt, reponant, omnia.
Chronicon.
\(\left.\begin{array}{l}\text { Letare; ReX, saCerDos, } \\ \text { SOPHVSQVe MagNVs Es. }\end{array}\right\}=1675\)
Tract No. 2. 'Phosphorus, sive Stella matutina, dicata Reverendo Patri P. Gregorio van Goorlaecken, Mechlinensi sacre Theologix professori, ejusdem in alma Lovaniensi academia Laurum reportanti.' Allusion to his Insignia 'quæ Stellam cum Libis deauratis continent.' The poem is in the same metre as the foregoing one, preceded by this text, 'Dominus illuminatio mea et salus mea.'-Psalm xxvi. i. It concludes with this 'chronicon'-
\[
\begin{aligned}
& \text { LVX ET PROTECTOR MEVS, DEVs. } \\
& \text { DIV VIVITE SANI ET INCoLVMES. } \\
& \text { Offerebat Professoribus suis colendissimis, Cursus } \\
& \text { Theologicus Lovaniensis. } \\
& \text { Printed at Louvain, Anno } 1675 \\
& \text { 1675. }
\end{aligned}
\]

Tract No. 3. Oratio funebris, of a priest of high rank in Flanders, 15th February 1675, contains no chronograms.

Tract No. 4. 'Agnus Paschalis dicatus reverendo . . . P. Philippo Tax, ordinis Eremit, S. P. Augustini, Agnum eucharisticum modo incruento et glorioso, in festis Paschalibus Deo Patri primum immolanti. Bruxellis . . . 12 Aprilis 1676.' Printed at Louvain, 1676. The poem, in hexameter and pentameter metre, has for its text the word 'Echo,' and concludes with this 'chronicon'-
philippVs DIVIs agnVM sIne Labe obtVLIt. \(=1676\)
An acrostic next follows on his name 'Philippus' in hexameter metre, and after it this 'Chronicon'-

Anni, mensis, et diei.
pridie idVs aprilis Vt saCerdos taX honoraris. \(=1676\)
After this is an Eucharistic Ode in short metre, and
'Chronicon.'
phiLIppVs, saCerDos Vita sVperis gratissimVs. \(=1676\)
\[
\text { AVVNCVLO NEPOTES EX ANIMO DONANT. } \quad=1676
\]

Tract No. 5. 'Eximio patri Domino ac Magistro nostro Christiano Lupo, Iprensi, . . . Theologiæ Doctori . . . studii theologici regenti meritissimo, In Comitiis provincialibus Angix 25. Junii indictis, omnium suffragiis provinciali electo dignissimo.' Louvain, 1676. On the last page of the poem there is an hexameter acrostic on his name 'Lupus,' concluding with-

Chronicon.
LaVDetVr Vir profVnDe DoCtVs. \(=1676\)

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There are three pages of emblematic poems, alluding to the star in his armorial shield, and to his great virtues. Each poem concludes with a 'Chronotaxis,' which, only, I transcribe-
sIDVs tVVM sVb tenebris LVCet. \(=1677\)
MVLtos tV paVperes hiC adivVas. \(\quad=1677\)
LoVaniensi In Vrbe DisiVnCtas IVngis Mentes. \(=1677\)
eX Celo Venis orphanorVM adiVtor. \(=1677\)
paroChVs Das oVIbVs LVbenter VItaM. \(=1677\)
eX plebano DeCanVs Iam statVItVr. \(=1677\)
VoVeo, adhVC altiVs proMoVearis.
1677

Tract No. 9. 'Plausus . . . Reverendissimo . . . Auberto Vanden Eeden Bruxellensi Juris utrique licentiato ex insignis ecclesiæ Cathedralis B. Marix Virginis Antverpix canonico, etc. . . . nunc demum . . . octavo Antverpiensium episcopo dignissimo datus Gratulabunda juventute Gymnasii magni P. Augustini Antverpio 1677.' On the back of the title-page there is an allusion to his armorial device, and this anagram on his name, which are all frequently quoted in the poem-

> AVBERTVS. Anagramma.
> TV BEA RVS.

The poem is followed by these three chronograms-
aDes oCtaVVs antVerpIensIVM presVL. \(=1677\)
IVre IVranDo In preLatVra antVerpiensi Confirmaris. = 1677
pridie sive in Vigilia sanCtorVm honoratVs. \(=1677\)

Tract No. 10. 'Insignia . . . Auberti octavi Antverpiensium episcopi emblematicè illustrata,' etc. There are eight pages of emblematic poems founded on his armorial devices, addressed to Bishop Aubert, of the foregoing tract, the eighth bishop of Antwerp. These chronograms occur-
aVberte VirtVtVM oDore epIsCopatV fLores.
aVberte VanDen eeDe fortitVDo es, aC saLVs antVerpLe = 1677 aVbertVs presVl pVre Mentis CanDore VIget. \(=1677\)

Tract No. ir. 'Reverendo . . . Anthonio Spanoge . . . monasterii S. Bernardi ad Scaldim . . . inaugurato sacrâque infulâ decorato gratulatur et applaudit Gymnasium S. Augustini Antverpiense . . . die Aprilis.' The year date is only given by the chronograms on the last page. The poem is entitled 'Eccloga,' it is composed in the classic style of Virgil's eclogues, with many playful allusions to Spanoge and his armorial device on the occasion of his becoming
abbot of Scaldim in the year thus indicated (the only chronograms in the tract)-
Intendis VIrtVte tVa ClaVo optime faVtor \(=1679\)
bernarDI, et CVLtor: prebet tibI MVnVs et aXIs. \(=1679\)
Tract No. 12. 'Allusio emblematica ad arma gentilitia
Reverendi ... Presulis D. Anthonii Spanoge,' the distinguished person in the last-quoted tract. There are five poems with engraved emblems, alluding principally to his armorial devices (of which an engraving is given in the preceding tract); four blackbirds and a spread eagle are conspicuous in the quarterings. A motto and a chronogram accompany each emblem. They are as follows-

Motto.-Sicut pastor gregem suum pascet.-Isaiah xl. in.
Emblem.-A crook stick or staff growing in a woody landscape.
Intendendo \({ }^{1}\) pedo sInt pasCVa prospera \({ }^{1}\) presVL. \(\}\)
prospera \({ }^{1}\) SVnt agnis prospera \({ }^{1}\) SVNTQVe gregl. \(\}=1679\)
Motto.-Erexit cornu salutis nobis.-Luke i. 69.
Emblem.-An ox running, with horns erect.
CornVa ManDantis eVeXit signa saLVtIs. \(=1679\)
Motto.-In silentio et in spe erit fortitudo.-Isaiah xxx. 15.
Emblem.-A winter scene, three blackbirds in a tree.
ID MerVLe repetVnt bene nos taCVIsse IVVabIt. \(=1679\)
MotHo.-Cantabo, et psalmum dicam.-Psalm xxvi. 6.
Emblem.-A summer scene, three blackbirds in a tree.
SI sVperis LavDes CantaMVs pIngVis aVena: \(=1679\)
sVaVIs In his MerVLe LaVDIbVs ora fLagrant. \(=1679\)
Motto.-Esurientes implevit bonis. \(\rightarrow\) Luke i. 53 .
Emblem.-An eagle has brought a tortoise to a mountain top as food to her young.
Dona gregi presvL sVaVes Vt DIVIDIt esCas, \(=1679\)
gratVs est oVIbVs ViCtima blanda sVIs. \(=1679\)
Motto.-Sicut aquila provocans ad volandum pullos suos.-Deut. xxxii. 11 .

Emblem.-An eagle followed by its young flying towards the sun.
non sine LaVDe probas pVLLos IoVis armiger aXe, \(=1679\) sIC QVoQVe Dat presVL gregIbVs pia MVnera et astri. \(=1679\)

These final chronograms terminate the last pageeXIgVos foütVs abbas DIgnIssIMe CLaVo \(=1679\) pandimVs Ingenti, grato hos rogo sVsCIpe VVLtV. \(=1679\)
 duorum fratrum Melianthi et Clelii confirmata,' etc. . . . Louvain,
\({ }^{1}\) His armorial motto is ' Intende prospere.'
1679.-A short scholastic 'scene,' having some local allusion. There are no chronograms.

Tract No. 14 'Illustrissimo ac reverendissimo D. Joanni Ferdinando van Beughem nono Antverpiensium episcopo, cùm primùm in cathedram suam solemniter induceretur. Applaudebat Gymnasium Litterarium S. P. Augustini Antverpiæ mDCLxxix.' The poem is in hexameter verse, near the end this line occurs-
faVstVs aDes presVL, CanIMVs tIbI faVsta Ioannes. \(=1679\)
And after the last line this chronogram followsIoannes pastor DVLCIssimVs InaVgVratVr. \(=1679\)

Tract No. 15. 'Allusio ad arma gentilitia . . . episcopi D. Joannis Ferdinandi van Beughem.' (The same, the ninth bishop of Antwerp, as mentioned in the foregoing tract.) There is an engraving of his armorial shield, on which seven roses form the principal device; and there are seven engraved emblems in which those flowers or the plant are the leading subject. All these are within grandly composed borders all of the same design, surmounted with the cardinal's hat and tassels, and beneath the motto virtute et constantiá. The poems are in praise of the bishop, and are followed by these chronograms complimentary to him independently of what the poems express.
fernandVs Van beVgheM affabiLIs VIgeat epIsCopVs. \(=1679\)
Ioannes Van beVghem, VIrtVte et Constantia \({ }^{1}\) DIgne PResVL. = Ioannes fernanDVs natVs gratIosVs soLIs LVMIne presVL. \(=1679\) pastor sVaVIssIMo VIrtVtis aDore CLarVs. \(=1679\) Ioannes DIV fVLgeat sVo gregI faVste CanDIDVs. \(=\mathbf{s} 679\) qVIVIs perblanda IoannIs VoCe MoVetVr. \(=1679\) Van beVghem Castitatis oDore feLIX VIget. \(=1679\) presVL oVes pVngIt, QVI et regrIs MeDICVs est. \(\quad=1679\) prasVL Van beVghem In adVersis heroICa generosItate GRATVS. = fernandVs sIt feLIX In eternVM EpIsCopVs. =
-
Tract No. 16. 'Reverendo in Christo patri P. Jacobo Baert, grammatices magistro dulcissimo Jesu pabulo in primitiis saginato. xix Kal. Febr. mDCLXXx.' The poem, in hexameter and pentameter verse, is preceded by this quotation-

Sicut unguentum in capite
Quod descendit in Barbam.—Psalm cxxxii. 2.
The allusions throughout are to the beard, as if the name 'Baert' were a corruption of the Flemish word 'Baard,' a beard, as in these lines in the middle of the poem-
\({ }^{1}\) This chronogram includes the words of his motto.

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\section*{Continue}
of the alphabet from \(A\) to \(v\). The author tells his readers that there is 'nothing new under the sun;' a remark that may be applied to his own work, which is by no means the most remarkable of alliterative compositions, yet it may take good rank among that curious and laborious class of literary efforts. The work contains no more chronograms.


Atract of 14 pages folio, in the library of the Rev. Walter Begley, is a congratulatory panegyric addressed to Carlo de Spinosa Episcopus Tricalensis [Bishop-suffragan of Tricala=Calatabellota in Sicily P ] and archbishop of Mechlin, bearing this title-

APPLAUSUS PANEGYRICUS
illustrissimo ac reverendissimo Domino Carolo de Spinosa ex ordine Fratrum Minorum Capucinorum Dei et Apostolicæ sedis gratia Episcopo Tricalensi Archiepiscopatus Mechlinensis suffraganeo, etc. Duplex Chronicon.

InaUgUratUr trigesimâ noVeMbris
\(\left.\begin{array}{c}\text { DeI gratiâ episCopUUS triCalensis pietate ornatUs. } \\ \text { Mechiliniz 1723. }\end{array}\right\}=\frac{3446}{}\)
On the back of this title-page is an engraving of the armorial shield of this bishop, quarterly, first and fourth argent, on a mount in base a 'thorn' tree supported by two wolves proper, a border charged with eight estoilles or ; second and third sable, a fleur-de-lys argent having two intermediate leaves or ; over all an escutcheon of pretence, the coat as in the first and fourth quarters. The whole is surmounted by a cardinal's hat with the crozier and mitre on either side, and beneath is this motto, 'Securitas in timore.' Allusions are constantly made to these devices, in the poems which constitute the subject of the tract, and mottoes, both chronogrammatic and plain with similar allusions, occur throughout the pages. The double chronogram, 'chronicon duplex,' occurs very frequently, such as the number 3446, which is twice the date 1723 . The first set of verses, sixteen hexameter and pentameter lines, follows immediately after the title alluding to the coat of arms; it has this heading-

Allusio, ad Insignia Gentilitia, et Lemma ; at the conclusion is this chronogram repeating the words of the motto-
seCUritas In timore saCro Vera parit antistiti gaudia. =
The subject is arranged in ten divisions called 'emblems' with a chronogram or chron-anagram for the theme of the accompanying poems; the hexameter and pentameter metre is used in all. The following extracts comprise all the chronograms.

The chief poem fills three pages and bears this introduction, ' Spiritus sanctus posuit Episcopos, regere Ecclesiam Dei, quam acquisivit sanguine suo.'-Acts \(\mathbf{~ x x . ~} 28\) (Vulgate Version).

\section*{Chronicon.}

Vere te CostItUit DeUs epIsCopUM. \(=1723\)
Then follows a series of lesser poems, the first bears this title-

\section*{Chronicon.}

De spInosa heroicIs UbIqVe MerItis ILLUstris. = 1723
Plausus Emblematicus.
Illustrissimo ac reverendissimo Domino Carolo de Spinosa Tricalense.
EPISCOPO, SUFFRAGANEO OVIUM CUSTODI: \(=1713\)
Ad gentilitia insignia, Emblema I.
Spinas, et tribulos germinabit.-Genesis iii. 18.
It concludes with this chronicon-
\[
\begin{array}{cl}
\text { De spInosa peCCatUM eXtingUIt. } & =1723 \\
\text { Emblema II. }
\end{array}
\]

Et non ultra offendiculum amaritudinis, et spina dolorem inferens.
—Ezekiel xxviii. 24 (Vulgate Version).
The poem is entirely in chronogram, as follows, each couplet
making twice \(1723=3446\), a 'double chronogram'-
herCULeos patItUr taM noCte, DIeqUe Labores.
LUX oritur Messis, tedia Longa sUbit.
InDefessUs aDest, Messor sUDatqUe, VaCatqUe, IndULgetqUe operi Is, Certificata saLUs.
DeniqUe post operas, post ardua Membra qUIEs \(C U_{n t}\)
et Carpit frUCtUs, fit pla CUra qUIes.

presul/s officium est LUCere, Monere, DoCere,
hUJUS, et antIStes tU QUoqUe testis ades.
sUnt CUrer spinet, sUnt spInet InCoMmoDa VIte.
In CrUCe non VItas, seD generosUs oVas.
\(\left.\begin{array}{l}\text { ad sUperos CalCanda Manet VIa regIa Celi. } \\ \text { IntrepIDUsQUe heros arDUa QU eqUe sUbIt. } \\ \left.\begin{array}{c}\text { post LUCtUs, CUrasqUe graVes, post nVbILa phgebUs. } \\ \text { post Mortem Dono Vera Corona DatUr. }\end{array}\right\}=3446 \\ \end{array}\right\}=3446\)
Chronicon.
\(\left.\begin{array}{c}\text { De spInosa pIetatis faX argUe, obseCra, } 2 \text { Tim. iv. 2. } \\ \text { InCrepa In oMnI patIentia. }\end{array}\right\}=1723\)
Emblema III.
Velociores Lupis vespertinis.-Habac. i. 8.
The poem concludes with this chronicon-.
Carolus De spInosa antIstes fUgat heresis LUpUM. = 1723
Emblema IV.
Sicut Lilium inter Spinas.-Canticles ii. 2.
The poem concludes with this chronicon-
Verì A De spInosa LILIVM ConserVatUr. \(=1723\)
Emblema V.
Ero quasi ros, Israel germinabit sicut Lilium.--Hosea xiv. 5.
The poem concludes with this chronicon-
DoCtrine pabULUM LargItUr sUIs. \(=1723\)

\section*{Emblema VI.}

Flos crescens in campo, et Lilium in valle.
Ego Flos campi, et Lilium convallium.-Canticles ii. r.
The poem concludes with this chronicon-
LILIUM Intigre pUDICItIe tYpUs. \(=1723\)
Emblema VII.
Sicut Lilium inter spinas.-Canticles ii. 2.
Antistes inter spinas, et Lilia degens elevatis oculis ad coelestem suspirat patriam.
The poem concludes with this chronicon-
De spinosa LILIa tibi ViCtoriam InnUUnt. \(=1723\)

\section*{Emblema VIII.}

Chrono-programma.
CaroLUs antistes VIrtUtUM spLenDore enitet. \({ }^{1}=1723\)
Chron-anagramma.
De spinosa steLLa emiCet; RUUnt: tUtor nUtrIes. \({ }^{1}=1723\)
Orietur stella ex Jacob.-Numbers xxiv. 17.
The poem concludes with this chronicon-
fULgens sIDUs assIgnat VobIs CceLUM. \(=1723\)

\section*{Emblema 1X.}

Fulgebunt quasi splendor in firmamento, et qui ad justitiam erudiunt multos quasi Stellæ in perpetuas æternitates.-Daniel xii. 3.
LUX popUli pres UL popULo saCra DogMata panDIt. DIVItIasqUe aperit: sana patrare DeCet.
\(\begin{aligned}\} & =344^{6} \\ \} & =344^{6} \\ \} & =344^{6} \\ \} & =3446 \\ = & 3446\end{aligned}\)
InstruCtUs VIrtUtUM aCie VelUt astra refUlget.
antistes Meritis (perge Monere) sCates. \({ }^{2}\)

presUl sUos bonis preCedit exemplis. \(=1723\)

\section*{Emblema \(X\).}

Quasi Stella matutina in medio nebulæ.-Ecclesiasticus 1. 6.
The poem concludes with this chronicon-
peCCatoribUs JesU Viam ostenDUnt. \(=1723\)

\footnotetext{
\({ }^{1}\) Obsefve the anagram combined with the chronogram.
\({ }^{2}\) These again are double chronograms, making twice 1723.
\({ }^{2}\) Daniel xii. 3.
}

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\[
\begin{aligned}
& \text { 'COLLECTION } \\
& \text { DES PRINCIPAUX } \\
& \text { CHRONOGRAMMES, }
\end{aligned}
\]
emblemes, vers, et autres inscriptions qui ont décoré la ville de Malines à l'occasion de l'entrée de S. A. le Prince de Méan, comme Archevêque de cette ville, le 13 Octobre 1817.

Hæc olim meminisse juvabit.
Virg. 1. Æneidos 203.
A Malines, chez P.-J. Hanicq, imprimeur de l'Archevêche.'
The chronogrammatic inscriptions were in three languages, some in Flemish, others in classic Latin, and a few in French. The descriptions of the decorations are in French. For the sake of brevity I omit most of the Flemish, and some few of the others, which, for us in the present day, do not possess much interest or meaning. The whole number in the book (and they are only the principal chronograms used on the occasion) is 140 , from which I extract 113 .

An arch at the Porte de Louvain bore the following-
prembli Civitatem soLenniter IngreDIenti ereCta. \(=1817\)
And the statues of Abundance and Moderation were inscribed-
sponsUs aDest presUl! MeChLinia Leta resULta. = 1817 Is tibi nUnC JaClat seMIna saCra DIU. \(=1817\)

Another inscription thereon was-
\(\left.\begin{array}{c}\text { feLICes popULI! A CgLo DUCtore poriti ! } \\ \text { QUI Dat CoMMIssIs pabULa Vera sibI. }\end{array}\right\}=3634\left\{\begin{array}{l}1817 \\ 1817\end{array}\right.\)
Another triumphal arch was inscribed-
La Ville De Malines \(\begin{aligned} & \text { a son arCheVêqUe. } \quad=1817\end{aligned}\)
The façade of the church of Hanswyck was inscribed-
prInCIpI De Mean arChiepisCopo sUo Intranti oVes. = 1817 eCCe saCrrDos MagnUs gregi sUo gratUs Intrat. \(=1817\) gaUDeant nUnC oMnes Chari CIVes. \(=1817\)

And this was in the interior, on a statue of the Virgin Mary-
sanCta Dei genitriX sIs arChIepIsCopo pia Mater. \(=1817\)
And these appeared in the Hanswyck street-
nUnC ConCUpitUM ADepti. \(=1817\)
Vivat aCCeptUs prinCeps De Mean. \(=1819\)
VerWilLekoMt alle Den aertsbissChop. \(=1817\)
Among others this was on the house of a painter-
Den SChilder WensCht Den prins geLUk, = 1817
aLs bissChop hem De VoLLe JUbeL-krUk. \(=1817\)
\(\left.\begin{array}{c}\text { alle MYn VerVen, borstels, penCebLen } \\ \text { zYn tot zYnen DIenst. }\end{array}\right\}=1817\)
The next one alluded to the patron saint of Malines, St. Rumold-
sIs Constans aC patiens Ut alter rUMoLDUs. \(=1817\)
These were on private houses-
CIVes nobili aC InsIgni presuli De Méan. \(=1817\)
C'est enfin aUJoUrD'hUI, MonseIgneUr, qUe Vos oUailles
VoUs soUhaitent Le bien-VenU.
\(=1817\)

Le saCerDoCe DésIre Le bonheUr De Votre arriVér: \(=1817\) JoUr remarqUable qUe Le treize oCtobre Dans Les annales.
Ita ex Introitu ejus totUs LetatUr senatUs, totUsqUe popUlUs MeChliniensis abunde.
Venez, oUI Venez, IllUstre arCheVeqUe sI DesIre; qUeLle Joie ICI, qUel bonheUr poUr Les CItoYens De la VILle

1817
soYez aInsi Le bien-VenU, DIgne preLat, Dans Ce DIoCèse. \(=1817\)
LoUe soit L'arCheVeque franÇois De Méan. \(=1817\)
On the front of a house-
eCCe nUnC teMpUs gaUDII. \(\quad=1817\)
Verblyd U nU aLle MeCheLaeren. = 1817
hoDIe oCCUrrite oMnes ILLUstri antistItI. \(=1817\)
On the Hôtel de Ville-
speCtato presULI soLeMnIter IngreDIentI CIVItas. = 1817
gratulamur è CorDe arChipresuli. = 1817
heC antIstiti IntrantI DoMUs CIVICa. \(=1817\)
The Cathedral was adorned with many devices and inscriptions;
these were among the chronograms-
Intrante franCIsCo antonio, pontIfiCe sUo, tanDem respiravit.

These were put up with wreaths of flowers and laurels-
tenUe DeVoti gregis hoC aCCepta sertum. \(=1817\)
haC nobiliori LaUro sUbMIssos sibi DeCorabit. \(=1817\)
And these with various appropriate devices-
De Digno presule suo gaUDet ecClesia. \(=1817\)
DeCUs throni tUI CresCet eternUM. \(=1819\)
eLegit eUM DeUs eCCLesie sU⿸. \(=1817\)
oVes reCte aUdient VoCem pasCentis, \(=1817\)
qUe CUrta semita ad oVile Celeste. \(=1817\)
grati Deo, filil paCIs geMinabUnt alleluia. \(=1817\)
QUaM pULChra seDes eVangeLIste paCIs! \(=1817\)
nUnC atroX DIsCorDIa CeDat. \(=1817\)
paX Dr CeLo nobIs, amen, alleluia! \(=1817\)
Sur deux pyramides-
Intrat oVans MUros presUl, Date Cantica Leta. \(=1817\)
presULe franCIsCo peramenos edite pLaUsUs. \(=1817\)
Sur deux autres, qui étaient placées au Palais de Justice-
oMnipotens DeUs suCCUrrat episCopo. \(=1817\)
Les boUrgeoIs A L'arCheVêUe prinCe De Mén. \(\quad=1817\)
On the Archbishop's palace gate-
aCCeptUs presUl Letitia DoMUs. \(=1817\)
At the gate of ' Le Seminaire Archiépiscopal' -
CLerUs arChipresuli suo De Méan. \(=1817\)
DIgne prasul, aCCipe Vota theologorUM. \(=1817\)
DIU presis oVili, CeLsissime princeps. \(=1817\)
festinat presUl CUnCtIs aDferre salutem. \(=\mathbf{1 8 1 7}\)

At a niche containing a statue of the Virgin-
\[
\text { eLeCTA VIrGo CUSTODI PRESULEM. }=1817
\]

On the outside of the same building many emblems were put up, with various inscriptions, including these hexameter and pentameter chronograms-
1. eUge optatUs aDest presUl MeChlinia psalle \(=1817\)
2. Ista DomUs, franCIsCe, tUo Letata resUltat \(=1817\)
aspeCtU, et MerItos Conspirat fUnDere CantUs. \(=1817\)
3. presul aDest, CiVes Lete Cantate triUMphos. \(=1817\)
4. o princeps Mitis! populi tibi Copia plaUDat, . = 1817

CUM tibi sit Christi tradita CUra gregIs. \(=1817\)
5. Casibus aDVersis tibi sInt solamina Celi. \(=1817\)
6. nos Contra VIgIlando LUpos DefenDe VoraCes, \(=1817\) sollicitasqUe preCes VotaqUe redDe Deo. \(=18 \mathrm{r} 7\)
7. o presul pacis! DeCorato tempUs olivà. \(=1817\)
8. gaUDia Vos reCreent, pULsetis CorDe DoLores, \(=1817\) prestul aDest CUnCto regUla firma gregl. \(=1817\)
9. Mentes LetifiCat Veniens ad oVilia ChrIstI. = 18 it
\(\left.\begin{array}{l}\text { 10. preLatUs Venit VIDUe gratissimus Urbi, } \\ \text { faUsta polo CIVes soLVere Vota JUVet. }\end{array}\right\}=1817\)
i1. Vota pIo LetUs proMit De peCtore CLerUs. \(=1817\)
12. preLato, Celebri qUeM nobis DUCtor ab Urbe \(=1817\)

Ipse pIUs Donat, DeLeCta applaUDo CaterVa! = 1817
13. FInlbUs absCedat beLgarUM, presULe Charo = 1817 franCIsCo, IMpIetas: VIVIto prIsCa fiDes. \(\quad=1817\)
14. Vasti hec CUra gregis Labor est, o presul amande! = 1817
pergravis, ast LoQUerIs: non (CreDe) recUso
LABOREM. \(=1817\)
15. almas paX figet, franCIsCo presUle, seDes \(=1817\) In beLgIs: feLIX arride DILIa sCaLDI. \(=1817\)
16. ILLe polos serUs Vadat posCamus In altos, \(=1817\) aC eVo MULto pasCat oVile DeI! \(\quad=1817\)
17. nUnC Veteres patrife spLenDores MeChLa reVIset. = 1817

On the 'Petit Séminaire'-
CoLLegIUM VeneranDo sUo proteCtori. \(=1817\)
franCIsCo-antonIo gaUDentes Vota CanamUs. \(=1817\)
At the 'College Municipal,' where much poetry and many chrono-
grams were exhibited, with emblems, etc.-
saCrato praselli, Meantano prinCIpI, VIte sanC-
titate CLarissimo saCrorUM aMore Constantia-
\(\left.\begin{array}{l}\text { qUe In sUos InsIgni, sapienti, alumni CoLLegII } \\ \text { MeChLInIensIs Ut grati poni CUrarUnt. }\end{array}\right\}=7268\left\{\begin{array}{l}1817 \\ 1817\end{array}\right.\)

VIX LUX DIMICUI, VI LUI, LUXI. \({ }^{1}\)
\(=1817\)

\footnotetext{
\({ }^{1}\) This is a 'pure chronogram,' every letter being counted.
}

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\section*{MISCELLANEOUS GRATULATIONS.}


N this chapter I bring into notice many chronogrammatic memorials of persons and events appertaining to Flanders and Holland, extracted from books of considerable variety, and not belonging particularly to the subjects of the two preceding chapters.

A
boox in the British Museum Library (press-mark 11122. d. 5.-2), by F. H. Canisius, a priest at Bois-le-Duc, in Brabant, printed at Louvain in 1661, containing poems and epigrams addressed to various persons, enigmas, and logographs or word-puzzles, all in Latin, 'for the exercise of young people.' Several chronograms adorn the pages. The title is, F. Henrici Canisii Sylvæ-ducensis Ord. FF. Erem. S. P. Augustini S. Th. Licentiati. Fasciculus Laureatus comprehendens poemata LX. dignitati et honori diversorum inscripta, Diversis pro diversis ab co composita, nunc sub auctoris nomine simul exposita: Quibus subjunguntur L ænigmata, et totidem logogriphi ad exercitium studiosx juventutis. Lovanii, \(\mathbf{1 6 1 1}\). \(8^{\circ}\). The following are selected extracts-

Poem i., to John of Austria, \({ }^{1}\) on his arrival in Brabant as governor, concludes with this duplex chronicon-
\[
\begin{aligned}
\text { HIC ADEST FLOS HEROVM. } & =1656 \\
\text { BELLI FVLMEN ADEST. } & =1656
\end{aligned}
\]

Poem ii., to the same, concludes with-
\begin{tabular}{rll} 
VICtor beLgas MoDerare: & \(=\) & 1656 \\
AC Da sai,VteM Patrife. & \(=1656\)
\end{tabular}

\footnotetext{
\({ }^{1}\) See Index to this, and former volume of Chronograms, John of Austria.
}

Poem iv., to John Cruesen, on his being made archbishop of Mechlin and primate of Belgium, concludes with-
\[
\begin{aligned}
\text { DIgna rs CoLVMNa patrife. } & =1657 \\
\text { pIa SaCerDotVM GLoria. } & =1657 \\
\text { DeLICIVM. } & =1657
\end{aligned}
\]

Poem.vi, to John van Wachtendonck, bishop of Namur, concludes with three chronograms, two being in the first verse, and one in the second (the inserted bars divide the chronograms)-

InCliIta, Io, tanDem || ConDigne gloria miltra
\[
\begin{aligned}
& =\left\{\begin{array}{l}
1654 \\
1654 \\
= \\
1654
\end{array}\right.
\end{aligned}
\]

Donata est: plane CoMpetit Ista tibi.
Poem ix., to John Chrysostom vander Steere, abbot of the Promonstratensian monastery of St. Michael at Antwerpsplende, o strlla MIhI: || Pater o ChriIsostoMe \(\{=1652\) spLende: • \(\left\{\begin{array}{l}1652\end{array}\right.\)

Me CLaro, antistes, radio || DIgnare Clientem. \(\left\{\begin{array}{l}=1652 \\ = \\ \hline\end{array}\right.\)
Poem xix., to F. Philip du Beyne, a reverend, pious, and wise man, concludes with these allusions to his wisdom-
\[
\begin{array}{ll}
\text { SAPIENS DEVM PLACAT. } & 1656 \\
\text { SAPIENS MVNDO PLACET. } & =1656
\end{array}
\]

Poem xx., to Jacobus Paludanus of the Præmonstratensian order. The motto 'omnibus' runs through the poem, which concludes thus-

MI JaCobe paLVDane! \(=1657\)
oMnIbVs Donis CLare, \(=1657\)
proficias ad saLVteM. \(=1657\)
Poem xliii, to a learned physician, concludes with-
flore in Medicina.
\(=1653\)
Poem xliv., to another learned physician, concludes with-
DoCtrina per philosophiam, \(=1653\)
gloria e MeDICIna \(=1653\)
tibi JaM CLare Data. \(=1653\)
Poem xlv., to another physician, concludes with -
ARTEM STVDIosé CoLe. \(=1656\)
A MeDICo salVs. \(=1656\)
I omit eighty other chronograms, because the sense and meaning of them would be very obscure if separated from the verses with which they are associated. They consist of allusions to armorial bearings, anagrams on names, repetitions of the words of mottoes to poems, and of words interwoven with the lines of epigrams, etc., all of which would necessitate transcripts of long poems, curious indeed when read from the book itself, but which would be uninteresting as extracts even when enlivened by the chronograms

The logogriphs alluded to in the title-page extend from p. 219 to p. 263, and finish the volume. They do not afford any chronograms.


\section*{APPLAUSES BY MEMBERS OF THE COLLEGE OF GRAMMONT.}

Acurious book, and probably a rare one both in England and on the Continent, belonging to the Rev. Walter Begley, contains a great number of short devotional poems and couplets, all in Latin, each having for its theme an anagram expressing some circumstance or sentiment connected with Christianity, or the ceremonial of the Romish Church. The second part of the work, in the same poetical form as the first, has rather a biographical character; the anagrams and verses relate to persons either renowned in current European history, or locally eminent. The anagrams are the leading feature of the work, and are exceedingly ingenious ; but as they do not belong strictly to my subject, I omit them except where the words of which they are composed are interwoven with chronograms; indeed the chronograms, which are scattered through the book, seem to have been used by the authors as occasional ornaments. The work was put together by one, though written by fifty-one members ('rhetores') of the college of Saint Adrian at Monte Gerardi (Grammont) in Flanders, and was published in 165 I . The title-page is as follows-

\section*{Rhetorum}

Collegii S. Adriani
oppidi Gerardimontani in Flandria Poesis Anagrammatica sub Quintino Duretio Insulensi monasterii ejusdem S. Adriani ordinis S. P. Benedicti presbytero religioso. Antverpix, apud Petrum Bellerum \({ }_{m}\) meli. Superiorum permissu. Pp. \(3^{89} .8^{\circ}\).

Page 25. A poem in iambic verse, on the crucifixion of Jesus Christ, concludes with this chronogram-
IesV Christo Dei Vnigenito salvatori nostro affeCtV Vero ac DeVoto noVa anni IVbilaris strena ConseCrata.

At page 45 this 'chronicon' occurs-
QVe sVit eX Verso bone IesV noMIne LaVDes,
SInt grate exorans nostra thalia petit.
\[
\}=
\]

At page 76 commences a series of poems with special titles, all under the head of 'Rosarium sanctre Virginis Matris.' The second poem (each distich ending with the word 'ave') has this title, 'Præparatio.'-'Tot chronicis anni Jubilæi 1650, quot distichis expressa.'
VIrgo parens ChristI parVo sVCCVrre CLIentI, CarMIne qVI eXILI pangere gestit aVe.
faC preCor eXVrgat parnassi LYMpha \({ }^{1}\) Caballi, Conferat Vt VersVs Verba saLVtIs aVe.
\[
\begin{array}{ll}
\} & =1650 \\
& =1650
\end{array}
\]

\footnotetext{
\({ }^{1}\) The letter Y counts as \(\mathrm{II}=2\).
}

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\section*{Continue}
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At page 312 the poem to Antonius Lewaitte, on his inauguration as abbot of the monastery \({ }^{1}\) of Moulins, concludes thus-

Anagramma chronico explicatum.
Antonius Levvaitte.
Est ut inventa oliva.
\(\left.\begin{array}{c}\text { eCCe InVenta Dei frVCtVs QVe Donat oliva, } \\ \text { Vt noVVs Iste abbas CLaVstra saCrata regit. }\end{array}\right\}=1650\)
At page 318 the poem to Martin le Brun, abbot of St. Adrian, contains this distich towards the end-
\(\left.\begin{array}{l}\text { Vt phgbi eXoriens LVX VniCa preVVaLet VMbris, } \\ \text { sIC VIrtVs VItII nVbILa CVnCta fVgat. }\end{array}\right\}=1635\)
At page 320 the poem to Charles Cuni, director of the reformed Benedictine order in the monastery of St. Adrian, concludes thus\(\left.\begin{array}{c}\text { heC ego pro XenIo trIbVo VeneranDe saCerDos, } \\ \text { et Iani aVspICIIs prospera CVnCta preCor. }\end{array}\right\}=1637\)

At page 324 the poem to John Baptist Daneels, of the supreme Belgium Council at Mechlin, concludes thus-
\(\left.\begin{array}{l}\text { ID tIbI Vt eVenIat, XeniI Mea Vota preCantVr, } \\ \text { Vt sVperis parIter sInt ea Grata rogo. }\end{array}\right\}=1649\)
At page 335 this anagram, explained by the chronogram, is addressed to Antonius Francis de Gruter, a consul at Grammont -

Antonius Franciscus de Gruter Anagram.
Terris decor, tu nunc fias agnus.
\(\left.\begin{array}{l}\text { agnVs Vti In terris DrCor, et sIs sVppLICo DIVIs; } \\ \text { heC tibi pro Xenio ConsVLe Vota LVbens. }\end{array}\right\}=1605\)
And this, in like manner, to John Damman, a person of import. ance- \({ }^{8}\)

Joannes Damman
Anagram.
Mane doni amans.
QVe tribVIs potivs, tV DILIge Dona Ioannes, taLIbVs eX Donis Ipse beatVs eris. \(\}=1650\)
At page 336, and this to Livinus de Bruyne, a less important person \({ }^{8}\) -

Livinus de Bruyne.
Anagram.
En uni urbi Delius.
en raDIans VIrtVte tVa LIVIne VIDeris, spargIs et In nostra DeLIVs Vrbe IVbar.
\[
\}=1650
\]

\footnotetext{
\({ }^{1}\) Suppressed, and now used as an iron foundry.
2 In the mangin he is designated as "Primus Scab,' a functionary I am unable to identify, probably a magistrate.

3 This and the three following are designated in the margin as 'Scab': probably a magistrate or 'town-councillor.'
}

And this to John Vanden Houte, another less important personJoannes vanden Houte.

Anagram.
Annè è Deo innovatus?
 And this to Martin van Yperselle, another less important person-

Martinus van Yperselle.
Anagram.
En superna meritus lilia.
Ipse Vigens Varia IVstVs VirtVte Videris;
LILIA pro Merito nonne sVperna feres?
\[
\}=1650
\]

And this to Giles Bess, another less important person -
Aegidius Besius.
Anagram.
Assiduè vigebis.
egidi assidVa totVs VirtVte VIgebIs,
si Christi Vere IVssa tenere stVDes. \(\}=1650\)
And this to James Dolislaegher, another less important personJacobus Dolislaeger.

Anagram.
Sol Deo clarus, ibi age.
\(\left.\begin{array}{l}\text { sol VelVti, CLarVsqVe Dro tribVente CorVicas, } \\ \text { CLarior atqVe sVper sidera phgebve eris. }\end{array}\right\}=1650\)
And this to John Roelofs, another magistrate designated as
Questor-

\section*{Joannes Roelofs.}

Anagram.
In eo flosne rosa?
flos pVre VIrtVs anime rosa nonne tenenda?
nil VIrtVte tVa sVaViVs esse potest.
\(\}=1650\)
And this to David Berens, a person worthy of notice, and designated Pensionarius and Graphiarius -

David Berens.
Anagram.
Ride beandus.
\(\left.\begin{array}{l}\text { pLorantrs VIVant qVIbVs est spes parVa salVtis, } \\ \text { tV ridz berens, namqVe beatVs eris. }\end{array}\right\}=1650\)
And this to Philip van Cromphaut, the last of the honoured
persons of Grammont, another 'Graphiarius' -
Philippus van Crompaut.
Anagram.
Tu pius in pulchra pompâ
\(\left.\begin{array}{l}\text { tV pIVs et pVLChro VIVIs, regnasqVr trivMpho, } \\ \text { Castris angelicis sic soCIatVs eris. }\end{array}\right\}=1650\)

At page 351, the poem to Hubert Meurant, a religious inmate of the monastery of St. Adrian, concludes thus-
sI rVbVs ethereo non Vreris Igne saCrrDos,
VIrgIner MentIs sVnt pia signa tVe. VIrgo Maria fVIt Vere Isto Cognita signo,

Vna Dei pariter qVe fVit ateVe parens.
\[
\begin{cases}= & 1638 \\ = & 1644\end{cases}
\]

Hubertus Meurant.
Anagram.
En rubet maturus.
\(\left.\begin{array}{l}\text { presbiter InsIgnis Certi est MatVrVs hVbertVs, } \\ \text { Ipse fatate VIret, sed pIetate rVbet. }\end{array}\right\}=1638\)
At page 382, the poem to Adrian Casier, another in the same position, has this anagram and chronogram-

Adrianus Casier.
Anagram.
Acris es in ardua.
\(\left.\begin{array}{l}\text { prosternendo tVos sVb IesV fortIter hostes, } \\ \text { VICtor ed Venies, paX Vbi Vera Manet. }\end{array}\right\}=1650\)
At page 385 , the poem to Gregory Moulenbay, another religious inmate of the monastery of St. Adrian, thus compliments him -

Gregorius Moulenbay.
Anagram.
Ego vir moribus Angeli.
\(\left.\begin{array}{c}\text { In Christo LetVs IVCVndos ConCipe PLaVsVs } \\ \text { est IVbiLeI annVs LetitieqVe DIes. }\end{array}\right\}=1650\)
This curious book finishes with the names of the fifty-one contributors and composers of the poetry and anagrams; 'Nomina eorum qui huic Poësi Anagrammatice allaboraverunt.'


\section*{THE DUKE CHARLES ALEXANDER CELEBRATES THE COMMENCEMENT OF THE LOUVAIN CANAL.}

THE commencement of the construction of a canal from Louvain to the Scheld, in the presence of the Duke Charles Alexander, Governor of the Netherlands, was celebrated by public rejoicings, triumphal arches were put up in the streets, and among other decorations the town-hall ('court-house') was handsomely adorned and bore the following chronograms and many other appropriate inscriptions; the whole is described in a rare tract of twelve pages, belonging to the Rev. Walter Begley, bearing this title, 'Inscriptiones curix Lovaniensis ; cum serenissimus princeps Carolus Alexander Lotharingix et Barri Dux, etc. etc., supremus Belgii gubernator, inter festivos civium applausus, Lovanii Primitias operis Novo

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And at page 11, a ship described as sailing in a south wind, ' Austro flante,' with the motto 'Spirantibus Austris' (a play on the word Austria), is associated with this long figurative chronogram in hexameter and pentameter verse-

i.e. The Austrian birds (eagles) provide fine Spanish linen sails by their extended wings, 'Austria' (the wind from the south) blows, and that wind is favourable to the ship. May Charles be the anchor which protects these citizens. Go, happy, fortunate shit, make spead and retwrn.

Under a shield of the armorial device of Louvain-
\begin{tabular}{ll} 
eCCe MoDo florebo. & \(=1750\) \\
fLorendo CresCaM. & \(=1750\)
\end{tabular}

The tract concludes on page 12 . 'Civitas Lovaniensis cernua dexterâ manu Cor inflammatum gerit, cum hoc Lemmate Carolo Do Cor amans; \(=1750\)
alterá chartam, cum hac inscriptione,
hec pozMata Do Carolo. \(=1750\)
Inferiùs legitur hoc chronicon,
heC Data poemata pLaCeant.' \(=1750\)
Then follow some verses complimentary to the Duke Charles.


\section*{MR. BEX IS EULOGIZED ALPHABETICALLY.}

THE note-book of a friend supplies the following, which was transcribed at the Royal Library of Brussels It is an alphabetical eulogy on Henry Bex, a magistrate ('consul') at one of the towns in Flanders, from which we learn that he was borm in 1594, and died on 13th March 1663. Each line begins with the letters of the alphabet in proper succession. The title is as follows,-‘Elegia in funere Domini D. Henrici Bex consulis tunc regentis omnium luctu civium vita functi'

A poem of about 40 lines, hexameter and pentameter, is followed by a chronicle, with the initial letters of each line following in alphabetical order, thus -

Chronica per Alphabetum.
\(\begin{array}{lr}\text { A Deo fVIt Mors ConsVLIs Ista } & =1663 \\ \text { BeXII MoDICE FLete. } & =163 \\ \text { CANITE Vos GLorIAM VnI Deo. } & =1663 \\ \text { DeLICIVM VrbIs } & =1663 \\ \text { eXpIrat DeCimo tertio sole } & =163 \\ \text { FLVENTIS Marti DenasCItVr. } & =1663\end{array}\)


In the Royal library at Brussels, there is, as I learn from the notebook of my friend the Rev. Walter Begley, a book containing more than a hundred chronograms. The title is, 'Generale berzaemeling van alle de jaerschrifter, verzen te Waer mede de stad Gend heeft vercierd geweest op den 25 August 1793 ter onthaelinge van den zeer geleerden Har Joannes Baptista Hellebaut'-' Prys. vier stuyvers.' A general collection of all the chronograms, verses, etc., with which the town of Ghent was adorned, on 25th August 1793, on the reception of the very learned Mr. John Baptist Hellebaut.

\section*{}

\section*{THE SIEGE OF VALENCIENNES.}

Arare tract (pp. 12), belonging to the Rev. Walter Begley, contains a gratulation addressed to John of Austria, Governor of the Netherlands, by the Jesuits at Brussels, on his victory over the French at Valenciennes, and the capture of the town. The title-page is, 'Serenissimo principi Joanni Austriaco Valencenarum vindici inter ignes triumphales publicos lætitiæ et obsequii testes cum veneratione applaudit collegium Soc. Jesu Bruxellis 23 Julii mDclvi.' The 'fireworks' thus alluded to are not particularly mentioned. The poetry describes in figurative language the triumph of the Austrian 'star and sun,' and an engraving represents a night attack on the town under the auspices of the 'Miraculous Hosts' which were brought there from Brussels. \({ }^{2}\) The Latin poem contains no chronogram ; but at the conclusion thereof, on page 11, are the following:-

\footnotetext{
\({ }^{1}\) Chronicon natalis, the year of his birth.
2 See my book on Chronograms, p. 263, and at page in6, note, of present volume, 'The Sacrament Robbery and Miracle.'
}

\section*{Chronica.}
```

        I ValenCenas DoMa.
    $=1656$

```

Sic nempe
ValenCenfe rident hostem. \(=1656\)
Sed rei gloriosè gestæ,
aVstriaco paLmas Date. \(=1656\)

Et io dicite,
PRInCeps hostem pVgna DeLet; \(\quad=1656\)
Certo scilicet venerabilis, et Deipare favore,
Hæc enim auspicata Austriacis sidera :
\begin{tabular}{ll} 
HEC SIDERA LEONEM \({ }^{1}\) FOVENT. & \(=1656\) \\
HEC HIspano SoLa SEMPER ADSVNT. & \(=1656\) \\
HEC DANt SOLA TRIVMPHOS. & \(=1656\)
\end{tabular}

Quia verd sacra venerabili prodigioso nox felix Austriacis pugnæ auspicium dedit, quidn! illi merito accinatur?
\begin{tabular}{ll} 
Venerabile noCte Dat arMa. & \(=1656\) \\
hoC semper adest aqVILe. & \(=1656\) \\
SVo hoC Spondet Magna Leoni. & \(=1656\) \\
Magna sVb hoC tentanda Leoni. & \(=1656\)
\end{tabular}

Neque excidat hanc victoriam festis ignibus celebrari 23 Julii cun jam sol signum leonis in zodiaco percurrit, quare leoni hispano alludens cum plausu exclama,

Vt radias hoC Mense Leo! \(=1656\)
Sua quoque Deiparæ pars triumphi detur.
Deipara ValenCenas amat. \(=1656\)
seMper ValenCenis adest. \(=1656\)
aVstriaCo soLa semprr aDest. \(=1656\)
heC sola sVo aDest amanti. \(=1656\)
SoLa semper aDest rebVs arCtis. \(=1656\)
Quare pro tanto beneficio utriusque sideris Æternum memor
hVnC solem hispane aDora. =
hanC LVNaM hispane adora. \(=1656\)
Ad majorem Dei gloriam.


\section*{THE SACRAMENT ROBBERY AT BRUSSELS.}

\(T\)HE reader will find, at page 263 of my book on Chronograms, a notice of the 'Sacrament Robbery and Miracle,' and a large number of chronograms thereon. I have now to add the result of some further researches into the subject. The several books and editions of works to which I have had access, including condensed narratives, are very puzzling. They are in both the Dutch and French

\footnotetext{
\({ }^{1}\) The Lion in the armorial shield of Spain and Austria
- The Eagle of Austria and the Lion of Spain.
}

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Page 103. A triumphal arch bore these inscriptionshostif \(\lambda\) barbaris IVDeis In Vrbe MaLe traCtantVr. \(\overline{\bar{y}}\) i.e. The hosts are maltreated by the barbarous (or forcign) Jews in the city.
Victima abel proVt In hostils DatVr.
\(=\)
i.e. A victim like unto Abel is given in the hosts.

IVDeorVM barbaries In Cain fLVIt.
\(=1670\)
i.e. The savageness of the Jews flows as in Cain
tV es DeVs qVI facis Mirabilia. \({ }^{1}\)
\(=1670\)
i.e. Thou art the God who doest teonderful things.

Page 109. A triumphal arch bore these among other inscriptions-
trivmphant De tribVs secVlis trine hostife =
IVDeIs Malitia sVa ConfVsis.
\[
1670
\]
i.e. The three hosts triumph for three centuries.-The Jews being confounded through their own wickedness.
IVLII bis DeCima stVpante natVra. (sic.) =
hostiarVM figVre In reali speCie DVrantes. =
Page 113. Another arch, bearing pictures of the burning of the accused Jews, bore also these chronograms, with many other inscriptions, the dates of the several centenary festivals-
eVCharistiam VLCIsCITVr Igne.
i.e. (The Duke Winceslaus of Brabant) avenges the Eucharist with fire. nec amicos CognosCit IVstitir LeX.
\(=1470\)
The circumstance alluded to is thus explained, 'Carolo audace, Burgundix Brabantiæque duce, stupratæ mulieris à prefecto Zelandix, quamvis sibi amicissimo, fortissimo judice, quod perfidiam in cineres fortitudo redegerit, primo seculo jubilante.'

Page 115 . DILeXIt IVstitiaM.
1670
1670
\[
1670
\]

1670
1670

This explanation follows, 'Philippo secundo Hispaniarum Indiarumque rege, Brabantiæ duce, impiorum et hæreticorum constantissimo, qua patet, orbis exstirpatore, ob confusam cruento patientis, constantix miraculo impietatem, secundo seculo jubilante.' et est IVstitia fVLCIMen Sedis tVe \(=\)

This explanation follows, 'Carolo secundo Hispaniarum Indiarumque rege, Brabantiæ duce, integerrime avitæ justitiæ filio, quod longævum in pane corruptibili miraculum, ineunte quarto seculo, conservet, tertio jubilante.' And lower down the page is, 'Flamma combussit peccatores.' Psalm cv. 18 (Vulgate version).

Page 121. These inscriptions are mentioned-
MIraCVLosVs trinIs hostIIs DeVs. \(=1670\)
i.e. God miraculous in the three hosts.

\footnotetext{
\({ }^{1}\) The success of the siege of Valenciennes (see page 113, ante) by Don John of Austria, Governor of the Netherlands, in the name of Philip 1V., is attributed to the three Hosts of this miracle being carried there on 15th June 1656, when a great victory was gained over the French army. The circumstance is mentioned in the French edition, page 32. See also Chronograms, page 100, where a commemorative medal is quoted, bearing the date 1657, probably a mistake for 1656 , by the maker of it, or by the engraver of a representation of it. Refer to index, 'John of Austria.'
}

IVbilans DonaVit et DedicaVIt s. p. q. b.
i.e. The Senate and people of Brussels gave and dedicated this [statue of Saint Michael, the titular saint of Brussels].

There are ten engravings in this portion of the volume. There should be twelve, including a frontispiece, as I find from the inspection of a copy, as a separate volume, No. 2283 in the catalogue of the ' Beckford' library sale, July 1883, at Sotheby's.

The remainder of the British Museum volume now under notice has been described in my former book on Chronograms.

The circumstances and narratives are alluded to in Notes and Queries, series 2, vol. v., pp. 294, 406, 457, and 508, indexed under 'Host.' There is no further mention of them in the succeeding volumes down to the end of 1881; nor any mention of the chronograms, which appear to have been overlooked by the contributor of the 'Notes.' Among the explanations it is stated that, after the circumstances of the robbery, etc., the Hosts were deposited in the chapel of St. Gudule, where they remained in oblivion until 1405. One of the engravings represents a devout young man praying, and a ray of light shining towards him. This led to the re-discovery of the Hosts, and they were thenceforth preserved in ostentatious notoriety. There seems to have been a repetition of the robbery at several places, with much the same results according to local legends. The engraving alluded to is in the Dutch and French editions, and is attached to chapter xv. of the latter.


\section*{LESSUS GALLICUS.}

Apolitical brochure (British Museum, press-mark 16i. b. 64. catalogued under 'Austriacus'), \(8^{\circ}\), relating to the retreat of the French from their possession of the Netherlands, probably one of the results of the treaty of peace signed at Aix-la-Chapelle between all the leading powers of Europe in 1748 . The full title-page is given below; it may be thus translated-

A French wailing for the departure of the French from the Netherlands, reechoed by a Frenchman at the Belgians. And a paraphrastic dismemberment (?) of the same for the departure of the French from the Netherlands, made straight at the French by a Belgian. To which are added a Belgian jubilation and other verses. Published probably at Brussels in 1748 (?). The Latin title is as follows-

\section*{Lessus Gallicus}
in Gallorum e Belgio discessu per Gallum ad Belgas ingeminatus. Ejusdemque in
Gallorum e Belgio discessu
Paraphrastica dimembratio (sic) per Belgam ad Gallos
directata; quibus accedunt Jubilatio Belgica, aliaque metrica.

The contents are about seventy sets of Latin verses, or epigrammatic poems, full of allusions to the events of the war and politics, which are obscure to the modern reader. A few chronograms are associated with the verses. At page 25 is the following chrono-iambicum-
\begin{tabular}{|c|c|c|c|}
\hline aUferte gallos perfidos & \multicolumn{3}{|l|}{\multirow[t]{4}{*}{\(\}=1748\)}} \\
\hline sIC beLgICIs De finIbUs; & & & \\
\hline Ut paCe presit beLgICIs & & & \\
\hline regina VICtrix gentibVs. & & & \\
\hline
\end{tabular}

And at the conclusion of some verses, 'Ad Comitem Saxoniæ,' is this chronicon, in which almost every letter is a numeral-

> ERUPIT DUX, CIVIUM CRUX.
\[
=1748
\]

At page 27, at the end of the verses 'Jubilatio Belgica ex allata pace, Gallorumque discessu '-

Chronodistichor.
\(\left.\begin{array}{l}0 \text { paX beLLa fUga, satUros aC sangUIne gaLLos } \\ \text { ULtra saUroMatas peLLe, sCYthasQUe proCUL. }\end{array}\right\}=1748\)
At page 30, at the end of the verses 'Germanix plorantis ad Imperii Romani principes elegus e exhortatorius'-

Chronodistichon.
\(\left.\begin{array}{l}\text { aUstriaCos serVate Lares, proCeresQUe DUCesQUe, } \\ \text { aUstria tUnC Vestros noCte DIeqUe CoLent. }\end{array}\right\}=1748\)
At page 32, at the end of the verses ' Domus Austriace firmitas ad augustissimam imperatricem Hungariæ reginam, Austriæ archiducem,' etc. etc.-

Chronodistichon.
\(\left.\begin{array}{l}\text { VIVe DIU aUstriaCe spes aUgUstIssIma gentis, } \\ \text { JUgIter et beLgas, pLena faVore rege. }\end{array}\right\}=1748\)
\[
\}=1748
\]

And on the same page, at the end of the verses 'Augustissino Josepho imperatricis primogenito, Belgarum vota'-

Chronodistichon.
feLIX parVe pUer! Dabit InVIDa gallica JUno
LaC tIbI: sIC beLgis et VIa LaCtIs erit.
\[
\}=1748
\]

The epilogue verses conclude thus-
VIVAT AUSTRIA.


PHILIP THE HANDSOME.

PHILIP I., King of Spain, called the Handsome, was the son of the Emperor Maximilian 1. and Mary Duchess of Burgundy. In my book Chronograms, published in 1882, at page 123, a faulty chronogram, intended to mark the year of his birth, 1478, is given. I am now enabled to give the right version of it, and so to correct an

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The anagram may be thus translated; it shows how the words may be decomposed and rebuilt, so as to apply equally well to the prince and to his high position in the seven united provinces. The chronogram alludes to the day as known in the Roman Church Calendar.

Long live William Charles Henry Friso, the most eminent Prince of Orange, and of the ancient race of the illustrious Counts of Flanders, who were afterwards Princes of Nassau 1

By the seven united provinces of Holland he is, by the common applause of all, elected and suorn Vice-Commarder-in-Chief and Admiral. May he again defeat our enemies by his wisdom and his strong hand.

On this third day of May, called the 'Finding of the Cross,' he arises who shall give freedom to the Hollanders, through the Cross.

On the 17 th March 1734 he married the Princess-Royal of England, Anne, the daughter of George II. A medal was struck at Amsterdam bearing this inscription to mark the date-

> eVge eVge

VVILheLMVs CaroLVs henricVs friso aVriaCVs anna britannica sponsVs atqVe sponsa ConnVbio IVngitVr portVnato.

A medal struck at Amsterdam to commemorate the birth of their son has this inscription-
prinCeps paCIs erit, neo natI est anna britanna,
Cara parens, regis filla, paCIs amans.
\(\left.\begin{array}{l}\text { QVos patria optasti neo nato prinCIpe frVCtVS? } \\ \text { paX erit, et reqVIes, LetItIa est et erit. }\end{array}\right\}=\)

Two different medals of Dutch origin represent a ship, and on the reverses these inscriptions. (I take.them from a ms. copy; and see Chronograms, p. 104)-
Domine salva servos tVos qVI InVoCant te. \(=1678\)
goDt VVIL DIt sC hip beVVaren Van Der noot. \(=1678\)

In a small \(8^{\circ}\) volume, 'Lebens Beschreibung und gescheiten der Printzen von Oranien,' etc. Frankfurt, 1692. At page 79 I find this distich on the assassination of William the Silent. (The letter \(D\) is not counted) -
aVriaCVs prinCeps hispani fraVde tyranni oCCVMbIt, VInCI non aLITER poterat.
\[
\}=1684
\]
i.e. The Prince of Orange falls by Spanish deceit, he could not otherwise be conquered.



\section*{VARIOUS CHRONICLES.}


NOW present to the reader some extracts from certain historical 'chronicles,' which are curious both for the chronograms therein and for the remarks of the authors thereof, tersely expressed in the Latin language. A perusal of the books themselves is, however, needful, in order to arrive at a due appreciation of those remarks; I give a few verbatim examples in what follows. The books are, I believe, rare, and it is certain that they are very little known.

\section*{THE BELGIAN CHRONICLE.}

Aboor printed at Arras in 1614 may be conveniently mentioned here as the Belgian Chronicle of Ferry de Locre; a copy is in the British Museum (press-mark 591. e. 8.). \(4^{\circ}\). The title is ' Ferreoli Locrii Paulinatis chronicon Belgicum, ab anno cclviil. ad annum usque mDC. continuo productum Tomi tres.-Atrebati, MDCxvi.' The book commences, according to a prevailing custom, with complimentary verses addressed to the author by his friends, containing some anagrams, and at the conclusion of one set of verses bemoaning his death is this chronogram-
\[
\begin{aligned}
& \text { LoCriVs oCCIdit (heI!) doCte LVgete CaMgne. }=1614 \\
& \text { (Signed) Gulielmus Riverius. G. T. F. }
\end{aligned}
\]
i.e. Locrius alas falls, mourn ye learned Muses.

The author was a priest at Arras, in the province of Artois, the son of Philip Locre, as we are thus told, ' Philippus Locrius, auctoris parens.' In his time, the territory and places mentioned in the chronicle were mostly under the dominion of the Dukes of Burgundy, and known as Flanders, or by the more ancient name of Belgium; the history runs in the same direction, though the territory is now divided between France as at present constituted and the modern kingdom of Belgium.

Chronograms are scattered throughout the book, and are nearly all of the author's own composition \({ }^{1}\) (and when otherwise he says so). Several at the end of the book have already appeared in my former work on this subject, and are not repeated here. Observe that, according to Flemish custom, the letter \(\mathrm{D}=500\) is not counted. There is only one exception. The following extracts comprise only the events which are marked by chronograms.

In the year ir89 Elizabeth, the wife of Philip Augustus, King of France, died, after giving birth to twins. The author composed some verses, concluding with this 'chronicon'-
sI Ita tibi fVtVrVm erat, qVId neCesse fVIt tibi thorVs, elizabetha?
\[
\}=1189
\]

In the year 1206, Archbishop Guido of Rheims died at Ghent, 'Guido archiepiscopus Remorum Gandavi moritur, cui ad Sancti Bavonis adjectum est hoc elogium.' (Evidently the Archbishop was not a favourite, if the following verses be true)-

Grandis Gandavo debetur honor, quia Bavo
Sanctus prostravit illum, quem nullus amavit.
Hujus anni chronographicum.
Nonne ChronographicVM ? sat habes, est nosse potestas. \(=1206\)
At page 388, and under the date of the year 1226, the death of Louis vill. of France is mentioned, in whom, and in his offspring, the good qualities of Charlemagne were to be recognised, the author concludes thus-

Non dimittamus Ludovicum sine chronographo,
Vt LoDoiCe tibi CresCIt heC, IstaqVe proles;
\(\}=1226\)
qVanta solo, et Cellis te generasse pVtas?
\[
\}=
\]

In the year 1516 the Dominican prior at Arras died uttering these words, which are a chronogram of the date-

DeVs MeVs es tV, et spero In te
At page 401 there is a list of the seven rightful Counts of Artois prior to the cession of that territory to Count Robert by the King of France at the date thus indicated-
\(\left.\begin{array}{l}\text { artesif qV/rres QVando sVVS est CoMes? aVdi: } \\ \text { ab rege hanc qVando fratre robertVs habet. }\end{array}\right\}=1237\)
At page 411 the death is mentioned of Count Robert, in the year ' 1249 ,' in the flower of his age, for he had scarcely attained his thirtysixth year, in battle against the barbarians at 'Manzora,' on the Nile. The chronogram, however, makes 1239 QVo raperis generose CoMes? te proprin qVerVnt: \(\quad\}=1239\)
ne tVa barbarico fVnera QVere IVgo.

In the year \({ }^{1329}\), it is mentioned that Joan ('Joanna Iv. Artesiæ comes'), the widow of Philip, King of France and Navarre, came in succession to the throne of Artois, and in the month of January 1330

\footnotetext{
\({ }^{1}\) This fact disposes of any question whether the chronograms of early dates were not composed at those dates.
}

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\section*{o! CoMes: o te te, CVI fidis? nonne pVeLLo?}
pro patre non gestat peCtora fida pVer.
Thus, it appears, the author remembers to have read the first, and to have brought forth (or composed) the second chronogram.

At page 512 is the narrative of the peace made between Philip, ' Philippus princeps noster,' and Charles vil, King of France. The author concludes thus, 'De ista pace, in archivis Atrebatium hi reperiuntur versus, ab istius ætatis imperitiâ non prorsus abhorrentes.' The first line gives the date-
illVXIt nobis CLarI paX LVCe Matthei, \(=1435\)
Pro qua Francisci debent cum laude lætari:
Atrebati primd sonat hæc vox, voce jocunda.
Christus laudetur, cui cuncti subjiciuntur.
In the year 1467 , on the 17 th calends of June, died the Duke of Burgundy, Philip the Good, at the age of 71, and in the forty-ninth year of his reign. The author wrote an epitaph that might be put on his tomb, containing this chronogram-
QVIs silet, InqVIris, sVb diVIte MaVsolezo?
sVb CVIVs pedibVs didiCIt sVbdere gallVs.
\[
\}=1467
\]

At page 534 is mentioned the death of Duke Charles the Bold, at the battle of Nancy. The author 'finds' this chronogram concerning him-
\(\left.\begin{array}{l}\text { O Mihi si LiCeat aliqVando, renate, renasCI: } \\ \text { ditabor spoLiIs CaVtior Ipse tVIs. }\end{array}\right\}=1477\)
At page 54 I is mentioned the marriage of Mary, Duchess of Burgundy, with Maximilian of Austria, on the 22d of August-

CLaMor factVs est ; icCe sponsVs Venit: exite.
And the birth of their son Philip in the following year is thus mentioned, - 'Nono Kalendas Julii, horá tertiá pomeridianâ, Bruge filius Maximiliano ex Mariæ nascitur, cui nomen inditum Philippus; ejus natalem hoc rudi metro, numeralibus literis quidam expressit,' \({ }^{1}\)
omnibVs aCCeptVs regnat noVVs eCCe philippVs =
The death of this Duchess Mary in 1482 is thus commemorated in chronogram composed by Petrus Magnus, a priest of Brussels, whom the author mentions as a poet 'merito nominandus'\(\left.\begin{array}{l}\text { gestit eqVo MARIa ALIpedes prevertrre CerVos; } \\ \text { VI Cadit, AC beLgis fVnera flenda parit. }\end{array}\right\}=1482\)

At page 550 it is mentioned that in 1484 the monastery Caricampensis (sic) had John Le Franc for its president. He erected a beautiful cross at the principal door, and this chronogram was written to mark the date thereof -
sVM sIC aVXILIIs Le franCð eXsCVLpta IoannIs.

\footnotetext{
\({ }^{1}\) This is quoted in my former volume on Chronograms, page 123, where the 'faulty chronogram' which caused me much trouble may be set right by this one. See also p. 119, ante.
}

At page 564 is mentioned the death of John of Arragon (the only son and heir of King Ferdinand and Isabella of Spain), of acute fever, in the flower of his age, on the 4th of October 1497, having in the year before married Margaret, whom he left 'sextam jam mensem gravidam reliquit.' The death of her husband was a great shock to her. The narrative proceeds,-Quæ, auditâ mariti morte, tanto animi dolore perculsa fuit, ut ante diem infantem peperit, qui in ipso vite limine statim occidit.' Hinc-
Ioanni LVCtVs VbI pVLLa hispania fVdit
aVstriaCI regni fit diadema, dVCIs.
\[
\}=1497
\]

At page 574 it is related that Prince Philip (of Flanders), having overheated himself at a game of ball, partook of too much cold drink, and thereby took a fever, and died at Burgos, in Castile, at the age of 28. He was buried there in a sumptuous alabaster tomb, his heart being sent to Bruges in Flanders. Ottho Egmondius wrote this chronogram on the event-
\(\left.\begin{array}{c}\text { dVM ReX Castelle LVCtatVr flore IVVenter, } \\ \text { e sVbita bVrgis febre philippls obit. }\end{array}\right\}=1506\)
On the same page is this memorial of the death of Christopher Columbus, on 20th May 1506 -

Item Cbristophorus Columbus primus novarum terre partium et jnsularum inventor in Hispaniis vitâ decedit. Illi hoc chronographicum dedi epitaphium;
\(\left.\begin{array}{l}\text { ChristophorVs CoLVMbVs, } \\ \text { GENVANVs } \\ \text { oCCIdVI ORBIS InVentor } \\ \text { E VIVIs } \\ \text { AbIIT, NON OBIIt. }\end{array}\right\}=1506\)

In the year 1519 , the Emperor Maximilian having died, Charles 1., the King of Spain (and Prince of Burgundy), resigned his crown; hence this chronogram-
\(\left.\begin{array}{l}\text { SCeptra regenda tVo pia fata dedere nepoti : } \\ \text { Corpora Conde SaCro MaXILIane solo. }\end{array}\right\}=1519\)

At page 589 is mentioned the defeat of the army of Francis 1 ., King of France, at Ticino, in Italy, by the Austrians, on 25 th February, in the year 1525 . Concerning the victory of the latter this verse is extant-
arma aqVILe VInCVnt
Lilila Celsa trVCIs.
In the margin, 'vel dVCIs.'
Also this ancient one-
aqVILa ConCVLCaVIt LILIVM.
A marginal note explains that this took place in the year 1524, before Easter. According to the chronology used in France at this period, the year was reckoned to commence at Easter.

In the year 1527, on the 6th of May, Rome was taken by the army of the Emperor Charles v., commanded by Charles Borbonius, \({ }^{1}\) who, whilst fighting before the walls, was killed by a leaden bullet. This chronogram expresses the event-

In the same year, at Valladolid, the future King of Spain, Philip it., is born, the son of the Emperor Charles v. and Isabella. There were great rejoicings on the occasion, and this chronogram is extant\(\left.\begin{array}{c}\text { Grata deo soboles, generis Spes CLara philippVs, } \\ \text { nasCItVr, aVstriaco LaVrea prima patri. }\end{array}\right\}=1527\)

At page 603 the narrative alludes to the events of war, and particularly to the misfortunes and defeats of the French in the Burgundian territories The year of the triumph of the victors is marked thus by the words of Psalm lxxxvi. \({ }^{2}\) -
eCCe alienigene, et tirVs, et popVLVs, ethiopVM, hi rVerVnt ILLIC. =

In the year 1539, calends of May, died Elizabeth [Isabella], the wife of the Emperor Charles \({ }^{3}\) -
```

posCIt fVnereas Vbi CesarIs aVLa CVpressVs;
pVLCher Vernantes abstrahe Maie rosas.

In the year 1547 the whole of Germany was subdued by the Emperor Charles. Upon this 'Cæsarean victory' the author made this chronogram-
$\left.\begin{array}{l}\text { Cesarias aqVilas Vt trVX germania spernit, } \\ \text { CogitVr, at Leni, sVbdere Colla IVgo. }\end{array}\right\}=1547$
In the year 1553, 'Teruanum,' the chief town of the ' Morini,' in the province of Artois, was besieged and taken from the French. The author remarks that it is incredible what a quantity of French blood was shed there, as expressed in this couplet-
Nunc seges est, ubi erat Morinum, resecandaque falce
Luxuriat Franco sanguine pinguis humus.
And these chronograms give the date-
DeLeti Morini. $=1553$
$\left.\begin{array}{l}\text { IVniVs eX Morinis VICtricia signa potenti } \\ \text { dat CaroLo, francVs VIdit et IndoLVIt. }\end{array}\right\}=\begin{aligned} & 1553\end{aligned}$



[^11]
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brother the Cardinal, by order of Henry int. of France. It is alluded to in these chronograms made by the author-

| gVIsIVs a gaLli ConfossVs Milith, In atros ConurrsVs CInerrs, Corpore VastVs obit. (sic) | $\}=1588$ |
| :---: | :---: |
| hem diVe heros pVrpVrate! sVb hastIs, VIs InIqVa tIbI, Latitat. | $\}=1588$ |

The assassination of Henry 1II. of France, on 27th August 1589, is marked by this chronogram as a retribution for the foregoing onegestit Vt henricVs MaCtatI sangVIne gVIsI:

ColitVs ILLatA Cede pVdenter obIt.
With this I bring to a conclusion my chronogrammatic extracts from the chronicle of Ferry de Locre.


## THE SAXON CHRONICLE.

Afolio volume, the Saxon Chronicle, by David Chytræus (British Museum, press-mark 157. g. 9.), is contained in about 1250 pages. The title is, ' Davidis Chytrei, Historici clarissimi SAxONiA, ab anno Christi 1500 , usque ad annum MDC, nunc tertium recognita ${ }^{\prime}$ (and continued down to 1611, with indexes). Leipsic, 1611 .

There is a fine printer's device of St. Christopher on the title-page and colophon. The chronograms occur mixed with, and forming part of, the text of the chronicle, and they are sometimes the only means used for giving the dates. Although the chronicle is a history of events more or less concerning Saxony, the chronograms themselves chiefly commemorate the affairs of Poland. To avoid misinterpreting the author, I give extracts in his own words and quaint expressions, correcting, however, many misprints which appear in his chronograms.

Page 140. Under the date 1504, ' Ejusdem anni æstate, Stephanus Wallachix Moldavix princeps, clarissimis rebus adversus Matthiam regem Ungarix, Mahometem Turcicum Imp. Tattaros Preecopitas, et Joan Albertum Polonix regem gestis celeberrimus, diem extremum postridie Cal. Julii clausit, cui Bogdanus filius successit, gLorIa obIt stephanVs ValachorVm, qVI sVperaVit hVnnos et laChos, te qVoQVe tVrCa potens.'
$=$
Page 213. Concerning war between Prussia and Poland, and subsequent peace in 1521, the king of Poland 'Sigismundus ad hanc pacem ineundam ed propensior erat, quod recens copiis ipsius profligatis, Tattarorum impressiones novas denù meruebat. a tataris Cesi proh Magna strage poLoni In soCaLInIs oCCVbVIstis agris.'

Page 242. Gustavus succeeded to the crown of Sweden in 1523 , but in consequence of the unsettled state of the country he was not solemnly crowned until the 6th June 1528 . 'Annum et diem electionis Gostavi, Henricus Mollerus Hessus poeta, his versibus expressit ;' QVe VICIna tVas IVni sVbit optime nonas
in gothicis perstet LVX ea saCra pLagIs. totivs Ista tVLIt per Vota potentia regni gostaVo patrife regia frena patri.
Page 258. The author proceeds with the chronicle, saying, ' Nunc ad chronicon anni 1523 redeo, cujus primâ die, sVbDit se getiCo rhoDos ante InfraCta tIranno, Christe, ah natalis LVCe oriente tVI.'
Page 279. The chronicle for 1524 mentions, 'In Polonia, Turci, per Walachiam, in Russiam Poloniæ regi subjectam, impressionem fecerunt ; Tattari verò Præcopenses, ingenti agmine reliquam Russiæ illius partem, et minorem Poloniam pervagati et depredati sunt;'
et tVrCe et tartari Dirâ affLiXere Latrones grassantes, terras, LaChia, CLade tVas.
Page 347. The year and day of the birth of Eric, King of Sweden, is thus chronicled, Ericus min. Suecie rex (son of Gustavus). 'Erici Suecix regis annum et diem natalem expressit Henricus Mollerus;'
LVCIa sCeptifero natalem portat erico,
QVI nitet In regno sVeCIa IVsta tVo.

$$
\}=1533
$$

Page 360. In the chronicle for the year 1535 a marriage is dated by a chronogram making the year 1540. It is probably wrong, but no date in figures is given ; 'Hedwigem, Julii ducis Brunsuicensis conjugem : Elizabeth Magdalenam Lunæburgensi duci nuptam : et Sophiam, Wilhelmo domino a Rosenberg Boëmo elocatam suscepit.' heDVIGI prinCeps hoC brandenbVrgicVs anno poLoner Letis IVngitVr aVspiCIIs.

$$
\}=
$$

The death of Catharine, wife of Gustavus, King of Sweden, follows next, 'Catharina, Gostavi Sueciæ regis uxor, Erici xiv. biennio ante in lucem editi, mater : filia Magni ducis Saxonix, Angarix et Westphaliæ, rebus humanis exempta est' (i.e. she died).
$\left.\begin{array}{l}\text { sangVIne saXoniCo, gostaVo ConiVge, erICo } \\ \text { InsIgnis nato, Iam Catharina IaCet. }\end{array}\right\}=1535$
Page 379. Chronicle for ${ }^{1537 .}$ Gustavus, King of Sweden, has a son born to him, who came to the throne in 1568 as John ili. - Annum et diem natalem, hoc Tetrasticho Numerali, expressit Henricus Mollerus Hessus.' (i.e. On St. Thomas's day, the $215 t$ December 1535, as indicated by the chronogram)-
lVX Vt haberetVr (sic) thoma saCrata, Ionnnes, nasCItVr In septis arX stegeborga tVIs.
finnonis princeps, gostavi natVs et heres perpetvVs regni sVecia tota tVI.
Page 390. Chronicle for the year 1539 mentions the marriage of Isabella, daughter of Sigismund, King of Poland, to John, King of

Hungary, and the birth of her son, and a few days afterwards the death by fever of the king, her husband, in 1540.-' Eodem anno, forti animo prisCas qVe eXCellvit heroinas, pannonico regI nVpta IsabeLLa fVIt filia Sigismundi regis Polonix, ex $=$ Bonæ Sfortiæ conjugio primogenita, Joanni Ungariæ regi in matrimonium data est, quæ sequenti anno filium Stephanum, avo paterno
 dies febri extinctum amisit.'

Page 431. Chronicle for the year 1548 records that Sigismund 1., King of Poland, died, aged 8r, having reigned wisely and happily for 42 years.- 'In Polonia, rex Sigismundus 1., cùm inter quatuor fratres, Casimiri magni filios, minimus natu, ad regnum tandem pervenisset, idq' 42 annos sapienter et feliciter rexisset, die Paschæ, quæ in Calend' Aprilis incidit, anno ætatis 81 rebus humanis exemptus est ; post regni patril reX sigismVndVs honores,
reX pIVs et fortis, regna beata sVbit ;
$\}=1548$ relicto unico fiilio Sigismundo Augusto,' etc. etc.

Page 438. The chronicle for $1550-155^{2}$ mentions that Barbara Radziwil, who had been married to Sigismund Augustus 11., King of Poland, was crowned Queen of Poland, and died soon after ; the hexameter chronogram gives the date of her birth, the pentameter that of her coronation, the next couplet her marriage and her death ; no dates in figures are mentioned. Sigismund, her husband, came to the throne in 1548, on the death of his father, who is the subject of the preceding chronogram.-'In Polonia, Barbara Radevila, Sigismundo Augusto regi aliquot annos nupta coronatur, et paulo post extinguitur; de quâ sequens distichon extat, cujus prior versus Hexameter, annum nativitatis, Pentameter annum coronationis continet-

## IllVstri qVanqVam CapVt esset CinCta Corona, = 1523

barbara regaLes Mgeret aDepta toros. $=1550$
 anorii. barbara te Letor post Data regna Mori. =

Page 457. The chronicle for 1551 mentions the death of Margaret, the second wife of Gustavus, King of Sweden, leaving three sons and five daughters. ('She migrated to the heavenly kingdom.' 'She sought the stars.')- 'Margarita Sueciz regina, Gostavi regis altera conjunx, cùm tres filios et filias quinque, marito reliquisset, in coeleste regnum emigravit;
reginas Inter preCeLLens Margaris altas
Conivge, progenie, fronte, Lepore, tribV. Vt tres gostaVo natos, natasq. tVLIsset QVInq., sVas terras LInqVIt, et astra petit.
Page 457. The chronicle for 1560 . The year and day of the death of Gustavus Vasa, King of Sweden, on Michaelmas day, at the age of 70 , is thus recorded- Gostavus Sueciæ rex, Sapiens, mag-

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Chronograms, p. 291), and died in 1571 at the age of 56 ; he was celebrated for his piety and learning. His family put up a monument with an epitaph, including chronogram words of the date of his birth and his age ; these are the verses containing the same-
NVSQVaM TVra FIDes : natalem continet annum
Fabricii : LVsTRI vox, necis, una notat.
$=$

Page 606. In the same year, 1571 , Petrus Cæsar, a worthy man, a military officer at Leipsic, was murdered on 12 th June, at night, in his bedroom at Carlsbad. The circumstance is thus narrated; the chronogram was made by his nephew- 'Hoc anno dum in thermis Carolinis noctu decumbens, cuidam nobili familiariter noto, cubiculi ostium improbrius pulsanti e lecto surgens aperit, ex insidiis ab illo confossus est, 12 Junii, cujus nefandæ cædis eteostichon a Christophoro Cæsare, fratris filio, scriptum extat ;' tVnC qVanDo LVCet bisseXto IVnIVse ortV eXtinCtVs DIro VVLnere Cesar oblt.
Page 616. The chronicle for 1572 describes the massacre of the Huguenots on the eve of Saint Bartholomew, the 24th of August, at Paris and other parts of France, under the phrase 'Nuptix Parisienses,' the festivities which were then being held on the marriage of Henry iv. Bourbon, King of Navarre with Margaret of Valois, daughter of Catherine de Medicis who was accused of being the instigator of the plot. The chronicle describes the slaughter of hundreds of persons in their houses and beds, neither age nor sex was spared. It describes the slaughter of Caspar Castilioneus ${ }^{1}$ Amiralius, and the horrible mutilation of his body; and proceeds in these words-' Quod his ipsis verbis Gallicus scriptor commemorat. Mortui famam pontificii carminibus etiam probrosis lacerare conati sunt, inter que imprimis argutum est Jo Auratæ epigramma. E contrà Reformatæ Religionis viri docti, honorificentissimis eum elogiis prosecuti sunt, ex quibus unicum epitaphium, in quo pietas et amyralius colloquuntur, adscribo;
P.-Iste Dei miles Amyrallius, armis

Omnibus invictus, victus ab insidiis.
Sic ego te video, dolor, 8 dolor $/$ ergo jacentem ?
A. - Sic jaceo, non me, vera, jacente, jacent.
P.-Ab quis erit, sanctum qui nunc propugnet ovile?

A- Ipse suum tutum Pastor ovile dabit.
Versus numeralis, annum et diem cædis nefandæ indicans, barthoLomeVs flet, qVIa franCIsCVs oCCVbat atLas $=1572$ Gallica nunc verè Punica facta fides.'

[^12]Here ends the narrative. The date of the massacre is given in my former book, pp. 222 and 365, where the above chronogram is applied to another person.

Page 821. The chronicle for the year 1590 describes a very protracted winter, so that the trees in the region of the Baltic were scarcely in leaf in the month of May. Great heat and drought followed in June, July, and August, the herbage was burnt up, and rivers and springs became dry. 'De quâ insolenti hujus æstatis ariditate, eteostichon quidam composuit;'
aret hivLCVs ager, CerVo sItis ora perVrit,
aCCenso rhenVs fLVMIne anhelat aqVas.
$\}=1590$
The remainder of the year was remarkable for bad weather.
Page 983. The chronicle discourses about the coronation of Stephen, King of Poland, and the insignia of Poland and Lithuania, and mentions a great emblematical figure of a knight in full armour on horseback, 'Eques Cataphractus, magni Ducatus Lithuaniæ stemma, et Aquila Polonica, versibus artificiosis ornata, cujus memoriam conservatum non indignam chronicon in fine anni 1579 testatur.'- 'In ense, majoribus characteribus, significatur annus, quo potentissimus Stephanus feliciter inauguratus est, 1576.' (The sword was inscribed with this chronogram, giving the date of the coro-nation)-
ense DeI Leges, te reX regnVMQVe tVebor. =
The chronicle then proceeds, 'A pollice dextra equitis, per cassidem, ejusdem artificii versus duo, pacis cum Gedanensibus compositæ annum continet 1577 ,
VIrIbVs eXCeLLo, LetVs QVoQVe serVio regi : IVDICIoqVe sVo stoqVe CaDoqVe LVbens.
$\}=$

Then follow other metrical lines, which are inscribed on other parts of the 'Eques' and his horse, some in the form of acrostics, but not in chronogram until we come to one on the bridle, which gives the date of the slaughter in battle at Dantzic, 'In freno carmen in literis majoribus cladem Gedanensium comprehendit;'
Vera pVto regIs LaVs est, DoMVIsse sVperbos. = (This chronogram is in my former book on Chronograins, p. 184.) Then follow other regal emblems with verses; and afterwards at page 984 the Royal Eagle is mentioned, with this among other explanations, 'In diademate, seu corona Aquilæ, versus inscriptus, anni 1576, quo princeps amplissimus Stephanus in regem est coronatus, index est;'
regali gaVDet stephanVs reX MagnVs honore. =
The second part of the volume is the continuation of the chronicle of Chytræus down to the year 16ir. The only chronograms relate to two German universities, Giessen and Leipsic ; the reader is referred to another page of the present volume, where those places are mentioned.

## 

## THE BOHEMIAN CHRONICLE

$O F$

## PROCOPIUS LUPACIUS.

ABOOK, said to be a rare one (British Museum, press-mark' 9315. aa. 2), $8^{\circ}$, bears this title, 'Rerum Bohemicarum Ephemeris, sive Kalendarium historicum : ex reconditis veterum annalium monumentis erutum. Authore M. Procopio Lupacio. Pragæ, Anno 1574.' The dedication is signed Procopius Lupacius. This particular copy is in pigskin binding, with clasps, and the initials of a former owner, P. S. Z. Z. 1596, stamped on the outside. No pagination, but probably 600 or 700 pages. It is a chronicle of events in Bohemia, arranged under months and days, and under each day are arranged the events according to the successive years of their date. The chronograms are not printed as such, with taller date letters, but only in plain letters, and generally in italics.! There is, indeed, no indication that they are chronograms except a word, such as 'Eteostichon' or 'Numerale, preceding the couplets of hexameter and pentameter verse, and but for that guide, they would not be recognised by an unpractised reader. I have put them into due form and tested the resulting dates by reckoning up the intended date letters. Some of the chronograms, however, are wrong, if the dates stated in the chronicle are correct. In those instances where it is not possible to introduce satisfactory emendations for the one, or to confirm the other, I have alluded to the discrepancy as an incorrigible original error. As the names of the writers of the chronograms are mentioned, it is quite safe to say that the chronograms which express dates much earlier than that of the book were made a long time after the dates which they are designed to represent. The names of those writers are thus given-

## Eteostichorum Scriptores.

Johannes Balbinus, Reginæ Hradecenus.
David Crinitus, ab Hlawaczowa, Nepomucenus.
Bernhardus Sturmius Paczkovinus.
Johannes Rosinus Zatecenus.
And their initials are placed after each chronogram accordingly.
The words of many of the chronograms in this group are enigmatical, so far as they are designed to indicate the period of the year in

[^13]
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Maria of Austria is born 'Phœbus ubi restivi tetigisset brachia cancri,' when the sun had touched the arms of the summer-season crab, or when the sun had just entered the rodiac sign Cancer, the 2 ist of June.

Schounberg died on the 24th of June, St. John the Baptist's day, 'agnifero lux sacra,' the day sacred to the bearer of the lamb, one of the emblems of that saint.

Ferdinand died 'Jacobi lux ubi splendet,' when the day of St. James shone, the 25th of July.

Maximilian was crowned 'lances Phœbus ab axe subit,' when the sun went under the balance, i.e. into the zodiac sign Libra, $=20$ th September.

Codicillus died 'Lux ubi Mauricio currebat sacra,' when the day sacred to (Saint) Maurice was passing, the 22d September.

Ferdinand came to the throne 'ut pugnax fulsit rutilanti scorpius axe,' when the angry Scorpio shone in the ruddy sky, the 24th October.

Ladislas died 'sol ubi Chironis tangebat signa biformis,' when the sun touched the sign of the two-formed Centaur (as the zodiac sign Sagittarius is represented), the 23d November. And as mentioned in the preceding chronograms, 'sunt Ladislae tribus lustris annisque duobus exactis,' there were to him three lustrums and two years, meaning that he was 17 years of age.

The apparent position of the sun in the zodiac, as a means used some centuries ago for indicating the day of the month, has in the present day become useless, in consequence of the gradual changes in the relative motions of the heavenly bodies. The old astronomers who adopted that artificial arrangement called the signs of the zodiac, made practical use of them, but now the positions of the signs are considerably distant from the constellations which once agreed with them. For instance, the sun now enters the constellation Aries at the end of April, instead of the 19th of March. The following table is that which was in use at and before the period when these chronograms were made, i.e. about the sixteenth century. It shows the times when the sun entered them, according to the observations of the old astronomers-

| The s | nters | Aries |  | March 19-3 |
| :---: | :---: | :---: | :---: | :---: |
| " | " | Taurus | ૪ | April, about 20. |
| " | " | Gemini | II | May, about 20. |
| " | " | Cancer | 98 | June 20-22. |
| " | " | Leo | $\Omega$ | July, about 20. |
| " | " | Virgo | 收 | August, about 20. |
| " | " | Libra | $\sim$ | September, 20-22. |
| " | " | Scorpio | $m$ | October, about 20. |
| " | ", | Sagittarius | 7 | November, about 20. |
| " | " | Capricorn | 69 | December, about 20-22. |
| " | " | Aquarius | 20 | January, about 20. |
| " | " | Pisces | * | February, about 20. |

The variations of two or three days of the sun entering the sign arise from the Leap-year. It caused me much trouble to acquire this tabular statement, simple as it may appear; elementary astronomical treatises and encyclopædia articles were searched in vain. I obtained it at last from a friend who is well known among astronomers and architects for his scientific attainments in each science.

Johannes Burianus, comes à Gutenstein, died 7th January 1574, at an early age, worthy of a longer life-
$\left.\begin{array}{c}\text { haC CoMrs a riCzberg terra bVriane Ioannes, } \\ \text { post qVatVor torpens LVstra peraCta IaCes. (i. r. z.) }\end{array}\right\}=1574$
Christophorus Carolivicius, a knight of the empire, wise and learned, died 8th January 1578 -
$\left.\begin{array}{l}\text { CVstodi bIs qVarta DIes Vbi fVLget Iano, } \\ \text { fila seCat LaChesIs ferrea Christophoro. (b. s. p.) }\end{array}\right\}=1578$
The Emperor Maximilian died 12 th January $1519-$
$\left.\begin{array}{l}\text { CLaVIgeri ter QVarta patris LVX CVrrit ab aXe } \\ \text { Cesar Vt e VIVIs amiLIanVs abIt. (b. S. p.) }\end{array}\right\}=1519$
Caspar Cropacius of Pilsen, poet laureate, piously departed from this life 12 th January 1580, and was buried at Meissensol fVsoris aqVe terna ViCe replet Vbi astra,
e patria Cessit Caspar, Vt astra Colat. (i. r. z.) $\}=$
This chronogram can only be explained by the supposition that the author required the reader to supply the letter M to complete the date to 1580 .

Præmyslus, alias Ottagarus, second son of King Wladislaus of Bohemia, died 15th January 1230 -
Vt reX e VIVIs primislavs exilit alto
VIsVs erat fVLgens IanVs In aXe bifrons. (d. c.) $\}=1230$
Wladislaus, the eldest son of Wladislaus i., King of Bohemia ; died 18th January in76, or, according to other but less reliable authorities, 1174 or 1172 -
prena Vt septenis VVLaDsLaVs regalia LVstris
gesserit; hVnC CLotho tetriCa sponte neCat. (d. C.)
This chronogram makes 1185 when carefully compared with the original. The discrepancy is not explained. $\qquad$
Anna, or, as she was baptized, Elizabeth, wife of Ferdinand, King of Hungary and Bohemia, died 17 th January 1547, at the age of 44 , after childbirth-
partV neCta Cadit fernandI regia ConiVnX,
trr noVo Vt retVlit IanVs In alta CapVt. (b. S. p.)
This makes 1552. He either mentions a wrong date, or he has composed a faulty chronogram. Observe the next one-

Another.
$\left.\begin{array}{l}\text { CLaVIgeri ter nona patris LVX orta nItebat, } \\ \text { fernandi ConiVnX Vt Cadit anna neCe. (b. s. p.) }\end{array}\right\}=1547$
Winceslaus Korland, Professor of Theology at Prague, died at six in the evening, rst February 1519, at the age of 95. Post ictum hore sexte nocte vergente in sacrum Purificationis festum. Sepelietur in æde D. Galli Pragx, honesto frequentique funere elatus,
LVX Vbi brigitte solito DILabitVr orbe,
exclvdit VIte, VenCesilavs onVs. (b. s. p.)
$\}=$
Another.
$\left.\begin{array}{l}\text { artibVs eXaCtis CVranDa VerenDVs it annis } \\ \text { nVnc VIVIt Christo; VIXerat ante LIbris. (b. s. p.) }\end{array}\right\}=1519$
Franciscus, natione Moravus, nonnullis Borussus, Jureconsultus, died 4th February 1541. He founded a Greek professorship at Prague.
franCisCVM rapit hinc LVX febrVa qVarta: Legenti greca ab mo prage pensIo grata Venit. (i. r.z)
Johannes Sylvanus, of the province of Pannonia, died ('vitam suam clausit') 14th February 1572. He was learned, pious, prudent, and renowned. He printed many works, 'Psalmos item Penitentiales, ut vocant, sermone Boëmico scriptos, in quibus mens ejus spirat.' The chronogram makes 1573, and there is no way of correcting it. The chronicle mentions that in the same year, i.e. 1572, a contagious disorder raged at Prague-
bis septena DIes It febrVa nata, Iohannes
syLVanVs terris MIgrat In astra pİ. (1. r. z.)
Maximilian, Archduke of Austria, was elected King of Bohemia at Prague, on 18th February 1549-
aVCtVs Vbi es sCeptri titVLo, emyliank, paterni,
febrVI LVX Collis nona bis, orta stetit. (i. b.)
Red Snow fell in Bohemia in 1416. The circumstance and the evils attributed to its presence is thus described: ' (Is tum fuit dies Dominicus post festum Divi Petri Cathredati ut vulgo vocant, hoc est 23 Februarii,) sub auroram, quibusdam in locis Boëmiæ pluit nive sanguineâ, latericiique coloris, quâ ad altitudinem unius digiti, terra fuit adoperta: cruentum coeli, imo Dei judicium, tempestatum, motuumque bellicorum, qui non multo post, maxima sanguinis humani profusione, exundarunt in Boëmia, plurimisque prope continenter durafrunt annis. Czykani quoque, colluvies hominum malefica, impura, furax, eodem anno pervagantur Boëmiam : et pestilentia simul eidem regno incumbente,' etc. Hence the following chrono-gram-

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Gregorius de Gelenia, a noble and learned man, died 7 th March 1514 -
lVX Vbi CVrrebat Martis septena: CrVento
VICtVs LVgetVr fVnere geLenivs. (b. S. p.)

$$
\}=1514
$$

Wenceslaus, Archduke of Austria, born 9th March 156tapriCas satVs bst, tVnC VenCesilavs In aVras

Martivs Vt nona fVLsit ab aXe ViCe (d.c.)
$\}=1561$ Another.
$\left.\begin{array}{c}\text { ClaVserat aVroras Vt ternas MartiVs et } \\ \text { nasCItVr aVstriacis VenCesilavs aVIs. } \\ \text { (b. s.) }\end{array}\right\}=156 \mathbf{1}$
Ferdinand i., Archduke of Austria, is born roth March r 503, at ' Modina,' in the kingdom of Castile-

Numerale anni.
hesperiA eof genti prognate MoDIní, etc. $\begin{gathered}\text { Eteostichon ejus sic habet. } \\ \text { (m. c.) }\end{gathered}=1503$
Eteostichon ejus sic habet.
$\left.\begin{array}{c}\text { reX Vbi Castilife fernandVs nasCItVr orbi, } \\ \text { aVrea Velligeri CornVa phebVs adit. }\end{array}\right\}=1503$
The church of SS. Vitus and Adalbert, in the 'citadel' of Prague, was restored and enlarged by Duke Spitignevus in 1060. Cuthenus made these verses to indicate the several epochs in the existence of this structure-
Frumetio. VenCeslaVs fVnDat LatIo hec saCraria VIto. $=\mathbf{9 2 3}$
Dondicatio. QVE PRECE, SANCTE, PIA LetVs, VVoLfange, DICastI. $=993$
Ampitiondo. SPITINEVS PROFRRT LAPSI POMgeria fanI: $=1060$
raperaratio hoste fVrente VoraX QVe CVM VastaVerat Ignis, $=1142$
prior. CeCVS Iohannes opvs hoC EXTRVXIT, ex IpSVM $=1343$
ormatur. Carolvs eXCoLVIt Varlo reX MVnere et aVro: = 1347
 Lesa reformantVr, fernando regna tenente. $=1555$ Quâ de re apud Hagecum et in Chronicis uberius.

Albert, on the death of Sigismund, becomes Emperor, the second of that name, on 20th March 1438-
$\left.\begin{array}{l}\text { aVstria qVeIs, MVLtIs privata Carebat ab annIs, } \\ \text { aLberto rVrsVs princIpe sCeptra gerit. (b. S. p.) }\end{array}\right\}=1438$
Ferdinand, the son of Maximilian in., the Emperor, is born at ' Zigalis,' in Castile, in the year $155^{1}$ -
$\left.\begin{array}{l}\text { natVs QVI felix fVeras Cognominis heres, } \\ \text { soL ViI Lassabat VeLLera pVLCher oVIs. (d. c.) }\end{array}\right\}=1551$
Maximilian 1. was proclaimed at Aix-la-Chapelle on 27th March 1486. 'Nonnulli diem designationis habent 16 Februarii, quod et hoc eteosticho est expressum -
$\left.\begin{array}{l}\text { eMILIanVs patri sociatVr honore, CoLorat } \\ \text { OCtaVo bis Vbi febrVVs orbe poLos. (b. s.) }\end{array}\right\}=1486$

Martinus Cuthenus died at Prague, 'Piè ex hac vita emigravit,' 29th March 1564. He was renowned for his learning. He was a historian, and a clever writer of epigrams (and of chronograms). 'Scripsit complura epigrammata et epitaphia, quorum nonnulla typis expressa extant ; multo tamen major pars publicam lucem nondum vident, lectu digna,' etc.
CVthenVs, Celsi felix heliConis alvmnVs,
In bVstis frVItVr, praga qVIete tVIs.

$$
\}=1564
$$

Georgius Podiebradius, 'magnificus dominus,' was born on the 6th of April 1420 , at 24 minutes past 5 in the afternoon, ' post meridiem,' so says the chronicle-
reLligione pia poDebragI, CLare georgi,
$\}=1420$
nasCeris aprilis seXta orIente Die.
Here observe that in the chronogram the name is modified so as to suppress the second letter $\mathbf{D}$. This, perhaps, is allowable, although the German name is twice given in the Latin form ; indeed the plain German name is not mentioned.

The University of Prague in 1347. It is thus recorded under the" date 7th April : 'Universitas studii Pragensis, fundatur, confirmaturque bullâ Karoli iv. Aureâ, hoc ipso die scriptâ.

Numerale vetus.
eXCoLVit CaVto raroLVs pragaM XenIo reX $=1347$
(D. Thadd. M. s.)

The town of Czaslavia was burnt on 15th April 1522. The chronicle thus relates the circumstance: Czaslavia oppidum deflagrat incendio, quod cùm pisces in quodam casa suburbana frixissent, est excitatum, et (ut habet Cuth. and Hag.) neglectum, valido insuper venti flatu coorto, civitatem corripuit, totamque absumpsit

Concipiunt subitas neglecta incendia vires,
Et dare securis plurima damna solent,
Numerale in Hemistichio priore.
CzasLaVIre pVLChras CoMbVster respICe tVrres, $=1522$
flagrabant martis paschatis ante, die.
The town of Brixia was again (and for the third time, as appears by the chronogram) burnt on 6th May 1578. The circumstance is thus recorded: 'Brixia sive Brixa civitas Boiemixi terum incendio insignem patitur cladem, et in cineres penè collabitur; Eteostichon. (This is almost the only instance in the book of a chronogram being printed as such.)

Aliud.
$\left.\begin{array}{c}\text { orta VbI seXta fVIt LVX MaIo tVnC VICe terna } \\ \text { tota feré In CIneres brVXIa pVLChra rVIt. (i. r. z.) }\end{array}\right\}=157^{8}$

On the same day, in other years, events are thus quaintly mentioned. ' 1521 . Turris arcis Pragensis, etc., vulgò Daliborka, etc., de colo tacta, pinnaculum ejus, parsque tecti latericii dejecta.' . . ' 1539. Flamma Cometre per hos dies arsit. Duravit usque ad Junium. Secuta æstas siccissima, aded ut sylvæ, a radiis solaribus accensæ, conflagrârint. Incendia crebra,' etc.

The town of Glatovia (or Glatz, in Bohemia) was burnt on 12 th May $1579-$

## Eteostichon.



Cyprian Leovitius, a mathematician in Bohemia, died on 25th May 1574 ; his printed works are the monument of his learningVrbani splenDente Die (siC parCa ferebat)

Carpit Iter Lethi triste LeoVicivs. (b.s. p.) $\}=$
The spelling of the name is altered to suit the chronogram, (C for T), after the custom of old writers, when needed.

The town of Iglau was burnt on 30th May 1513, occasioned by drunken revels in the monastery, as would appear from this quaint mention of the circumstance-' Incendium Iglavia per incuriam excitatur, ignis primâ flammâ e cœnobio erumpente, a qua 60 ædes in urbe, et in præurbio 30 domus concremantur. Ita de anno atque die chronicon Cutheni. B. verd.Sturmius habet annum 1523 , et vii. Kalend. Junii, cujus ea de re eteostichon tale est ; fgMIneo perit Igla leVes Collapsa fVrore

In CIneres: fVror hiC ebrietatis erat.
$\}=1523$ Id nos discrimen lectori discutiendum relinquimus.'

Conflagration at Prague, on 2d June 1541, preceded by eclipses of the sun and moon, a comet, and excessively hot weather, the circumstance is thus quaintly mentioned-' A.D. 1451 (is fuit dies sacram Pentecosten precedens) horâ 19 ab ortu solis, arx Pragensis una cum æde sacrâ et dimidio Minoris urbis, Hradezanoque, propè trium horarum spacio tota conflagrat, tribus in locis coorto incendio. Tam gravem atque luctuosam calamitatem, precesserunt eclipses Solis et Lunæ, an. 1541 et anno 1540 : insuper apparuit et Cometes an. 1539 fuitque æstas siccissima, atque calidissima.'

Numerale anni.
$\left.\begin{array}{l}\text { nobile VVLCanVs Castr VM pragense perVrens } \\ \text { CorripIt, et sparsis IgnibVs aCta Vorat. (M. Cuthenus.) }\end{array}\right\}=$

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## Aliud.

$\left.\begin{array}{l}\text { sol ferventis VbI torrens per brachia CanCri, } \\ \text { LabitVr, InVICto nata Maria patre est. (b. S. p.) }\end{array}\right\}=1528$
An accident at 'Glatovia,' Klattau, in Bohemia. The fall of the roof of the church without hurting any one, on 2 ist Juue 1550, is thus related-'Sabbato ante D. Joannis Baptistr, tectum, seu testudo chori in templo Glatoviensis ad summam aram, suapte sponte corruit; sed non cuiquam hominum, Dei misericordis beneficio, damnum eâ ruina est illatum ;
$\left.\begin{array}{c}\text { CeLsa gLatoVInI pereVnt fastigia teMpli, } \\ \text { hVC Vbi VeLoCi IVniVs Ibat eqVo. (S. Ennius.) }\end{array}\right\}=1550$
Petrus à Schvanberg, a baron of Bohemia, a worthy man, died 24th June 1575. Sepultus in Ronspergo suæ ditionis oppido; $\left.\begin{array}{l}\text { eXVtVs CVris petrVs shVanbergivs astra } \\ \text { CVM CoLIt, agnifero LVX saCra Vate VIget. (i. r. z.) }\end{array}\right\}=1575$

King Ladislaus resigned the crown on 28th June 1454; the circumstance was publicly commemorated as thus described in the chronicle-'Duces circumjacentium et vicinarum provinciarum Prage in area fori Majoris urbis Pragensis a rege Ladislao, diademate regio recens cincto, feudum acceperunt : exhibita tum et varia spectacula, atque ludi equestres, que barbari hastiludia et torneamenta appellant.' ante petro et paVLo saCra IVbila, nate phillippo
sortire IMperiI, karoLe, frena saCrI. (i. b.)

- Huic renunciationi interfuit nomine regis Boëmix, utpote Electoris Romanorum Imperatoris, vir illustris Ladislaus à Sternbergk, Baro Boemix, etc.'

Ludovicus, son of Wladislas, King of Hungary and Bohemia, is born on ist July 1506, between the hours 15 and 16. There appears to be a doubt as to the exact day-'Cuthenus annotat 24 Junii, sed de hoc die plures chronologi consentiunt.'

> Hemistichum numerale anni.
ante DIem natVs. (M.C.) $=1506$
Aliud anni et diei.
QVintilisqVe reCens LVDoVicVs et aCCIpit ortVs,
hiC satVs in CVnis CernitVr, ILLe poLo. (b. s. p.) $\}=1506$
Ioannes Hus (sic), the martyr, was burnt at Constance, 6th July
1415-
VitaM heV Constanti Constantia Vt abstVLIt hVsso,
reLliqViIs Vsti rhenVs VbiQVe VIget. (i. r. z.)
Observe the play on the words 'Hus' and 'ustus.' And see a
somewhat similar chronogram in Chronograms, page 334, and the same is noticed at page 43, ante.

Wratislaus à Pernstein, a great and magnificent baron of

Bohemia, Supreme Chancellor of the kingdom, and Knight of the Golden Fleece, was born on gth July $1530-$
CLaresCente die nona QVIntilis: In aVras
InCLIta stIrps gentis, VratisLaVs aDest.
(в. s. p.)
$\}=$
Joannes Gerson, Chancellor of the University of Paris, a renowned theologian, died on ith July 1429, but 'de die scriptores variant.'
Lethalis ter QVarta Dies Vbi spLenDet IVLI,

$$
\begin{equation*}
\}= \tag{1429}
\end{equation*}
$$

The death of Bartolus in 1359 is thus mentioned-' (Hunc annum habet M. Beutherus: ætatis ver̀े 46.) $\theta$ ( $\theta$ avaros) Perusii Bartolus, Saxoferratensis Umber; princeps jureconsultorum sui temporis; qui Karolo iv. Cæsare vixit, ab eoque insigni argumento, donatus est leonis bicipiti cauda salientis. P. Massonus, B. Sturmius notat obitus annum 1355. (Fortassis ex Bapt. Seve, et Tritemio.)'

Ejus eteostichon tale est.
bartolvs e VIVIs eXIt : qVID restat In orbe?
VIVIt honor; DoCti sCripta perita LegVnt.
$\}=1355$
Wratislaus, the first King of Bohemia, was crowned at Prague on 15 th July 1086, at 19 hours 17 minutes 'post meridiem.'
regis erat Magno VVratsLaVs ornatVs honore,
Vt ter qVInta eos IVnil oborta fVIt. (d.c.)
This chronogram does not agree with the date mentioned, it makes 1096.

Rudolph iI., the Emperor, was born at Vienna on 18th July 1552-
IVre, roDoLphe, sIbI LaVDis, te, IVLIVs orto, et
posCIt In aVstriaCIs pVLChra VIenna IVgIs. (d.c.) $\}=155^{2}$ Another.
DVX LVCIs peragrat getVLI terga Leonis
CretVs sVb VIte IVra, roDoLphe, CapIs. (b. s. p.)
This last chronogram agrees not with the preceding one, nor with the date mentioned; it makes 155 I .

Ferdinand, the Emperor, died at Vienna, at six in the afternoon, on 25 th July 1564, the day of Saint James, the apostle of Spain. 'Vixit annos 6r, menses 4, dies 14, horas 20. Imperavit annos 6. Regnavit in Boëmia 37, in Hungaria totidem annos.'
$\left.\begin{array}{l}\text { ILLVstris CVrIs GRaVIbVs, FERNANDVs, et annis, } \\ \text { fVNCtVs, IaCobI LVX VBI SPLenDet, obIt. (b. s.) }\end{array}\right\}=1564$
Defuncti, imperatoris pientis corpus deinceps Pragam inhumandum deportatur, etc., qua de re alibi fusius.

Maria, daughter of the Emperor Maximilian in., was born 27th
July $1555-$


Augustus, the august Duke of Saxony and Elector of the Empire, was born on 3 ist July 1526 -
$\left.\begin{array}{l}\text { aVgVstVs prinCeps Vbi nascitVr, atria plaVDVnt } \\ \text { ad CVnas VIrtVs, paX, pietasqVe CanVnt. (b. s. p.) }\end{array}\right\}=1526$
Another.
$\left.\begin{array}{c}\text { LVX VbI QVIntilis rVtilat graVIs VLtima prinCeps } \\ \text { nasCItVr aVgVitys fLos, VIgor, orbis honor. (b. S. p.) }\end{array}\right\}=1526$
Wenceslaus vi., King of Bohemia, died of apoplexy on 16th August 1419. The chronicle mentions 'apoplexiá percussus cum magno clamore et rugitu, quasi leonis, subito est extinctus, in Novo castro propè Pragam, etc.
bis qVater aVgVstVs soles DVpLICabat ab aXe,
Vt reX ad sVperos VenCesILaVs abIt. (d. c.)
Georgius Wabruschius died on 20th August 1565. He left the income of a portion of his patrimony for the benefit of schools in his country. He was buried at Vienna, in the church of St. Stephen.

An epigram concerning him is followed by 'ejusdem eteostichon,'
$\left.\begin{array}{l}\text { VVabrVsCi CorpVs parVA reqVIesCIt In Vrna, } \\ \text { Mens pIa CoListis ViVIt In aXe poLI. }\end{array}\right\}=1565$
Aliud.
aVstriaCo reCVbat VVabrVsChil CorpVs In VrVo Mens tenet eXCVLte rVra qVieta pLage.
(Joan. Althomytteni.)
The second chronogram is wrong: it makes 1670 , 105 years to much. It could be corrected by taking out the letters v and c from the name as it stands printed in the original.

Thomas Hussinecius, a physician, died at Prague on 21 st August 1582, when the pestilence was raging there, and most of the inhabitants had fled from the place. His epitaph commenced thus-

Vir bonus et Medicus prestans Husnecius ille Thomas, Pragensi Doctor in urbe manet, Dum reliqui vitant Pestem, curasque reliquunt Unicus is medica sudat, et arte juvat, etc.
And at the conclusion was this eteostichon-
orta sVb aVgVsto LVX ter septena, CeLebris
arte thomas Cố,
John, the blind King of Bohemia, was killed in the battle of Crecy whilst fighting. The chronicle says, ' ipse, tametsi privatus luminibus, pro amicissimo rege, propria manu fortiter ac strenue dimicans, in acie occumbit,' on behalf of his friend the King of France against the King of England, on the 28th August 1346, being

[^14]
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occupied, through surrender, and devastated, by Solyman the Turkish tyrant ; the Christian army under King Louis having shortly before been defeated-
$\left.\begin{array}{l}\text { grassante VngariCas tVrCa ViCtore per oras, } \\ \text { fit preda CaCIs regia bVDa getis. }\end{array}\right\}=1526$
At the same time the noble library of Matthias Corvinus, King of Hungary, containing an incomparable store of literature, was destroyed, 'immaniter, proh dolor, incensa fœedèque vastata est.'

Maximilian II., Archduke of Austria, on the 20th September 1562, was crowned King of Bohemia, 'cingitur de more, ejusdem regni Boëmici diademate '-
$\left.\begin{array}{c}\text { tVnC reX ornגrVnt sCeptro, fVLVaqVe Coroni } \\ \text { te bemi, LanCes phgbVs Vt aXe sVbit. } \\ \text { (d. c.) }\end{array}\right\}=1562$ Another.
$\left.\begin{array}{l}\text { sanCta pII prage Celebrant Vbi festa telone, } \\ \text { SCeptra patris CapIens amilane, tenes. (i. r. z.) }\end{array}\right\}=1562$
Rudolph II. was inaugurated King of Bohemia on 20th September 1575. 'Quidam sacerdos Aulicus tribus dictionibus, quas hi Anacreontei Th. M. continent investigavit.'

Eteostichon.
$\left.\begin{array}{l}\text { RVDoLphVS IMPERATOR } \\ \text { aVGVSTVS o Paternas }\end{array}\right\}=1576$
Opes gubernet hæres
Turcas ad edomandos. Aliud.
CzeChit te sCeptri DeCorabat honore, roDoLphe,
Vt sol bis qVInto presserat aXe LIbras. (D. C.) $\}=1575$ As to the first chronogram, the 'Aulic priest' is one year in advance; it makes 1576 .

Charles v., Emperor, died in the monastery of St. Justo in Estremadura on 21 ist September 1558 -
$\left.\begin{array}{c}\text { CaroLVs aleXanDro par aVsis QVintVs, agrosqVe } \\ \text { herCVLeo Late notVs ad VsqVe IaCet. (b. s.) }\end{array}\right\}=155^{8}$
Jacobus Codicillus died 22d September 1576. He was a physician and a worthy citizen of Prague.
LVX Vbi MaVricio CVrrebat saCra IaCobVs eXhaLat; VIrtVs est, graVItasqVe sVper. (b. s. p.) $\}=1576$
Maximilian, the son of Ferdinand, King of Hungary, married Maria, daughter of the Emperor Charles v., on 23d September 1548$\left.\begin{array}{l}\text { VIsa, DIes, pVIt oCtobris QVe nona Calendis, } \\ \text { reX InViCte, tVo CLarVIt orta thoro. }\end{array}\right\}=1548$

Mathias Lunæus, a priest of renown at Nymburg in Bohemia, died, 'ex hac vita emigravit,' 26 th September 1567-
non obIt, hoCCe at abit, LVneVs ab orbe Mathias,
aC Colit mtherif regna beata pLage. (p. le)
This chronogram agrees not with the date mentioned : it makes 1565 , which is wrong?

Johannes Orpheus à Choterina Zatacensis, a learned and worthy man, Professor at the University of Prague, died whilst the pestilence was raging there, on 1st October 1542. 'This is his epitaph '-

Conditur hic tumulo quondam Bohemius Orpheus Qui Zatecenâ natus in urbe fuit.
Huic artem livens invidit Apollo canendi, Hinc illum telo perculit ipse suo.
Christe, tuum vatem sanctis adjunge poëtis, Ipsum cumque suâ transfer ad astra lyrâ.
$\left.\begin{array}{l}\text { PrabbVIt orpheo zaCa CVNas, praga sepVLChrVM, } \\ \text { CLarVs VbI Vates, atqVe professor erat. }\end{array}\right\}=1542$
Hermannus Mestecenus, a priest, died 2d October 1573 -
oCtobris LVX per terras altera sparsa
MesteCiVs CeLos, regna beata CepIt. (1. r.z.) $\}=$
The town of Tachau was burnt for the seventh time on 8th

## October 1543-

$\left.\begin{array}{l}\text { VIX teMpLIs atqVe arCe LeVes fVgIentibVs Ignes, } \\ \text { oCtaVo oCtobris taChoVVa triste RVIt. (S. s.) }\end{array}\right\}=1543$
Maximilian, Archduke of Austria, son of the Emperor
Maximilian 11., was born on 12th October 1558-
QVI patris atQVe abaVI nomen tenet, aVstriaca hVnC VRBS,
bIs seXta oCtobris LVCe orIente, tVLIt. (d.c.) $\}=$
Maximilian II., Emperor, died on 12th October 1576, at the age of 49. He had reigned twelve years, and.been King of Bohemia twenty-seven years. He was succeeded by Rudolph II., ' whom we pray that God may long prosper.'
$\left.\begin{array}{l}\text { emilianVs obIt Cesar; fLee, teVtona Terra; } \\ \text { Chesar obit; Leges, IVraQVe SanCta IaCent. } \\ \text { (b. s.) }\end{array}\right\}=1576$
Sulyman the Sultan of Turkey is repulsed at Vienna on 15th
October 1529, 'Suliemannus Turcicus Tyrannus, cæsus et propulsatas a Vienna '-
$\left.\begin{array}{l}\text { IDIbVs oCtobrIs tVrCe fera sIgna tIranni, } \\ \text { faCta prIor beLLI CeDe, VIenna fVgat. (i. b.) }\end{array}\right\}=1529$
Another.
$\left.\begin{array}{l}\text { gens aCri CIngit pharetrata Cohorte VIennam; } \\ \text { Sentit at aVstriaCos non CarVIsse VIrIs. (b. S. p.) }\end{array}\right\}=1529$ SENTIT at aVstriaCos non CarVIsse VIrIs. (B.S. P.) tion.

Ferdinand, Archduke of Austria, was elected King of Bohemia on 24th October 1526, at Prague, amidst much rejoicing and the sound of bells and cannons-
Vt pVgnaX fVLsIt rVtilanti sCorpiVs ax
tVnC reX eLeCtVs ferDInIanDVs erat. (d. c.) $\}=$
Venceslaus Melissaus, of Saaz in Bohemia, ' olim sacellanus Zatecensis, deinde Decanus Lunensis, postmodum pastor Bischitii et Dubæ,' etc., died on 26th October 1578. His epitaph commences with these lines-

Tu quoque Zatecensem sequeris Vatslae Decanum, Qui tibi progenitor spiritualis erat.
And concludes with this eteostichon-
$\left.\begin{array}{l}\text { CLarVIt oCtobris LVX seXta VIgesima, frater } \\ \text { VatsLae abes, rVtiLoqVe bonVs reqVIesCIs In aXe }\end{array}\right\}=1578$
Erasmus of Rotterdam was born 28 th October 1465oCtobris septena qVater LVX fVLget ab aXe,
orbis Vbi faCtVs CIVIs erasmVs, oVat. (bs.)
$\}=1465$
Ferdinand, the recently elected Emperor, entered Prague with much pomp on 8th November 1558. This chronogram marks both that event and the death of Charles v.-
Carolvs In Celo, perDnandVs Vivit in orbe; pLaVsibili frVItVr Cesar VterqVe, statV.

$$
\}=1558
$$

Albert, Archduke of Austria, son of Maximilian ir., was born at Neapolis (Neustadt), in Austria, 13 th November $1559-$
DVX satVs eX alto Vivis, alberte, CrVore,
sol Chironis adit signa Vbi heliaci. (d.c.) $\}=1559$
Another.

Radkowa died 1gth November 1560. 'Emigravit ex hac vita, piè mortuus M. Adamus a Radkowa, patria Zatecensis, civis et archigrammateus Nove Urbis Pragensis.'
$\left.\begin{array}{c}\text { radroViVs tVVs hiC, noVa praga, qVIesCIt honestis, } \\ \text { CVI, feCVnda VIris, patria zaCa fVIt. (i. r. z.) }\end{array}\right\}=1560$
Sebastianus Ærichalcus died in 1555 , of the pestilence, at Prague, 'in domo Caroli iv.,' commonly called the great college. He was renowned for piety and learning, and proficiency in the Greek language.

## Eteostichon.

Vixit: at hinC abilt DoCtâ graVIs arte sebastVs,
ConditVr InqVe tVo, bellica praga, sInV. (b. s.)
Ladislaus, King of Hungary and Bohemia, died on 23d November 1458, under mournful circumstances thus related: 'Dum

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Jacobus Camenicenus, a celebrated preacher and author, died at 'Mezercii,' on 30th December 1565, 'piè ex hac vitâ emigravit.'
$\left.\begin{array}{c}\text { arte IaCobe, potens, CaMeniCene, galeni, } \\ \text { reterne aC VoCIs, pVre professor, obit. } \\ \text { (I. r. z.) }\end{array}\right\}=1565$
Finis Ephemeridum sive
Kalendarii historici.
LAUS DEO.


DAS
A. B. C.

$A^{\mathbf{N}}$very curious octavo book in the British Museum (press-mark 1331. a.-1, 2.) ; there is also a copy in the Bodleian Library, Das A. B. C. cum notis variorum Herausgegeben von einem, Dessen Nahmen im A. B. C. stehet.' Leipzig and Dresden, 1703 . In two parts. Under each letter of the alphabet, in its turn, there is a collection of allusions, alliterations, anagrams, chronograms, puzzles, and other fanciful uses of the letters. The following extracts will give the chronograms, and show some of the other curious features; but a transcript and translation of the whole book would be required to display all of them. The book is badly printed, and blunders are too common, at least I have found it so in the chronograms. The work has very much the character of a chronicle. The chronograms relate chiefly to events in the history of Hungary, and to the campaigns which led to the expulsion of the Turks from that country.

The vowel letters, A EIo U, are sometimes found thus in old German books, and are said to indicate some circumstances in Austrian history (see my book on Chronograms, p. 141). The following extract from the work now under notice will go far to exhaust this particular puzzle. I have never before met with it :-

| Austrix | Et | Imperii | Offensæ | Volucres. |
| :--- | :--- | :--- | :--- | :--- |
| Augur | Ergo | Iste | Ostentum | Vesanum. |
| Abundantia | Ejus | Intestinorum | Ore | Vaticinat. |
| Aucupatur | Ex | Insidiis | Opinabilis | Visocaccus. |
| Ab | Inspiciendis | Obsidiatur | Veneficus. |  |
| Affectus | Eftectum | Impii | Optat | Vaticini. |
| Austria | Et | Imperium | Ominose | Vellunitur. |
| Austrix | Etiam | Imperio | Oscitanter | Vaticinantur. |
| Austria | Effigies | Ingeniis | Ominosior | Vatum. |


| Austria | Elata | Ingens | Oculis | Vatum. solum Austrix. |
| :---: | :---: | :---: | :---: | :---: |
| Austria | Excipit | Infestos | Osculo | Vates. placabilis iræ. |
| Aurum | Examinatur | Ignis | Oracula | Veritas. |
| Antiqui | Examinatur | Impudens | Omen | Vaniloqui. |
| Austrologus | Excutitur | Impudenter | Ominosus | Viennæ. |
| Avertat | Execrabile | Juppiter | Omen | Vatidici. |
| Arioli | Experientia | Ineptum | Obruet | Vaticinium. |
| Aruspex | Exterminabitur | Inanibus | Oraculi | Verbis. |
| Auguralis | Eluctatur | Jovis | Optima | Volucris. |
| Aquila | Ex | Industria | Ominatores | Ulciscetur. |
| Alauda | Expertior | In | Omnibus | (Vaticen) Vaticine. |
| Aquila | Evolat | In | Orbem ovanter | Universum. |
| Alauda | Ex | Istro |  | Volat. |
| $\text { Aller }_{\text {ustria }}$ | Ehren | $I_{s t}^{n}$ | rbem sterreich | V $\begin{aligned} & \text { niversum. } \\ & \text { oll. }\end{aligned}$ |

The five vowels also occur in these words-
AcrOatErIUm. ApObAtErIUm. MOnAstErIUm. Also in the name JEhOVAh.

At page 190 these chronograms appear ; the first is on the coronation of the King of Hungary on 23d May 16ir-

Matthias seCVnDVs.
$=1611$
Epigrams on the happy victory at Buda gained by the Christians
under the Emperor Leopold 1.; the first is addressed, 'Ad augus-
tissimum Imperatorem Leopoldum,'
$\left.\begin{array}{c}\text { LaVrea fer LetIs VICtor LeopoLDe tropheis; } \\ \text { eCCe sVbest aqVILIs bVDa reCepta tVIs. }\end{array}\right\}=1686$
Another on the same event-
VIVe tIbI IVsto feLIX LeopoLDe trivMpho $=1686$
VIVe aqVILIS SUPERIT bVDA SIT VMbra tVIs. . $=1686$
To the Most Serene Emanuel, Elector of Bavaria$\left.\begin{array}{l}\text { sIt preCIOSA }{ }^{1} \text { TVIs tVa gLorIa baVare gestis } \\ \text { nobis eVM est hostes te sVperante DeVs. }\end{array}\right\}=1686$

To Charles, Duke of Lorraine, by A. Gorlæus-
$\left.\begin{array}{c}\text { CaroLe tV Cor habes VICIstI CaroLe tVrCas } \\ \text { LaVs sonat e gestis non MorItVra tVIs. }\end{array}\right\}=1686$
To the victorious army, both living and dead-Ad reliquos victores et victoriis immortuos'-
VIVIte VICtores aLtos Mors DVXIt In astra $=1685$
eX pVLChro heroVm sangVIne bVDa rVbet. $=1686$

[^15]On the vigil of the assumption of the Blessed Virgin the Turks were defeated who attempted to enter Buda-
VIrginIs assVMpte VIgili pIetate preibat
festa saCrata DIes feria qVarta fVIt.
$\left.\begin{array}{c}\text { haC hostIs periIt, qVI bVDaM Intrare parabat, } \\ \text { pro festis VIgILat VIrgo benIgna sVIs. } 1\end{array}\right\}=1686$

$$
\begin{array}{ll}
\} & =1686 \\
= & 1686
\end{array}
$$

On the festival of the decollation of SL John the Baptist the Turks were again defeated-
$\left.\begin{array}{c}\text { eX DeCoLlatis sVnt faVsta CrLebria tVrCis, } \\ \text { QVfe DeCoLLati festa JohannIs brant. }\end{array}\right\}=1686$
Buda demum expugnatur anno post 1680 . sexto s. ter secundo;
the chronogram, however, makes one year too much.
$\left.\begin{array}{l}\text { FeLICIs bVDe VICtoria sCribitVr annI. } \\ \text { SCrIbIte } 1 \text { ter nobis ILLe seCVnDVs erit. }\end{array}\right\}=1687$
Expugnatur mense Septembri die secunda,
$\left.\begin{array}{l}\text { SI bIS ERGO SENAS ANNI SVGGRESSERO PARTES } \\ \text { LVX In SEPTEMBRI NONNE SECVNDA FVIT ? }\end{array}\right\}=1686$
Buda expugnatur feria secunda,
peria septenos Inter DIVrrsa planetas QVA bVDA ERIPITVR NoNNE SECVNDA FVIT.
$\}=1686$
Concluditur quod sit expugnatio ter felix,
$\left.\begin{array}{l}\text { ergo trr feLIX, QVIa feria Mensis et annVs } \\ \text { In tribVs optata sorte seCVnDa notant. }\end{array}\right\}=1686$
Buda expugnatur die Lunæ,
$\left.\begin{array}{c}\text { CLara DIEs LVna, QVa bVDa est Capta, Laborat } \\ \text { protinVs eCLIpsI thraCIa LVna graVi. }\end{array}\right\}=1686$
Buda die Lunæ capitur armata manu,
$\left.\begin{array}{l}\text { VIs graVIs et pIetas tVrCas generosa sVbegit. } \\ \text { estne DIes LVNe? non pVto, Martis erat. }\end{array}\right\}=1686$
Buda expugnatur pauculis horis post plenilunium.
$\left.\begin{array}{l}\text { ConfectVs fVerat LVne orbis tVrCa LabasCe } \\ \text { bVDa tibi LVna Deficiente perit. }\end{array}\right\}=1686$ Aliud alludens ad illud; 'Filius accrescens Joseph.' Gen. xlix. 22.
filivs aCCresCens soli est tibi LVna peribit. hVnC pIa fata IVbent CresCere te MinVi. ${ }^{2}$
Buda capitur eodem die Pontif. Rom. creat Cardinales,
pVrpVreIs patres ornabat papa gaLeris
pVrpVra IaM bVDe sangVine tinCta nitet. $\quad\}=1686$
Capitur inspectante Vezirio Buda,
$\left.\begin{array}{c}\text { VezIrIo adspeCtante oCVLIs est bVDa reCepta } \\ \text { sVLtani, testis nonne oCVLatVs erIt? }\end{array}\right\}=1686$

[^16]
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Budæ reperta 400 tormenta (i.e. 400 cannons),
$\left.\begin{array}{c}\text { QVADringenta tibi torMenta erepta QViraris? } \\ \text { pLVra tibi tortor sVb styge pLVto feret. (sic.) }\end{array}\right\}=163 \mathrm{y}$
Ex his maxima dicuntur iv. Evangelista,
$\left.\begin{array}{c}\text { bVDa eVangeLIIs renoVabis VosqVe qVaternis } \\ \text { presignante Deo te LeopoLDVs habet. (sic.) }\end{array}\right\}=1690$
Cadavera turcarum injiciuntur in Danubium,
oCCIsI bVDe tVrCe IaCtantVr In Istro
sVltani Vt Capte nVnCIa natando ferant.
$\}=1686$
Injiciuntur.
$\left.\begin{array}{l}\text { prostratos bVDe tingendo hebreVs In Istro } \\ \text { baptizat tVrCas qVeritVr an Valide? }\end{array}\right\}=1686$
esto aqVa baptizans Intenti Verba Valerent baptisma esse nego CVr? qVIa VIta Deest.
$\}=1686$
Pontifici mittitur Comes Thuni. e. facere,
hoC erat In Votis bVDa Vt CaptetVr; at ecCe Letior In faCtis bVDa recepta fVIt.
hinc thVn pontifici felicia nVnCIa reddit ne qVIs fiCta pVtet faCta fVIsse probat.
$\begin{array}{ll}\} & =1686 \\ & =1686\end{array}$
Votum pro Augusto Cæsare Leopoldo,
$\left.\begin{array}{l}\text { AppreCor hoC faCtVM regalis Vt alba seqVatVr. } \\ \text { sVbsit et aVstriacis thracia pLena thronis. }\end{array}\right\}=1686$
Pro archiduce Josepho,
$\left.\begin{array}{l}\text { nVnC stephani gladivs, tibI bVDa et sCeptra parantVr. } \\ \text { nVnC stephani ornabIt saCra Corona CapVt. }\end{array}\right\}=1686$
Pro Carolo per anagr. sol arcu,
$\left.\begin{array}{c}\text { Carole VIVe tibi tVa gloría Crescat et olim } \\ \text { soL arci LVne regna sVperba feri. }\end{array}\right\}=1686$
Ad Budam,
Dejice stVLtifice pia bVDa opprobria LVne erige salvifice signa beata CrVCIs.
eXaltata tVas CrVCIs ornet gloria tVrres precipitata per hanC thraCIa LVna Migret.
sIgna CrVCIs nVnC ferre bone sit Vrba reCVsas (sic) ergo MaLe poteris probra sVbIre CrVCIs.
$\}=1686$

Applausus,
JVbila saCra parit post tetriCa nVbila phebvs gaVDia post planCtVs bVDa reCepta Creat.
Here end the epigrams about the fortune of war at Buda. The original is very badly and carelessly printed; I have corrected several manifest errors. Several more remain, for which the anonymous author of the book is responsible. I cannot venture to correct them.

## A. B. C.

At page 195. When Sweden, having held possession of the part of Prague called the Kleinseite, were defeated there, the Jesuits of the place made this chronogram to mark the date-
VICIt anaXagoras (Rönigảmarcti) proh DVX trVX Mgenta prage.

$$
=1648
$$

In the year 1540 there was a great drought, and all lakes and ponds were much reduced or dried up; thereupon this verse was made-
eXCICCata LeVIs CVr flVmina CerVe reqVIris? =
The year in which the town of Zittau was entirely burnt is thus marked, InCenDIVM zItte.

The year of the 'Spanish obedience' in the Netherlands is found in these words-
saVLe qVID Me perseqVeris?

$$
=1567
$$

See Chronograms, page 534, and Acts ix. 4.
At page 27, part 2 of the book now under our notice, it is remarked that some persons have, by means of sundry letters of the alphabet, assumed the power to prophesy when the Day of Judgment would happen. The following is an example-


At page 71 of part 2 commences an alliterative 'oration,' extending over seventeen pages, every word commencing with the letter $P$, and entitled papa pariens! Anno m.dc.xc. At page 76 this passage occurs, ' paVLVs pontIfeX porCos proCreat papisticos popVLos primates plebelosqVe pLane perVertentes, = perinde : Putrida, proh, pomus producit putrida poma! Propterea princeps Palatinus prorsus piissimus predictos progrunnientes porcos papales,' etc. etc. The context refers to the Pope having elevated low and improper persons to high dignities. This rather applies to Paul Iv., who reigned from 1555 to 1559 . The date above mentioned, 1690 , may be the year in which the scurrilous composition was written. The chronogram date, 1540 , comes within the reign of Paul ili., 1534-1549, and the satire may have been intended for him.

At page 264, amongst other anagrams, there is this one on the Emperor Leopold, with verses and chronograms, as follows-

Leopoldus primus imperator semper augustus.
Anagram.

## Sol es! Pater gaudiorum plurium! spes posterum! <br> Sol es leopoldus clarus, <br> Et spes alma posterum!

## Pater Leopolde, charus, Gaudiorum plurium!

> Vive! vive! Triumphator !

Vive Libertatis Stator.
Pater pacis optimus,
Atque terror hostibus.

Anagram-chronogram.
Ah POPVLO LVX, ET O LEX GREGI FIDO $J$ AMOR SERENVS RENI RAKI!

1690
At page 276 of part 2 these miscellaneous chronograms are recorded-
'Son dem Brander wu Greiffenberg, aM pfingstDIenstage BRANDIE ${ }^{1}$ GREIFFENBERCK AB.' $=1603$ 'End yon dem Brander mu Glogau, MeLzer 2VnDet gLogaV an. = 1610

The year $16 \mathrm{rI}_{1}$ is also marked by these words-

| non ConfVnDar In eternVM. | $=1611$ |
| ---: | :--- | ---: |
| sIC abeVndVM. | $=1611$ |
| DoMInVs VoCat. | $=1611$ |

The year 1643 is marked by this, Mars angLICanVs VIDIt VICIt VInXIt hispanos. Thus it is in the original, but evidently wrong; the chronogram makes 1788 . The book now being quoted was published in 1703 . Perhaps the intended date was 1588 , and the event the destruction of the Spanish Armada in that year.

And these give the dates of various persons and circum-stances-

RVDOLPHVS, REX ROMANVS. $=1575$
RVDoLphVs, IMperator aVgVstVs. $=1576$
Matthias InDVperator CoronatVs. $=1612$
noVa aCaDemIa gIessena. [See Chronograms, p. 314] = 1607
DanCkeLMann Inst Loss. $=1701$
DanCreLMann bLeIbt gefangen. $=1701$
Some one having bought a bottle, or some such vessel, commemorated it by this inscription. He might have found something more appropriate-

$$
\text { VIVIte feLICe DoMInI faVtores. }=1670
$$

The disastrous inundations which happened in Europe in 1670 were marked by these chronograms. The first is taken from Psalm lxxxvi. noTV es DeVi QVI aCIs MIrabilia. $=1670$ terrIbILIter MVnDVs hoC anno natabat In aqVIs. $=\mathbf{1 6 7 0}$

[^17]
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tion with them. They are said to relate to Frederic 1., King of Denmark, whose name is made by the conspicuous capital letters-
Inter cuncta micans $I_{g n i t i}$ sidera ceel $I$
Expellit tenebras $E$ toto Phebus ut orb $E$
Sic cæcas renovat IESUS caliginis umbraS
Vivicansque simul $\mathrm{V}_{\text {ero }}$ precordia motu V
Solem justitix $S_{\text {ese probat esse beati }} S$

It. FREmit in mundo DEprimit alta profundo RIgidum flectit CUSpis mucroque plectit.
i.e. As Phabus, shining among all the stars of heaven, drives away darkness from the whole world, so does JESUS repair the blind shadows of darkness, and vivifying, at the same time, the heart with a true impulse, proves himself to be the Sun of Righteousmess to the blessed.

Frederic goes about, he rages, he brings down to the decp the lofty things that are in the world; the spear bends the stubborn one, the point punishes him. These translations are offered with some hesitation, especially the latter one. The degree of clearness which should be present in an ordinary Latin composition is here sacrificed to the necessity of the acrostic, and obscurity is the consequence.

Among other curious conceits in the book, there are examples of the number of changes to be made by a certain set of words (at p. 210), such as 'Lex, Grex, Rex, Res, Spes, $\mathcal{F u s}$, Thus, Sal, Sol, (bona) Lux, Laus, || Mars, Sors, Fraus, Fex, Styx, Nox, Crux, Pus (mala), Vis, Lis.' These are said to produce 39,9 6,800 changes. These words read as two hexameter lines, by dividing them where the bars are inserted. The first is a catalogue of good things, the second of bad.


Asimilar treatment of the alphabet is seen in another curious little book (British Museum, press-mark 12315. a. 21). 'Gepflückte Fincken, oder Studenten-Confect, auffgetragen in zwoen trachten, Jede von 100 Gerichten,' etc. etc. 'Abcdefghiklmnopqr ssstuwxyz. Im Jahr-

```
bezahL DV MICh nVn Itzt fVr baar.' \(=1667\)
```

Published at Franckenau. $12^{\circ}$.

There are no more chronograms. But the book contains much curious matter, and occasionally some quaint verses, such as at-
P. 89. Qui bona vina bibunt vates bona carmina scribunt.
P. 128. Dum bibo ego vinum loquitur mea lingua Latinum

Dum stippo (bibo) bis vel ter, sum qualibet arte magister.
P. 166. Si quis dat mannos, non quære in dentibus annos.
P. 196. Alphabetum muliebre, in quo malæ mulieres perstringuntur.

Avidum animal.
Bestiale barathrum.
Concupiscentia carnis.
Damnosum duellum.
Æstuans æstus.
Falsa fides.
Garrulum guttur.
Hevinniis annosa (sic).
Invidiosus ignis.
Calamitatum chaos.
Lepida lues.

Naufragii nutrix.
Opifex odii.
Prima peccatrix.
Quietis quassatio.
Ruina regnorum.
Silva superbiæ.
Truculenta tyrannis.
Vanitas vanitatum.
Xanthia Xerxis.
Ymago idolorum.
Zelus zelotypum. Qustrosum mendacium.
Qui capit uxorem, capit absque quiete laborem,
Longum languorem, Lachrymas, cum lite dolorem.
The engraved frontispiece represents a lady and three men seated at a feast. The book is catalogued by all the letters of the alphabet as they occur at the foot of the title-page. There is no author's name. The subject is a collection of students' pseudo-philosophical talk, enigmas, equivoques, and puzzles, at a supposed festive table, in a mixture of the German and Latin languages.



## EMPERORS OF GERMANY.



Y former work contains a large amount of chronogrammatic 'applause' offered to some of the German Emperors, enough, I imagined, to exhaust that part of my subject. Further research, however, has brought to my notice so much more, that I am induced to think there is yet more in existence worth searching for. The discovery of all that I have already put into print was gradual and unexpected, and obtained from books, etc., more or less scarce or hidden away in libraries. It is so also with all that will form the present chapter; and it is only with the aid of a friend who loves old books that I am enabled to make known much of what follows concerning the German emperors.

I commence, in order of date, with the Emperor Leopold I. It is evident from the chronograms that he was married three times, a fact that I could not fully confirm by reference either to the leading biographical dictionaries, some historical works, or to encyclopædia articles. This caused me some trouble. At length I found, at p. 463 of that huge volume, Anderson's Royal Genealogies, among the complex pedigrees and tables of genealogy, the following particulars, which will be found useful to elucidate the chronograms :-

Leopold Ignacius, emperor, was born in 1640, elected emperor in 1658, died in 1705.

He married, first, Margaret Theresia, the Infanta of Spain, on 12th December 1666. She died on 12th March 1673, aged twentytwo years.

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On page 6. The fourth epigram has this title, etc. -

$$
\text { FREMENTE LICEt INVIDO. }=1658
$$

On page 6. The fifth epigram has this title, etc.pseVDopoliticismo.
$=1658$
On page 7. The sixth epigram has this title, etc. -
Cesar Vere aDMIrabilis.
$=1658$
On page 8. The seventh epigram has this title, etc.-
Vera IDea Caroli Magni.
On page 8, and last, the tract concludes thus-
'Vaticinium chronologicum' (on Psalm lxxi. 7, Vulgate Version.)
orietVr In DIebVs hVIVs DIVI aVgVsti nostri, $\}=1658$
The words of the Vulgate Version are, 'Orietur in diebus ejus justitia et abundantia pacis donec auferatur luna.' The English Bible version, loxii. 7, is, 'In his days shall the righteous flourish; and abundance of peace so long as the moon endureth.'

## 

Iobtained, in Germany, a broadsheet applauding the marriage of the emperor Leopold 1 . and Margaret of Spain in 1666. The size, including the ornamental border, is 20 inches by $15 \frac{1}{2}$. It is probably very rare. I therefore present the reader with the accompanying facsimile (on a reduced scale), only a slight notice of the contents is consequently needed. The emblematical engraving contains several complimentary inscriptions, alluding to the defeat of the Turks before Vienna and in Hungary. Two of them are chronograms. There is also a chronogram in the printed heading, and one at the foot, which is also a trifling anagram, hardly more than a transposition of words. They are as follows :-
anno Domini salVatoris IrsV Christi. $=1666$
i.e. The festivities carried on at Vienna on December, in the year of our Lord and Saviour Jesus Chirist. Observe that the day of the month is omitted. The sheet must have been issued in anticipation of the event, or my copy is, perhaps, an 'early proof.'

$$
\text { SALVEAVSTRIACA DOMVS. } \quad=1666
$$

Io aVe etheris filia DomVs hispaniCa. =
i.e. Hail / O house of Austria. - Weicome / O Spanish daughter of the heaven-descended house.

$$
\begin{aligned}
\text { LeopoLDo LVX Margarita } & =1666 \\
\text { Margarite LVX LeopoLDe. } & =1666
\end{aligned}
$$

i.e. O Pearl (Margaret), a light to Leopold.

O Leopold, the light of the Pearl (Margaret).

## 

Aboor (British Museum, press-mark 1315. k.), folio, has this title, 'Fürsten-Spiegel, oder Monarchia dess hochloblichen Ertz. hauses Oesterreich.' By Johann Jacob von Weingarten. Prague, 1673. The narrative is in German, an historical compendium of the

$1$

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The second part of the volume has this title and dedication-
' Monarchix Austriace pars altera.'
ter aVgVste
CLaVDIe feLICItati Leopoldi feliciani

SPONSRE
saCra.
1673
aVe CLaVDIa IMperatriX
$=1673$
Archidux Austrix (etc.)
Augustissimæ domus Austriacæ felicitas (etc.).
The dedication goes on to extol the empress, Claudia Felicitas (the second wife of Leopold), through two handsomely printed pages, declaring that she possessed every known virtue, for which a long list of historical personages there mentioned were individually remarkable. The volume concludes with this greeting to the emperor- .

VIVat gLorIosVs LeopoLDVs IMperator. $=1673$

## 

Arare tract, published at Ghent in 1685, belonging to the Rev. Walter Begley, consists of only four pages $4^{\circ}$, and relates to the emperor Leopold I ., and the successful war which he carried on against the Turks in eastern Europe. The title commences thus, ' Observationes Anagrammaticæ et chronice circa felices progressus Belli Austriaci adversus Turcam anno 1685 Sacre Cæsareæ Majestati oblatæ.' The author's name is Gulielmus vanden Eede, of the Society of Jesuits at Brussels, a celebrated writer of anagrams.

The leading feature is a chronogram relating to the reverses sustained by the Turks at the rivers Danube and Drave, in Hungary. The chronogram consists of 33 letters, and is the 'program' on which eleven other chronograms are formed, by using all the same 33 letters, or, in other words, eleven anagrams are formed on one and the same 'program.' It must be a task of considerable difficulty thus to use in each sentence only the same letters, and to produce by that means so many sentences strictly applicable to the same subject. The numeral letters are the same in all, and, of course, they make the same date. The sentences are, however, somewhat crabbed to translate. To this combination the term 'chron-anagram' is given. They are as follows-

Programma Chronicum, in quo

aUt, sI sItI CaLes: bIbe et eXhaUri DraVUM.
i.e. Dost thou burn with thirst? drink up the river Drave.

The foregoing chronograms relate to the losses sustained by the Turks by drowning in these rivers. The next is said to relate to the flight of the Turkish general 'Serasquierus' at the town and lake of ' Essexius,' where the losses were 'innumerable'-
VIDI, et esseXII LaCUs tUrbaM haUriebat.
$=$
From this is formed the next, which relates to the flight of Ibrahim
Pasha and the Turkish army-
Ibrahim bassa DeIectUs VIVIt; re eXULat.
From this is formed the next, relating to the embassy of 'Ahmet Sclebi,' with a letter to the Emperor proposing peace, which was rejected-
ahMet sCLebI DUX VIsâ re, abIIt aUriatUs. =
From this is formed the next, which foreshadows the fate of Ibrahim Pasha-
hâC eXaltatUs resti UbI VIs, breVIa DIem.
From this is formed the next, which alludes to an Austrian proverb, that Providence affords help to the Emperor and his armies when in great need of it-
est re aUstriacus; habebit aUXILIUM DeI. . =
From the preceding chron-anagram one is formed in which the Emperor speaks to Hungary, referring to a Papal Bull of Innocent XI., about the holy name of the Virgin Mary-
sUbsidia tUa JesU Mater CLare eXhibUIt.
From this again is formed another, in which the Emperor, in imitation of St. Stephen, king of Hungary, ${ }^{1}$ in gratitude for assistance from the Virgin, confirms the dedication to her of his inheritancesIC te (UbI eX UsU) saLVabIt haereDItateM.

$$
=1684
$$

From this is formed the next, in which Pope Innocent xi. expresses his mind in the words of Psalm xcvii. r, Vulgate VersionSaLVaVIt sIbI DeXtera eiUs, et braChIUM. $=$

From this is formed the next, alluding to certain conjectures about 'the great Lord of the Ottoman Porte,' the affairs of Turkey, and to Balaam in the Bible narrative-
hiC VIr a se, et a sUbDItIs MaLe VeXabItUr.
$=$
From this is formed the final chron-anagram, a conjecture about the fate of the supreme Lord of the Turks, and of his armies-
ab his aCIe, arMIs, VIta eXUtUs DeLebitUr. $=$
The author adds thereto this pious remark, 'Utinam potius convertatur et vivat.' i.e. I wish rather that he may be converted and live.

This singular tract concludes appealing to the reader's patience, and giving the name of the author, etc. 'Ad benevolum lectorem, Patienter concinnata patienter lege,-Quæ Amicorum postulatu, supe-

[^18]riorum permissu, in lucem dabat P. Guil. vanden Eede, Brux. Soc. Iesu. Sac. Prostant Gandavi, Typis Henvici Saetreuzeer, viâ vulgò (Brabant-straet) dictá suo signa Albæ Columbæ, 1685.'

## 

Athin folio volume, printed at Augsburg (British Museum, pressmark 564. g. 24.), bears this title-

> TRIUMPHUS NOVEM SAECULORUM
> Imperii Romano-Germanici,

Carolo Magno, augustissimo Romanorum Imperatori, etc. By Antonius Bomer, of the Society of Jesus. No date on title-page.

There are ten large and exceedingly fine engravings, representing triumphal structures, adorned with a profusion of emblematical statuary and ornaments with inscriptions, in honour of religion and various of the (German) Roman emperors, accompanied by eulogiums in Latin, from Charlemagne down to Charles vi., at the date 1725. The work was composed to do special honour to the last-named emperor. The engravings are by John Andrew Pfeffel, an artist of celebrity at Vienna, and are worthy in every respect of being reproduced in facsimile. They do not, however, contain any chronograms.

Leopold I. (the father of Charles vi.) is the only one of the emperors who is eulogised in chronograms. The composition is as follows :-

| LEOPOLDO MAGNO, |  |  |
| :---: | :---: | :---: |
| Imperatori jubilao, victorioso, pacifico, virtutum et saculorum compendio Dithyrambus sacularis. |  |  |
|  |  |  |
| aCCeDat amgena | $=$ | 1700 |
| Cantando Camgna; | = | 1700 |
| Leta Clangat grande nomen, | = | 1700 |
| paCe Constans proDat omen. | $=$ | 1700 |
| Canora fama sCandat, | = | 1700 |
| prompta DoCto nectare ; | = | 1700 |
| aC Magna facta pandat | = | 1700 |
| De MonarCha Cresare. | = | 1700 |
| hoC MoDrrantr sCeptra, | = | 1700 |
| teMpora Cessant plena Dolore; | = | 1700 |
| teMpora florent plena DeCore. | = | 1700 |
| neMpe Cello Dante tela | = | 1700 |
| aD reCepta Marte bella, | = | 1700 |
| peCtore Magno DeCertare, | = | 1700 |
| aC othoManos DebeLLare, |  | 1700 |
| CeDere thraCeM, | = | 1700 |
| ConDire paCem | = | 1700 |
| DeCebat Cesarem. | = | 1700 |

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and then a dedication ' Potentissimo principi Josepho r.,' etc., and signed 'Musæ GreCensIs aCaDeMIre'
After this the main subject follows, consisting of ten poems in hexameter and pentameter verse, each with a full-page engraved emblem pointing to the important events in his career from his infancy in 1678 to his marriage with Wilhelmina Amalia of Hanover in 1699. The poems consist of 950 lines, or from 90 to 100 lines in each poem, repeating the date 1702 in 475 distinct chronograms. This indeed is a remarkable work and well done, the labour of men to whom the use of the Latin language was familiar. Allusions to the successful wars carried on by Joseph and his father in Hungary, run through all the poems, while the language of court flattery, so common at the period, is not so overstrained as is usual in complimentary addresses to imperial personages. It will suffice, as an example of the whole, to give the first poem in full, consisting of thirty-five chronograms, leaving 440 more, still unexhausted by this extract.

The first emblem, inscribed, 'Felicia Augusti Incunabula,' represents the infant in his cradle, emblems, etc., and this extract from Claudian-

Herculex quamvis jactent sua Numina Thebr At Thebis melior, Dirceeis clarior oris, Quæ dedit hoc Numen regio.
Followed on the next sheet by-
Emblema I. Nativitas Herculis.
Felices Thebæ! quæ cunæ factæ sunt Herculis, magno Jove progeniti. Felicior Vienna, in quâ orbi datus tot annorum votum Josephus Primus Magni Germaniæ Jovis Leopoldi magnus filius.

| natVs es aVstriaCI VitaqVe spesqVe throni. |  |
| :---: | :---: |
| aVDIo: IaM totVs strepitat tibI pLaVsibVs orbis Ipsa reViVIsCens Insonat aVra tVbis. | $=1702$ |
| seV LVstro oCCIDVI nigrefaCta CVbILIa phgebi, Ceena Vbi Defessos parVULa serVat eqVos. | $=1702$ |
| seV, qVas aVrata ConiVnX tithonia bigấ, prima et Depingit pVrpVra, Verso plagas; | $=1702$ |
| nIL nisI terfaVstos plaVsVs, aC sVbDIta sCeptra adVolvi CVnis Cerno pVeLLe tVIs. | $=1702$ |
| VndiqVe neCtareos Leta aVstria fVnDIt oDores, gratiaqVe eX sVperis terna propinqVat agris; |  |
| pVrpVreosqVe thori blandita CaterVa nitores eXtrVIt, aVgVstis basia danDo genis; | 1702 |
| et parVIs IVVenes Irrorant IMbribVs artVs, artVs, qVos nitidâ Veste Colorat ebVr. | 17 |
| Mars qVoqVe terrifiCá proIeCtâ eX VertiCe Cristâ te pronVs fLeXo popLIte pVppe CoLIt; | $=1702$ |
| sertaqVe sangVIneIs qVe fert IratVs ab orIs, sVspendi CVnIs VVLt anathema tVIs: | 1702 |

IaMqVe noVos Ignes fibrIs, noVa preLIa sentit, sInt qVIbVs aVstriaCI IVra tVenda throni.
en Venit et niVea paX aVrea VeCta qVadrigá et faCili ad CVnas poLlice fallit ebVr.
Vt, siVe hostiles Contra LVCtaberis aVsVs, seV tVLerit placidos alcion aXe DIes,
eX paCe eX bello ViCtor, nVnC pleCtere tVrCas, nVnC nosCas bello VInCere CorDa tVo.
hinc lvCina Vbi te Letis eXCepit in VLnis, et fiXIt roseIs osCVLa prima Labris,
thracica VULgabant frixisse InCendfa LVnee, InVIDaqVe aVstriacis Lilia fLêsse rosis.
Contra aqVile Lete Volitant; Ita VoCe Canentes: hostibVs hiC paVor est, CIVIbVs VnVs aMor.
hecCe tVens paLlas, replicans tibi tempora LaVris; eX VtroqVe InqVit parVULe Cesar eris.
IngeniI gladiIqVe aCIe, neC DIspare CVrsV, filivs eXCeLsI faCta seqVere IoVIs.
pVsIo qVantVs eris! sIgnIsqVe, IpsIqVe DIeI, qVo feLIX orbi nasCeris, oMen Inest.
dVm Canis estivas ferVentior Vsserat aVras, pVsio te nobis faVsta VIenna tVLIt:
sCILICet IgnitVs DVpliCatis CInthiVs astris Letior ad CVnas faX fVIt Ipse tVas.
teqVe Videns pLaCidâ sibi ConCertare faVillá aLter Vt eXoritVr soL! stVpefaCtVs ait.
sCilicet etheriIs VelVt arDeo CInthiVs aVris, LVCebIs patrils reX aliqVanDo plagis.
saCra Vel Ipsa anné ${ }^{1}$ LVX CLaros DVpliCat ortVs Vt DisCant popVLI, gratia qVanta tibi.
Vt taMen eXpaVeat fVror hostIs VInDICIs Iras, torVa heV! progenito signa fVêre Leo. ${ }^{2}$
VIVIto faVste pVer! tremor hosti, gratia nobis! aLLVDVnt sorti signaqVe soleVe tVe.
sed CVr signa LoqVor, qVeis natVs parVe VIgebas! Vno Iosephi nomine faVstVs eris.
filivs es CresCens, ${ }^{3}$ paVCIs si ViXeris annis, propitio eXCresCent nVMIne sCeptra tibi.
Ioseph es primVs, VIrtVte fVtVre seCVnDVs, proLIbVs at serVs nestoris Instar erIs.
QVIn Letis ConCors preceptVs VoCibVs orbis; primVs ait beLlo paCeqVe VIVe pVer!
aVstria tV Magno genitriX eLeCta pVeLlo, VniCa QVe Largi CVra CVpita poli,
aVstria nVnC ViVas, et Letas tollito VoCes, Cantet DVLCIsonis sVaVIs alaVda notis:

| $\}=$ | 1702 |
| :---: | :---: |
| = | 1702 |
| = | 1702 |
| = | 1702 |
| \} | 1702 |
| $\}=$ | 1702 |
| \} $=$ | 1702 |
| $\}=$ | 1702 |
| $\}=$ | 1702 |
| $\}=$ | 1702 |
| $\}=$ | 1702 |
| = | 1702 |
| j $=$ | 1702 |
| $\}=$ | 1702 |
| = | 1702 |
| $\}=$ | 1702 |
| $\}=$ | 1702 |
| $\}=$ | 1702 |
| $\}=$ | 1702 |
| \} $=$ | 1702 |
| \} $=$ | 1702 |
| $\}=$ | 1702 |
| $\}=$ | 1702 |

[^19]Ite thebe Veteres! eXortVs In Vrbe VIenna
IVstIor aLCIDes qVanDo IosephVs aDest.
alma VIenna CapVt per beLLas eVehe steLLas, herCVLIs aVstriaCI baIVLa VIVe noVI.
$\{=1702$
$\}=1702$

The tract concludes with four pages of the names of members of the university who join in the congratulations offered to him. There is no date in figures anywhere in the tract. There are 440 more chronograms in the tract.

## 

## THE CORONATION, ETc., OF THE EMPEROR CHARLES THE SIXTH.

THE book now to be noticed, if regarded as a volume, is probably unique, being a collection of seventeen tracts printed at different places and independently published, each tract complete in itself, and with its own distinct features of interest, on one and the same subject. An old manuscript note, written on the fly-leaf of the book, thus points to its contents, 'A collection of various pieces on occasion of the election and coronation of the Emperor Charles vi.,' etc. The contents bear some resemblance to those described in my book Chronograms, pp. 473, 497, 503, concerning certain bishops in Franconia. Much has been done in chronogram to exalt the Emperor (as may be seen in Chronograms, index, p. 560), while the book from which the following extracts are made adds much more to his recorded fame. The whole volume comprises still more curious matter that is not suitable to our present purpose ; it may be seen in the British Museum Library (press-mark 9315. f. 1-7. folio). We now proceed to the chronograms.

Tract No. 4 consists of twenty-two pages in German. The titlepage is as follows :-' Getreuer Reichs-Burger getreuer HertzensWunsch zu Gott für das neuerwelchlte Ober-Haupt der Christenheit, aus dem xxi. Psalm v. 2-8, als der . . . Her Carolus ini. König in Spanien und Indien . . . zu einer Römischer König und Kayser dessen Nahmen der vi erhoben und erwählet worden,' etc. Regenspurg, 1712. The author's name is Erasmus Sigmund Alkofern, a priest at Regensburg (Ratisbon). The name of that city is the concluding word of the last chronogram in the tract. The purpose of the work is to eulogise Charles vi. It has numerous Bible texts and references, and chronograms which are mingled with and form part of the paragraphs in which they occur. The first chronogram is on page 2, CarL Der DrItte als könig zV hispanien InDIen, etc. =

There is also this anagram on his name-
Carolus tertius. $=\mathrm{Ut}$ sol carus erit.
On the same page are these verses, beginning and ending with cvi, but not intended for a chronogram-

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The following is on the back of the title-pageAd Lectorem
Crede, Propheta fuit non rarus in arte Poeta,
Versibus et chronicis omen inesse solet.
Sic ubi Josephus fatis concederet almus,
Indicium praecox hoc mea Musa dabat :
oCCIDIt ergo tIbI phoebVs germania! Ioseph? $=1711$
sIC saCrI tenebras IMperiI VIDeo; $=1711$
soL tamen In CaroLo VI. ${ }^{\circ}$ (nIsI aberro,) reDIbIt, $=1711$
aC MVnDo Canones aVstria porro feret. $=1711$
En dictum factum! Carolus nunc Sceptra capessit
Imperii. Felix, comprecor, esto diu!
Christiadumque piis votis tandem annuat aether :
eVropae paCeM Da bone Christe faVens! $=171$ I

*     *         * 

(IosephVs Caesar anno aetatIs trIgesimo tertio DeCessIt. $=171$
vel:
IMperiI DeCVs, ah! obIIt, proteCtor, Ioseph !) = 1711
Josephus i. Romanorum Imperator optimus.
(By the omission of the letter $h$, the following line is an anagram of the foregoing one, and it contains as many letters as the number of years the Emperor Joseph lived, viz., 33.)

Anagrain.
Sum pius pater optimus orno [scil. Regnum] jam emorior. Vel in versu;
Sum pius, orno Pater [regnum] optimus, emorior jam.
(The word 'regrumm' in each of the foregoing lines, consisting of six letters, gives that number as the years of his reign.)

On the next page are the thirty-six anagrams on the emperor's name which are alluded to on the title-page, as follows-

CAROLVS VI.
per Metatarsum.
1.) Cui lauros?
iv.) Cur? vi? sola.
vii.) Vi cor laus.
x.) O clarus vi.
xIII.) Cur vola? is.
xvi.) Carl vivos.
xix.) Icarus luo.
II.) Livor acus.
v.) Arculus, Io.
inx.) Casu, livor.
xi.) Valor cusi.
xiv.) Sulca vivo.
xvir.) Vir clauso.
xx.) Clavis, ruo.
xxiI.) Sol via cur?
xxiII.) Cor avulsi.
iII. Curiosula.

Ori Calvus. xxvi
ent $\delta o \sigma t s$ Poetae :
Lusi, ô cura!
(Each of the foregoing sentences is an anagram on the words Carolus vi., and is also the subject of some complimentary epigram-
matic couplets in Latin concerning the emperor, the supposed utterances of the old poet Lycophron. This poet wrote verses whose obscurity has procured for him the epithet of 'Tenebrosus;' they were a mixture of prophetical effusions, which, as he supposes, were given by Cassandra during the siege of Troy. The mysterious letters at the commencement of this tract, the six letters C , may be taken to represent the sixth emperor Charles. The verses themselves are sufficiently obscure, each brings in the words of its accompanying anagram. The first (which follows) is a fair specimen, and so is the eighth, which is chronogrammatic.)

The subject then proceeds-Sequitur illustratio Lemmatum istorum anagrammaticorum, quam in rubro pollicitus sum, per Imagines \& Symbola.

$$
\text { I. Cui }{ }^{1} \text { lauros? }
$$

Serenissmi ac Potentissimi s. r. 1. Principes Electores Coronam e lauro contextam tenent manibus, eandemque Carolo nostro, Hispan. Regi Catholico, magni Leopoldi filio, decenter offerunt.

Cui ${ }^{1}$ merito statuat Lauros Germania ? quæris. VI.us erit Carolus ; certa Lycophron ait.
(This, and all the verses, seem to have been associated with some pictorial representations ; the tract, however, makes no other allusion to them beyond what may be inferred from the words printed in italics, and from certain words part of the title-page. I conclude with the chronogram, the eighth couplet; the numeral is quaintly expressed, ux is 10 minus $2=8$.)

IIX. Casu, livor.
Manus e coelo. Francofurtensem supra civitatem, protensa, qua Potentessimo Hispaniarum Regi, Carolo in. Sceptrum Imperii Romano-Germanici porrigit.

Non casu, livor ! precibus, nec fraude capessit
Nec donis, Carolus sceptra ; dat ipse Deus.

## vel

e franCofVrto DeVs offert Ipse Coronam. $=1711$
The tract thus concludes, votvm è Psalm xx. $7^{2}$ -

```
aCh Der herr, heLfe seIneM VVerthen besaLbten! = ijir
```

aliud

Deo fortVnante fLoreat CaroLVs IMperator! $=1711$
MI CaroLe, o Valeas porro, faVente Deo! $=17 \mathrm{II}$

## Tantum!

On the next page of the volume is another, and apparently a

[^20]separate tract, of two leaves only. The paper and printing is somewhat different. I give a full transcript of the title-page, which is printed in various type, and concludes with the author's name concealed in an anagram, which admits of various solutions, and points to no one in particular.
' In Felicem Electionem Celsissimi et Augustissimi Principis ac Domini Domini Caroli, Dei gratia Imperatoris Sexti, Regis Hispaniæ, Hungariæ et Bohemiæ, Archi-Ducis Austriæ, etc. etc. Themata Chronographica curiosa, Anagrammata et Chronodisticha.

Composita ab Illo cujus nomen per Anagramma Sonat

> ' Danda diu Spei.'
(The subject then follows, that of the election of Charles iII. of Spain, to be Emperor of Germany, by the seven Electors mentioned.)
Electio Regis Romani et Casaris per septem Electores.
Anno mDCchvi. Octobris xii.

1. Elector Moguntinus. (i.e. Mayence.)

Carolvs frater Iosephi reX hispanie IIl. eligitVr a Lothario franCIsCo arChIepIsCopo MogVntino reX teVtonif Vi. CarolVs frater Iosephi a Lothario arChiCanCelLarIo
germanIe est Cesar.
2. Elector Trevirensis. (i.e. Treves.)

CarolVs reX hispanie hVngarife et bohemIe oritVr a Carolo arChiepisCopo et eleCtore treVIrense reX regni teVtonie VI.
ab eLeCtore treVIrense per galliam archicanCellario reX hispanie et reX hVngarif fit reX regni teVtonife VI.

## 3. Elector Palatinus.

CaroLVs reX hVngarife et hispanife III. eVasit Cesar VI. a Iohanne gVILIeLmo eLeCtore paLatino VICario regni teVtonle.
$=1711$
ab arChiDapIfero IMperil eVasIt Cesar. $=1711$
4. Elector Bohemia.
ab oratore regIs et eLeCtoris bohemie arChipinCerner ${ }^{1}$ et Lege fit Cesar et sVCCessor.
a CoMIte wInDIsgretz frater Iosephi eVasit Cesar. $=1711$

## 5. Elector Saxonia.

Carolvs reX hispanIe ab oratore regis polonife et electoris saXonIf arChimaresChaLII eVasit reX teVtonIe VI.

[^21]
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Corona regni et Cesaris DatVr regi hispanif et bohemit. $=1711$ Corona Cesarea DatVr regI hispanie III. germano. $=1711$ Coronam Cesaris et regni Dant regi hispanif et hVngarit. $=1711$ Corona Cesarea et IMperiI DatVr regI hispanie. $=1711$ DeVs et franCof Vrtenses prebent regni Casarem. = 1711
fratre DefVnCto frater CoronatVr IMperator. = 171 it
hoC anno Corona roMana DatVr regI hispanie III. $=1711$
hoC anno Corona IMperatoris et regi DatVr regI
hispanie. $=1711$
a proCeribVs DatVr Corona germano. $=1711$
Date Coronam aVstriaCo regi hispanIe patri patriec $=17 \mathrm{fi}$
franCofVrtenses tradVnt regni Cesarem. = 17 iI
regi hispanife et hVngarIe CoMpetit a Deo Corona regnI. $=171 i^{-}$
dignitas regni et Cesaris CoMpetit regi hispanif III. = 17 it
gaVDete germani CoronatVr Cesar noster. $=17$ il
Date aVstriaCo sCeptrVM. $=171$

Quastio. CVI germano DebetVr Corona? $=1711$ Responsio. Carolo vi.

> Carolus Sextus Imperator Romanus,
> Per Anagramma. ${ }^{1}$
> Sto Patrum sero nixus amore clarus.

> Carolus Sextus Imperator,
> Per Anagramma.
> O mox clarus eris ut Patres.

Chronodisticha
aVgVstis CaroLVM feLIX eLeCtio sCeptris. eXCIpIat faVstis teVtonie aVspicils.
III. hispanita Vastas profeCtVs In aVras sIsqVe reDVX salvVs VI In IMperio. estivat CarolVs siC qVe ViX Morte Iosephi rapta aC hinc lVCtVs fata fVgent qVerVLos.
$\left\{\begin{array}{l}= \\ = \\ \end{array}\right\} \begin{aligned} & 1711\end{aligned}$
$\{=1711$
Here ends this singular tract, without another word.

[^22]Tract 9 consists of eight pages in German, the subject being a description of the siege of Landau by Joseph i., king of Hungary, published at Augsburg in the year
siC tanDem Cessit regI Iosepho. =
The author's name appears at the foot of the dedication, on the back of the title-page, Joseph Friderich Leopold Burger. 9 Januar. 1705.

A handsome emblematical engraving, exhibiting a medal of Joseph i., commences the narrative, and at page 6 these chronograms appear-

```
heC neMInI CeDet.
IMo CeDet CesarI. = 1702
= 1702
tanDeM Cessit Cesari. =
```

(These chronograms will be found, with others on the same subject, in my book on Chronograms, published in 1882, page 134.)

Tract 10 has a title-page as follows :-Epigrammatum Biga, in Trigam dierum memorabilium, videlicet emortualem Josephi i. Imperatoris gloriosissimi, qui erat 17 April, et electionis.Caroli im. Hispan., etc. etc. Regis potentiss. in Imperatorem Romanum, hujus nominis sextum, qui erat dies Lunæ 12 Octob. ut et coronationis ejusdem, Francofurti ad Moenum felicissimè susceptæ, die Martis 12 Decemb. Anni,

Quo Germania, Marte pressa, halcyonia sperans optat,

$$
\begin{aligned}
& \text { ISTE DIEs MARTIs CertVs sIt PACIFER ORBI. }=1711 \\
& \text { Autore } \\
& \text { Johanne Joachimo Pinggiserb, } \\
& \text { Pastore Eccles. Aspacensis. } \\
& \text { Halæ Suse Typis Mayerianis, circa auspicium } \\
& \text { Anni, }
\end{aligned}
$$

quem sequens distichon bis numerat, et quo fama tale suggerit
epiphonema.
o DeVs oMnIpotens! faC anno hoC otIa Vera! = 1712 sIn, VoVeo: Constans paCta fiDes Maneat! $=1712$
(The subject of the tract is two Latin epigrams, printed in various type on two separate pages, on the death of Joseph I. and the election and coronation of his successor, Charles vi. They do not contain any chronograms besides those on the title-page, and there are no dates in figures.)

Tract II consists of eighty pages. It is in the German language, and contains much to interest admirers of chronograms, and engraved illustrations; the latter are particularly fine, no less than 38 in number, of folio size, and larger, representing a great variety of
emblems, medallions, public decorations and illuminations (illuminated transparent pictures), at Augsburg, on the occasion of the rejoicings in 1716 at the birth of the Archduke of Austria, Leopold, ${ }^{1}$ son of the Emperor Charles vi.

The title-page is, ' Das Frolockende Augspurg, wie solches wegen der hochst-begluckten Geburt dess Durchleuchtigsten Ertz-Hertzogen und Printzen von Austurien Leopoldi II. Seine allerunterthanigste Freude den 17 May 1716. Durch verschiedene Illuminationes dargestellet hat.' Augspurg, 1716.

The author's name, Johann Christoph• Kolb, appears at the end of the dedication to the Emperor Charles the Sixth.

On page 2, these chronograms were among the illuminations of the Rath-house -

$$
\begin{aligned}
& \text { speI pVbLICe pLaVDentis IMperiI }=1716 \\
& \text { P.P.-S.P.Q.A. } \\
& \text { honori ad aVite Monarchire Coronas InVItanti. }=1716
\end{aligned}
$$

And among a profusion of decorations and inscriptions on the windows of the Rath-house were these chronograms, at page 4, arranged in two series of six ; a compliment to Charles vi.-
I. aVstriaCI sangVInIs hereDem Cernitis. $=1716$
II. est LeopoLDVs Magna eX eLIsabetha soboLes. $=1716$
iII. roMani Cesaris filivs, aC regi CatholiCo sVCCessor.
$=1716$
IV. prinCeps DIgnVs Certi MaIoribVs Istis. $=1716$
V. havd generant aqVile CoLVMbas. $=1716$
VI. neC primis IneqVaLes edit aVstria LIberos. $=1716$

On page 6-
I. eCCe nepotis Vere Magni fideIVssores regil. $=1716$
II. hispanIe InDIfqVe MonarChe aVstriaCI. $=1716$
III. MonarChif hispaniCe IVre sVIs Debite. $=1716$
IV. sponDent aVstriaCVM CapVt. $=1716$
V. VnaqVe CongrVas hispano MonarChe Dotrs. $=1716$
Vi. DeVs fortVnet CaVsam Cesaris. $=1716$

At page 17 -
ViVat LeopoLDVs paCem appetans. $=1716$
Followed by-
LIgat Vna Colvma DVas. $=1716$
Alluding to the device of two columns, surmounted by a crowned monogram, composed of the letters C and L (i.e. Charles and Leopold).

On page 20 occurs the word signifying the dawning day of 1716. (This is one of the few words which happen to be entirely chrono-grammatic)-

$$
\text { DILVCVLVM. } \quad=1716
$$

[^23]
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On page 42 the illuminations of the College of the Jesuits are described, with numerous complimentary inscriptions; among them were these chronograms, the concluding lines of the inscriptions-


On page 44 there is an engraving, of which the accompanying illustration is a facsimile; it represents an illumination which was put up outside the Post-Office, the Imperial eagle is holding in the right claw a large Easter egg, and in the left a crown; above is this inscription-
oVVM pasChale Dat aqVILA. $=$
Below are two horsemen galloping in different directions blowing post-horns, and thus inscribed-

$$
\begin{aligned}
\text { ab ORIENTE VsQVe aD oCCasVM } & =1716 \\
\text { LeopoLDI faMa eXCVrrat. } & =1716
\end{aligned}
$$

On page 46 the illuminations at the 'hospital' of the Regular Prebendary Canons of St. Augustin of the Holy Cross are described, with these accompanying chronograms-

Carolvs seXtVs
$\left.\begin{array}{c}\text { IMPERATOR REX HISPANIR } \\ \text { Io! } \\ \text { EXAVDIV Est } \\ \text { Pro SVA REVERENTIA. } \\ \text { Hebr. v. } 7 .\end{array}\right\}=1716$
Hebr. v. 7.


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$$
2
$$

A representation of the Imperial eagle is given bearing on its breast these chronograms-

## Anno 1711

eX terris nVper piVs adVena Cestar Iberis, sangVIneo sVppLeX VIsVs aDesse Deo.

$$
\begin{aligned}
& \}=1711 \\
& \}=.1716
\end{aligned}
$$

Anno 1716.
aVgVste VIrtVte patrVM DeVotVs aVItâ,
nVnC oVat en! patris gLoriâ, oVabit aVI.
$=1716$
On page $5^{1}$ this appears among other inscriptions-
sVrsVM CorDa aC pIa Vota.
In an engraving on page 62 are these chronograms, surrounded
by wreaths of foliage (laurel?) -

| ET |
| :---: |
| ELISABETHFE |
| FILIVs |
| ERIT |
| LeopoLDVs |
| ReDIVIVVs |
| pIVs IVstVs |
| VICtor |
| ET |
| ConsenesCet |

At page 68 there is a large engraving, of which the frontispiece to this volume is a facsimile, representing the Emperor Charles vi. in armour and robes, holding up a sword, and Prince Eugene of Savoy presenting to him the infant Archduke Leopold, on a velvet cushion, whom the Emperor makes a Knight of the Golden Fleece. The cordon of the Order hangs across the infant. The following inscriptions are on scrolls occupying the upper corner of the picture-

DeCora heroVM Cesar et eVgenIVs $=1716$
Der Helden sehr und Zierde schön,
Ist carl leopold und eugen.
The accompanying text contains the next chronogram-
LeopoLDVs
Carolil et eLIsabethe
FILIVs
arChidVX aVstrife
prinCeps astVrIfe
eqVes
aVreI VeLLerIs
VIgeat.


On page 70 an illumination is described which represents a cradle containing the infant Prince, with this inscription-

LeopoLDe sIs aVstrif et astVrIe prinCeps MItIs. = 1716
On page 73 an illumination is described containing a representa-
tion of Faith, Hope, and Charity combined in one figure, with the letter $L$, and inscribed-
spes firma In princIpes te non ConfVnDIt aVstria. $=1716$
Another illumination represented a wood and a she-wolf lying on the ground suckling a young boy, who wears a ducal cap, intended for the infant Leopold, bearing these inscriptions, the first to illustrate a device of an eagle presenting a sword at the throat of a Turk-

$$
\text { EN LVNA DVCAT AQVILAM. } 1716
$$

The second presents a parallel between the infant and the founder of Rome-

$$
\text { Io. LeopoLDVs ALter roMVLVs. }=1716
$$

Another device of Christ crucified on a palm-tree, which grows out of a bee-hive, ornamented by the Austrian eagleeia, DeVotionis Mel Cluavit aqVilas.
This chronogram is carelessly printed. It probably is meant for 1716; but I do not venture to make the needful correction. The tract ends at page 80, without any more chronograms.

The next tract, No. 12, is entitled ' Mcestus Thorus Archiducalis,' etc., a funeral oration or sermon (in German) on Sigmund Francis, Grand Duke of Austria, at Sulzbach, by Francis Hoechtel, on Psalm lxxvi, on 1 2th August 1665 . There is a large engraving of the funeral assemblage in a church where the sermon is being preached.

It would appear that he died at the time of his marriage, leaving his widow, Maria Hedwig Augusta, to whom the following couplet (at page 7) is supposed to be spoken by him-

Sponsus eram Virgo, mansi quoque Virgo, Maritus, Nam mors invidit Virgineum thalamum.
And she is supposed to answer as an echo-
Uxor eram felix, magno vivente marito, Sum Virgo infelix hoc viduata Viro.
i.e. I was espoused as a Virgin, I also remained a Virgin as a husband, for death envied my virgin couch.
$I$ was a happy wife, my great husband living; I am an unhappy virgin, being deprived of this husband.

This chronogram forms part of the sentence which comes nextergo Ista tibi grandis aVstria ColVmna? =
The remainder of the volume contains much that is curious, but no more chronograms.

## 

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follow in close succession, not in the usual form of separate tracts. The book is a folio size, 252 pages, not numbered; yet it is evidently printed all at the same time, and in the same year when the festivals took place. It contains 592 chronograms, 12 cabalas, and a few anagrams. So far as a selection can be well made, I believe that the transcripts which follow are fair representatives of the whole series. Many of the title-pages and titles are chronogrammatic. The total number of chronograms in the book is 592, of which 114 are given in the following extracts, leaving 478 which, for various reasons mentioned, I have not transcribed.

The first and general title-page is as follows :-
AUGUSTALES CUN $\mathbb{E}$
Serenissimi Archi-ducis Austriæ Ducis Asturiæ Leopoldi Joannis Josephi Antonii Francisci de Paula

Hermenegildi Rudolphi Ignatii Bathasaris, Augustissimarum Majestatum

- Caroli vi. et Elisabethæ primo-geniti, Europæ Cimelii,
Regnorum Spei, Seculorum Pretii,
Patriæ Pupillæ,
Sub festivæ Orbis incendia Genethliacis honoribus, Flammisque nocturnis illustratæ


## A

soCIetate IesV
hereditarie proVincIe boëMe.
(Printed at Prague . . . in the Clementine College, 1716.)
The opening address and dedication to Charles vi. is composed in the strongest language of courtly flattery, and grandiloquent praise is given, even in this early period of his existence, to the newly born infant Archduke, who has been already invested with the dignity and decorations of the Order of the Golden Fleece. The fireworks and bonfires which blazed on the occasion are made to symbolize the light which Austria is to experience. The Emperor is personally addressed thus,-'Sed enim felicissime Cæsarum Carole Sol es inter tot Sidera in Cœlo Austriæ.'

The first subordinate title-page in the book, which precedes the description of the grand festivities at Prague, is a good example of the conspicuous use of chronograms and cabala. It is handsomely printed, covering two pages, and reads as follows-

$$
\left.\begin{array}{l}
\text { ¿Verna hILarIa } \\
\text { festivo InCenDIo anIMata. } \\
\text { Quibus }
\end{array}\right\}=1716
$$

Inter exultantium Provinciarum gaudia hinc paschalia, indè genethliaca, augustissimo imprimis patri Carolo vı. augustissimæ matri Elisabethæ, deinde

```
        SERENISSIMO PARItER ARChI-DVCI aVSTrIA; = 1716
astrVrIf De oVIeDo, et De santILLana 1 prInCIpI; = 1716
    Magni LeopoLDI pII CesarIs aVgVsto nepotI ; = 17r6
Casaree regIeqVe MaIestatIs VICtorIoso heredI, = 1716
                    Leopoldo
```

    Sub florida ejusdem genethlia, vernis deliciis coeva,
        Submissimè et devotissime applausit
        Academicum collegium Societatis Jesu
            Pragæ ad Sanctum Clementem
            Anno, quo orbi nata est
    $\underset{307}{\text { Soboles dilecta }} \underset{142}{\text { Deo, }} \underset{59}{\text { Magnum }} \underset{308}{\text { Jovis }} \underset{358}{\text { incrementum. }}{ }^{2}={ }_{542}{ }^{1716}$
This concluding line is a near adaptation of the words of a familiar
line, Virgil, Ecl. iv. 49-
'Cara Deam soboles, magnum Jovis incrementum !'
i.e. Dear offspring of the gods, illustrious increase of Jove.

The trifing alteration in two words cause the sentence to give out the modern date.

The festival was held at Prague on 3d to 6th of May, the principal object of attraction, besides the fireworks, was a 'pegma,' or structure of boards and scaffolding 116 feet high by 68 wide, containing allegorical figures, symbols, scenery, etc., with music and other accessories, and a profusion of inscriptions, chronograms, and 'cabalæ,' from which it would be difficult to make a fair selection.

The second subordinate title-page is-

> 'EROTEMA GENETHLIACUM Quis putas puer iste erit?
motum olim in Judææ Montanis super sancto sanctorum conjugum Zacharix et Elisabeth unigenito, nunc in Montibus Juliis super felicissimo sacratissimarum Cæsarearum Majestatum Caroli ter secundi et Elisabeth in una prole ter fæecundæ primogenito Leopoldo . . . resolutum in propylæo Novæ Basilicæ Sanctæ Mariæ Majoris, collegii et universitatis Societatis Jesu Olomucii anno,

Quo plusquam serenissimo ortu suo orbem illustravit arChi-DVCVM pheebVs.'
This festival was held at Olmütz ; the subject is wrought out on the question in the title-page, the words taken from the Vulgate Version, St. Luke i. 66, where Elizabeth says, 'Quis, putas, puer iste erit?' [i.e. What manner of child shall this be 8] Observe that Leopold's mother bore the name Elizabeth. The festival was accompanied by the usual exhibition of symbolical decorations, with a profusion of inscriptions and a great many chronograms. These among them give a special answer to the question of the motherhiC pVer MagnVs est LeopoLDVs.

[^24]LzopoLDVs AVstriaCorVM spes. $=1716$
ECCE REX InDorVM. $\quad=1716$
hiC pVer IgnIs erIt DIspeLLens heresIs VMbras. $=1716$
LeopoLDVs MagnVs VICtor. $=1716$
erit MeVs CharVs LeopoLDVs $\left|\mid\right.$ sVCCessor DoMVs aVstrie. $=\left\{\begin{array}{l}1716 \\ 1716\end{array}\right.$
These also occur-
rLIsabeth peperit filivm Cesari, gavDe orbis! = 1716
ECCe reX InDorVM. $=1716$
This is prophesied ' without prejudice to the paternal longevity,' and
is one of the unfulfilled prognostications which I have alluded to, and
ERIT, SED SERd, LeopoldVs SECVNDVs. $=1716$
The principal anagram in the volume is on sheet L 2 ; it consists of 8 I letters.

The third subordinate title-page is another good example of the use of chronograms, indeed it is almost entirely in that form-

$$
\text { 'IDea ConCeptVs eX teMpore. }=1716
$$

Phosphorus in hespero, Ortus in occasu, id est
M. LeopoLDI In binis nepotibVs poloo soLoqVe anastasis;= 1716
$\left.\begin{array}{l}\text { SEV } \\ \text { MINIS ResVsCItatIo, }\end{array}\right\}=1716$
prefprimis In Leopoldo nepotVLo II. prorsVs solatiosa; 1716 .
PRO
Augustissimorum Progenitorum Caroli vi. et Elisabethæ ex re nata pasChaLI gaVDIo, et gLoriosis trivMphis; $=1716$ PRO
orbis terrarVm pLaVsV aC spLenDore, $=1716$ AD
oCCIDVI solis ViCarias faces
VeCtigali ivbilo, et iVgi Veneratione, $\}=1716$ In tenebris eXpressa, et eXhibita AB
aVo eternVM DeVoto Collegio, = 1716 ET
obstriCtIssima VniVersItate LeopoLDIna $=1716$
soCIetatIs IesV VVratisLaVie,
die XXVIII MensIs qVarti $\}=1716$
ab annI presentis InItio;
$=1716$
PRELOQVE, LVCIQVE MANDATA.' = $=1716$
This festival was held at Breslau with the usual exhibition of decorations, and a 'pegma' 62 feet high, and broad in proportion, having a fine architectural design, allegorical figures, etc., with a profusion of classical inscriptions and chronograms, setting forth the progress and splendour of the Imperial family, which is hardly exceeded by that of the sun itself.

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The sixth subordinate title of the next festival is-
' DESIDERIUM COLLIUM,' etc.
It was held 'in monte sancto ad Przibramum Civitatem Montanam in Boëmiâ sito a residentia societatis Jesu.' . . . 77 mensis Maii, anno 1716. The description of the decorations does not contain any chronograms.

The seventh subordinate title-page is briefly as follows-
' LEUNCULUS AUSTRIACUS, Agnello Paschali sociatus: Leopoldus . . . archi-dux Austrix . . . in lucem festivissimè editus $\left.\begin{array}{l}\text { ab aVgVSTIssimis Inter se Desponsatis } \\ \text { CaroLo et eLIsabethâ, }\end{array}\right\}=$
Idibus Aprilis Feriâ secundâ Paschatis, . . . exceptus; . . . a Collegio Societatis Jesu Commotovii . . . Anno ut supra; Triduo Majali . . . (17th to 19th May 1716).'

This festival was held at Commotau in Bohemia, the 'pegma' was accommodated in the entrance ('propylæum') to the church of St. Ignatius, the subject was from Isaiah xi. 6, 'Leo et Ovis simul morabuntur' (words of the Vulgate Version). The groups and decorations were 'magnificent,' but the chronograms few.

The eighth subordinate title-page commences-
' LUX GENETHLIACA serenissimi Archi-ducis Austriæ . . . Leopoldi . . . illustrata . . . Dum communibus fidelium subditorum applausibus suos debiti obsequii igniculos adjiceret in umbra devinctissima augustissimo nomini residentia Societatis Jesu Mariæ-Scheinæ sub Grupna. Anno quo, exortum est
ter aVspiCatVM DVCe phosphoro, $=1716$
SERENISSIMI ARChIDVCIS AVSTRIE, $\quad=1716$
Ipsis Mensis aprilis IDIbVs, orbi feLICIter natI $=1716$
DILVCVLVM.'
The title thus ends with one of the few words that are composed entirely of the numeral letters. ${ }^{1}$ The festival was held at Graupen in Bohemia. There are but few chronograms in the description of the decorations, but Latin verse is abundant. Each name ${ }^{2}$ of the infant Leopold (all of them also being the names of saints), were illuminated, and each had its ample tribute of poetry, but without chronograms.

The ninth subordinate title commences, NOCTIL UCA HOMAGIORUM PRIMITIEE ad Augustales cunas, . . . a collegio Rosensi societatis Jesu Crumlovii Boëmorum Anno 1716 10 et 12 Maii, die intermedio per aëris intemperiem impedito.'

This is the only record I have met with of a festival being impeded by bad weather; the circumstance is quite intelligible. This happened at Krumlau. A very handsome 'pegma,' 46 feet high, is described, with its decorations and pictures, and archway beneath for the spectators passing about. The chronograms require

[^25]their accompanying emblems to explain them ; the following, however, can be separated-

| Leopoldo |  |  |
| :---: | :---: | :---: |
| aVgVstissimi Cesaris nostri |  | 1716 |
| porphyrogenito, |  |  |
| Iam grandi Intra CVnas eVrope principi | $=$ | 171 |
| DeVInCtissima rosensIs IesV soCIetas, | $=$ | 171 |
| arDentes hasCe VotorVM faVillas | = | 171 |
| eX amore sVCCendit. |  | 171 |

The tenth subordinate title begins-
'SERENISSIMA VERIS FOECUNDITAS felicibus dives auguriis, conspirante in jubilos Europa, serenissimo archi-duci . . . Leopoldo, . . . augustissimi imperatoris Caroli vi. filio porphyrogenito ${ }^{1}$

$$
\left.\begin{array}{rlrl}
\text { ADVMbrata, et ex Integro ConseCrata } \\
\text { a regia, et Cesarea DoMo soCIetatis IesV } & & =1716 \\
\text { Vrbis egrensIs. }
\end{array}\right\}=1716
$$

This festival was held at Eger in Bohemia ; there was a very grand ' pegma,' with illuminations and symbolic groups. Among the complimentary chronograms to the infant Archduke were the following, pointing to his present and future honours-

| AVSTRIE DVLCE LVMEN. | $=1716$ |
| :--- | :--- |
| VER ARCHI-DVCVM. | $=1716$ |
| DECVS PRECIPVVM. | $=1716$ |
| DECVS AVSTRIACVM. | $=1716$ |
| TVRCARVM DEVICTOR. | $=1716$ |
| SVBDITORVM oCeLLVV. | $=1716$ |
| DILVCVLVM | $=1716$ |
| FORTVNA BELLIDVCVM. |  |

The eleventh subordinate title, 'OMNIA FELICITATIS quatuordecim arcubus, et Templi turri festivè illuminatis, picturaque exornatis, in applausum genethliacum . . . Leopoldo . . . reprosentavit collegium Soc. Jesu, Giczinii 10 Maii 1716.'

An arch was erected at Gitschin in Bohemia, with emblems and a few chronograms.

The twelfth subordinate title, ‘ OVUM PASCHALE seu augustales ovantis Europæ spes, quas in . . . Leopoldo . . . Cæsaris Carolo vi. primo-genito, Dum in Pascha natus fuisset, subjectissimis oculis suspexit, ac Profundissima submissione venerata est-
$\left.\begin{array}{c}\text { InfiMa IesV soCIetas Cessarei et regiI CoLlegII } \\ \text { gLaCensIs InCoLa. }\end{array}\right\}=1716$
A festival was held at Glatz, and a 'pegma' with local emblems was erected. Several chronograms were inscribed thereon, among

[^26]them the ' Easter Egg' mentioned in the title was to be seen, with this inscription-

In pasChale oVVM noVa prole Donata. =
The thirteenth subordinate title, 'TER TRINE NUTRICES gratiæ, sive noveni coelites, etc. . . . In collegio S. J. Glattovix, anno 1716, 10 Maii.' The festival held at Klattau, in Bohemia, is described, when the decorations consisted of illuminated pictures symbolical of the event, and exhibiting the several saints whose names the infant Archduke bore. The chronograms are not important.

The fourteenth subordinate title, 'FESTIVUM PEGMA, pro genethliaco applausu . . . Leopoldi (his other names as before), . . . erectum a collegio Glogoviensi Societatis Jesu 3 Maii anno 1716.' This festival was held at Glogau, when a ' pegma' 36 cubits high was erected. The chronograms are combined with the decorations. This one is a compliment to the infant Archduke-

$$
\text { NOVA STELLA DoMVs habsbVrgice }=1716
$$

And this one closes the description of the 'pegma' -
DeVs serVet CarolvM, et eLIsabeth! $=1716$
SCeptroqVe regio serVet LeopoLDVM! $=1716$
The fifteenth subordinate title, ' VOTUM GENETHLIACUM ob neo-natum . . . Leopoldum, . . . In communi regix urbis Hradisstiensis applausu, a collegio Hradisstiensi Societatis Jesu . . . Anno 1716 . . . 10 Maii' This festival was held at Hradisch, once a monastery, now a military hospital. There were extensive illuminations of the church and college, and numerous inscriptions. Among the few chronograms was this-
honori, et amori neo-nati arChi-DVCIS aVstrif. $=1716$
The sixteenth subordinatetitle,' VOTORUMETAFFECTUUM tributum serenissimis genethliis repensum, invictissimi Romanorum imperatoris Caroli ter secundi regnorum et gloriæ hæredi secundissimo LeopoLDo eXInDe seCVnDo.
. . . cui . . . reverentissimo homagio advovebat suis sacris majestatibus, devinctissimum collegium soc. Jesu Iglaviæ.' This festival was held at Iglau. There was a grand ' pegma' 70 feet high, the summit representing sky and stars, with many emblematical groups appropriate thereto, together with symbols of imperial rule. The inscriptions were quotations from classical authors, or verses composed after classical models, with but few chronograms.

The sevententh subordinate title is mostly in chronogram -
'feria secVnda pasChe primogenitVs Infans hispanie, $=1716$
Serenissimus archi-dux Austrix, princeps Austrix Leopoldus,
orbis totivs DeLICIVM, et Letitia, $=1716$
in communi populorum applausu, pro theatro publicè erecto, in
Montibus Kuttnis ad sanctam Barbaram, repræsentatus a
DeVota Cesaree Maiestatis InfantI hespero soCIetate IESV:'

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allusion to the birth of Leopold) . . . subinde inter festivos ignes adumbrata a

$$
\text { DeVotissimo aVstrie CoLLegIo nIssensI.' }=1716
$$

This title is allusive to the birth of Leopold in the evening, about sunset, viz., at half-past seven o'clock.

This festival was held at Neisse in Silesia, with the usual decorations and emblems, bearing appropriate inscriptions and some chronograms. The star of Austria and Asturia is alluded to in words taken from Genesis i. 14, in the Vulgate Version-
$\left.\begin{array}{l}\text { heC aVstrie et astVrIe steLLa, } \\ \text { PosIta } \\ \text { In sIgna, teMpora, DIes, et annos. }\end{array}\right\}=1716$

The twenty-second subordinate title, 'NOVELLUS SURCULUS in campos Austriacos ab Austriacis alaudis depositus cum acroamate : . . . Minimis Jesu sociis Novæ Domi ${ }^{1}$ ro Maii 1716 .' $^{\prime}$ There was a 'pegma' surmounted by the Austrian eagle, with emblems of the 'Austrian alauda' or 'lark,' the olive branch, the imperial apple or orb of the imperial insignia. Fortune offers the cornucopia to the new-born Leopold-

Prospera constantes figet Fortuna triumphos,
aVrea SeCLa fLVent te DoMInante pVer. $=1716$
The many bits of votive poetry are thus terminated-
heC VoVet noVo-DoMena soCIetas. $=1716$
The twenty-third subordinate title, 'PEGMA TRIUMPHALE serenissimis cunis . . . Leopoldi . . . inter festivos applausus, et universalia tripudia erectum a Minima Jesu Societate in collegio Oppaveno.' Anno 1716. Mense Maio. This festival was held at Troppau. There was a grand 'pegma,' 80 feet high by 48 wide, in the form of a theatre, with many emblematical groups, inscriptions, and chronograms appropriate thereto. The last one is associated with the genius of the gymnasium or academy of Troppau-

CVnis LeopoLDI reVerentissime se sistit, = 1716
en princIpI sVo CaDIt gyMnas oppaVIensIs, $=1716$
a fortitVDIne LaVreas, perennitatem a Constantia $\left.\begin{array}{c}\text { LIbet presagIre. }\end{array}\right\}=1716$
The twenty-fifth subordinate title is entirely in chronogram-
' appLaVsVs genethLIaCVs
aVgVstef proLi, neo-nato arChi-DVCVLo LeopoLDo
Inter renoVatos eVrope festivos Ignes, reVerenter oblatVs

AB
InDIgenIs MIsbIonarIIs CesareIs soCIetatIs IesV, = 1716

[^27]
## ere Christiane <br> tesChinil DIe tertio VIrentis Mail.' $\}=$

This festival, held at Teschen in honour of the 'new-born little Archduke,' was not adorned by chronograms.

The twentr-sixth subordinate title, 'DESCRIPTIO APPLAUSOS GENETHLIACI quem serenissimis cunis Leopoldi, . . . submissimè detulit collegium Oppoliense societatis Jesu; anno,
qVo noVâ progenie Cgelo DonaMVr ab alto.' = 1716
A 'pegma,' with emblems of the usual character, was erected. The narrative concludes with this notice of the last group therein, of three kneeling genii and votive inscriptions-

Postremò ad gradus pegmatis terni spectabiles adgeniculabantur Genioli; primus e latere dedicationem inchoabat:
$\left.\begin{array}{c}\text { LeopoLDo, Iosepho, IoannI antonIo IgnatIo, } \\ \text { bo-nato astVrIf prinCIpI optans perennitateM. }\end{array}\right\}=1716$
Alter in medio continuavit :
Vno Cordivm affectiv:-Vna VotorVm ConCorDia. $=\left\{\begin{array}{l}1716 \\ 1716\end{array}\right.$
Tertius a sinistro latere terminavit:
$\left.\begin{array}{c}\text { ereXIt, eXtrVXItqVe, DebIte VeneratIonIs, } \\ \text { ObSERVantIf, et AMORIs }\end{array}\right\}=1716$
ergo soCIetas IesV oppoLIensIs
Atque ità perennem eidem vovit Pacem et Felicitatem.
The twenty-seventh subordinate title-page commences with a chronogram of the date in one word,

$$
\begin{aligned}
& \text { • DILVCVLVM }=1716 \\
& \text { in crepusculo, } \\
& \text { seu } \\
& \text { ortVs In oCCasV }{ }^{1} \text { romano è syDere phcebVs, }=1716
\end{aligned}
$$ serenissimum Imperii Sydus, ${ }^{2}$ Soboles fulgentior astris, ${ }^{3}$ Serenissimæ domui Austriacæ, occasum nescienti, Imperatorum parenti, atque imprimis augustissimo Romanorum Imperatori Carolo vi. natus. serenissimus archi-dux primogenitus Asturix princeps Leopoldus, . . . optatissimus hæres, ab avitis provinciis, regnis, terrisque hæreditariis omnibus, Tot votis desideratus, Quot in æthere sydera lucent, ${ }^{4}$ Secundo syderum cursu, Felicissimisque auspiciis, Horizonti ReginæHradeceno, inter festivos ignes,

genethliaCo applaVsV DemonstratVs =- 1716
a Cæsareo, Regioque collegio Minimæ Soc. Jesu, Reginæ-Hradecii, die 10 Maii.'

[^28]Afolio volume, sumptuously printed at Prague, on 284 pages, composed by the Society of Jesuits in Bohemia, to celebrate a supposed jubilee of Charles vi. as king of the Holy Roman Empire, and which, by some interpretation of the figures used in the narrative, is made to represent the year 753 в.c., the era of the building of Rome, the year 753 A.D., the alleged year of the building of Prague, and the year 1723 , that in which the book was printed; the same date 1723 is given by all the chronograms. This is all very fanciful. The plan of the work consists of nine sections, under the names of certain real or imaginary fountains of the old classical times, with appropriate engraved emblems, historical narratives, poems and odes in various metre, in which chronograms and cabalistic dates are mingled, all intended to heap up praise and flattery on the Emperor Charles vi. and his wife Elizabeth. The title is somewhat prolix; it enlarges on the idea of the fountains and the Roman era. There is a large engraved emblematical frontispiece, representing the emperor on horseback as if in mid-air, leaping from a rock from which many fountains of water spout forth, supplying peace and prosperity to his country and to Europe. It is subscribed with this metrical couplet-

Gloria et Augusti hoc manant ex fonte triumphi, Publica et Europæ profluit inde salus.
The book is in the British Museum, press-mark 1864. a 4. A former owner wrote on the fly-leaf (that he bought it at Augsburg at the small cost of 2 florins 30 kreutzers) 'Emi Aug. Vindel. 1803. Compt. 2 f. 30 x .' -the present value would be at least twenty times as much. The title-page is as follows-

Fons Inexhaustus immortalis gloriæ publicæ salutis augustarum virtutum, et gratiarum Augustissimus Romanorum Imperator Carolus sextus Germanix, Hispanix, Hungarix, et Bohemix rex etc. etc. (sic) Præprimis quidem recepto in augustissimum caput hæreditario ejusdem regni diademate, Subinde verò universi regni, fidelisque populi piis votorum laureolis devotissimè coronatus. Jungente humillimum quoque studium ejusdem subjectissimæ devotionis minimæ Societatis Jesu per Bohemiam provincia.

Anno mpccxxili.
Nimirum
(It continues on the back of the title-page,)
eXaCtIs MILLe annIs ab Vrbe fVnData = 1723
DVLCIssima IV,bILeI sVnt InItia, $=1723$
Et tanti quidem,
Quantum mundas a sui principio vix bis ter numeraverit.
Magnum videri assolet,
Si annorum decades in sæculum confluant,
Nunc exhaustas sæculorum decades Praga numerat, Qud vetustior, è pulchrior.

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At page 36 another ode concludes with
Epiphonema Cabalisticum.
Ex sensu Martialis lib. 8. Epigr. 74.
Mirificus reddit miracula Cæsar Avorum ; $436 \quad 202 \quad 344 \quad 180 \quad 561$ Nec patitur vincens tempora prisca mori.

$$
\begin{array}{llllll} 
& 48 & 550 & 387 & 326 & 243 \\
\hline 169
\end{array}
$$

Nam nova dum condit, revocat Romana priora;

| 71 | 291 | 234 | 206 | 439 | 202 | 280 |
| :--- | :--- | :--- | :--- | :--- | :--- | :--- |

Omnino id Caroli est, quod fuit, est, et erit.

$219 \quad 13$| 163 | 195 | 324 | 315 | 195 | 105 | 194 |
| :--- | :--- | :--- | :--- | :--- | :--- | :--- |
| Summa singulorum versuum |  |  |  |  |  |  | Summa singulorum versuum

1723. 

The key to this cabala, and to others which follow, will be found at page 4 I of Chronograms, also at pp. 311, 442, and 445, ibid. Add together the numbers represented by each letter, then each word will show the quantity placed beneath it ; every line gives the date 1723 . abcdefghijklmnopqrstuvwnyz 123456789102030405060708090100200300400500600

At page 40 this chronogram precedes an ode, ' Paraphrasis lyricæ epitome chronica' -
$\left.\begin{array}{c}\text { Ingentis animi Constantia, et fortitVDo } \\ \text { aVgViti CesarIs. }\end{array}\right\}=1723$
At page 77 this chronogram precedes an ode-
trinaCria IVstis aVstrif arMIs VinDICata. $=1723$
And this 'Epiphonema cabalisticum' concludes it-
Tutandæ firmat Carolus fundamina terræ

$$
451 \quad 226 \quad 444,331 \quad 271
$$

Ille Europæi stat velut orbis Atlas.
$54 \quad \begin{array}{cccc}410 & 291 & 525 & 231 \\ & \text { Each verse makes } & 21223 . & \end{array}$
At page 82 this chronogram precedes an ode on the victories over the Turks in Hungary, ' Paraphrasis lyricæ epitome chronica' haVD VLLIs Cefar sVperatVr fortis ab arMIs. $=1723$

At page 104 this cabala follows after several odes on victories over the Turks in Hungary. 'Epiphonema cabalisticum'-


$\begin{array}{lllll}551 & 392 & 279 & 200 & 301\end{array}$
Each verse makes 1723.
At page 108 this chronogram precedes an ode and some other verses on the emperor's success against the Turks-
In Constantia, et fortitVDine VICtoriosIssIMVs. $=\mathbf{1 7 2 3}$

## Another, at page 12 I -

ViCtoria, et triVmphVs De tVrCa. $=1723$
And at page 144 a poem on the same subject concludes thus-

Vestrum hoc augurium, vestro est in Numine Cæsar Austriacus, Fortuna Ejus, Constantia Fortis

$$
\begin{array}{ll}
\text { VenIt, VIDIt, VICIt InIMICos; } & =1723 \\
\text { Inde jam } & =1723
\end{array}
$$

L. 3 Regum ii. 33. (English version, m Kings ii. 33.)

Epiphonema Cabalisticum.
Ingestas Martis flammas compescuit undis
$342 \quad 310 \quad 178 \quad 550 \quad 343$

Pacta Europæis sic data pax populis.
$\begin{array}{llllll}165 & 500 & 102 & 106 & 361 & 489\end{array}$
Each verse makes 1723.
At page 148 this chronogram precedes an ode about the Castalian fountain-
$\left.\begin{array}{c}\text { VIa regia sapIentifenta } \\ \text { a reCta non } \\ \text { DeVIat semita In anfraCtibVs. }\end{array}\right\}=1723$
Another at page 150
Vt terso In specVLo prVDentia spLenDet In VnDa. = 1723
At page 163 another ode, on the emperor's wisdom, concludes with this 'Epiphonema cabalisticum'-

Amplifica est terræ, quod fluit indè, salus.
$139 \quad 195 \quad 271 \quad 324 \quad 335 \quad 58 \quad 401$
Each verse makes 1723.
At page 165 this chronogram precedes an inscription on a fountain,
'Fons signatus' -

## Ità certè

$\left.\begin{array}{l}\text { arCana Chsaris Caroli ConsiliIa } \\ \text { VDIne, et Constantia sVat CVstoDita. }\end{array}\right\}=1723$
fortitvinne, et Constantia sVnt CVstodita.
feLIX sVb rosa frondet Consilivm. $=1723$
At page 170, an ode entitled 'Plenior Hippocrenes influxus in concham Fontis symbolici,' concludes with this 'Epiphonema cabalisticum,' alluding to the 'Fons signatus' -

Quàm bene Apollineum signat custodia Fontem :
$301 \quad 52 \quad 435 \quad{ }^{2} \quad 247 \quad 457 \quad{ }^{231}$
Est princeps populi scire tacere salus.
$\begin{array}{llllll}195 & 347 & 399 & 187 & 194 & 401\end{array}$
Each verse makes 1723

At page 174 the Fons sacer coronatre pietatis (of the Emperor) is followed by an ode to him, headed by this chronogram In Constantia, atqVe fortitVDine prinCeps pIIssimVs. =

And a long eulogistic poem concludes with this 'Epiphonema cabalisticum,' at page 195-
Irriguo emanant Pietatis Fonte triumphi
$435 \quad 217 \quad 374 \quad 201 \quad 496$.
Quos compugnando Turcia victa dedit.
$410 \quad 485 \quad 393 \quad 313 \quad 122$

At page 197 the Fons Carolinæ clementix is supposed to bear an inscription containing these words-

Meminit se esse Principem, et propè Patrem
Dum urget
IVDICIs officivm est IVstitia. $=1723$
And this line, adapted from Virgil, Georg. ii. 243-
flVIt DVLCIs De fontibVs Vnda.
[This is an adaptation of the words of Virgil; he is speaking of the treatment of a poor soil imbued with salt, and proceeds thus-
' Huc ager ille malus, dulcesque à fontibus undæ
Ad plenum calcentur,' etc.
i.e. 'Hither let some of that vicious mould, and sweet water from the spring be pressed brimful,' etc.]

At page 198 the Fons dulcis coronatæ Clementix (of the Emperor) is made the subject of some flattering remarks, concluding thus-

Sic
VIVa fLVIt De forti DVLCeDo, $=1723$
et
$\left.\begin{array}{c}\text { Constans Clementia Caroli seXti Cefaris } \\ \text { neCtarei sVperat officia fontIs. }\end{array}\right\}={ }_{1723}$
And at page 202 an ode on the same subject concludes thusSic clemens Carolus Sextus micat Unus in omni, versibus ergo tuis
plVres nolo Canas CaroLos: seD DICIto phebe VnicVs est CaroLVs. $=1723$
An ode to the clemency, constancy, and fortitude of the Emperor ends at page 207 with this 'Epiphonema cabalisticum '-

Si blanda exæquat Superis Clementia Regem
$99 \quad 68 \quad 682 \quad .534 \quad 213 \quad 127$ Belliger in terris Jupiter est Carolus.
$148 \quad 49 \quad 364 \quad 523 \quad 195 \quad 444$
Each verse makes 1723.

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## Flectit Achillæum, medio tutissimus, Orbem <br> $243 \quad 297 \quad 98 \quad 918 \quad 167$ <br> Carolus, et semper culmina summa tenet. $444 \quad 105 \quad 270 \quad 203 \quad 351 \quad 250$ <br> Each verse makes 1723 .

At page 256 the Fons Carolinus, fons salutis publice coronatus, is described, concluding with these encouraging words, 'Ad hunc salutis Fontem accurrite fideles populi, quos qualiscunque mali accessio, aut rerum ægritudo infestat, infallibile hic salutis remedium reperturi; nam a Constantia, et fortitVDIne popVLorVm sALVs.

At page 259 a lyric poem is thus introduced-
tVtior hisCe salVs popVLo promanat ab VnDIs. =
The same words form also the concluding line. An ode next follows, headed thus-

> Limpida Carolini fontis noVi, atqVe Veteris analogia.

This chronogram makes 1773 ; it agrees with the original ; the author probably intended if for 1723. At the conclusion is this 'Epiphonema cabalisticum'

$$
\begin{aligned}
& \text { Plorandis lassata malis dum regna fatiscunt, } \\
& 354 \quad 303 \quad 150 \quad 234 \quad 133 \quad 549 \\
& \text { Fert obventuram Fons Carolinus opem. } \\
& \begin{array}{lllll}
191 & 708 & 186 & 493 & 145
\end{array} \\
& \text { Each verse makes } 1723 .
\end{aligned}
$$

At page 262 the section devoted to the 'Coronatus Fons gratiarum' (of the Emperor) has a pretty engraving of the fountain, with this inscription, adapted from Isaiah lvii. 2, 'Thronus gratiarum'-
'tanqVaM fons, CVIVs non Deficient aqVe.'
And at page 264 an ode in Sapphic verse is introduced by this couplet-
gratia redDenDa est fonti, eX QVo gratia CVnCta est. = 1723 bIs CentVm Charites eXpetit Vna Dyas. $=1723$
A note interprets the last word as 'Gemina Augustiss. Majestas.' This chronogram is at the conclusion of the last stanza of the ode-

Gratix Fontem redimite sertis
Floreis Gentes, meminisse par est
Gratic, dum par nequit ulla reddi
Gratia Fonti,
qVI IVsta sVi Desideria et In oriente aCCenDIt. $\}=1723$
We now reach the conclusion of this very remarkable work. At page 281 there is a Carmen Seculare, Sapphic verse, by which the Bohemian Society of Jesuits crowns the unexhausted Fountain of Graces to their Majesties Charles and Elizabeth. It contains no chronogram, and concludes with these words-

Epiphonema Cabalisticum
Accidimus Fonti : sacra Illum Vota coronant ;
349. $205 \quad 175 \quad 279 \quad 35 \mathrm{I} \quad 364$

Cùm mens inferior plura referre nequit.
$233 \quad 165 \quad 279 \quad 36 \mathrm{r} \quad 26 \mathrm{r} \quad 424$
Dii tribuant grates, derivent munera cali ! $22 \quad 532 \quad 283 \quad 443 \quad 356 \quad 87$
Austriacæ augmentent Pignora mille Domus !
$490 \begin{array}{cccc}528 & 247 & 84 & 374\end{array}$
Summa singulorum versuum : 1723 .
Nondum Finis.
totVs evrope MVnDVs panegyricos sCrIpserit: = 1723
CaroLI, et eLIsabethe
MagnitVDInIs aVgVste
non ERIT FINIs.
$\}=$



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## GERMAN DUKES AND LANDGRAVES.

## DURE OF BAVARIA.



SMALL quarto volume of congratulations (British Museum, press-mark 637. d. 15). The first congratulation is in German and Latin, adorned with emblems nicely engraved, and bears this title-

## ' AURORA EXORTA,'

etc. etc.
addressed to Ferdinand, Duke of Bavaria, and Adelaide Henrieta his wife, on the birth of the Princess Maria Anna Christina Josepha Theresia Cajetana Antonia Francisca Felix Hyacinta Victoria. (Felicissimè progenita).

## Anno quo

gratia De Celis bolas ManaVIt In oras. =. 1660
i.e. Grace from heaven hath spread into the Bohemian territory.

The author's name is Dominicus Franciscus Calin.
Monachii, Typis Lucæ Straubii.
On page 18, the last of this congratulation, is this chronogram-
SIt honor
Deo trino et Vno
Calis et In terra
AMen.
Triune God both in heaven and in earth. Amen.
et In terra
i.e. Honour be to the Triume God both in heaven and in earth. Amen.

Then follows another congratulation in Latin prose called the ' Rising Sun,' addressed to the same Duke Ferdinand and Adelaide on the birth of their son Maximilian Emanuel. It was printed at Munich in 1662 ; it is adorned with a series of elaborately engraved emblems; the title commences-
'SOL ORIENS.'
etc. etc.
An elaborate frontispiece next follows, of which the accompanying illustration is a facsimile, showing the following chronograms-
*.

1

$$
\mid
$$

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The next emblem is the wooden horse at TroyAuspice Maximiliano baVariCa DoMVs fLorebIt.

$$
=
$$ i.c. Maximilian being the leader, the house of Bavaria shall flourish.

The next concludes with-Tui populi applausu et lætitia exclamant io, io! tanDem spes pVbLICa VenIt.

i.e. Thy people exclaim with applause and joy, Huzsa, Huzsa, at last the prublic hope cometh.

The next concludes thus-Vivat Maximilianus Emmanuel invictus fidei catholicæ propugnator, et germane LIbertatis aCer et STRENVVS DEFENSOR. i.e. Long live Maximilian-Emmanuel, the invincible defender of the
catholic faith, and the vehement and strenuous champion of German liberty.

The next emblem is supposed to represent the way of virtue. The concluding words are-Feliciter, feliciter, princeps serenissime, scandes virtutis fastigium; immensumque tibi aliquando facies perpetVe LaVDIs apICem.

i.e. Happily, happily, $O$ most serene prince, thou climbest the pinnacle of virtue; thow wilt at length appropriate to thyself the boundless summit of eternal praise.

The next emblem represents the youthful prince asleep in an open country at sunset, a bright star darts its ray of light down upon him. The concluding words are-Splende, ô splende igitur optatissime Bavaricæ domâs Sol nobis diutissime ; et benigno CLementife tVe syDere patrios tVere penates. i.e. Shine, shine therefore upon us for the very longest time, $O$ thou wished-for sun of the house of Bavaria; and do thou defend our country and our homes by the friendly star of thy clemency.

The next concludes thus-Cresce itaque augusto ex sanguine prognate surcule, serenissime princeps Maximiliane Emmanuel, tu gloria, spes et DeCVs baVare faMILIe. i.e. Increase, therefore, thou young branch sprung from majestic blood, O Prince Maximilian-Emmanuel, thou glory, hope, and ornament of the Bavarian family l

The last emblem represents Ferdinand showing to his son the statues of their ancestors arranged in a long double line, and concluding with the chronograms which are on the frontispiece of the volume, preceded by these words-Vive felicissime ad solatium populi! Vive, vive serenissime Maximiliane Emmanuel.

> Live most happily
to the comfort of thy people 1
Live, Live,
most serene Maximilian-Emmanuel.


Athick folio volume of 585 leaves, numbered consecutively, commencing after the introduction (which consists of about 100 more), making in all about 1370 pages (British Museum, press-mark 837. m . 5). The title is 'ARBUSTUM VEL ARBORETUM AUGUSTAN $\not \subset U M$, æternitati ac domui Augustæ Selenianæ sacrum, satum autem et educatum à Martino Gosky, L. Silesio Med. D. et archiatro, C. Pal. Cæs. Anno 1650.' Printed at Wolfenbüttel. There is a frontispiece, an engraved title-page, very many beautiful large emblematical engravings, portraits, and many smaller emblems. The purpose of the book is to applaud and congratulate, by prose and poetry, the Duke Augustus of Brunswick-Lüneburg and his two wives and family, on their marriages and the birth of their children, to commemorate the birthdays, and to lament the death of members of the family. It would be difficult adequately to describe the contents. The odes and poems are very numerous, often very figurative, they are serious, playful, and sometimes jocose ; mostly in the Latin, sometimes in the German, and less often in the Greek, Hebrew, French and Italian languages. Anagrams occur everywhere, and chronograms are abundant. It is to the latter feature that I mostly confine my extracts.

The words of the chronograms are generally appropriate to the events. Some chronograms, especially in the later pages of the volume, have reference to that peace for which all kindly-disposed people in central Europe were sighing throughout the first half of the seventeenth century, when the country was being harassed and desolated by the successes and disasters of the Thirty Years' War. The Duke Augustus, it appears, was strenuous in his endeavours to establish this peace. In some instances the chronograms alone give the date of the circumstances described or alluded to in the accompanying text. A few of the chronograms are manifestly inaccurate through misprint or otherwise, and the text does not help to set them right, through the absence of a date expressed in figures. However, making allowance for errors, the work is a notable example of the application of chronograms to biographical history.

On the back of the engraved title-page, the object of the work is set forth in irregular short lines commencing with these quaint words, ' Lector avide et anxie, morare paululum, et cogita et examina Arbustum vel Arboretum hoc, quo etiam Serenissimi principis ac domini $D^{n}$ Augusti, Ducis Brunovic. et Lunæburgi, vita, poeticè, et quidem varia carminis genere, variorum authorum commento et applausu effingitur et illustratur. Continet enim,' etc. (here follows a tabular view of the contents of the book, its divisions and sub-divisions). In continuation there is a page of engraved emblems in sixteen compartments. There is also a copious index of the names of the persons and places mentioned in the poems, which, as we are told, are by various authors. An introductory chapter is called 'Idea

Arbusti' (the idea or plan of the plantation), a concise biographical narrative about the Duke Augustus and others of his family, with the dates of the leading events in his career, including his illnesses, with references to the poems where they are mentioned; such as-r 579 , roth April, Augustus nascitur. 28 th June, renascitur per baptismum. His going to the universities of Rostock and Tübingen in 1595. In 1597, Dysenterium laborat. He visits Italy, Malta, Belgium, London, etc., in 1603, and returns home in 1604 . On 13th October 1607 he marries Princess Clara Maria of Pomerania, and on 19th February 1613 she dies. Concerning that event it is remarked, 'Cum autem spes hominum sunt fallaces, etc, nempe Clara Maria "Dux" Pomerana decimo sexto concordis conjugii anno, bis tamen immaturo foetu edito, piè et placidè occumbit, et somnum capit suavissimum, nuncque in Domini sui gremio molliter recumbens, laborem permutat,' etc. etc. On 26th October 1623, he marries again, Princess Christiana of Anhalt. The dates of the birth of their children are mentioned. In January and February 1642 there were some severe storms, 'horrenda et portentosa tonitrua et fulgetra cum grandine nivosa audita et visa.' All these events, and many more, are mentioned in the poems, with many a chronogram to mark the date.

In the 'Idea Arbusti,' the repairs done to the fortress and palace at Brunswick are indicated by this inscription-
arX atqVe Vrbs gVelphica Dei aVXILIo, et aVgVsti DVCIs, ConsILIo, post tristia et eXItIosa bella restitVta atqVe restaVrata.

There are many pages filled with verses addressed to the author by various friends. One eulogium bears this date-
$\left.\begin{array}{l}\text { bCCe sat eXhaVsti beLLIs sIne paCe rrVamVr } \\ \text { spes atqVe In nostris arX bona ChrIste foCis. }\end{array}\right\}=$
(Signed) Johan. Romschedius, P. Cæs. et Phonascus.
Some complimentary verses, applicable to the Duke Augustus, are dated by this aspiration for peace-
Mars atroX Cesset, reDeat paX aVrea, nobis VoX et nos tVrbans, tristia fata feret.
And are followed by this chronogram, written by the author, of the year, day, month, and place of the birth of the DukenasCItVr aVgVstVs, DVX brVnoViCensis at LVnabVrgiensIs, fLos Ingens patrif Dannenberge, LVCe X aprilis. $=1579$

On leaf $I$ is this chronogrammatic dedication-


Oaf

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The last two words are at the corners; those on the left hand must be read backwards-
 etCer aLVgnIs
sIngVLa reCte

```
QVID? LaCtat CVnCtos In pIbtate pIos.
```

There is no explanation of this. The words of the square, together with the line which follows it, are a chronogram of the year 1647, when the Duke seems to have exercised good judgment about some public benefaction.

On leaf 62, among some congratulation poems, etc., on the marriage in 1607 of the Duke Augustus with Clara Maria, Duchess of Pomerania, etc., the widow of Sigismund Augustus, Duke of Mecklenburg, this chronogram occurs-
aVgVsto eX poMerana gente VXor VIrtVtibVs florens DesponsatVr.

On leaf 71 v., a madrigal in French, on the portrait of the Duchess of Brunswick and Lüneburg, is thus subscribed-Tertium matrimonium exprimebatur hâc chronographia

$$
\left.\begin{array}{c}
\text { SOPhIa rLIsAbetha pIa et egregia } \\
\text { MegapoLItana princeps } \\
\text { aVGVsto ConIVgaLI VInCVLo sociata. }
\end{array}\right\}=1635
$$

This lady, the Princess Sophia Elizabeth of Mecklenburg, was the third wife of Duke Augustus; they were married on the 13th July 163 r.

On leaf ioi v. congratulation verses to Prince Rudolph-Augustus are thus dated-Calendis Januarii, Anno
paX sIet Vt, Christe o eXaVdI Vota tVorVm. =
On leaf in I the birth of the third son of Duke Augustus, Antonius Udalricus, is applauded-Anno
princeps fVerat VidvVs per seX septimanas. $=1633$

On leaf 140 the birth of a son of Duke Augustus and Sophia Elizabeth, Ferdinand Albert, is applauded-Anno
ferdinandVs aLbertVs DVX brVn. et LVneb. $=1636$
On leaf 141 v. their daughter Maria Elizabeth is mentioned as being born, and born again in baptism, at Brunswick, on 27th January 1638. Some applauding verses are followed by this chronogram, formed on the words of the prophet Amos (v. 13), 'Therefore the prudent shall keep silence in that time ; for it is an evil time'-
VVeil ein kLVger Christ MVst gantz stoCk still SCVVEIGEN, Ist EIN ReChte bóse zeIt. $=1638$ i.e. Because a prudent Christian must altogether keep silence, it is a right bad time.

On leaf 144 the birth of another son, Christian-Francis, is thus dated-Calend. Augusti hora intra 4 and 5 matutinà auspicato natus, et ex aqua et spiritu 29 Septemb. . . . renatus esset . . . Anno æræ Christianæ

QVo fVIt aVgVsti LetVM post nVbiLa sIDVs. =
And on leaf 158 the Duke is congratulated on the event by verses thus dated-Anno aVgVstI DVCIs brVnsVVICensIs ex LVnebVrgensis filivs brVnsVVIge saCro LaVaCro beabitVr DeVs Vortat bene.

Devoto et summissimo animo sic ad cunas canebat, Martin Gosky.
On leaf 161 v. this couplet occurs, after a group of verseserogo Deo Vigeas aVgVsti Dia propago
et VIreas nobis frondibVs aVCta noVis.
(Signed) Martin Gosky.
This concludes the congratulations concerning the Duke's numerous family.

A group of ' Eucharistica,' complimentary verses and odes, commences at leaf 163 , addressed to various persons. The following chronograms occur:-

## On leaf 165 v．some verses are dated－ <br> In prima frila adVentVs nostri Christi．$=1616$

On leaf 171 v．the following occurs，called a＇Distichon Dædalicum，＇ which is previously explained as＇Distichon Dædalicum seu Cubus，ex quo tam Hexameter quam pentameter versus，in unâ eâdemque tabulâ legenti compluries occurrit．＇The words，however，are not in this instance arranged in a square or labyrinth，only as follows－ Magna selene probis Das o VIr LapsVs ab aXe $=1622$
o bene！tV MVLtos VIVe seLene DIes．$=1622$
This name＇Selenus＇is a pseudonym of Augustus in．Duke of Brunswick－Lüneburg，who was a noted student and writer on the subject of shorthand and secret writing（see my previous book on Chronograms，1882，p．230）．He is eulogised in the part of the work now under notice，in poems very characteristic of his own manner of composition．The word＇Selenianæ＇occurs in the title－page．Vide ante，p． 209.

On leaf 175 ，in the same group，an ode is preceded by this date－ Anno
en LIbro harMonias VVLgat tibI brVnsVIgIVs DVX，$=1646$ vel
$\left.\begin{array}{l}\text { VIte ConCorDans qV⿸尸匕 aVgVsto a prinCIpe IVnCta } \\ \text { DIVIna Christi nasCItVr historia．}\end{array}\right\}=1646$ Pro iteratá editione Harmonix Evangelice Augustre．Here follows an ode，and these chronograms at the end－

Anno
$\left.\begin{array}{l}\text { en ConCorDIs eVangeLII DVX gVeLpherbitVs（sic）} \\ \text { ConsCrIptis LIbris nobile finIt opVs．}\end{array}\right\}=1646$
Vel Anno quo

> harmonia aVgVsti prodit perfeCtior: ergo aVgVsto ferte gratias annos VoVete aVgVsti.
> (Signed) Johan. Valent. Andreas. Theol. D.

Another ode to Duke Augustus concludes，on leaf 182 v．，with this date－Anno
$\left.\begin{array}{c}\text { JoVa fac Vt Cessent Veniente qVIete tVMVLtVs } \\ \text { beLLi，bt GratifiCo QVILIbet ore Canat．}\end{array}\right\}=1648$
beLLI，et gratifiCo qVILIbet
Also

Also
aVfVgito，atroX Mars，adsit saCra paXqVe qVIesQVe $=1648$ paX Io，paX Data Io，Vt nVnC fVIt，arma rVVnt．$=1648$

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On leaf 257 v . a long ode is dated-Anno
DVX pIVs aVgVstVs patria Dedit oCIa tVta. = 1644
On leaf 284 a laudatory poem on the occasion of a religious ceremony at Brunswick, has at the end this date-Anno quo

> HARMONIA AVGVSTI PRODIT PERFECIIOR: ERGO $\left.\begin{array}{l}\text { AVGVSTO FRRTE GRATIAS } \\ \text { ANNOS FOVETE AVGVSII. }\end{array}\right\}=1641$.

Four fine engravings accompany this 'plausus,' representing a stately church, with a procession of the visit of Duke Augustus, the ceremony within, and a fine representation of the tower and spire. This concludes the 'Epicedia.' Then follow 'Nenix seu Epicedia' on the death of various members of the family. That one on the death of Clara Maria, the wife of Duke Augustus, has an emblematical engraving, in which, among the accessories, there is a crown with the sceptre erect and the motto 'Hodie rex,' and the same device reversed with the motto 'Cras nex.' On leaf 290 there are these verses in which she speaks-
$\left.\begin{array}{l}\text { bIs noVIes soL ortVs erat LVCl eCCe seqVente } \\ \text { asserta ftherbo est CLara Maria poLo. }\end{array}\right\}=1623$
Clara Maria vocor. conjux ego namque duobus
Adfulsi Augustis Clara utrobique viris:
Corporis exuviis positis nunc tertia Christi
Clareo sponsa, jugi qui mihi Phobus erat,
Magna Urbs, et cum Castro splendida Luna valete En solis radiis Clara corusco mei.
On leaf 291 v. there is this chronogram on the year, month, and day of her death, the 19th February 1623 -
$\left.\begin{array}{l}\text { sol febrVario erat bis nonVs: et ecCe seqVente } \\ \text { LVCe polo asserta est CLara Maria: sat est. }\end{array}\right\}=1623$
And this distich : the first line gives the day, the second the year of her death-

On leaf 295, verses composed for the epitaph of Henry Augustus, Duke of Brunswick, who was born in 1625 and died in 1627 . He was the son of Duke Augustus, junior, and Dorothea.

Hác cubat Henricus princeps Augustus in urnâ, Principis Augusti nobilis effigies.
Dorothea octavo peperit quem mater Aprilis VICeno In MeDIIs Vesper Vbi OrtVs erat. $=1625$
Rem tristem. Hunc noni mensis triateridis auras triCenas Videt Vt, trVX fera Morta notat. $=1627$
Hinc genitor, genitrix, frater flent, Jova tuere hos, Illorum que auge pro bonitate genus.
On leaf 297, the epitaph and various verses on the death of this Dorothea of Anhalt is followed by this date-Titulus chronographicus

> Dorothea ILLVStris anhaltina princeps seCVNDIs nVpiIIs aVGVsto sociata filios et filias enixa est VI.
> obIt VtiqVe pVErpera.

And on leaf 308 there is this date at the conclusion of the poems concerning her-Anno

$$
\begin{aligned}
& \left.\begin{array}{l}
\text { Dorothea anhaltina princeps } \\
\text { et heroina VIrtVte ILLVStris } \\
\text { SECVNDIs NVpIIs sociata avgVsto } \\
\text { filios III et filias enixa est III. obilt }
\end{array}\right\}=\mathbf{1 6 2 4} \\
& \text { pIa PVERPERA. }{ }^{1}
\end{aligned}
$$

On leaf 315 the death of Prince Christian Francis before mentioned is thus dated-
$\left.\begin{array}{c}\text { aVgVstI et sophif ChrIstian de sangVIne natVs } \\ \text { franCIsCVs, ChristI Mense teneLLVs obit. }\end{array}\right\}^{2}$
Another, on leaf 341-Anno
DVX Christian franz brVnsVVIgex MoritVr. $=1639$
At leaf 345 a group of poems commences, under the title 'Strenæ,' (gifts or presents of good omen), addressed to the Duke Augustus and others of his family, 'olim et nunc.' The introduction, on leaf 346 v ., concludes thus-Anno
aLMVs adiVtor aVgVsto aVgVstale asserVat. $=1636$
An alliterative poem of thirty-four hexameter lines, every word commencing with the letter $A$, next follows.

At leaf $348,348 \mathrm{v}$. These chronograms are associated with verses-
fLoreat aVgVstVs Longe DVX optimVs opto. $=1636$
Eteostichon Eucharisticon et Ev̉ф $\eta \mu \iota \kappa \grave{\nu} v$.
$\left.\begin{array}{c}\text { Verba saCrata sonent, VIreant et semina pVra } \\ \text { et fVGIat ratio traditioqVe rVat. }\end{array}\right\}=1636$
Eteosticha Eucharistica et Euphemica strena loco humillime oblata.
teMpla sChoLe aC are florent, ager VrbsQVe preCatVr:
aVgVivi $\}=1640$
Encomium.
$\left.\begin{array}{l}\text { hVI prinCeps bonVs hic, CVre ILLI Verba saCrata } \\ \text { sVbDIta gens regIo, reLLIgIoQVe Dei. }\end{array}\right\}=1640$
At leaf 349 is the following-'Anno xll. Christo annuente De anni Novi auspicio felicissimo, et de rectoris in academiâ Juliâ secundùm oblato honore et officio magnificentissimo: Ut et de anno

[^30]fatali et climacterico magno (quem ingredietur hoc ipso tertio et sexagesimo 4 Id. Aprilis), superstitiosissimo et celebratissimo: In ara memorix et glorix, Thus hoc votivum libat et litat.' The last eight lines are as follows, the whole being addressed to the Duke Augustus on entering his sixty-third year, the grand climacteric-

$\left.\begin{array}{l}\text { paCe nIhIL MeLIVs: beLLoQVe noCentIVs est nIL } \\ \text { beLLa abeant : esto paX, patrie Vna salVs. }\end{array}\right\}=1641$
Fulmina pœenarum et cessent, Martisque famisque
Et Mortis cessent fulmina dira tria :
$\left.\begin{array}{l}\text { annVs sit feliX, fallaX bellona fatisCat } \\ \text { Cesset pestilitas, Cesset VbiqVe faMes. }\end{array}\right\}=1641$
Anno
$\left.\begin{array}{c}\text { ah proprid saltem si DVX habitasset In Vrbe } \\ \text { patria salVa foret, paX et In orbe foret. }\end{array}\right\}=1641$
(Signed) Martin Gosky, D. et Archiater.
On leaf 355 there is a fanciful composition called ' Pentastichus
Cancrinus obliquus Encomiasticus seu sticho-dilectus Cum voto ordinis,' etc., addressed to the Duke Augustus on his attaining the age of 63 . At the conclusion is this date-Anno
$\left.\begin{array}{l}\text { bLeIb beil VNs herr } 2 V \text { IeDer frist } \\ \text { VVeil es nVn abend VVorDen Ist. }\end{array}\right\}=1642$
On leaf 360 there is a poem containing a curious acrostic, followed by this date-Anno
$\left.\begin{array}{c}\text { Da DeVs Ista salVs terris sit propria nostris } \\ \text { et } \mathrm{QV} \text { e hic nos CrVCIant noXIa peLLe procVl. }\end{array}\right\}=1643$
On leaf 362 commences a poem with this title-
Anno xlv.
Etos
Gratulatorium et Xenion
Sacrum votivum
pro felici ingressu, feliciori progressu felicissimo egressu
Anni Epochæ Christianæ
$\left.\begin{array}{l}\text { aVlas qVI Coeli CVM trrreno orbe Creasti, } \\ \text { hoC anno nos reX Christe tVere, IVVA. }\end{array}\right\}=1645$

$$
=1645
$$

Cultu devotissimo Vulta subjectissimo oblatum
Ex illo Proverbio.
EEB if anber Ding.
On leaf 366, a poem to Duke Augustus concludes with this dateAnno
orbes qVI Celel atqVe soli CVM patre Creasti hoC anno nos reX Christe tVere IVVa.

$$
\}=1646
$$

[^31]
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The group of 'Strenæ' poems on the year of Jubilee ends thus at leaf 387 v .-

Calendis Januarii Anni
QVo paX, Vt sVrgens bona LVX, rata MVnera DVplet! = 1650
On leaf 389 commences a group of poems and birthday odes addressed to the Duke Augustus, under this title, 'Encaenia, more veterum et majorum, non Stalagmia, Monilia, Phialas, Trabeas, Murenulas, aut Dactyliothecas, non Toreumata et simulachra vermiculata, aut dædala alia opera, gemmarum, argenti et auri: non exquisita mensæ ingenia et struices patinarias: Sed tacito labello suspendo et introrsum sub linguam murmuror, Favente Deo, Applaudente choro, Ovante foro, Exultanteque thoro,

Augusti, Ducis Brunovici,' etc. etc.
This is followed by an engraving, representing the Duke and his family at a feast out of doors under an emblematical tree, with the motto 'Natalis diei Memoria.' There are but few chronograms; the poetry is very fanciful.

On leaf 395, a birthday ode has at the end this motto-Anno gloria in nVbibVs Deo, paX In terrá hominibVs bona Volvintas. $=1641$

On leaf 440 , an ode in German is dated at the end thus-Anno DVX br. aVgVstVs aVthor paCIs optimVs.
$=1642$
On leaf 452 this couplet occurs-Anno
$\left.\begin{array}{l}\text { EThere fLoriperi LVX Nona Vt fVLSIT aprilis } \\ \text { ConfeCtVM Lete est nobILe PaCIs opVs. }\end{array}\right\}=1642$
On leaf 468 , a group of 'Encenia,' called 'munera natalia,' birthday presents, contains this

Chrono Tetrastichon.
Dux Auguste, Dies mox dena recurret Aprilis, Que tibi Natalem signet adeste Diem.
$\left.\begin{array}{l}\text { DVX aVgVste, DIes eat heC tibi prospera, sospes } \\ \text { opto DIV VIVAS, et pIa fata trahas. }\end{array}\right\}=1646$

$$
\}_{\text {lis. }}=
$$

(Signed) Johan Valentin Andrex. Theol. D.
On leaf 478, some birthday verses are dated 9 th AprilaVgVste o princeps, antiqVI nestoris, opto,

VIVas Vt seros InnVMerosqVe DIes.

$$
\}=1647
$$

On leaf 487 , this couplet to the Duke Augustus, on having completed his sixty-eighth and commenced his sixty-ninth year, on the 10th April-
bis qVInta aVrora aprilis, natalis erat qVe
aVgVsti herois, favsta, DeVM oro, Vt eat.

$$
\}=1647
$$

On leaf 504 v., some verses to the Duke on reaching his seventieth year, are dated-Anno quo
paX JesV adVentet, paX Vt nVnC optima Vita est: = 1648
opteM Ita nVnC sit paX: paX sIt VbiqVe DeVs, ${ }^{1}=1644$
debitæ gratitudinis devotè et submissè porrigebat.
(Signed) Andreas Schwartz, Ecclesiæ Schelensis minister.
On leaf 512 , the Duke having reached his seventy-first birthday, a group of verses commences with the title 'Currus fructiferus, etc.,' and this date at the end thereof-Anno SIt brVnsVVICensi pax o optata Leoni:

CVI, Vivat, LVne sVbDita bVrga VoVet.
DeXtera ei pietas: sapientia rara sinistra:
sVbseqVa Carpophore Copia Leta feret.
A large and curious engraving next follows representing a procession ; in the sky the zodiac is represented, Leo (the Lion of Brunswick) occupying the centre, and the rays of the star in his breast descending on the Duke Augustus, riding in his 'fruit-carrying' chariot; numerous allegorical figures of peace, plenty, etc., form the procession.

Some miscellaneous poems come next, and among them, on leaf 557 v., some verses are dated-Anno

$$
\left.\begin{array}{l}
\text { FORTVNA HEROICIS VIrtVTIBVS tVIs } \\
\text { DIGNA FAVORE PERPETVVM. }
\end{array}\right\}=1646
$$

On leaf 564 v ., a poem of fourteen lines, in which 'the Duke speaks of himself,' has this chronogram for its last coupletbeLLVM triste fVgIt: redit at paX aVrea terris : JVstitia et pietas, orbe faVente VIget.
On leaf 569 v., a short poem to the Duke concludes with this lineVIVe DIV eX VIrtVte, soLVM genItale gVberna. $=1649$

And another poem following, commences with this mottoJesV DVX VIte: fer tV noVa teMpora paCIs. $=1638$

The poem contains these lines-
Felici auspicio dicat ingredientis et anni QVo tanDeM eX tVrbIS nos eXtrahat hIsCe JehoVa $=1638$ Cunctaque fausta petita orbi cum pace redonet.

The poem concludes with the following couplet, and the curiously arranged chronogram of the date 1638 , which is designated 'Proteum Poeticum palindromum,' on the subject of peace long wished forabsInt beLLa faMes, pestis VigeatqVe redVX paX: =

The line in the cross-ways of the circle may be read 4 times as a chronogram, and 24 times in all. (See next page.)

[^32]IesV DVX VIte noVa fer tV tempora paCIs. $=1638$


Pacis que usque comes Spiritualis eat.
(Pax maledicta sit, hanc pacem qua turbat, iuiquá
Vera Ecclesiola conditione tual)
ah DIs neVV Iahr, neVV friedens zeIt bring nVn IesV Der ChrIstenheIt.

$$
\}=1638
$$

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The next two tracts in the volume are, first, a cantata performed at Jena; and, second, a congratulatory oration spoken at Jena, in honour of his birthday. They contain no chronograms; nor are there any in the other tracts in the volume.


## CARL THEODOR, COUNT PALATINE.

MEDAL to Charles Theodore, Elector-Palatine, to commemorate his visit to Heidelberg on 15 th August 1746, taken from the engraving in the vol. for $1851-54$ of the Proceedings of the Historical Society of Middle Franconia, p. xiii. Ob. his portrait. Rev. represents a lion in the sky, whose body emerges from the sun with rays in all directions, beneath is a city with a river in front ; another lion rises from a hill in the background, and stands rampant towards the first lion. The medal is not explained; it bears this inscription, composed in hexameter and pentameter verse, around the device-
$\left.\begin{array}{c}\text { Irradiat Montes Caroli presentia nostros } \\ \text { et VeLVt exoriens phebvi ab aXe Venit. } \\ \text { i.e. May Charles irradiate our hills by his presence, even as the rising }\end{array}\right\}=1746$ sun coines from above.


## LUDWIG, LANDGRAVE OF HESSE.

$\mathrm{I}^{\mathrm{T}}$T is desirable that I should repeat here what may be seen in my former book on Chronograms, pp. 125, 126, in order that I may give a more complete extract from the volume there mentioned, and bring to notice a somewhat different copy of that rare book. And first, as to the folio volume in the Lambeth Palace Library (pressmark 13. c. 10). The engraved title-page represents a handsome sepulchral monument, with skeletons and emblems of mortality, with this title in the centre, 'Ehren Gedechtnus dess Durchleuchtigen Hochgebornen Fursten . . . Ludwigen Landgraven zu Hessen.' Marpurg, 1626. There are curious engravings of the funeral pageant of Ludwig Landgrave of Hesse, many pages (from engraved plates) of complimentary verses enclosed within very pretty floral borders, genealogical trees, etc, also funeral orations and sermons to his memory at a later part of the volume.

At page 110 the members of the University of Marpurg record their lamentation on the loss of their patron Ludwig, and invoke the blessing of God on his successor, the Landgrave George, concluding with this hexameter chronogram-

A funeral sermon, at page 152, by Martinus Helvicus, with the text
' 2 Corinthians. v.,' is preceded by this chronogram couplet, alluding
to the Thirty Years' War-Anno
$\left.\begin{array}{l}\text { heV! passim VLtriCI terret beLLona fLageLLo, } \\ \text { nos patroCInIo ChrIste tVere tVo! }\end{array}\right\}=1626$
i.e. In this year; Alas / Bellona everywhere terrifies us with an avenging whip; do thou, $O$ Christ, defend us with thy patronage.

The second part of the volume is dated 12 th November 1626, and has this chronogram at page 153-
DIspergat reX VIrtVtis nostros InIMICos.

$$
=1626
$$

i.e. May the king of virtue scatter our enemies.

Among the 'grief and groans,' at page 180 , is this 'Eteostichon,' expressing the date of Ludwig's death, the 27 th July 1626, and of his funeral, the 18th September 1626-
JVLIVs en noVIes ter CeLso Vt LVXerat aXe,
prinCeps LVDVICVs LetVs ad astra Venit.
bIs noVIesqVe VbI LVX septeMbris fVLserat, eCCe prinCIpIs eXVVIas, hei, CapIt Vrna LeVIs.
i.e. When July had thrice nine times shone in the lofty sky, Prince Lewis joyfully went to heaven. - When the light of September had shone twice nine times, behold the slight urn receives the mortal remains of the prince.

The other copy, above alluded to, was in the sale of the 'Beckford Library' at Sotheby's in December 1882, lot 1959. It is thus described in the catalogue (the title being the same as that of the Lambeth Palace volume), 'Engraved throughout and ornamented title, coats of arms, full-length portraits of the Landgrave and his wife, emblem, Landgrave lying in state, his family standing around the coffin, funeral procession, vault, chapel, genealogical tree, portrait of George Landgrave of Hesse, and elegant borders, red velvet binding, gilt edges; folio, Marpurg, 1626. *** Very scarce; unknown to Brunet and Grässe.'

This copy contains the same engravings as those in the Lambeth Palace copy, with the additional one occupying the space of two folio pages, representing the deceased prince clothed in regal costume lying in state on his funeral bier; on the reverse side, within an ornamental funereal border are these chronograms, first the motto of the Landgrave, showing the year of his death-

In rebVs DVbIIs tVnC tIbI fiDo DeVs.
i.e. In uncertain affairs, then I trust on thee, $O$ God.

Then follow the two couplets given above containing the dates of his death and funeral, and this additional chronogram couplet-

Annum mortis bis exhibens.
DIsCe Mori In VItâ, post fata Vt VIVere possIs, $=1626$
heC presens DVbIa est: QVfe sVper aXe Manet. $=1626$
i.e. Learn in life to die, that after death thou mayest be able to live; -
this present life is uncertain, that in heaven above is permanent.

The Lambeth Palace volume contains 490 pages of letterpress more than the 'Beckford' volume. The latter was sold for $£ 7$, ios.; the purchaser, without having seen it, was attracted by the catalogue note ***. I cannot find a copy in the British Museum, and I know of none other than the two volumes here noticed.

I possess a volume very similar in character and subject to that last mentioned. It is a thick folio, containing about 720 pages and 83 plates, describing the funeral of George II., Landgrave of Hesse, at Darmstadt in 166 I , and giving the particulars of the funeral pageant, and the whole of some exceedingly long sermons in German, and orations in Latin, preached and spoken on the occasion, both there and at Giessen University. The emblematical engravings are very curious, with their lugubrious accessories or prettily composed floral and other borders. The funeral procession must have been inconveniently long for those who attended it, it is chiefly interesting now for depicting the costumes of all classes of persons who were present. Other engravings represent full-length portraits of several members of the family in grand costume, and of the deceased Landgrave lying in state, the sepulchral vault, armorial shields, and genealogical tree. Altogether the engravings much resemble those in the last-mentioned work describing the funeral of Ludwig. The name of the compiler of the volume, and the author of whatever may be therein of his own original composition, is Johannes Tackius (or Tacki), doctor of philosophy and medicine at Hesse-Darmstadt, chief physician, etc.

The work is in two parts, with separate paginations. The first part contains the preachings, etc., in 480 pages ; the second contains 238 pages of orations, epitaphs, verses, etc.; the latter bears this title-'Cedrus, æternitati nominis et famæ serenissimi principis ac Domini Georgii secundi Hassiæ Landgravii principis Hersfeldiæ, etc. etc. etc. Principis dum viveret optimi maximi virtute meritis gloria, nomine totius academiæ Gissensis, inter suspiria et lachrymas oratione publicá devotissimè consecrata per Johannem Tackium,' etc. etc.

Among the engravings, that which is numbered 40 is a fair example of the doleful ones, and it is the only one with chronograms, which appear as if inscribed on a recess cut in a rock. Its character is likely to be overlooked in glancing over so many engravings, therefore I give in the accompanying illustration a facsimile of it somewhat reduced in size. The inscription is to be read plainly thus-

In symbolum serenissimi principis, secundum voluntatem tuam Domine.

Chronodistichon.
Annum mundi et Christi continens, in quo serenissimus princeps obiit

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chronograms on the second year of Ludwig's reign, 1662, and introduces his own name in the third line from the end-

Anno Christi mdclvvir.
LVgVbres has MeDItatIones saCras, $=1662$ SerenissIme CeLsItVDInI IpsI, $=1662$ PRINCIPI HASSIE ET HERSFELTIE PRVDENTISSIMo =1662 LanDgraVIo, serenItate pIa, ChrIstIanIssImo $=1662$ DIspensatori In gratia prinCIpaLI optVMo, $=1662$
Voto Vere fideli aconoMo. $=1662$
LVDoVICo Meo gratioso $=\mathbf{1 6 6 2}$

In LaVDato obserVantif saCramento, $=1662$
DebILI et tristi sVbieCtIone transMItto. $=1662$
CORDe, e rheinhem, rÜeLIVs : $=\mathbf{1 6 6 2}$
Mgesta Vestra serenitas et CeLsItVDo = 1662
fLoreat, et faVeat pastori senIori Indignissimo obsecro $=\mathbf{1 6 6 2}$
The second part of the work, after giving seventeen sets of lugubrious and complimentary verses, breaks out in chronograms.
The ode number xviir., at page 181, is as follows-
$C A R M E N$ NUMERALE, quo Serenissimi Principis
Annus obitus comprehenditur,
sangVInIs hassiaCI prinCeps, preCelse georgi, 361 euge ${ }^{1}$ neqVIs Lethi sVbItas VItare sagIttas? 70
Corporis egregiâqVe statVrâ, qVI eLoqVIoQVe 179
VIrtVte et pIetate tVâ, genIo, et generoso 18
IngenIo, heroas eVropf, VInCere QVosVIs 124
es soLItVs; fato en!af! fVnere raptVs aCerbo es! 166
hassia nostra fVIt tanto VIX prinCIpe DIgna. 626
arbItrio IVsto ergo stato VerboQVe IehoVe 24
QVIVIS SVPPonat sese : atQVe ob fVnera nostri 28
herois figant hassi LVgVbria sIgna. 65
ALIUD CARMEN
Diem, Mensem et Annum Mortis continens.
IVnIVs VnDeCIMVs VenIt qVo non sIne tristi 1637
fato, heros, pater en! patrif petit astra georgVs : 7
regna beata tenes, aptasqVe tVa ossa qVIetI. 17
CHRONODISTICHON, SYMBOLUM
Serenissimi Principis
Cum anno obitus complectens:
oMnibVs In gestis fiat divina VoLVntas
${ }^{2}$ Ingenti eVentV, atqVe Vtilitate IVVans!


[^33]The next set of verses at page 182, and numbered xix., are in a more cheerful style. They congratulate Ludwig in a most devoted manner on his succession to his title and dominions.

The first gives the day, month, and year of his birth, the 25th January 1630 -
natVs eras LVDoViCe heros, Vt noster IanVs, 677 qVInqVe et ViCenos feCIt VeLoCIter ortVs, 379 salva sit Ista DIes, VeniatqVe eterna per aVa. 574

The next gives the year of the commencement of his reigntV LVDoViCe, pater patrie, terre hassiaCeqVe, 773 nostre atLas, salVe: IaCVIsses hassia tota 213 Vt Vastata, tVIs propriIs neqVe sVrgere posses 28
VIrIbVs. aVXILIIS heros nisI te pIVs Iste 89
erIgret, VeLoXqVe tVas aVferre rVInas 87
InCIperet. IVste regni sVsCepit habenas 215
heros. frVgalis ViVIt, pressosqVe tVetVr: 83
pheebVs eo regnante VIget, VIret hassia nostra 18
Vivat nestoreos annos, serdQVe beatVs. 21
fiat! Vos sVperi preCibVs VotIsqVe faVete. 134
'Tetrastichon chronologicum.'
LVS, PORTVS, LVDoVICE SERENE,
776

| salVe nostra salVs, portVs, LVDoVICe serene, |
| :---: | :---: |
| te DeVs ex astris, aVXILIoQVe regat |
| 176 |

Consilils, CaptisqVe tVIs sors prospera VbiqVe 276
rterne faVeat, tV faVeasqVe bonIs.
21
The remaining pages contain no chronograms.

In a topographical work, printed at Wiesbaden in 1821, I find this chronogram relating to William il., Landgrave of Hesse, who died in 1504. At this date all the territory of Hesse was under one government. At subsequent periods it was divided into the three principalities of Hesse-Darmstadt, Hesse-Cassel, and Hesse-Homburg. (I quote from a copy in the Homburg Library, C. 91)hasso Cremat tristi faCe flens perit aCCoLa rheni. $=1504$



## GERMAN BISHOPS.

## CLEMENT AUGUSTUS, DUKE OF BAVARIA, BISHOP OF PADERBORN.

 VOLUME of panegyrics in Latin prose and verse, bearing the title CASTOR ET POLLUX, was addressed to this bishop by the Society of Jesuits at Paderborn in 1719 . It is full of curious and fanciful compositions, and it abounds with chronograms. The copy in the British Museum is entered in the catalogue under 'Clement Augustus, Duke of Bavaria,' press-mark 9930. h.-folio, pp. 84

The careeer of Clement Augustus is remarkable. He was born at Brussels on 16th August 1700. When but a youth he was appointed coadjutor to the Bishop of Ratisbon on 19th December 1715, and he was made Bishop of Münster and Paderborn in 1719, his complete election being on 12th March of that year, when he was barely nineteen years old. On the death of his uncle, JosephClement, Archbishop of Cologne (to whom he had been coadjutor), he was elected to that see, and succeeded to all the territorial possessions and dignities attached thereto. He was chosen Bishop of Hildesheim on 8th February 1724 His own hereditary rank and title was that of Prince of the Holy Roman Empire, Elector of Bavaria, besides the rank of his several bishoprics, all of which he continued to hold for his lifetime. On the death of the Emperor of Germany, Charles viI., in 1745, he allied himself with France, in order to help the pretensions to the empire of his brother Maximilian, the Elector of Bavaria. The competition for the throne of Germany gave rise to an almost general war. The politics and

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Atque
Ecclesiæ, et triumphanti in terris Serenissimæ familiæ suæ novum sidus illucesceret. Quam serenissimo principi et domino, domino suo Clementissimo, In devotissimi obsequii, et submisissimæ venerationis argumentum humillimè representabant Collegium Paderbornense, Residentia Bürana, et Falckenhagensis S. J. Quando sereno virtutum suarum vultu Paderanum primùm exhilarabat horizontem,

## Et

Suo urbem hanc dignabatur aspectu
Anno,


This 'logogryph' chronogram ends the title-page, and gives the date of the book, which was printed at Paderborn.

An address to the youthful prince-bishop follows, occupying ten pages, printed in a varied manner in long and short lines, and occasionally in single words, after the fashion of some inscriptions, including a few chronograms. At page 4 is this sentence-

Verum non ità cœlitus visum est (Ovid, 4 de Pon. Ep. 9) : nasciturus promittitur; atque ante vota occidit, et suorum gratulationes. Jamjam nasciturus superabatur: Ipsoque in ortu extinguitur. Nostro vix ostenditur horizonti

Spem nostram, terras, deseruitque simul.
cœeleste sede receptum. (Ibid.)
CVM fortVnatis sVspicor esse DIIs. (Ibid. lib. 3. de $=$
Pon. Ep. 3. v. 54).
The subject continues to praise the two brothers Clement Augustus and Philip Maurice, under the form of Castor and Pollux, in a very elaborate manner, introducing this quotation from Ovid, lib. i. Trist. Epist. 3. v. 66-

VterqVe
o Mifi theseâ peCtora IVnCta fide! $\}=$
And further on, at p. 7, is this quotation, also from Ovidsacra hVNC
VIrtVs aDDIDIt astris. $\}=$
This string of praise and flattery of these 'Dioscuri' terminates at page 12, without any further chronograms.

A large engraving next follows, showing a portion of the Zodiac containing the constellation 'Gemini;' one of the twins bears in its forehead a bright star, which shines down direct on the city of Paderborn; it is not quite clear whether this is the star 'Castor,' the deceased bishop, or the star Pollux, the new bishop, the 'novum sidus' already mentioned, probably the latter. Then immediately follows a poem of applause of the new bishop as Pollux, it also describes the fireworks displayed on the occasion of his rising as a
star in the diocese, and laments the setting of Castor, his fraternal predecessor ; it has this title-

## POLLUX

Festivos inter applausus Padernæ exoriens;
Sed occidens subito,
Succedensque
CASTOR
Sive
Ad fraternas infulas evocatus frater.
Lemma:
QVIs In fratris potivs sVCCeDat honorem? $=1719$

(a) Campanse. (b) Soloecismus Horat. aliisque familiaris. (c) Unus ex Bavarix fluviis.

(d) Sub pro in Virgil, sepe.
(e) Festivi ignes accensi in horto Curise Decanalis Reverendissimi L. B. de Metternich, Decani Paderbornensis, Prexpositi Monasteriensis, etc., 15 Martii.
(n) Alluditur ad Curiam, prope quam scaturigines Padere fontibusque ibidem utrimque cingitur, et ambitur undique.
(8) Fuit illa decanalis semper, CapitumqueI llustrissimorum Sedes, penès qux non rarò regimen est, et Patrix cura, utpote Consiliarios Principum.
${ }^{7}$ i) Festivi ignes sub serum vesperum accensi, Signo displosis tormentis facto.
(k) Vulgo raquetten sive ignes pyrotechnici. Ita Ovid. iv. Ex Pon. Ep. 9. Detque bonum voto lucidus omen apex.

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fatVs erat: paDereqVe qVIes, et VIta noVantVr. eX anIMo pLanCtVs eXspVIt ergo sVos.1719
$\left.\begin{array}{l}\text { VLtra sI seVIs, DIXIt, trVX parCa, nefanda es! } \\ \text { fataqVe qVI baVarIs sVnt satIs eqVa DIIs. }\end{array}\right\}=1719$

## ADMONITIO

AD
ZOILOS.
Epigramma
De Festivis Paderæ ignibus.
$\left.\begin{array}{l}\text { zoILe ne tentes Ignes arroDere festos! } \\ \text { SI pLaVsVM faCIes, ora perVsta feres. }\end{array}\right\}=1719$

Then follows at page 17 a series of Eulogies on various Bavarian bishops from the year 1162, leading down to those who are the subject of the present eulogy on Castor and Pollux ; the introductory page bears this title-

Leo coelestis, sive refulgentium inter astra Bavaricorum Prosulum corona, cui Novum Sidus inseritur Philippus Mauritius.

Circumscriptio:
Is fiXVs In oMnes
Cognatos proCedit honos.
$\}=$
1719
Claud. de Prob. et Oly. Cons, v. 12.
Passing over the 25 pages not containing any chronograms, we find at page 42 the conclusion of the eulogies, and these words, - Hrec Leonis Siderii triumphalis Corona est, Isti de stemmate et sanguine Bavarico nominatiores episcopi. Hi viri sunt, qui suâ sibi coelum pepererunt Fortudine, Astra virtute, Gloriosissimosque Stirpis suæ Duces Sacra serie, et luce circumdant. Beatæ suæ immortalitatis stationem hos inter recenter sibi fixit Philippus Mauritius, etc. etc.

Pro applausu votum est,
O ego, Dif faciant, talem Te cernere possim !
Ovid. ii. Ex Pon.
Epigramma ad
Leonem Ceqlestem
Admonitio ad Zoilos.
hVC Canís, hVC baVaros pVgna aCCede Leones, sIrIVs Vt sVVs his CVrrat, ad VstVs eat.
A marginal note explains it, 'Sol eodem tempore, quo Signum Leonis ingreditur, scilicet 22 Julii appropinquat Canicula. Canini sive Cynici appellantur Zoili à kuvos, canis. An ode in rhyming sapphic verse immediately follows-

Euphemia
ad
Phillippum Mauritium
Astra subeuntem.
Lemma
Dignu es in Tantis Nomen habere Viris. Ovid. ii. Ex Pon.
IgneI salVe saCra LVX LeonIs
(a) MaVriti, neXIs rVtilans Coronis :
$\left.\begin{array}{c}\text { PER CapVt STELLe SVA SERTA TORNANT; } \\ \text { PLAVSIbVs ORNANT. }\end{array}\right\}=1719$
Igne VIrtVtis soCIo nItesCIs,
pVrpVrâ sanCtâ fLVItans rVbesCIs
fVLgVrat VVLtVs nIVeo DeCore,
arDet honore.
per pares te fert soCIVM Choreas aVreas Celi Vaga per plateas, In saCros orbes per Inane prona saCra Corona.
presVLVM, pVLChro trabeata CVLtV tVrba, Cognato tIbI prona VVLtV; te phalanX astris speCIosa pIngit,

IgneqVe fingit.
stIrpIs aVgVste proavi potentes, sVnt aVI MVLtâ serie parentes, parta QVos LaVrVs tItVLIs notaVIt
fronde beavit.
presVLes Inter tVa te LoCaVIt, QVo regas, VIrtVs solivm paraVIt; nVnC tibI LaVrVs sine fine fleCtet.
sertaqVe neCtet.
hoC throno presVl rVtila serenVs, LVCe stIpatVs, IVbarisqVe pLenVs, VICtor eternis Venerande Castris,

FVLGIDVS ASTRIS.
aLter es poLLVX sVperas aMore, frater optato gravis est honore, parta tV regnas sVper astra DIVVs;

IsteqVe VIVVs.
ergo non telo fera sors rlgere, assoLet DIVOS fera sors pa Vere; hiC preest frater bene nos regendo

Iste fa VenDo.
$=1719$ ( $\}=$ 1719
-
$=1719$

$=1719$
$\square$
T


1719
$=1719$

$*$
$* * * * * * *$
$* * * *$

*     *         *             *                 * $*$
* 

(a) Secunda brevis Mantuanum. Hinc Legio Duce Mauritio Thebæa profecta.

On the next page, 44, is a panegyric having this title, Clemens Augustus, sacrum Sidus Ferdinandi Bavari, præsulis quondam desideratissimi fecundis Paderæ nascitur auspiciis ex omine fausto : feCVnDI In VItaM CIneres sVnt saepe. =
The 'prose' exhibits the bishop as a kind of Phœenix rising from ashes, as successor to St. Liborius, who was the first bishop of Paderborn circa A.D. 780, and concludes with what here follows-

Vive optatissime Phœnix, non verd inposterum sub Nomine
$\left.\begin{array}{l}\text { Phœnix, non verd inposterum sub Nomine } \\ \text { CLeMentis; } \\ \text { SED } \\ \text { noVe Verivs LIbori }\end{array}\right\}=1719$.

Vive optamus, et rege, utque sit exoptatisimum Regimen, non rege ampliùs sub titulo
$\left.\begin{array}{c}\text { aVgVstI PResSVLIs; } \\ \text { SED } \\ \text { CgLestis FerDInanDi }\end{array}\right\}=1719$

Ferdinandus Bavarus episcopus Paderbornensis in reductis à se Divi Liborii sanctis cineribus et reliquiis sacer Nepotum suorum Phœnix.

## Epigraphe: <br> ... prebetur origo

Per Cinerem.
Votum Paderæ Poeticum.
$\left.\begin{array}{l}\text { fernandVs presVL, baVaro LVX Magna Leoni, } \\ \text { eXIerat terris phoebVs In aXe noVVs: }\end{array}\right\}=1719$
Vt LVgent CLerVs, popVLVs, pLebs, aVLa, senatVs,
VIrgo, seneX, IVVenIs, CVrIa, tempLa, sChoLe! ASPEXIT NOSTER SECLI FELICIS HORIZON

ILICet eCLIpses : teMpora noCtIs erant.
LVXIt fVnesto stans patria MortVa VVLtV, VrbsQVe DoLore sVo, non nIsI, fVnVs erat. presVLe nVDa sVo, fernandi nVDa faVore reLLIgIo sIbI VIX VIVere VIsa fVIt. pressa ${ }^{\text {(a) }}$ natat LVCtV : non sIC VeLVt ante CorVsCo nIXa peDo : CasVs sVstVLIt IstVD atroX.
se se Inter fleXIs DeXtris, fiXo astra tVetVr LVMIne, sVspIrat ; fLetVs IItqVe genIs. VIX graVIbVs, qVeritVr LaCryMans, recreata periclis, VIX Cesso ${ }^{(b)}$ pVLsIs hostibVs esse IoCo. et LIbertatis VInDeX eXtringVItVr!atra gaVDIa falXQVe rapIt, tVrgIDa flore rapIt / VIX Coepi tempLIs CVLtVs renoVare VetVstos, VIX arIs CoepI sanCtIVs Ipsa CoLI.

Claud. de Phoenice. 1719 (hix.
$=1719$
$=1719$
$=1719$
$=1719$
$=1719$
$=1719$
$=1719$
$=1719$
$=1719$
(a) Natare pro trepidare. Ovid. 6. Fast.
(b) Ferdinandus ope episcopi Osnabrugensis Francisci Wilhelmi, Comitis de Wartenberg captam Paderbornam liberavit denuo Suecis, et Hassis. Anno 1646.

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```
heC aMor eXpVLso LVCtVs sqVaLore, noVIsqVe
    sVCCensVs VotIs VaticinatVs erat. }}=171
LVstra sVb heC taCIto VolVVntVr seDVLa CVrsV,
    Veloci Volitant hora, DIesqVe fVgג.
proCVrrVnt spatIIs (e) ettas eXIVerat, eX QVo
    fernanDVs primd presVL oVare noVVs.
ergo sVVs sVrgIt phoznIX, CoeloqVe Venire,
    ne DVbites (') NVMERVS satQVe sVpereVe probat. {= 1719
_ fVI, qVoD fLVXIt, DenVSQVe noVenVs et annVs, {
```



```
eCCVr haVD VolVCri satVs hIC sVrreXerit alím
anNVErant sVPeri, DVPLeXX Vt sVrgeret, artis
    pLVs opVs ergo fVIt pLVS fVIt atqVe More.
sVrgVnt ergo DVo: sVbItIs primVsqVe reVIsIt
    astra fVgaX fatIs, hiCQVe philIppVs erat.
aVgVstVs padere fratrIs post fata reVIXItt {
        phgenIX; nVNC et habent terra, poLVsqVe sVVM.,}= 1719
QVoDQVe seCVNDVs erat, terrasqVe bearet, ID aNNVS
    aVgVrio faVsto, b/s (z) LooVItVroVE sVo.
DenVs, Vt et nonVs, LegItVr qVo presVL, It annVs;
    annos toteVe sIMVL VIXerat, atqVe pares.
LIbori regnet pheniX tVVs, Vt sVb eoDem
    Se tVa, se VIrtVs, sanCtaqVe qVeqVe noVent. }= 1719
VIVE TVÍS phgenIX, CLeMENS AVgVSte, QVIbVsQVe,, . {= 1719
    astris es genItVs, non nisI serVs adI. 
    te noVVs hIs phenIX Pr⿸sVLe DIGNVS OVEt! ! {
                    Leo Terrestris
                    cui novum sidus illuxit
                    Clemens Augustus
                episcopalium Mitrarum luce serenus.
                    Sive
                Triumphans in terris Ducum Bavarorum
                    Familia,
                    Religionis Domus, et Arx munitissima.
                        Adscriptio
                            hiC VICtrIX et fIrMa seDet. = 1719
```

e) AEtas pro Seculo. Ovid 12. Metam. 'Vixi annos bis centum, nunc tertia vivitur ætas.'
(f) Inter electionem Ferdinandi Bavari, et moderni præsulis, Clementis Augusti inter. cessit Seculum. Uterque electus eodem anno seculi sui igno.
(g) Non caret omine Clementem Augustum $19^{\text {no }}$ anno ætatis suæ, et simul seculi $19^{n o}$ anno electum fuisse Episc. Paderborn. 'Donaturque Tibi, qui Te produxerat annus,' Clasd. in Cons. 4 Hon.

A panegyric fills the next five pages, on some of the Dukes of Bavaria and Bishops. Towards the conclusion the Duke MaximilianEmmanuel (the then reigning Elector) is brought prominently into notice. The same subject is carried into a poem, filling nine more pages, but without chronograms. At page 64 commences-

Panegyricus Clementis Augusti
Argumentum.
prinCeps DIs proXIMVs ILLe est. $=1719$
Claud. in Cons. Mall. v. 226.
Some chronograms occur mingled with the text, and are here extracted ; by being so treated, however, they lose something of their meaning and application-

| Aut certe |  |
| :---: | :---: |
| CCIpIs aVgVsta Constat prVDentia Metâ; | 1719 |
| Sed longissimè à vitio, procul a vitiorum confinio. |  |
| M1sCetVr Decorl VIrtVs Innata; | 1719 |

MIsCetVr DeCori VIrtVs Innata;
$=1719$
Sed sine labe, sine nævo.
Credas ex athere lapsam
Stare Pudicitiam; etc.
At page 73. Qud, inquam, nisi ad Divorum Misericordiam æmula accesserit.
eqVabIt DIVIs tVa te CLementIa soLa. $=1719$
At page 75. Triumpha! quia
affLVes, et MIrabitVr, et DILabItVr Cor. = 1719
Isaiah lx. 5.
At page 76.
(a) Lingua sile, non est ultra narrabile quidquam.
(b) sILeo: NIL VLtra LaVDIbVs aDDI. $=1719$
(a) Ovid. lib. 2 Ex Pon. (b) Claud. in Epithal. Pall. v. 93.

Notwithstanding this expression, the prose concludes with a volley of flattering ejaculations. The poet then gives five pages of hexameter and pentameter verse, commencing thus-

Clementis Augusti
virtutum certamen poeticum. Symbolum;
haC faCIes anImo DIgnaqVe, parqVe fVIt. $=1719$ Ovid. Lib. 2 Fast. v. 758.
CLeMens aVgVstVs, boII spes DIgna Leonis, $=1719$
presVL erat, DVpLICIs DIgnVs honore peDI : etc. etc. $=1719$
This couplet is twice repeated in the poem.
This very remarkable book now draws to a conclusion, occupying two pages, which I here give, as nearly as possible, arranged as in the original. Observe these 'Logogryph verses,' a good example of that curious form of composition, and in this instance they are likewise composed in chronogram-

Ad
serenissimi et reverendissimi prasulis
CLEMENTIS AUGUSTI
Insignia
Epigrammata votiva.
Ad
Eundem sub Titulo
LEONIS BAVARI.


Ad
Eosdem Leones, Utrimque in Insigni positos.

Ad
Illud Ovidii lib. 1. Ex Ponto, Epist 3. v. 57.
Hostis adest, dextrâ, levâque a parte timendus,
Vicinoque metu terret utrumque latus.

Ad
Duo Retia
Duos inter Leones explicata
Inter qVID baVaros assVrgat rete Leones?
VngVIbVs ${ }^{(0) 1}$ aVCVPIVM naVVs VterqVes parat. . $\}=1719$
ColligIt Ille saCras, pietatis serta, tiaras;
hiC LaVros, ensis MVnera Leta, CapIt.
Ad
Orbem in Medio positum,
Cui
Crux prefixa.
CVr CrVCe sIgnatVs baVaris InsignibVs orbis
sVrgit, et ocCLVSVs, QVIDQVe rorVidDVs hic est ? $\}=1719$
$\left.\begin{array}{c}\text { orbi InfiXa gemit sors leVa VoLVbiLIs, eX qVo } \\ \text { ne fVribVnda rVat, boIf Vetat pIetas. }\end{array}\right\}=1719$
Ad
Pastorale Pedum.
tene peDo IntVkor prinCeps optate graVatVm ? hos stringas fasCes, pastor, erIsne pater? $\}=1719$
pastor es, Vt popVlis V/rtVtVM pasCVa fVndas: es pater, Vt foVeas, qVos regIs, VsqVe sinV.

(a) Bavaricorum principum serenissima mater Theresia Kunegundis, atpote ex regia Polonorum stirpe pro insigni habet Aqiulam.
(b) Virtutis et fortitudinis aucupio. Theodonis Boiornm Patriarcha symbolum.

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# VIrtVs aVgVsti est, hanC qVod non VersIbVs aqVo, ne stVpeas, Vatem LaVs sVperâsse fVIt. <br> Qud magis, $O$ Lector, debes ignoscere, si quid <br> Peccatum est illic, prateritumque mihi. 

Officium nemo, qui reprehendat, erit. (Ovid. 3. Ex Pon. Epist. 4. v. 76.)


THE applause to the youthful Bishop Clement Augustus is continued in a gratulation by the Minorite brethren at Münster, composed almost entirely in Latin verse, and, with few exceptions, in chronogram of the year 1719. The British Museum copy has the press-mark r2301. m. 7 (catalogued under Clement Augustus, Duke of Bavaria). The title-page is as follows-

## VOTUM GRATULATORIUM

in adventu
Serenissimi, et reverendissimi Domini, CLEMENTIS AUGUSTI
Episcopi Monasteriensis, et Paderbormensis, præpositi veteris ecclesiæ Ottingensis, utriusque Bavariæ, ac superioris palatinatus Ducis, comitis Palatini Rheni, Landgravii Leuchtenbergensis, Burgravii Strombergensis, S. R. I. principis, comitis Pyrmontani, ac domini in Borkelohe et Werth, etc. etc.

Domini nostri clementissimi
humillimè oblatum, et dicatum
à
Fratribus Minoribus S. Francisci conventualibus
Monasterii ad S. Catharinam
1719.

Two portraits of the bishop at a later period of his life are inserted in the volume. The first is supported by the Bavarian lion holding a sword and the crozier in his right paw, inscribed beneath, ' Pietate et magnanimitate,' with an armorial shield. The second portrait is copied from a painting by Demarais, and engraved by Tardieu, engraver to the King of France in 1748.

The dedication to this young bishop, aged only nineteen years, follows next ; it is contained in two pages full of flattery. It calls him 'Sol novus, sol lucidus, sol amabilis, sol gratiosus sub firmamento Ecclesiæ Catholicæ in Horizonte Monasteriensi exoriens,' and declares that 'Turres ære campano applaudunt, reboantia tormenta bellica fragore suo sydera feriunt, ignes missiles per aërem circumvolant, mirantur juvenes, applaudunt senes, populus universus congratulatur
et jubilat, et jugem observantiam erga serenissimam domum Bavaricam contestatur; and so forth, down to 'Ita vovemus . .. humillimi clientes . . . Fratres Minores, etc.' The next page is filled by ' Logogryph verses,' commencing with this chronogram, and as the verses are a good example of that curious form of composition, I here transcribe them also-

```
VotVM Ccenobli DIVe CatharIn/e. = 1719
Io Letare! erit nobIs DVX CLeMentIf. = 1719
```


$\underset{\text { Pastori }}{\text { Agnus bile } \boldsymbol{c}_{\text {aret }}} \underset{\text { sibi ferre ingr }}{\text { quamvis quis }} f_{\text {ata }}{ }_{\text {mid }}^{\min }$ vidur
Talis es ind
Mansuetus tus
naturâ
benè dignus at ${ }^{\text {more }}{ }_{\text {clie }}^{\text {bid }}$ entis

Hæc te rect
Gentis ad ard fecit nat $_{\text {majora fut }}{ }^{\text {ura }} \quad \begin{aligned} & \text { bid } \\ & \text { vid }\end{aligned}$ entis
Ordine quam læ
Quam pede mansue ${ }_{\text {post te probi }}^{\text {quate }}$ te pie ${ }_{\text {fer }}^{\text {sequ }}{ }_{\text {fentur }}$
Judico feli
Sortis habere vi
Ut dux def ${ }_{\text {Ut lux acc }}{ }^{\text {endis }} \underset{\text { pop }}{\text { po }}$ pulum ${ }_{\text {nulli }}^{\text {multum }}{ }_{\text {noc }}^{\text {doc }}$ ebis

These logogryph verses are printed in the original without punctuation until the full stop at the end.

A full-page engraving represents the armorial shield of the bishop overlaid in the centre by that of Bavaria; that is followed by a page of Latin verses describing the heraldic devices as typical of the character and virtues of the bishop, but they are not of sufficient importance to reproduce here. The verses are preceded by this chronogrammatic title-

## presagIa ad gentilitia InsIgnia <br> CLeMentIs aVgVstI.

$$
\}=1719
$$

$$
\begin{array}{ll}
\text { Mens gratVLatoria orDInIs ConVentVaLIs } & =1719 \\
\text { QVanDo ab InCoLIs LongIVs DesIDeratVs } & =1719
\end{array}
$$



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oMnia Letitia eXsatVrantVr, aVresqVe, ferfeVg eXVLtansQVe polVs gaVDIa rara tenet.
taliter exVltant, plaVDVnt, gratantVr, oVantqVe, qVotqVot De nostris VrbibVs esse VIDes.
eXoptata DIes pVris sVbVeCta qVaDrigis, dignaqVe pVrpVreis, aVriflVisqVe notis.
QVÀ tantVs patrif reX est, presessqe statVtVs, QVfagenvit baVaro plVrima Vota DVCI.
tV sol VIrtVtis, Viva qVia LVCe CorVsCas, VndiqVe sVnt radil Cynthie Celse tVI.
Cynthivs Ingenti radias eXortVs In Vrbe, totVs grex radils plavDit, oVatqVe tVIs.
LVX tVa VVestphalicos ornat, DVX InClyte, traCtVs, IllVstrat terras Vita DeCora tVas.
$\{=1719$
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$\}=1719$
pras VLIs CLeMentIA protegit, iVstitia DIrigIt gentes.
etsi rebeLlis CgCa licentia
resistat effrons, et Minitans polo obstet, giganteooVe beLLo ethereo Capitosa pVbes.
repVgnet aXI, non sVbItò solent tonare Cali, non DeVs etherIs elidit ICtVs, neC seVerVs ore VIbrat IaCVLantr fVLgVr. ast parCVs Ire, fVLgVris InsCIVs et LentVs Ignes VolVere, VInDICes sVspendit enses VLtionis Lora graVi Cohibens sInIstrâ.
sIC eXpliCata fronte sVaVIor pLebI benIgnIs LegibVs IMperat reX pacis aVthor, InColasQVe IngenVâ stabillit qVIete. affert satVrni secVLa patrife, affert salvtem, sollicitVs sVi est principatVs, eXVLantes

Vt patrie reVoCet Vigores.
ne seVa fiant IVrgia preCaVet VeL eX rebeLLI DIssIDIo rVant eXCIsa regna, CVrat Instar soLLICItI patris atQVe regis.
pVNIre nVLLo sVppLICIo nefas,
straVIsse pLanas CrIMInIbVs VIas
eXtat: patratIs ConnIVere
peeteritis, sCeLeris fVtVri
est Vena. prestat: sVppLICIo sCeLVs
CoerCeatVr, ne graVIter sVos
aVt proXimos Lares Veneno
InficIat VItIetqVe regna.
haC arte regI sVnt bona seCVLa. InVICtVs heros emanVeL pater baVarICas hVCVsqVe terras. IVstItIA et pIetate fLeXIt.
his DVX paternIs Vtere LegIbVs, aVgVste prinCeps DIrIge sVbDItos, IVsteqVe presis et benigne effigIes genVIna patris.

$$
\begin{aligned}
& \}=1719 \\
& \}=1719 \\
& \}=1719 \\
& \}=1719 \\
& \}=1719
\end{aligned}
$$

The subject of the next poem is 'Augurium Felicis Regiminis.' It fills more than one page, but it contains no chronograms. The book concludes with the chronogrammatic poem which here follows-

> tIbI, CLeMENS aVGVSte, DebetVr perennIs gLorIa.

$$
\}=1719
$$

phgebe CLange, pLeCtra tange, VIX rapIna, VIX rVIna, non teredo, non pVtreDo, non fVLIgo, non rVbIGO. nVLLa Labes, nVLLa tabes est In Istâ gLoriâ. tVQVe pallas Leta bonas CLeMentI affer Coronas, LaVreatis eX VIretis, pVrpVratis eX rosetis sVaVIores Carpe fLores

PRO TROPHÆIS GLORIE.
gratVLantVr, apprecantVr, et VbIqVe fabVLantVr, NON QVIESCK FERRE GRATES VVestrhali per hos penates gratioso, gLorioso, CLeMentiqVe prInCIpI.

tVa faMa non nIgresCet, honor Iste VIX senesCet, In perenni sCVLpta saXo, absqVe nIgrâ Leta taXo, speCIOsa, gLorIosa
tVa sVnt preConia.
en VIresCIt, atqVe CresCIt LetIore MItra fLore, non rVIna, VIX prVIna hanC teneblt, non noCebit. Vt VIgeret et nIteret sospItatVr LaVreIs.

perDVrabIt LaVDe, stabIt absqVe LeVIs, pVra neVIs non pVtresCet, VIX senesCet sIne tabe, sIne Labe, per qVIeta, paCe Leta
perennabit seCVI,a.


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were also priests, and buried at another place, is dated by these lines-
tres. CLerI. fLores . e. prinCIpe. Monte. Creatos hinC. bene. sVbLatos. In. CeLIs. Spero. renatos qVID. faCIant. hi. parVe. VIte. MagneqVe. fVerVnt sat. bene. VIXerVnt. Longe. satis . ergo. stertervnt LeCtor. non. ILLOS . AST . FVNERA. PROPRIA . PLORA RECTA. FAC. HIC. ORA. FORS . HAC. MORIERIS. IN. HORA. $\}=1711$ i.e. I hope that the three flowers of the clergy, created from the princely mount (Fiurstenberg) have departed hence propitiously, and that lifted up into heaven they have been born again. What could they do, they have had enough of both Lowly and high life; they lived rightly, therefore they continued here long enough. O reader $/$ bewwil not their but your own funeral. Do right, pray here (in this chapel), perhaps in this very hour you may die.

##  <br> BISHOP OF COLOGNE.

A
tract of four pages (British Museum, press-mark 837.k i1.-73), a poem in Latin hexameter verse addressed to Joseph Clement,
Archbishop of Cologne ... Prince and Elector . . . Bishop and Prince of Hildesheim, Ratisbon, etc. . . . Duke of Bavaria . . . Count Palatine, etc. etc.

In sacra solemnitate Patroni sui S. Josephi, pie et feliciter natalizanti,

Carmen.
Et vocavit nomen ejus Joseph. Gen. xxx. 24.
(Here follow the verses.)
At the conclusion is this epigram-
Si laus Pontificis pietas, pastoris ovili Pellere pestiferos, voce favente, lupos.
Præsulis hæ, Bavari circumdant, tempora laurus: Quidni felici cum grege, pastor ovet ?
Pastor ova Clemens, apto qui nomine Joseph, Omnia qui renovas, Principe digna, viro.

Chronicon anni currentis.
propriIs reDeat presVL IosephVs CLeMens. $=1713$
In grati animi tesseram vovebat et pangebat
Fr. Bonaventura ô Donnoghue, Minor Hibernus,
insufficiens verbi Dei Præco Regius et
Exterorum Director in urbe Parisiensi.
This archbishop is the same who is mentioned at page 230 ante, as the predecessor of Clement Augustus.

WOLFGANG, BISHOP OF OLMUTZ.

MEDALS tò Wolfgang, Cardinal Bishop of Olmütz. I have mentioned him before, in Chronograms, pp. 247, 249.
A medal to him bears on the reverse side-
VIta et aCta VVoLfgangide sChrattenbaCh episCopi aC CarDInaLIs. $=$

The medal is further inscribed with the dates of the various steps in his career, from his birth, in 1680 , to dignity of cardinal in 1721 .

Another medal is inscribed-
VVoLfgangI De sChrattenbaCh epIsCopI aC CarDInalis protectoris faVore erga sVos || QVatVor Cathedralis= eCCLesLe preLatos saCris InfVLIs DeCoraVIt. =

Another medal is thus inscribed, it is dedicated by the bishop to Saint John of Nepomuk-
DIVo IoannI, VVoLfgangVs CarDInaLIs, pIe Defert sVos HONORES. . = sVb IstIVs sanCtI patroCInIo DoMVs VtraqVe stabit. =

Another medal issued in 1730 by the bishop, to commemorate the confirmation in 1728 of certain indulgences by the Pope; the dates are thus indicated-
sVb feLICI gVbifio prinCIpIs a sCratebaCh antistitis oLomVCeni reCVsa est.
$=1730$
LaVDetVr IesVs ChrIstVs sVb gLoria eterna aMen. $=1728$

## 

## JOHN THEODORE, BISHOP OF FREISING.

Arare tract belonging to the Rev. Walter Begley, folio, pp. 50, printed at Munich, bears a title to this effect :-The most happy union of the Lion of Bavaria and the Bear of Freising, celebrated by the muses of Freising on 19th November 1723, when the most serene and reverend Lord, John Theodore, ${ }^{1}$ Duke of Bavaria and the upper Palatinate, Count Palatine of the Rhine, Landgrave of Leuchtenberg, Bishop of Ratisbon, was elected Bishop-coadjutor of Freising. The title-page, verbatim, is as follows :-' Leonis Boici, et Ursi Frisingensis unio felicissima, cum coadjutor Frisingensis, die 19 Novembris, An. mDCCXXIII. eligeretur serenissimus ac reverendissimus dominus, Dominus Joannes Theodorus utriusque Bavariæ, ac super. Palatinatus dux, comes Palatinus Rheni, Landgravius, Leuchtenberga, episcopus Ratisbonensis. Celebrata a musis Frisingensibus. Monachii, typis Joannis Luca Straubii.'

[^34]Page 3. Dedicatory address in Latin to the most serene prince, in which the authors propose to offer congratulations to the ' Bavarian Lion' on the occasion of union with the 'Freising Bear.' This is accordingly done in the succeeding pages of prose and poetry, frequent allusion being made to the Scripture narrative of Samson, and the lion in whose carcase honey was found, and pointing to the wellknown fondness for honey so natural to the taste of the bear ; this allusion is intended as a symbol of the appropriate union of the episcopal functions consequent on the election of this bishop. In following up this cause of gratulation the muses are supposed to have promoted the erection of triumphal arches with emblematical decorations and inscriptions. To follow the description of them would be tedious. The praise given to the bishop may be ingenious, but the language used is florid, and the flattery is more than any one in the present day (except perhaps in Germany) would willingly endure. The best service performed by these triumphal arches is to bear the chronogrammatic inscriptions, which I shall proceed to transcribe.

At page 12, in allusion to the honey, it is asked, 'et quid urso charius melle ?' The arch bears the answer in gilt letters-

> boII Leonis, et frisingensIs Vrsi
> DeI gratia
> feLICIssIMa Vnio.
a CoMeDente eXIVIt CIbVs. (Judges xiv. 14.) = 1723
et De forti (Leone) eXIVIt DVLCeDo. (Ibid.) $=1723$
These quotations are from the Vulgate Version, with slight variation, where Samson propounds his riddle. Again it is asked, at page 14, what can be more delightful than what is expressed in this couplet, which was borne by the second arch prepared by the Muse UraniaVIrgInis aVspicio baVarVs Leo IVngitVr Vrso: perpetVos Maneat neXVs VterqVe DIes.
The muse Terpsichore prepares the third triumphal arch, inscribed with these words, alluding to the house of Wittelspach ${ }^{1}$ as being so productive of bishops-


The Muse Thalia undertook the decoration of the fourth arch, which was inscribed with compliments to other bishops of the house of Wittelspach-

[^35]
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A column bore this inscription, and Erato speaks an ode
alberto sIgIsMVnDo $\left.\begin{array}{l}\text { eX Lronino STIrpr } \\ \text { epIsCopo frisingensi. }\end{array}\right\}=$
Another column was dedicated and inscribed to Joseph-Clement, ' nomen jam astris receptum,' Archbishop of Cologne, lately dead-

Iosepho CLeMentI
eX episCopo frisingensI
CoLonIe agrippine arChIepisCopo $\}=1723$
The seventh arch was prepared by the Muse Clio, 'magnis laboribus septimum generosa Clio arcum paravit' It was decorated with Fauns, Satyrs, Hamadryads, and Oreads, to do honour to the bishop; the Lion is still prominent and supported by texts from the Bible, some of which are made into chronogramsIVstVs, sVb paLMa, qVasi Leo ConfiDens.-Prov. xxviii. $1 .=$ $\left.\begin{array}{l}\text { sIMILIs faCtVs es Leoni In operIbVs tVIs } \\ \text { Ioannes theoDore.-i Maccabees iii. } 4 \text { : }\end{array}\right\}=$
Some passages are adapted from the poet Claudian in further praise of the bishop, including this one from Statius-

$$
\left.\begin{array}{l}
\text { METAS SESTEREAIS PRECOVSA NVBIBVS AVRA } \\
\text { NEREDIARE SENECTE }
\end{array}\right\}=1723
$$

The Muse Clio concludes the allegory in praise of the bishop in five pages of heroic verse, concluding with this address to him -

Magne Frisingani Comes, atque Adjutor Atlantis
Collibus Herculeo nostris succede lacerto:
Auguriis electe Deam, qui solius alto
Virginis auspicio, Leo Boice, jungeris Urso.
Finis.

## GEBHARDT, ARCHBISHOP OF COLOGNE.

THE bishop who is alluded to at page 255 ante, is Gebhard in., Truchsess von Waldburg, Prince-Elector and Archbishop of Cologne; he was elected in 1578 . He married Agnes Mansfeldt. This and other public acts of heresy brought him formally under the notice of the Pope, Gregory xili., who addressed to the archbishop a pastoral letter alluding to rumours which had reached him, and remonstrating generally on his conduct. In my search for some information on this passage of history, I became acquainted with a very small book at the British Museum (press-mark 698. b. 46 -Gebhardt, Elector and Archbishop of Cologne). The title is-' A declaration made by the Archbishop of Collen, upon the deede of his mariage, sent to the States of his Archbishopric. With the letter of Pope Gregorie the 13 against the celebration of the same mariage and the Bishops aunswer thereunto. According to the coppie imprinted at Collen 1583.London, printed by John Woolfe. 1583.' It is an English transla-
tion, and printed in black letter. The Prince-bishop declares his adoption of the articles of the Augsburg Confession, and proclaims to all persons within his Archbishopric-see, not only the liberty of their conscience ('always agreeing with the Word of God'), but also the assurance that they should not be grieved, molested, or troubled by any governors or magistrates whatsoever, and he proceeds to declare freedom in other matters relating to their religion. This document is dated 16th January 1583. The Pope then addresses a strong remonstrance to him. The archbishop replies at some length, defending his conduct, and, after quoting the ancient authorities, goes on to say-1 1 am resolved, following the laws of the Church above mentioned, to leave that indiscreet vow of the "Celebat," which is not in my power to perform, esteeming that this is lawful for me, for avoiding of a greater evil, and for the better observing and accomplishing the vow of chastity which I made unto Jesus Christ; and in so doing I have framed myself according to the commandment of God, submitting to His providence, and staying His protection, not caring what evil men may judge, nor for the threatenings, dangers, or any other thing whatsoever, and having in memory that which Theodorus hath written in his fourth book, the tenth chapter, of the ancient Christians,' etc. The tone of this letter is firm and temperate, the archbishop asserts his own freedom of action, without defying the Pope, and exhorts him to 'cast away from him' those who offend in all the particulars which he specifically mentions, to the end that 'the Roman Church might recover her ancient dignity.' No doubt some great dissensions and controversies arose out of this affair in 1583, the remembrance of which was revived 140 years after, viz. in 1723, the occasion of the foregoing chronograms alluding to Gebhardt and Luther, prompting the bitter words which accompany them.

I find in Didot's Nouvelle Biographic. Gencrale, xlv. 678, that Gebhardt married clandestinely Agnes, Countess of Mansfeldt, Canoness of Gersheim, at Bonn, in January 1582, and publicly espoused her on 2d February 1583. The Pope and the Emperor interfered, and the States of Cologne declared that he should be deprived of his functions; the sentence was confirmed by the court at Rome, and he was excommunicated accordingly. Ernest was nominated to the archbishopric. After many troubles, and failing to engage the assistance of the German princes, he retired to Strasburg with his wife, and died in a state approaching to misery on 2 Ist May 1601.

$$
\begin{aligned}
& \text { жнынынининин } \\
& \text { FRANCIS-ARNOLD, } \\
& \text { BISHOP OF MUNSTER AND PADERBORN. }
\end{aligned}
$$

Aremariable, and probably a very scarce tract, belonging to my friend the Rev. Walter Begley, printed at Münster in Westphalia 1710 , folio, pp. 38, bears a title to this effect,-The temple of
honour built up with every episcopal virtue to the eternal glory of Francis Arnold, bishop of Münster and Paderborn, etc. etc., Baron of Wolf-Metternich, by the college of the Jesuits at Cosfeld, on the occasion of his dedicating the church of St. Ignatius. The title-page itself is somewhat complex, and concludes with four chronograms. It is in substance thus-
'TEMPLUM HONORIS comportata ex episcopali fundo principalium virtutum materie extructum, et æternæ gloriæ Reverendissimi et celsissimi principis, et domini Domini Francisci Arnoldi episcopi Monasteriensis et Paderbornensis, . . . etc., Liberi Baronis à WolfMetternich in Gracht, domini sui clementissimi, In perenne memoris animi Monimentum ab Collegio Cosfeldiensi S. J. consecratum. Quando Celsissimus hic Antistes Templum Ignatianum solenni ritu dedicabat ; Nempe,

Ista fVIt teMplo gratia Digna Coli. $=1710$
Die in quem quadrat illud : sanCtificaVeritis DIem. $=1710$ Jeremix xvii. 24

Anno quo
 Monasterii Westphalix : Typis Vidur Nagel.'
Observe that the title contains no date in figures; also observe the logograph or network arrangement of the words of the last chronogram.

There is an engraved portrait of the bishop, which is subscribed with his titles, and gives the additional information that he was a prince of the Holy Roman Empire, that he was born 9th May 1658, elected coadjutor of Paderborn 15 th September 1703, succeeded his uncle in the bishopric of Paderborn 23d May 1704, and elected bishop of Münster 30th September 1706.

The subject of the tract is entirely in Latin. On the back of the title-page there are many complimentary expressions to the bishop, in the form of Scriptural allusions to the Temple of God, which glide into this rhythmic peal ${ }_{2}$ -

Poetica Campanarum Compulsatio, qua
Respublica latina, Gloriæ Wolf-Metternichice studiosa ad Templum Honoris evocatur.

Epigramma.
$\left.\begin{array}{l}\text { hVC Lativm! popVLoqVe freqVins ConCVrre senatVs! } \\ \text { hVC, aVges sIqVIs Castra Latina, VenI! }\end{array}\right\}=1710$

[^36]
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| rat: eCCe sVos toto |  |
| :---: | :---: |
| affremVere hilares per rVra propinqVa napase: <br>  |  |
| qVIn adeo sVperas, Mons, ${ }^{1}$ qVi ConsVrgit In aVras, fertVr bis totis exilvisse IVgIs. |  |
| sCilicet hos absens generas franCIsCe trivMphos; porro presenti Cetera berCLa feret. |  |
| Letitir ViX ILLe satis ConseDerat restVs, stareqVe VIX plaCIDIs berCVLa Cepit aqVIs; |  |
| QVanDo VentVrVs DIgne eXCIpiatVr Vt hospes, CresCIt bercVlef CongrVa CVra fibres. |  |
| ergo LeVes sensVs nVnC hVC, nVnC eXerit ILL et tantVs, qVIDQVid Cogitat, hospes erat. |  |
| nVnC hoC, nVnC ILLVD IVstos DIsqVIrit In VsVs, CresCat Vt hospitio gloria IVsta sVo. |  |
| CIrCensIs sVbilt LVDVs tVnC peCtora: LVDVs prinCIpIbVs gratVs, qVI soLet esse VIrIs: |  |
| QVo soLItVs Veteres thybrIs reCreare QVIrItes, DVM paX eXVto stabat In Vrbe sago: |  |
| QVo nVper MVLtos retVLIt septentrfo pLaVsVs, regibVs ${ }^{2}$ Ipse tribVs qVanDo sVperbVs erat. |  |
| et tVa CTr Censes VeniVnt In peCtora LVsVs? Contrahe MoX VotI bercyla Vela tVI. |  |
|  saVa sVbest CaVeis bellVa nVLLa tVIs. |  |
| non tibi LVnatIs famVLatVr DentibVs VrsVs: non torVo pVgnaX per fVrit ore Leo. |  |
| at tVVs obtVLerit CIrCI. tibi LVDICra taVr at neqVeVnt illis LVDICra bobVs agI. |  |
| ergo MoX tantos sVb peCtore VolVere LVsVs Cessa: Vel CVnCtis nil nisI LVsVs eris. |  |
| CessaVIt: totVsqVe fLVIt De peCtore CIrCVs : tenditVr In partVs CVraqVe, CorqVe noVos. |  |
| QVIn potivs Vario Veniat Comgedia gestV, sIqVe potest, nobIs aVXILIetVr, aIt. |  |
| eXIgVo preerat tVnC aCtriX ILLa theatro (nVLLa figVra LoCo, poMpaQVe nVLLa fVIt) |  |
| Visitat aCtriCem perniX tVnC bercLa, sVasqVe ConVentVs CaVsas, Vt Venit, orsa refert: |  |
| resVL, aIt; MoX hospis erit: rogo presVLe DIgna, ( k gVstV LVsVs rXhibitVra) pares. |  |
| sta sVbIt : CelVM faXIt; sIt Copia LVsVs, Vt LIbet hVIC taLI perpLaCVIsse VIro. |  |

[^37]at neqVio IVstIs LVsVs eXtrVDere sCenis: non sVnt pro tanto poMpa, sItVsqVe VIro.
nosti qVIs nostro VVLtVsqVe, statVsqVe theatro, et qVa stet tenVIs fabrica fixa Domo.
tota rVInosis ViX heret MaChina tignis:1 pars hiat ab pLVVIo pVtrida QVeqVe iove
hoC persepe feroX LVsVs Dat brVma theatro, qVa trgitVr, frigens eX nIVe Vestis, Inest.
LVDItis hoC totirs VentorVM tVrba theatro; tVrbo Vos qVoties, et noVa pVgna ivVat.
hoC qVoqVe naiades LVserVnt sepe theatro; Vberivs qVoties nimbVs ab aXe rVIt.
non hoC se Vario VertVnt prosCenia VVLtV, sCeniCVs eXill pegMate CVLtVs abest.
eXVLat hinC CantVs, proCVL aVfVgerb Choreat, Mansit in eXigVo gratia parVa LoCo.


[^38]sCilicet hoC VersVs, et VertiCIs eXIgIt artrs; eXIgIt hoC, IVStVM, paLLas, honoris opVs.
sI presvL CVre est, CVrese mst si bercVLa; Leti eXtrVe nVnC IVstVM pallas honoris opvs.
sIC ${ }^{1}$ niX nVLLa tVos aVsit Depingere VVLtVs, QVe per hivica sChoLe teCta freqVenter aDist.
siC non Densa tVos eXtingVat fistVla VisVs, Infra $q$ Ve positis fVMat In ore VIris.
sic neqVe perrosVs te territet VndiqVe tignVs, QVo VetVs ex omil parte Laborat opVs:
te qVoQVe, te pLVVIVs non VLtra perplVat aXIs, QVI ComplVtenses hiC paCit msse sChoLas.
te QVoqVe te solito privet LanIena ${ }^{2}$ tVMVLtV: aVres non qVatiat sVbDita tVrba tVas.
sic magnos Donent, et plVres astra patronos, QVIqVe IVVent rebVs, qVIqVe faVore IVVrnt.
siC ivVet Ipse tVos prabsVL CeLsIssiMVs aVsVs; totaqVe ConatVs ConCrepet aVLa tVos.
sIC tibi berCVLaa noVa sVrgat In Vrbe paLaestra; afflVat eXtrVCta MVLta IVVrnta sChoLe
ViX rVpit CLaVso DIsCVrsVs bercila Voto; Ista ${ }^{2}$ CanIt: Voto, Debeo bercLa tVo,
QVe tibi, qVeVe tVo redDatVr gratia Voto? Vt CapVt, est Libito, DeXtra parata, tVo.
QVIn VLtra IVVat Ire: sVo se peCtore toto DeVoVet obseqVIo serVa MInerVa tVo.
eXplicVisse LVbet totas nVnC, berc CVLA, Vires, atqVe LVbet totas appLICVIsse ManVs.
presVL Vbi DIVertat, opVs, strVXIsse Laboro: eX teMpLo propiri sVrget honoris opVs.
sVrget opVs: nVnC qVale Cano; CVI wolfia VIrtVs, solaqVe Materies, solaqVe CVLtVs erit.
QVo titVLo CLarebit opVs? pLaCet haVstVs honoris eX teMplo: plaCeant IVnCta VetVita noVIs.
sCilicet In templis sit ConseCrator oportet: hiC reCte in fanis, preses, honoris eris.
QVI fLVIt eX templis ConCeptVs (berCLa reponit) InflVXIt ber CLar sVaVIter Iste fibris;
sVrgat honoris opVs: Longis QVoqVe floriat aVIs: sed, IVVat, eXteMplo sVrgat honoris opVs.
sVrget opVs, sVrgetqVe statim, tVnC asserit Ista. diXerat, atqVe abitVs apparat VLtro sVos.
bis MoX berCLa4 Vale! Vale! Vrge! sVCCInIt, Vrge! Vrge opVs hoC! abiIt palles, et Vrget opVs.

[^39]
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| antibaCChIos Mea Cretic-osove: |  |  |
| :---: | :---: | :---: |
| CongLobent fratres Labra Ionic-osqVe: |  | 1710 |
| Ite sponDeI CItd TrIbra-ChesqVe. aMphibra- | \} | 1710 |
| peonke Vestros proprerate nemo stet sane Celerando LassVs, | $\}=$ | 1710 |
| et pedes triti properate $\underset{\text { agMine I- }}{\mathbf{C}}-\mathbf{V n C t i}$. |  | 1710 |
| $\begin{aligned} & \text { ENTHEVS NOS IGNIS- VsIt, } \\ & \text { ORE PHCBVS QVANDO I- } \end{aligned}$ |  |  |
| PROPERATVS Vt noVpLaVsVs eXtet A CaMo-EnIs |  |  |
| teCta paLLas fabriC- <br> Et honori Consecr-AVIt |  |  |
| In prraltis VIsa CLaVreata stat Cor-ONIs ${ }^{1}$ |  |  |
| NVNC HON- <br> nVnC DeC-ORA <br> eXIgVntVr IVbILa. |  |  |
| : perfretis CLangant enCgeia teCtIs: anIppreas orat apoLLo Deas. ${ }^{1}$ | \} | 1710 |

## Musa secunda.

| Insonet aon-il ${ }^{\text {dignvs nVnC plavive av-end. }}$ | $\}=1710$ |
| :---: | :---: |
| Ves pler- Versvs ervmp |  |
| VIVaqVe CastaL-II sestivo carmine in IVbila r-IVI, | 17 |


|  |  |  |
| :---: | :---: | :---: |
|  |  |  |




[^40]Musa tertia.

arte pallas eXtr-
tanta fabre LaVs fle

ab honoris fabrica


Musa quarta.
aVCta raris teCta D-
teCta CedVnt babyL-
pVrpVrati non ner


ILLA saCrIs teCta
QVfe strVebat reX
SI-
-
totVs orbIs $\mathrm{QV}_{\text {e }}$ stVp- $_{\text {esCIt }}$
Dare sVppar QVeIsqVe n- ${ }^{\text {esCIt }}$

postrer orbis fabriCe:


QVIppe VIrtVs DIgna L-
VVoLfiana, prestat-AVro:
Pre rVbinIs IVre t-
et
pyropis principale
EGO sC-
SIC poL-ItI
IACto Dotes presVLIs.


[^41]Musa quinta.

| Magna non tr-istis fabrice p- | $\}=$ | 1710 |
| :---: | :---: | :---: |
| a spei fortis nitet illa $\underset{\text { fabrica }}{\text { D_ }} \underset{-}{\text { D-Vro }}$ | $\}=$ | 1710 |
| et CharItas M- | $\}=$ | 1710 |
| et Cor arnoldi sine Labe, r-aram | $\}=$ | 1710 |
| Insidens QV-anto facies hon- afforis tadiat DeC- | $\}=$ | 1710 |
| esse natVre Moneo faV- $\text { mosce DeC-ore }{ }^{\text {m }}$ | $\}=$ | 1710 |
| emInent SpLendet $\lambda$ P-ICtis f- asarota LaQVare t-Ignis | $\}=$ | 1710 |
| prasIDIS pIngVnt IbI Magna b- $\underset{\text { faCta tab- }}{ }$ | \} $=$ | 1710 |
|  | $\}=$ | 1710 |
| anne par ILli nitet In rot- fabrica $\mathbf{M}_{-}-$Vndo? | $\}=$ | 1710 |

Musa sexta.
hortenses fLores, Celeres aDfertr sorores:* affer formosas tVrba noVena rosas.
CoLLIge non aLtas InCIso stIpIte Calthas: pars thyma Carpta ferat, pars CyanosqVe gerat. eXtensIs SportIs, ${ }^{2}$ QVIDQVID pVbesCIt In hortis, Infer; apIs fLaVos eXtrahit Vnde faVos;

In honoris nempe s-ede
aC parata nVper a-
fLora ninget sparsilis.
hVC CVM IonqVILLIs, VIoLas Inferte qVasillis, ${ }^{3}$ hiC tVLIpeqVe rVant, paonirqVe plVant.

$$
\begin{aligned}
& \left\{\begin{array}{l}
1710 \\
=
\end{array} 1710\right.
\end{aligned}
$$

[^42]
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Sed cum Ovidio; Laudatus abunde
Non fastiditus, si tibi lector ero. L. 1. Tristium eleg. 6.
Postremum canens, hic Templum claudo.
Jamque opus exegi. Ovid. L. I5. Metam.


## THE ARCHBISHOPRIC OF MAYENCE.

Ahistory of the affairs of the diocese of Mayence, or Mainz, by various writers, entitled, 'Rerum Mogunticarum, etc. etc.' collected by Georgius Christianus Joannis, printed at Fraukfurt, $1722-$ 1727. 3 vols. folio. (British Museum, press-mark 9325. h.) The arehbishops of Mayence (Latin, Moguntium) were powerful prelates and princes of the Holy Roman Empire. Chronograms seem not to have flourished in the diocese with the same degree of luxuriance as in the neighbouring dioceses of Bamberg and Würzburg. The work now to be quoted being similar in character to the works by Gropp already noticed, is almost bare of chronograms, when abundance might have been expected, and some other of the local histories which I have searched may be included in. the same comparison. The three thick folio volumes have yielded only those which here follow.

Vol. i. p. 987. Lotharius Franciscus, archbishop and elector of Mayence, was elected rector of the University of Erfurt. A medal thereupon bore this inscription-

```
his sVbniXa tholis grrana aCaDemia sVrgit,
    rVrsVs et InsIgnI fonte rigata VIret.
\[
\}=1695
\]
```

Vol. ii. p. 994. Archbishop Lotharius was also Bishop of Bamberg. He consecrated his nephew, John Philip Francis, as Bishop of Würzburg on 9th November 1720 . Medals thereupon were inscribed in hexameter verse-


Vol. ii. p. 905. Archbishop Joannes von Bicken was elected in 1601, and died in 1604. Both dates are contained in his names introduced into these verses-
sicut adaM a biCken bene nomine denotat annum $=1601$
infule: ad exequias nomen ita omen habet.
nam Ioannis adami a biCken nomina rite $=1604$
si dirimas, obitus signa, notasque gerunt.

Vol. ii. p. 450. Ambrosius Saibæus was made suffragan of Mayence-

DoCtor aMbrosIVs saIberVs sVffraganeVs fiebat. $=1723$
At the convent of St. Clara at Mayence, these verses were put up in the church to commemorate the date and the names of the benefactors who built it-

QVanDo poLI CLaVes DenVs gregoriVs atLas, = 1272
et Vasto MiCharl oCtaVVs In orbe gVbernat, $=127^{2}$
Virginis in Claræ clarum decus extruit ædem
Humbert de Wider, Francfurti jure senator
Lilienstam dictus, simul adjuvat Elisabetha ;
Quam Moguntinus Princeps Wernerus adornat.
Vol. ii. p. 799. The title-page of a catalogue of the abbots of the Benedictine Monastery of St. James, near Mayence, is thus dated by the author's name, etc. -
' Per Joannem Antoni, Witlichium, sæpe dicti cœnobii pro tempore Priorem, quem conventus nomine'


This is followed, on page 802, by six chronograms on the inauguration of Abbot Wilhelm, thus-

Chronographia inaugurationis R. D. Wilhelmi Abbatis S. Jacobi.


## 6.

gVILheLmVs II, abbas sanCti IaCobI, In IpsIVs ss. trinitatis profesto eleCtVs, XXVIIII oCtobris InaVgVratVr.
Vol. ii. p. 842. At the monastery of the Carmelites in Mayence, a statue of the Virgin Mary was placed by Charles Duke of Lorraine in 1689, in commemoration of the victories of the imperial army over the French, with this inscription-

VIrgini Matri
DVX Lotharingife CIVItatis serVator
ponebat.

$$
\begin{aligned}
\} & =1689 \\
& =1712 \\
& =1712
\end{aligned}
$$



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folio volumes in my possession, consisting together of about 1817 pages, by Ignatius Gropp, of the order of St. Benedict, Prior in the monastery of St. Stephen at Würzburg, professor and librarian, and priest of the Scotch church of St. James. Very many chronograms are therein, which I shall proceed to extract, together with such portions of the narrative as may be needful for their elucidation. The work is replete with interesting and curious historical narrative, both sacred and secular, such as the lives of the bishops who had the rank of princes of the Roman empire and dukes of Franconia, and had supreme jurisdiction within their own territory; the other clerical dignitaries, the public institutions of the city, churches, monuments, epitaphs, shrines in the diocese, and the miracles said to have been wrought at them, copies of documents, liturgies in use in the diocese, forms of blessing the crops and of exorcism, legendary matters in verse, essays on morals, faith, and doctrine, the cause of the SwedishGerman war (the Thirty Years' War), notices of civil and local history, and chronicles of events, plague, pestilence, and famine, storms, tempests, and floods, genealogies and memoirs of emperors, princes, and prelates, and, what most concerns my purpose, a harvest of chronograms. This is but an imperfect outline of the contents of these volumes. The whole is in Latin. There are many good engravings of buildings, and of the coins and medals struck by the bishops, and a fine engraved frontispiece to the second volume. The work is compiled in honour of the one thousandth anniversary year of the bishopric. The title-page commences, Collectio novissima scriptorum et rerum Wirceburgensium a saeculo XVI, XVII, et XVIII, hactenus gestarum, pro coronanda decies-saecularia aetate episcopatus Wirceburgensis adornata, etc. (the principal contents are mentioned). Opera et studio P. Ignatii Gropp, Ord. S. Bened., etc. Printed at Frankfort, 1741. ${ }^{1}$

## Volume I.

Page 56. The studies at the city of Würzburg were revived by Bishop Frederick at the date thus givenpLaVDite Vos IVVenes eXtrVCta $\operatorname{sst}$ a friDeriCo herbipoli rVrsVs presVLe faVsta sChola.

$$
\}=1561
$$

Page 107. A chapter is devoted to a notice of the ' ancient burials of the hearts of some bishops of Würzburg in the church of the monastery of Ebrach,' a town in the diocese. The heart of bishop Julius,

[^43]who died in 1617 , was buried there, and subsequently removed to the university church, where it was entombed in a handsome cenotaph, described at page 62r, with an inscription commencing 'cor Julil,' and concluding-
honorate hiC reConDItVM.
$$
=1707
$$

Page 143. Many persons of distinction were buried at Ebrach. The following chronograms were among the epitaphs :-A pious benefactress, Matilda Teuffel (the name is put in the feminine form, 'Teufelin,' literally she-devil), was buried 19th August 1330. That date was thus given ${ }^{1}$ -
LVX profesta fVIt bernarDo, Desil Vt esse, regio ebraCensi tanta patrona LoCo.

$$
\}=
$$

The death of her son Conrad, on the 23d May of the year 1348, was thus given-
VIgInti et trinos Vernantes protVLIt aXes
soL, CaDo ConradVs, spIrItVs astre sVbIt.
The remains of Matilda were removed in the year expressed by her name-

MeChtILDIs.
$=$
The abbot Peter, on 27 th February, caused this removal when restoring the buildings destroyed by war, and this chronogram, 'complectens diem, mensem et annum translationis, et nomen reverendissimi domini translatoris,' commemorates the event-
terqVe noVem febrVVs CLaros ConspeXerat ortVs, presVLe sVb petro transLatio facta sepVLChri.


An engraving on page 142 represents the original slab of their tomb exhibiting their effigies, and an inscription, but no chronograms; doubtless they were made at a later period.

Page 352. The history of the assassination of Bishop Melchior in 1562, by one Krezerus, who was burnt for the crime. This couplet gives the date-
CreCerI en $\mid$ CIneres, non CorpVs; tVrpIVs IsthVC
Vt frVeretVr hVMo, teXIt In Igne rogVs.

$$
\}=1562
$$

Page 420. The Franciscan monastery at Würzburg, founded in 1246 (Quadraginta annis et sex post mille, ducentos), was restored by Bishop Julius in the year-
$\left.\begin{array}{l}\text { fVnDItVs aC proprio DVX, nI Vrat are refVLCIt } \\ \text { CeLebriori IVLIVs preConIo. }\end{array}\right\}=1604$
Page 428. Bishop Julius died on 1 3th September 1617, at three in the morning, 'Annum mensem et diem ejusdem obitus poeta binis versibus chronicis annotavit'-
soLIbVs ILLVCet VICenIs VIrgInIs astrVM, IVLIVs Vt prinCeps VIte sVa fata resolvit.
$\}=1617$
Pages 504-510. The church of the Apostles was built by Bishop Julius, and dedicated by him in 1591 . A descriptive poem, entitled,

[^44]'Encrnistica poematia,' terminates with these chronograms, giving the date according to certain modes of computation not completely explained-

> Disticha chronologica
> ab orbe condito.

Ab urbe condita.
$\left.\begin{array}{l}\text { SeXta septembreis sol LVCe preivit Vt IDVs, } \\ \text { ObtVLIt herbipolis regia fana Deo. }{ }^{2}\end{array}\right\}=2343$
Ab ortu D. Virginis.

A nativitate Christi.
$\left.\begin{array}{c}\text { qVa gens LVCe Colvat Christi natale parentis, } \\ \text { eDes VVIrtzbVgi fit noVa saCra Deo. }\end{array}\right\}=1591$
Diem, mensem, annum consecrationis, Patronos
et Fundatorem novi templi Killianei continens.
bis senos patres ornabat JVLIVs ede,
annVVs Vt Magne VIrgInIs ortVs erat.
Volume II.
Page 76. Bishop Julius ${ }^{4}$ rebuilt the church of the miraculous Virgin (Templum b.v.m. Thaumaturgæ) at Dittelbach, which was consecrated with great solemnity in 1613 . Hither came often kings and princes, hither came the bishops of Würzburg, hither came the faithful of every age, and a multitude of both sexes came seeking her benign help. When, in consequence of the length of the journey, or from other causes, people were prevented from coming, they made valuable presents to the church. A splendid altar, with an image of the miraculous virgin made of silver, was given to the church by Prince John Philip of Greiffenclau, bishop of Würzburg. The accompanying facsimile of the engraving represents the throne, and the chronograms above and below it give the date-

```
Ioannes philIppVs DeI gratIa epIsCopVs herbIpoLensIs,
e LIberIs baronIbVs a greyffenCLaV s.r.I. PrInCeps,}}=170
franCIe orientalis DVX.
# EX PVro argento trIbVIt sIne Labe parentI 
``` i.e. John Philip, by the grace of God bishop of Wiurzburg, of the family of free barons of Greiffenclau, prince of the holy Roman empire, and Duke of Franconia, gave this throne of pure silver to the parent without

\footnotetext{
\({ }^{1}\) This date from the creation of the world seems not to agree with any authority, Jewish or otherwise.
\({ }_{2}^{2}\) This date from the building of Rome nearly agrees, thus \(753+1591=2344\).
3 This date from the birth of the Virgin Mary is based on tradition, which assigns to her about 16 в.с. Here the age of 15 is assumed, thus \(15+1591=1606\).
\({ }^{4}\) See Chronograms, p. 474.
}

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\section*{Continue}
stain (of sin) in excellence, may it remain cloudless before God. (This gift is again alluded to at page \(61_{3}\) of the history.)

Page 91. The church of Lautenbach was restored in the year of the accession of the emperor Leopold I ., which was thus indicated in the inscription placed there-

\section*{Anno quo}

LeopoLDVs I. fit IMperator ab aLto. =
The inscription tells that the restoration was effected through the munificence of two brothers who died-

Anno quo
Mors hosCe fratres DIssolVIt.
Page 128. Saint Bilhildis was an abbess some time in the seventh century. She was of a Franconian family. Her relics were brought to the church of Hochem. The year of her birth is thus expressed in verse-
bilhildis nata, IngenVo qVoqVe sangVIne grata. =
And the removal of her relics to their native place is dated by this verse-
heC, qVos DIMIsIt, pIa nVnC patriota reVIsIt. =
Page 188. In a chapter devoted to the progress of the University of Würzburg, a jubilee to commemorate the foundation is thus dated in an inscription-
applaVde: IVbileVM est VniVersitatis herbipoLensis. =
And the following appeared over what was called the 'golden gate ' -
IVbila fert annVs; Divine palladis eDes
VIsere fas nobis; aVrea porta patet.
\(\}=\)
And a medal thus marked the year of the jubilee-
abit annVs CentesimVs fVnDate VniVersitatis herbipoLensIs.
\(=\)
Page 199. An educational institution, called 'Gymnasium Münnerstadiense,' at Würzburg, was opened in 1685 ; the first commemoration jubilee there was held in 1735, when these chronograms were made, 'in perennem ejusdem jubilaris anni memoriam inter alia, sequentia disticha chronographica ediderunt '-
orbi qVo affliCto ConCessit IVbila Clemens
\[
\left\{\begin{array}{l}
= \\
=
\end{array}\right.
\]
\(\left.\begin{array}{l}\text { IVbila fert annVs, reDIens fert IVbila prinCeps; } \\ \text { Iste ergo nobis optimVs annVs erit. }\end{array}\right\}=\)
In addition to the date of the jubilee, \(\mathbf{1 7 3 5}\), the first distich alludes to the peace which followed the war on the Rhine, between the emperor and the king of France; the second alludes to the return of Prince Charles to Vienna after his visit to Würzburg, the three events occurring in the same year.

Page 215. Johannes Godefrides of Aschausen, Duke of Franconia, the sixty-second bishop of Bamberg and Würzburg, from 1617 to 1622 .

He is described as a man of austere habits, observing the most severe rule of life to insure the practice of every moral and religious duty; some of the particulars are very curious. He reigned at Bamberg thirteen years, and at Würzburg five years. He died at the age of 47, in the year thus given in his epitaph-
goDerridVs VerVs D. G. epIsCopVs. = 1622
Another inscription to his memory is thus datedGODefridVs DVX FranConLe. \(=1622\)
And another is dated thus-
\(\underset{\text { pranobilis franConife avLa pio affectV aC serIo }}{\text { GemitV aCCInebat. }}\}=1622\)
Another inscription, alluding to the place of his birth, Aschausen, concludes with these wordsobiit,
e comitiis Germaniæ Ratisbona
abiit,
in coelum ut speramus;
sIDeri pVrissimo sVo AsChaVsía tristis. \(=1622\)
Page 228. An elegy relating to his good deeds commences thusGodefridus specialissimus Societatis Jesu Benefactor.
Vt fVnDatori sVo Vere benefiCo patres baMbergenses, \(=1622\) Magno DVCI et faVtori wVrtzbVrgenses, \(=1622\) aVgVste aCaDemif sVe restaVratori trebeter, \(=1622\) patrono Magno, qVaQVa patet, DeVota IesV soCIetas, = 1622 QVarto kaLenDas IanVarias MortVo LVgebant. = 1622

After some allusion to the college at Bamberg founded by him, the elegy proceeds thus-

Lemma Chronologicum.
I.

Ioannes goDefriDVs ab asChaVsen babenbergensis et \(\left.\begin{array}{c}\text { WVRTzBVRGENSIS EPISCOPVS IN CONVENTV PVBLICo } \\ \text { RATISBONENSI E VIVIS EXCessIt. }\end{array}\right\}=1622\)

> II.

Ioannes goDefridVs DIgnVs VIta perennI prinCeps obit. \(=1622\) Lemma Eteologicum.
I.
obIIt pater patrif ViCesimo nono DIe Xbris. = 1622
II.
\(\left.\begin{array}{c}\text { sVrgere bis bino IanI parat ante kaLendas } \\ \text { phosphoros, Vt patrie soL goDepridVs obit. }\end{array}\right\}=1622\)
Page 23I. Some memorial verses conclude by stating in chronogram that he died on the festival of St. Thomas of Canterbury (the 29th December)-
Iohannes gotfridVs festo s. thome CantVariensis e Vita abIIt.

Page 281. Philippus Adolphus of Ehrenberg was the sixty-third

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\section*{Continue}
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consecrated to the episcopacy on the day of St. Thomas of England (i.e. of Canterbury) the 29th December of that year. The date is thus given-
qVo saCra CVrrebat LVX thoMe presVLIs angLI ConseCrata rosa est nobills herbipoli.
The word rosa in italics alludes to the rose, his armorial device.
Page 547. Here begins a collection of epitaphs of bishops and persons of distinction, occupying about sixty pages : many of them are dated by chronogram. At page 558, the eulogistic epitaph of Christopher Francis von Rosenbach, dean of Würzburg, is thus dated (observe the play on his territorial name)-
\[
\begin{aligned}
& \left.\begin{array}{l}
\text { sparserat In terris rare VIrtVtIs oDorem } \\
\text { nVnC VIret ethereo nobilis axe rosa. }
\end{array}\right\}=1687 \\
& \text { Abi viator et bene precare, ut } \\
& \left.\begin{array}{c}
\text { rosa boni oDoris In tVMVLo qVIetIs } \\
\text { SVaVIter ReqVIesCat. }
\end{array}\right\}=1687
\end{aligned}
\]

Page 567. John Sebastian Schenck was a canon of Würzburg. He died in 1649. 'Brother Werner caused an altar to be erected in the cathedral to his memory, with an inscription, In honorem Dei Omnipotentis,' etc., and concluding with MorstVs ID altare CVrabat. \(=1661\)
Page 573. Vitus Theodoricus von Erthal was a canon of Würzburg. He died in 1686 . His epitaph thus concludes-

Vade Viator Mea Vestigia pari LVCtV InseqVeris. \(=1686\)
Page 602. In the parish church of Everdorff the epitaph of an illustrious lady, Joanna Margaret Stadion, is thus dated, and her age, 65 , is also mentioned-

Lenta morte extinguretur anno
\(\left.\begin{array}{l}\text { QVo pie DbfVnCta LIb. baronissa Ioanna Marg. } \\ \text { seXaginta qVInqVe VIte sV/e annos attigIsset. }\end{array}\right\}=1699\)
The epitaph of another lady in a church at Würzburg, who died on 31st August 1679, thus concludes-
aVtVMno heV! fatIs fLos est DeCerptVs InIQVIs. \(=1679\)
Page 607. John Philip von Grieffenclau \({ }^{1}\) was the seventieth bishop of Würzburg, from 1699 to 1719 . The year of his electionIoannes phillippVs baro a greiffenclav In Volraths Dei gratia episCopVs et prinCeps herbipoLensIs, \(\}=1699\) franCIe orientalis DVX.

The gift of the silver image by this bishop, already mentioned at page 274 ante, is alluded to again at page 612 of the history. And at page 623, the erection by the bishop of another sacred image is mentioned, which, from pious motives, in the time when war was
carried into the country for safety, to the great distress of the people.
This inscription was attached to it-
PROTEGE PRINCIPEM AC SVBDITOS \(=1708\)
et Da nobIs tranqVILLa paCIs teMpora. \(=1708\)
Page 629-631. A long 'Elogium Sepulchrale' commemorates the death of Bishop John Philip. He died in the year and on the day marked by these concluding chronograms-

Anno ætatis sexagesimo septimo,
Die, quo Ecclesia invenit S. Stephanum,
Ne felicem dubitaremus mortis excessum,
Quia pius athleta a Divo Stephano invitatus ad coronam, cum Psalte cecinit ;
CorDe et hVMILes spIrItV saLVabIt. \({ }^{1}\) Psal. xxxiii. 19. \(=1719\)
eXVLtabo et Letabor In MIserICorDIa. \({ }^{1}\) Psal. xxx. 8. = 1719
Abi nunc viator
pIo prinCIpI bene preCare; \(\left.\begin{array}{l}\text { ReqVIesCat In SanCta PaCe; } \\ \text { Restiret In Consortio SanCtorVM. }\end{array}\right\}=1719\)
et respiret In Consortio sanCtorvM.
Page 649. The public lamentations of Franconia on the death of the German Emperor, Joseph 1., were commemorated with the assistance of Bishop John Philip, by the erection, in the cathedral of Würzburg, of a great funereal structure called 'Theatrum Doloris,' which was loaded with emblematical ornament and inscriptions. Among the latter was the following, arranged in short irregular lines, but which I transcribe in a form more convenient for the reading of the chronograms-

IosephVs 1.
eX Leopoldo I. filivs I.
1711
\(\left.\begin{array}{l}\text { aVgVstVs natVs ante aVgVstVM, } \\ \text { an. mdClxxviii. }\end{array}\right\}=1\)
IVLII Cesaris Mense, Leonis sIDere, \(=1711\)
genitrice eLeonora In Magne aqVILe nido patrio, \(=1711\) sCeptIgera Istri DoMIna et CapIte VIenna. = 1711
\(\begin{array}{ll}\text { Leo eX Leone, aQVILa eX aQVILâ, aCCresCens eX Magno } \\ \text { IosephVs a IoVe aVstriaCo, alta progenies. } & \\ \text { I7in }\end{array}\)
Ita nVLLa fVtVra eximia preLVDente, In partV Ingenti, natVra, QVEVNT ESSE ParVa. \(=1711\) eXCeLsas CVnas paria seCVta eXCeperVnt oMIna; fasCIe
In fasCes transIre; preteXta In pVrpVras.
I 171
DeCennis InsIgnItVs pannonIe et bohemif Corona. = \(=1711\)
AN. MDCLXXXVIII.
ad qVaM IVs habVIt a sangVIne, sVffragia a VIrtVte, Vna In aVrea soLIa nata, soLa In aVreIs soLIIs trabeata. = 771

\footnotetext{
\({ }^{1}\) Quotations from the Vulgate Version of the Psalms.
}


The description of the 'Theatrum Doloris' is continued through five more pages, with two or three unimportant chronograms, concluding with this 'Epinicium Chronodistichum'-
aVgVstVs tantVM InCreVIt IosephVs, Vt Ipsa
post seX sidVs oVans tangeret astra poli.
Page 660. The Emperor Joseph was succeeded by his brother Charles vi. in 1712. The event was celebrated at Würzburg by grand illuminations, exhibited at the command of John Philip, the

\footnotetext{
\({ }^{1}\) This chronogram makes 1716. It is thus in the original, but probably an error.
}

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\(\left.\begin{array}{c}\text { fgre Vt sVbVenIas, seXCentos spernIs honores, } \\ \text { Vere patrif amans DICeris esse pater. }\end{array}\right\}=1735\)
Several sets of eulogistic verses were addressed to him, in which a few chronograms \({ }^{1}\) are mingled, such as-
NVNQVID eLeVabIs IN nebVLa VoCeM! Job xxxviii. 34. \(=1728\)
prima nVLLI VIrtVte seCVnDVs. \(=1728\)
et a SEDVCTORIbVs tVtaVIt ILLVM. Wisdom x. 12. \(=1728\)
CVIVs particIpatIo eIVs In IDIpsVM. Psalm cxxi. 3. \(=1728\)
tVnC aCCeptabis saCrifiCIVM IVstitie, oblationes et
hoLoCaVsta. Psalm l. 21. \(=1728\)
Votum Chronologicum.
CaroLe LongInqVos In annos sIDera tende per annos; \(\}=1728\)
Sano, QVo patrVVs, tV peDe perge nepos.
Vive!
Eternum vive
Friderice Carole
tV CVra reqVIes, tV MeDICIna VenIs = 1729
\(\left.\begin{array}{c}\text { CaroLe franConIa prInCeps CeLsIssime VIVe, } \\ \text { et fLVe In artaVnIs }{ }^{2} \text { fons speCIose pLagIs. }\end{array}\right\}=1729\)
Ovid. 1. 3. Ex Pon.
The reader may infer from these two chronograms that the bishop was still in the land of the living when the writer of the chronicle reached this portion of his literary work.

Page 793. A funeral panegyric on Prince Wenceslaus Lobkowitz, who died at Würzburg at the early age of sixteen, ends with this chronogram-
QVasI fLos egreditVr, et ConteritVr, et fVgIt VeLVt VMBRA. Job xiv. 2 . =

Page 793. The epitaphs of the cathedral dignitaries are given; some are dated by chronograms, thus-
CoMpLeVIt DIes sVos In bono et annos VIte totivs In gLoria.
DeVs eterno sanCtorVM Vere Coronat.
A canon named Philippus Ludovicus à Rosenbach has this in allusion to his name-
aride CVM rivo rose eloreant et saliant In VItá fETERNA. \(=\)

Another epitaph concludes-' Cui vivere Christus erat et mori lucrum, eidem vitam animæ donet sempiternam.

> o hoMo . . . a Christo, DIsCe ab eo bene VIVere.'
(The chronogram makes 1713 ; probably a word is missing where the dots, as in the original print, occur. The inscription contains the date 1714.)

\footnotetext{
\({ }_{2}^{1}\) The quotations are taken from the Vulgate Version of the Bible.
2 Artaunum, the ancient Latin name of Wurzburg.
}

Another-
sVbsiste, Lege, CorDe tene MortaLIs VIator.
Another. Anno 1727, 10 Septembris horâ 10 vesperti obIIt pIetate et annIs pLenVs IgnatiVs theobaldVs hartMannVs A reinaCh, etc. The concluding words are, hoc desiderium = animæ ut tribuat ei Dominus DVo pater et aVe oremVs, Vt reqVIesCat in paCe.

Another, to the memory of two brothers-Nunquid rara est hæc fratrum concordia? hoc precor, non raram illis precare requiem. hanC preCatVr pIIs fraternis ManIbVs In VIta et fVnere DeVotVs. Frater uterque superstes Casimirus et Ferdinandus= de Sickengen.

Another epitaph commences-Sta viator, da molles lachrymas duro lapidi Hartmanni Friderici à Fegenbach . . . qui natus est anno QVo hartMannVs a rosenbaCh prinCeps eoo-franCICVs eLeCtVs ist ; \({ }^{1}\) and further on it proceeds thus-

Ad sacerdotium et capitulum adornatus
QVanDo eVrope terras beLla Cremabant, \(=1710\)
aC IaM rediviva patrie paCe, \(=1714\) 23 Maii denatus.
Requiescat in pace. Cui viator precare, Amen.
Another begins and ends thus-
Sub hoc lapide quiescunt cineres Jodoci Bernardi; sIt eI a Domini benignitate reqVIes, et LVX perpetVa LVCeat ei. \(=1738\)

Another epitaph ends thus-
Siste gradum viator
Die, requiescat in pace precator.
Ista LeX est VniVersalis, hoDIe Mihi, Cras tibi. \(=1728\) IgItVr VIgILate, omnibVs DICo VIgILate. \(=1728\)
Page 816. The death of Lotharius Franciscus, Archbishop of Mayence, is commemorated in three pages of elegiac verses, commencing with this chronogram-

Lotharivs franCIsCVs
MogVntinensis arChI-et-papebergensis epIsCopVs,
princers eleCtor obit.
Page 823. The epitaphs and memorials of noble and renowned persons in the eighteenth century collected from various churches, are given in a separate chapter. The following chronograms occur:-

At Dalberg, Anselm Francis Wolffgang, Baron of Dalberg, died in the year thus given in the Leonine verse-
\[
\text { Mors Certa, sed hora InCerta. }=1701
\] \(\left.\begin{array}{c}\text { VniCa LVX Matris, soL, fLos e peCtore patris, } \\ \text { IngenVVsqVe taCet, fLorilegViqVe IaCet. }\end{array}\right\}=\begin{aligned} & \text { i } 701\end{aligned}\)

\footnotetext{
1 This chronogram is defective, it makes 1572 ; according to the figures in the inscription he was born 13th April 1673.
}

LILIa CreVerVnt DalbergiCa, neXa steterVnt balthea, CrVX Donis CLarVIt atra bonIs.
Lilia MarCesCVnt, heV balthea neXa tabesCVnt, InstrVit Ignotas CrVX speCIosa rotas
\(\left.\begin{array}{l}\text { SVb GRAVe post fVNVS PRestat pro fernere MVnVs, } \\ \text { LVX EREPTA SoLo GAVDet Inesse poLo. }\end{array}\right\}=1701\)
\[
\}=1701
\]

At Fechenbach, the lady Maria Salome de Gebfattel died in 1708, she is described as the flower of all virtues-

Vade et Lapser fLore pie reMInIsCere \(=1708\)
At Hatzfeld, there is a memorial to the Count Hatzeld-Rosenberg, who recast a cracked bell in the year
\(\left.\begin{array}{c}\text { gLorif aC honori Christipare, neCnon Venerationi } \\ \text { ss. Ioannis nepomvCeni et CaroLI episCopi }\end{array}\right\}=1722\) hoc æs campanum ruptura fissum refundi fecit anno QVo stirpis hazfeLDIano-rosenbergiCe heres \(\}=1722\) VLtimVs obIIt,

ET
CoMItatVs reLICtVs abs IVrgio LInere aCCessit traChenbergiCe
oMnes gentes Venient et aDorabVnt In ConspeCtV rVo.

Apoc. xv. 4.
At Stauffenberg, a Latin inscription to the family of Schenck is followed by one in German with these chronogramshier rVhet aVf erDen VVas sterbliches IM Leben, etc. = 1723 so Last Vns Dero VnsterbLiChe tVgent zVM einzIgen trost hoffen.

Another epitaph at Würzburg-
I VIator et pie DefVnCto reqVIem preCare = 1719
Another epitaph commences-
Orbe numerante Sæcula oCtoDeCIM, \(=1701\)
and concludes-preCare ei a Deo paCem. = 1701
Another epitaph, in hexameter verse, concludes thus-
heC amor adsCribi nati patris optat honori. \(=1705\)
There are no more chronograms in these interesting volumes. Not the least remarkable feature in the work are the copious indexes; they direct the reader's attention to a great many curious circumstances, and are a pattern for any one having to make that highly important appendage to a book.

\section*{Note on 'the Devil and his Mother.'}

T\({ }^{-} \mathrm{HE}\) serio-jocose narrative at a preceding page (273) is further elucidated in another work by Gropp (the author of the two volumes we have had under our notice), a copy whereof is in the British

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\section*{Continue}
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and then some complimentary verses concerning these renowned persons ending with this couplet-

Ergo sub hoc tumulo pauper requiescit humatus
DEMON (non Stygius) cum genitrice sua.
The monastery having been desolated during a war, was restored 'even beyond its pristine splendour' by Peter the forty-first abbot ; the bones of the 'Devil and his mother' were exhumed, and deposited in wooden chests at the high altar of the Virgin, on 27 th February 1652, as alluded to in the last of the chronograms concerning them at page 273 ante. Eborach is not mentioned in the ordinary guidebooks (Murray or Baedeker), but in Zedler's Universal Lexicon, viii. 83, it appears that Eborach, Ebrach, Eberaw, Eborau,-Latin, Eboracum, Ebracum,-is a Cistercian monastery in Franconia in the vicinity of Bamberg.

THE Würzburg Chronicle, 'Würzburgische Chronick,' also by Ignatius Gropp, Würzburg, 1748-50. 2 vols. folio. In volume ii. p. 337 , relating to the history of John Philip, the seventieth bishop, there are some verses in German on some great injury in 1658 by lightning to the Rath-haus, which was afterwards rebuilt by the council. This chronogram, said to have been inscribed on the dome of the tower, precedes the verses-
\(\left.\begin{array}{c}\text { heC qVe forte, Leges, presstans ConCepta senatVs } \\ \text { sCribere CVrabat, posteritatis amans. }\end{array}\right\}=1568\)
Page 535. A festival was held at Würzburg on the birth of a prince Archduke of Austria; this chronogram appeared among the public decorations of the town-
```

aLMa proLe fVnDastI VaCVos penates; = 1716
neO-Nate arChiDVXX reCreas orbeM.
This prince was Leopold, the son of Charles vi. ; he lived only a
few months. At another place in this volume I have transcribed numerous chronograms composed in honour of this infant.

Page 629. Anselm Francis was the seventy-fourth Bishop of Würzburg; he is thus greeted on his election-

Io VIVat anseLMVs franCIsCVs
$\left.\begin{array}{c}\text { orIentalis franCIe PRINCEpS aC episCopVs } \\ \text { Vrbis et totivs patrif pater. }\end{array}\right\}=1746$


CHRISTOPHER FRANCIS, BISHOP OF WÜRZBURG.

Arare tract belonging to the Rev. Walter Begley, pp. 8. folio, contains a congratulation to Christopher Francis, ${ }^{1}$ of the noble family of Hutten, who was elected Bishop of Würzburg in 1725. The

[^45]subject is treated, firstly, in a series of eight poetical stanzas in Latin, with German versions printed side by side, the first of which is preceded by a 'programma' in chronogram, and then each stanza in succession is preceded by a chronogram which is an anagram on the 'programma,' and is also the theme of the verses which accompany it ; this is a notable instance of eight chron-anagrams composed with the letters of the same original words. Secondly, some 'cabbala' lines give the date 1725, and some conversational chronograms draw a moral from the wet weather which happened on the occasion. Thirdly, the event is applauded in a chronogrammatic ode in Sapphic metre. And lastly, there is a curious feature, viz., a long conversation between two men of Franconia, one of whom asks the questions or makes the remarks, the other answers in chronograms; the first eight of his replies are in 'pure' chronogram, i.e. every letter counts as a numeral ; occasionally, however, the sense is somewhat sacrificed to the exigency of the chronogram. The remaining replies are made in appropriate quotations from the Bible, Vulgate Version. The subjects under their discussion are various, such as the character and disposition of the new bishop, the circumstances and ceremony in the cathedral of Würzburg, the chattering and laughing of some of the female spectators there present, the architect of the new palace and what he said to the sculptor employed in the ornamentation of it, the soldiers with beards two feet in length, the people who quarrelled after drinking too freely, the conversation is concluded by the two worthy Franconians drinking the bishop's health and going forth to see the illuminations. I have given a full transcript of this amusing colloquy. It appears from the last line of the tract that the authors were certain brethren of the Franciscan monastery at Würzburg; it commences thus-

> EUCHARISTICON.
> Franconiam, Novum Phoebum Suspirantem, Echo solatur.

Then follows a set of echo verses, during the recital of which Phoebus is supposed to be present; Franconia then pronounces the

$$
\left.\begin{array}{c}
\text { Programma } \\
\text { Io! BIs, TER Io! } \\
\text { VIVAT } \\
\text { CHRISTOPHORVS FRANCISCVS, } \\
\text { FRANCIE-ORIENTALIs DVX, et DEI GRATIA } \\
\text { NOVA LVX, } \\
\text { NEO-EPISCOPVS HERBIPOLENSIs } \\
\text { PATER PATRIe! }
\end{array}\right\}=
$$

i.e. Hurrah / twice and thrice hutrah / long live Christopher-Francis, Duke of Franconia, and by the grace of God the new light, the nezu bishop of Wïrsburg, the father of his country!

Then comes the first anagram on the foregoing chronogram ${ }^{1}$ -
hic Vir sVa VI spiritV, Vere eXCelsVs pontifeX est, pro te ol bona stirps, gLoria hVtteniana, aC pro te ol herbipolis Deo In DIVa ara saCrifiCans.
i.e. This man by his own force and spirit is truly an exalted prelate, for thee O good branch is the glory of the Hutten family, for thee $O$ Wiursburg is he sacrificing to God on the holy altar.

The second anagram.
Is noVVs pontIfeX, abrahe pVro spIrItV, In eXCeLso horeb, aC grandi sion CliVo, Ipsi Deo LItat: IEsVs hostia perpVra et tenera saCrifiCatVr.

The third anagram.
bonVs pontifeX ie graVI thVris nVbe, aC pVro rore, saCrifiCanDo Cor, eXCelso elife spiritV has arâ panis et Vini hostias saCrifiCat. (This makes 1369, no explanation.)

The fourth anagram.
pontifeX, Vir DeI, Vti abel In ara eX pleno rork, spIrItVs Ignr, pVras boni sVI rVrIs hostias paCIfiCas, holoCaVsta, et thVra Deo pie ConseCrat.

The fifth anagram.
pontifeX In re! eXCelso spiritV, gLoria, in thVre, Vt DIVInVs perennis IaCob Ipsi Vero Deo ab ara, holoCaVsta, et perpVras hostias saCrifiCat.

The sixth anagram.
pontifeX In spIritVs reLIgIone, hoLoCaVsta e pleno rVris et thVris Veri bono, ab ara, Vt reX DaVid, hostias paCIficas pVras pie ConseCrat. (This makes 1724.)

The seventh anagram.
gLorIare bona herbipolis, VIDes tVVs spiritV pontifeX, rore VnCtVs afron faCtVs pVra DeI paCis hostia, honori eXCelsi In pietate saCra. (This makes 1724.)

The eighth anagram.
heVs 0 ! bona, pIa, 0 ! Deo prona stirps hVtteniana hic tibi est pontifeX, Vario aC graVI spIrItV eXCeLLens, Vere rarVs pro te ILLI Deo saCrifiCans.
(This chronogram is sic in original and must be wrong. It makes 1770.)

[^46]
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Votum totius nobilissimx familix, cujus Celsissimus tertium infulatum caput est.

Chronodystichon eo numeri ordine, quo legitur.
$\left.\begin{array}{c}\text { en ! Mentes pro te granDes et peCtora posCent! } \\ \text { ex Voto, Vt sors fit ter tibi propitia. }\end{array}\right\}=1725$
CLareant Cceli, faVrant et astra, terra LetetVr, resonent et ethra, $\left.\begin{array}{l}\text { MVLCtant Lenks zephyrI ; VIrescat } \\ \text { fLoriger orbis. }\end{array}\right\}=$
CVnCta solennes referant honoris, glorias saCras repetant et altas; Vt DIes DIgne CeLebretVr Iste,
rite sacratVs.
sCilicet nVper (DeVs annVbeat)
DVX, pater, prinCeps, bene nVnCVpatVs

Ista LVX ferIs CelebretVr annIs: ViVat! est VinctVs Mitrá episCopali principis VerteXI Ita gLoriatVr
hrrbIpoLensIs.
Disticon verbaliter retrogradum, ad plausum insculpit Genius familiz Monti-superber. [Mons-superbus, Stolzenberg, or Proud-hill.] This distich is retrograde to this extent. The words, as may be seen, are in Kexameter and pentameter verse. The same words, when read backwards, are the same in metre, the lines dividing at the word 'digna.'

Est satis: Angelicus, Stolzenberg marmore digna
Nomina das Presul, das bona coeligenum.
Vivas!
IMperiI prestans prinCeps, et epIsCopVs et DVX, $=1725$ tV MIhI faX post heC: QVI beneDICte nItes. $=1725$
prinCeps A hVtten, tibi sVnt pia CorDa tribVtVM: $=1725$
heC pLebis, sIMVL et VoX erit Ipsa DeI. $=1725$
The conversation between the two Franconian gentlemen named Kilian ${ }^{1}$ and Conrad then commences-

[^47]Inter festivissimos plausus, duo veri, et verè germani Francones, unus Kilianus, alter Conradus est, et de electione, et de consecratione colloquuntur.
Conradus. Dum Princeps adhuc Decanus erat, nonne in vita exemplari luxit, nosque quàm multum juvit, et vicit etiam. Quid potest de hoc dicere?
Kilian. DVM VIXI, LVXI: IVVI, VI IVVI, VICI. ${ }^{1}=$
Con. At nunc, nonne civium inopiam consideravit, et vidit? est lux, est dux, juvit, etc., quid potest ad hoc dicere?
Kil. ID VI VIDI, LVX, DVX VI IVVI, VI VICI. ${ }^{1}=1725$
Con. Quid amplius dicere potest de sublevata civium inopia?
Kil. ID LVX VIDI, IVVI, IVVI, CVI DVX IVI. ${ }^{1}$. $=1725$
Com. Vix illuxit Princeps, nonne severam (ut necesse erat) justitiam exercuit Quid de hoc?
Kil. VIX LVX: VIM VIVI IVDICII VIXI. ${ }^{1}$
Con. At nunquid ex hoc civium delicium fuit? quid de hoc dicet?
Kil. ILLICIVM ILLVXI, ILLI LVXI CIVI CVI IVI, IVVI. ${ }^{1}=$
Con. Sed vix res civiles exorsus est, jam fuit civi levamen. Quid de hoc?
Kul. VIX LVX MICVI, VLLI CIVILI LVCI ILLVXI. ${ }^{1}=$ CVI VLLI LVXI, ILLVVIVM ILLVXI, CVI VICI. ${ }^{1}=$
An non in Stoltzenberg lilium benedictum est cui primo illuxit, quid dicit?
Kil. LILII VIXI CLIVI LILIVM, ILLI, VIX VLLI ILLVXI. ${ }^{1}=$
Con. Quid denique ejus merita etiam apud seram posteritatem dicent? qualiter illuxerit Ecclesiæ Cathedrali, Herbipoli, Franconiæ, et civibus?
Kil. ILLI VIXI: ILLI LVXI: ILLI ILLVXI: VI VLLI MICVI. ${ }^{1}$
Con. Jam mi auree Kiliane age de festivitate narra: imprimis cum qua pompa processit noster Dominus ad Ecclesiam Cathedralem?
Kil. sVnt IpsI MILLe qVaDringentI CVrrVs. 3 Kings x. 26. ${ }^{2}=$
preach the gospel to the German idolaters in Franconia. These missionaries converted and baptized great numbers at Würzburg, and, among others, Gosbert, the duke of that name, who had married bis deceased brother's widow, and being reminded by Kilian that such a marringe was condemned, and void by law, he promised to dismiss her. She, in revenge, sent assassins, who privately murdered the missionaries in 688 . Their remains were translated to Würzburg Cathedral by Bishop Boniface in the following century. The murderers are said to have perished miserably. Several authorities are quoted for these and other facts, in Butler's Lives of the Saints, under the calendar date of 8 th July.

There was Conrad I., Count of Franconia and King of Germany in 912 ; Conrad II., Duke of Franconia and King in 1024; and five bishops Conrad, at the respective dates 1197, 1266, 1519, 1540 , and 1683.
'These are all called 'pure chronograms.' Perhaps there are not more than thirty Latin words that could be so used.
${ }_{2}$ The quotations are made from the Vulgate Version of the Bible. The places are the same as in the English translation, with but few exceptions.
Con. At nonne tunc non vidisti Principem quia nimis multi Domini erant circa eum, sed quando sperabas eum videre?

Kil. sI abLata fVerit MVLtItVDo ILLIVs. Ezekiel xix. 4. = Con. Nunquid ex omnibus pagis et oppidis aderant Rustici os oculosque diruentes et dicentes : ecce! ecce !
Kil. Ita petrVs CVM Ioanne DIXIt: respICe Acts iii. 4. =
Con. Quid ergo impedivit ne procedentem ad templum Principem videres? ni fallor ante te stabant pueri Scholares cum moderatore suo, quid tu ei ?
Kil. QVare hI DIsCIpVLI tVI non ambVLant? Mark vii. 5. =
1725

17251725

Con. Quinam sunt Scholares, qui proximè ante te steterunt?
Kil. Is sIMon, petrVs et alIVs DIsCIpVLVs. John viii. $15=$
Cor. Vidisti tamen satellites, et viros cum amplis hastis, quid putabas id voluisse indicare?
Kil. ERIt QVonIaM CaptIVI DVCtI sVnt. Micah i. 16. =
Con. Desipis : in tanta pompa nemo ducitur captivus. Sed nunquid etiam vidisti qualiter exceperint Principem ad limen summi templi ?
Kil. saCerDos stabat ante ostivm In seXCentis VIrIs. Judges xviii. 17.
Con. Dein templum intromissus te magnis dominis associâste, quaso quid cogitabas?
Ril. eroqVe Inter eos sicVt Ceteri hoMInes VIDensqVe. Judges xvi. $17 . \quad=$
Con. Sed et tuus affinis ex itinere accurrens de pago videndi anhelus, vix non prope suffraganeum se locavit.
Kil. Iter faCIens Venit seCVs eVM et VIDIt. Lukex. 33. =
Cor. Et alter quoque ejus vicinus Joannes sinè crux sine lux subito in templum irrupit (sic).
Kil. nesCIens QVID faCtVM fVerat, IntroIVIt. Acts v. 7. =
Con. Sed nunquid omnem actum exacté videre poteras, quis fecit tibi videndi locum?
Kil. Ipse VIr, qVI DereLIqVIt LoCVM. Prov. xxvii. 8. =
Con. Intellexistis solemnes ceremonias sacræ inaugurationis? vix credo, quod aliquid ejus, quod locuti sunt intellexeris.
Kil. qVIa Is hebreâ LIngVâ LoqVeretVr ad ILLos MagIs. Acts $x$ xii. 2.
Con. Falleris; non loquuntur Hebræâ linguâ; et nonne ad modum veteris testamenti cornu olei habuit summus Episcopus, et unxit eum, et multas orationes dicebat?
Ril. Is habebat CornVa DVo sImilia agnI: et LoqVebatVr. Apoc. xiii. 11.
Con. Ergo semel legi in aliquo Germanico libro dii estis vos. Forsan tales dii sunt Episcopi, vidisti quales habuerint pulchras vittas?
Kil. hi aVreas habent sVper CapIta sVa dil illorvm. Baruch vi. 9.

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Cor. An vester Dominus Parochus non denuntiavit vobis diem consecrationis, vel non scivistis?
Kil. In QVoD, VeL QVale tempVs significaret nobis. I Peter i. II.
Con Sed quare non adfuerunt patrini tui ; nunquid affinis tuus Felix eos detinuit?
Kil. Ita, DIstVLIt aVteM ILLos feLIX. Acts xxiv. 22. = 1725
Con. Quis ergo ex vestris aderat?
Kil. IPSE est gand filivs ebed CVM fratribVs sVIs. Judges ix. 26.
Con Dum Princeps post consecrationem in suum palatium rediit, qui fuit ei honor, quæ reverentia?
Kil. foribVs paLatil VersabantVr, fLeCtebant genVa et aDorabant antIstIteM. Esther iii. $2 . \quad=$
Con. Quæ pulchra vidisti in palatio Principis? an et hortum?
Kil. sI CVCVrrit VnVs aD ostia poMarII. Dan xiii. 25. =
Con. Nonne affinis tui Felicis et mater, et fratres aderant, quid ei nunciatum est?
Kil. eCCe! Mater tVa et fratres tVI foris QVerVnt te, et responDens aIt eIs: hi fratres. Mark iii. 32, 33. =
Con. Nonne omnes Francones hæc solemnitas piè exhilaravit?
Kil. Letificavit eos Letitia Magna, sed et VXores. 2 Esdras xii. 42.
Con. Vidisti etiam in civitate novum Principis palatium et architectum?
Kil. IntrinseCVs Ipse MensVs est In fronte porte DVos CVBITOS. Ezekiel xli. 3. =
Con. Quid precepit architectus statuario?
Ril. faCIat sCVLptILe atqVe ConfLatiLe, et nVnC trade ILLVD EI. Judges xvii. 3 .

1725

Con. Vidistine etiam satellites et milites ante palatium cum bipedali barba?
Kil. hI CVstoDIrbant VestIbVLVM paLatII. 2 Chron. xii. $10 .=$
Con. Cur non moratus es tota die in civitate, an forsan tui vicini etiam abierunt?
Kil. eXeVntes De CIVItate ILLI etIaM. Luke ix. 5: =
Con. Quæso quid audivisti in Civitate? quid optant subditi nostro Principi ? dicunt :
Kil. Vt MVLtIpLICentVr DIes tVI et annI. Deut. xi. 21. =
Con. Utique est Dominus perfectè justus, et quid pro nobis solicite curat?
Kil. VtIqVe faCere IVDICIVM gregI. Micah vi. 8. $=1725$
Con. Quid paternè precatur omnibus suis ?
$\begin{array}{lll}\text { Kii. Vt In oMnIbVs LoCVpLetatI Ita abVnDetIs. } 2 \text { Cor. } \\ \text { ix. in. } & \\ = & 1725\end{array}$
Con. Quid potest dici de eo, quod nihil de subditis suis extorqueat ?
Kil. NON tVLIsti De ManV alicVIVs egeni. I Kings xviii. 12 (sic). $=1725$

Con. Ol utinam nostri judices etiam sic essent l hic dictum : ut sunt quandoque nostri, etc.?
Kil. hI perVertVnt IVDICIVM CongregatI. I Kings viii. 3, 4 . $=$
Con. Putas, in quod tota Franconiâ sub hoc tam pio Principe habituri simus benedictionem?
Kil. non peribVnt Valles, et non DIssIpabVntVr CaMPESTRIA IN TE Jeremiah xlviii. 8 . $=$
Con. Nuper (ipse vidi) aliqua paupercula muliercula porrexit ei memoriale, et Princeps ipse legit illud, et quidem suis oculis legit. Ego dixi $0!$ tu es bonus Princeps: cur ?
Kil. qVIa IVDICaVIt CaVsaM egeni. I Kings xxv. 39. =
Con. Vidisti etiam Judæos baptizatos? duo jam sub hoc Principe transierunt ad veram Ecclesiam, putas, quod plures illuminabuntur sub nostro Pastore?
Ril. hi: rVben, sIMeon, LeVI, IVDas, IsaChar et zabVLon. I Chron ii I .
Con. An omnes simul à Deo habebunt gratiam?
Kil. Ipse rVben, et simeon, et LeVI, et IVDas, et IsaChar, et zabVLon. Genesis xxxy. 23.
Con. An optas, ut omnes viri totius Judaismi ad nostram fidem transirent?
Kil. VIDVas eIVs MVLtIpLICabIs. Ezekiel xxii. 25.
Con. Nunquid vestri domum reduces omnia, quæ viderunt, narraverant ?
Kil. narraVerVnt IIs omina, qVe aCCIDerant, fratribVs. ${ }_{1}$ Maccabees V. 25 . $=$
Con. An et insigniter lætati estis in vestro pago, quid fecit pretor vester?
Kil. Is faCIens grande ConVIVIVm pVeris. Gen. xl. 20. =
Con. Quomodo vocatur vester pretor, ni fallor Joioda? an et invitavit ad convivium primarias pagi mulieres?
Kil. aCCepit aVtem ei IoIada VXores Ipsas. 2 Chron. xxiv. 3. =

Con. Cum quo lætatus est vester servus Joannes?
Kil. ILle Ipse InVenIt VnVm De ConserVIs. Matt. xviii. 28. =
Con. Audivi hos socios post haustum generosè vinum rixatos esse, quid adhoc D. Parochus?
Kil. noMInIbVs VoCabantVr, et prediCaVIt eis. I Esdras viii. 20, 21 . =

Con. Quid dixit servo Joanni, quod sit tam luridus et omnia consumat?
Kil. aIt: non CongregAsti QVoMoDo In seneCtVte tVa InVenIes? Ecclesiasticus xxx. 5 -
Con. Nonne et protor eos vocavit ad se?
Kil. Ipse In IraCVndia Magna VoCaVItqVe. Judith v. 2. =
Con. Linquamus hæc. At certe noster Princeps piissimus est, quid dicit Patriæ observandum?

Kil. qVer precerpi tibi et IVstitias Meas, IVdiCia Ista. 2 Chron. vii. I7.
Con. Nonne jussit ex sancto justitix punitive zelo quosdam suspendi, vel auffugerunt?
Kil. abierVnt Viam qVe DVCIt In gaLgaLIs. i Maccabees ix. 2.

Kir. Adix 2. Viam qVe DVCIt in galgalis. I Maccabees
Con. Vale mi Kiliane, pota adhuc semel nostri Domini Principis sanitatem, et abi, jam enim profunda nox est. Nonne erunt illuminationes Herbipoli hâc nocte?
Kil. noX sICVt DIes ILLVMInabIt. Psalm cxaxviii. 12. $=1725$
Com. En 1 potavi in sanitatem Principis, jam vale !
Kil. tV Vere DeVotVs franCo es, proficiat tibi ambrosIa!= 1725
Uterque Patriota conolamat ;
VIVat Io! sanVs Iani hic ad teMpora CanVs! $=1725$
Votum devotissimum Minorum
$\left.\begin{array}{c}\text { presVl ViVe DIV : feliX te patria, feliX } \\ \text { est stirps, estqVe MInor, qVI tibi faVsta } \\ \text { VoVet. }\end{array}\right\}=1725$
The last page is filled with a quintuple acrostic in hexameter verses, on the names of the bishop Christophorus Franciscus; and last of all are these lines, and the monastic title of the authors-
$\left.\begin{array}{l}\text { ANTISTES PRFESTANS, FRSTIVOS INTER HONORES } \\ \text { TE EXIMET A NOSTRO PECTORE NVLLA DIES. }\end{array}\right\}=1725$ Conventus devotissimus et subjectissimus
FF. Min. S. P. Francisci Conventualium ad sanctam Crucem Herbipoli.


## FREDERIC CHARLES, BISHOP OF WÜRZBURG AND BAMBERG.

SOME tracts contained in a volume in the British Museum (pressmark 1230. i ), relating to the Bishops of Würzburg and Bamberg, similar in cparacter and purpose to those mentioned in my former volume on Chronograms, page 473. Würzburg, ${ }^{1}$ in the province of Franconia, one of the most ancient and historically important towns of Germany, has for upwards of 1000 years been the capital of an episcopal see, over which 82 bishops have successively presided.

Tract 2 has this title, 'Illustrissima Domus Schönborniana Infulâ et Pileo Ducali jam tertio gloriosa . . . quando . . . D. Fridericus Carolus S. R. I. princeps et episcopus Bambergensis,' etc. (was elected bishop of Bamberg on 18th May 1729. It is a congratulation by the Society of Jesuits there, in a series of Latin odes and epic poems, concluding at page 27 with this chronogram-

[^48]
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And a portrait of the bishop accompanying it had this bilingual inscription-


A lion in an emblematical picture was inscribed-
Leo DVX InVICtIssIMe saLVe! = 1729
A picture of a stag at a water-brook was inscribed with words adapted from Psalm xlii. 1-
sICVt CerVVs sItIens festinat ad fontes aqVarVM. $=1729$
Another emblematical picture was inscribed-
I! Leo DVX feLIX, In franCos pergito Montes. = 1729
Another picture, an emblematical representation of the sun, was inscribed-

VIVat LongeVas frideriCVs Vt ImpLeat horas. $=1729$
Some other emblematical decorations bore this inscription-
PRECIPVVM VIrtVTE TIbI DeCVs.
An illuminated picture was inscribed in Spanish and Latin-
Don friderico CarLos sVs IgLesias Con s'Verte birngo VIerne Con bIenes Corone e eternize s' VLoor e gLoria. = 1729 Los CIeLos pornVeVo obIspo Ij prinCIpe olj Congozo Ij Legria eLegido î noble franConIa toDo eLbIen OSorgVen. ${ }^{1}=1729$ assi nos otras s' VIetas o VIetas a VVestro senorio en nVestros CbraCone s' DesseaMos $=1729$

Se nobis offert LVX IVCVnDIssIMa ab aLto. = 1729
fridericVs CaroLVs sChonborn et reiCheLsberg Dei gratiâ epIsCopVs herbipoLensIs gLorIosì et faVste REGNET! ! $=$ Deo aVspICe ILLVstrissima stirps Ista absqVe fine VIrebit. $=1729$ eX noMIne sChonborniano Larga ostenDVntVr nobis gratir fLVenta. $=1729$
DIgna ab aXe CepIt ILLVstris et Vere pIetatis In terris PREMIA.
$=1729$
seCVndi annorVM CVrsVs non InteritVri pergant! $=1729$
Some emblematical pictures, put up by a certain physician, representing flowers and a botanic garden, bore these inscriptions, wishing long life to the bishop-


The words printed IJ count as $\mathrm{Y}=2$.

```
Lucem redde Tuæ Dux bone Patriæ!
Instar Veris enim vultus ubi Tuus
    MafVLget popVLo, pVrIor est DIes,
```

Some illuminated decorations, put up by a certain goldsmith, bore these chronograms among other inscriptions-
tVta per hoC oMnIbVs atqVe InDVbItata seCVrItas. = 1729
sChVtz Vnd geVVIsse sICherheIt Vor Den feInDen. = 1729
eCCe gratIa InsIgnIs CaroLVs VnanIMI VoCe faCtVs est herbipoli princeps. = Io popVLI patrià VoCe regnabis friderice CaroLe De eXCeLLentI sChönbornIana stIrpe

A picture illuminated, representing a flower which blossoms in May, out of which proceed a bishop's cap and a ducal hat, the headgear of the Prince Bishop of Würzburg, and alluding to the month of May, when this festival was held. It bore this inscription-
Interea tibI DIVInabo, optatVs CaroLI fLos In MaIo eXIstens.

A picture shield, on which were painted a lion and a submissive lamb. The lion in this and some of the foregoing decorations seems to be connected with the bishop's dignity of a duke, and no doubt it was well understood by the people of Franconia and Würzburg. It bore this inscription-
ego sVM pastor bonVs, fons LenIs, DICtVsqVe pater patrife GLorIosVs. =

Some decorations represented fountains as the sources of riversthe rivers Main and Regnitz, which flow through Würzburg and Bamberg. They were thus inscribed with words adapted from the Book of Esther, x. verse 6, and made in allusion to the bishop as the fountain of the gifts and graces of the Spirit-

Fons, qui crevit in fluvium, et in Lucem Solemque conversus est, et in aquas plurimas redundavit. Esther x. 6 .
fons fLVVIVs faCtVs, fLVVIVs soL, soLqVe redVnDans
$\left.\begin{array}{c}\text { ILLe In aqVas pLVres eX pVLChro fonte flVebat. } \\ \text { eIn bronn In eInen flVtz Verkehrt } \\ \text { zV eIner sonnen VVorden, } \\ \text { so Das ganze Land sehr ehrt, } \\ \text { erhebet aller orthen. }\end{array}\right\}=$
The verses extend further, but not in the form of chronograms; they are followed by this inscription, which was placed under the ducal arms-
es Lebe eIn Langes Leben friDerich CarL geborner graf Von sChonborn, VVVrtzbVrger bIsChoff, hertzog Deren franCken.

This was followed by a picture of a fountain and flowers inscribed, in allusion to the vivifying influence of the bishopQVI hiC haVrIs aqVas, VIDe, Vt Fontem Corones. = 1729 eIn IeDVVeDer er so hier VVasser sChopffet Crone DIesen brVnnen.

> Komm Ober-Unter-Franckenland
> Crone diesen brunnen,
> Dann das gute euch wohl bekant, So daraus geronnen.

There were some decorations inscribed with many quotations from the Old Testament, relating to Solomon, the throne of David, and the attributes of mercy and judgment, and applying all more particularly to Würzburg and Bamberg, and to the bishop-
er satz aVf Den thron seInes Vatters DaVIDs, seIn reiCh war VberaVs starCk befestet. 3 Reg. 2 Cap. v. i2. (= 1 Kings ii. 12.)


ICh will seInen thron befesten ewigLiCh, ICh will sein Vatter seIn, er soLL MeIn sohn seIn. i. Paral. xii.

This reference is to Paralipomena, i.e. the Book of Chronicles. The subject of the chapter here mentioned does not apply ; it is possibly intended for 1 Chron. xxii. and xxiii. ; or more likely for 2 Samuel vii. 13 and 14-' He shall build an house for my name; and I will establish the throne of his kingdom for ever. I will be his father, and he shall be my son.' See also 1 Kings v. 5, 1 Chron. xxii. 10, and xxviii. 6. The chronogram makes 1666 , and probably in that respect is erroneous, and I cannot explain or rectify it. That year is not that of the bishop's birth; he was born in 1674 . See my former book on Chronograms, page 499.

The next inscription invokes the blessing of long life for the Franconian bishop-
es Lebe friDericVs CaroLVs, bIsChoff 2V wIrtzbVrg, hertzog zV franCren Langes Leben Der franCren! =

Among other decorations the following inscriptions were put upsVrreXit Leo fortis eX nobILI DoMo sChonborn. =
esto princers noster $\}=$
popVLVs tVVs salvtari sperat In te DoMIne.
iDericVs CaroLVs a sChonborn franConie DVX Celo ConsentIente, PROSPERE REGAT!
The remaining two pages of the tract are full of compliment, eulogy, and praise of the bishop, but not in chronogram. This anagram occurs, on his name, which is made to represent the aspiration that he may flourish in Franconia-

Fridericus Carolus.
Anagram.
Circa rus (puta Franconiæ) flores diu.

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down the columns as arranged, five times repeated; and he concludes with an apology in hexameter and pentameter verse. The notes are from the original. Now for the translation of the title-

The applause of trumpeting Fame, the daring (act) of a jubilant Muse, Who
to the honour and worship of the most Eminent and Exalted Prince of the Holy Roman Empire, Priest

Cardinal
John $\lambda_{\text {Lipe }}$ Lipsky, Bishop of Cracow
Most gracious Lord Duke of Severina is entirely devoted
amongst the joyfully kindled fires of enlightened Parnassus in the revolving orbit of illustrious light, the poet in feeble verses (or weak on his feet) commends it to be most respectfully sung.
to his eminence.
[Signed] The most humble of clients, etc. etc. Michael Glosowicz

Plausus
Fame Buccinantis,
Ausus
Musse Jubilantis, Quam
Honori, et Venerationi
Eminentissimi, ac Celsissimi
Principis S. R. E. Presbyteri
Cardinalis
Joannis
$\lambda$ Lipe Lipsxy,
Episcopi Cracoviensis,
Severinæ Ducis,
Domini Domini Gratiosissimi,
Ex asse dicatam
Inter festivè excitatos Parnassi illustrati ignes
revoluta Lucis onomasticæ orbita,
Observantissime modulari,
Jubet poëta debilis pedibus.
EMINENTLE SUR.
Clientum minimus Theologus Speculativus et digestista absolutus J. P. Michael Glosowicz.
prinCeps Insignes reVIDes In MontibVs Ignes, Ipsa VoVet pLenis gLoria ViVe! genis.
Dando tVbâ parVa CresCentia signa per arVa, VVLt tibi testa* Coli nVnCIa CVLta poLI.
CVrro, CItVs flanti planta titVbante VoCanti, eX nVnC stans et Iens Mente LIbente CLIens.
DIrIs sopite tenebrIs, prodite, Venite,
Vos qVoQVe ritie CIte DICIte: VIVe, nite!
nostraqVe CVM Vernis, Citò CeCIs teCta CaVernis eX Latebra nigra sVrge thalia pigra.
parCe, fave ClaVDe, neqVe prinCeps ostia ClaVDe, parVVLa fVLgores Vt Canat ante fores.
sCVtis VirtVtis si spes sit CInCta saLVtis Claret VbiqVe soli, digna proinde Coli.
VIX enisa foras partVs tVa stella sVb oras. ConVenere pil signa DeDere DII.
QVod sis spes ${ }^{1}$ arCis, tVa MoX Insignia parCIs InVItis atris IntonVere patris.
MontibVs ${ }^{2}$ eX ternIs, patet, è ${ }^{8}$ rastorisqVe paternis qVe tV Chara soli spes IoVe Dante poli.
CVnCtis ConCitis LIs, qVestio Mota peritis? heC QVI sCVta gerit, pVsio qValis erit?
ast VIsIs MVTIs nimil ad qV⿸厃sita LoCVtis, risit nota trias sternere VIsa VIas,
QVeIs aD MaIores feLIX enise Vigores sIC Valeas pronVs ferre regentis onVs.
nVtV DICtantis sVnt VerifiCata tonantis, sIgna, qVeIs Miri te preIere VIri.
DVX altVs ${ }^{4}$ trino genVino Monte, petrino prata gregi qVeris, speCtra LVpIna feris.
tV stIJgis a stagnis Vigil Is baLantibVs agnis, hisqVe MInanDo foVes, ter bene pasCIs oVes.
rastra (InDeX MessIs) tVa sVnt, reCreatio pressIs, QVeIs noVere LegI pabVLa sana gregI.
Vbertas CresCit MessisqVe CVpita ViresCit; flos, laVs Chara Chori, faVstaqVe fata fori.
hinC ViCe plaVDentis Cano gentis LaVta VoVentis: Constans Vive, preCor, noster in orbe DeCor.
CVM presis genti, fert ${ }^{\text {b }}$ enses IVno regenti, Vt frrias Diros eX grege, CaVte, VIros.
his Vere signis nemesis bene nosCitVr Ignis. qVo seCtas sopis, DIgne VIr aXIs opIs,


[^49]

His à me poëta minimo in primo limine dictis ulterius submissa Musa humillimè progreditur ad jussum meum labiis in sequentia solutis.

| Inchoo | Justitiam | Jovis | Invulgare | Juvantis, |
| :--- | :--- | :--- | :--- | :--- |
| Ocyus | Observans | Oculis | Observor | Ovantis |
| Applausus | Addant | Applausibus | Axis | Amœnæ |
| Nomina | Notificent | Narrata | Nitore | Novenæ, |
| Nunquam | Noscatur | Nubes | Numerâsse | Nocentes, |
| Ethnarcha | Excellens, | Ejal | Exoptetis | Egentes, |
| Sideribus, | Superet | Solennia | Sæccla | Serenis |
| Vernent | Viventi | Validis | Vitalia | Venis |
| Insimul | Incipiant | Innubila | Jubila | Justo |
| Vulgato | Veraque | Viro | Virtute | Vesuisto, |
| Eminet | Excellens | Exercitus | Ethicus, | Extra! |
| Designatque | Ducem | Dextrum | Dominatio | Dextra |
| Infernis | Igitur | Jubeantur | Inesse | Jacentes |
| Urgentes ${ }^{8}$ | Vetulæ | Vitam | Violare | Volentes. |

Plura de signis gentilitiis dicere volens carmine cancrino jubetur à me ${ }^{9}$ litem è re hac orituram metuente ${ }^{10}$ in angustiis constituto scientèque eam proposito suo satisfacere non posse observantissime obmutescere.
6. Per signum crucis cardinalitix designata, congenita Daci subditis scutum contra justum rigorem Ducis.
7. Caput Tiaris decoratum.
8. Tres Parce.
9. E re lis. $\quad 10$ angis, si non is signa silere,

Malo canas : animo nomina sana colam.

- Epithetum musx idem significans quid prudens.


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## GERMAN MONASTERIES.



NDER this title in my former book on Chronograms, at page 235, several monasteries are mentioned with only a few associated chronograms, and at page 244 the monastery of Olmütz with quite a harvest of them ; at other places in the same book, chronograms originating at monasteries, and having some special historical or local allusion, are arranged with the panegyrics and pageants. The present chapter will contain chronograms from some other monastic institutions which my extended researches have led me to observe.

## THE MONASTERY OF AMORBACH.

THE commemoration, on 12th to 19th September 1734, of the completion of 1000 years since the foundation of this Benedictine monastery ${ }^{1}$ in the archbishopric of Mayence, is related in a folio volume in my possession entitled ' etas mille annorum anti- $^{2}$ quissimi et regalis monasterii в.м.v. in Amorbach, Ord. s. Bened in archi-diocesi Mogunt,' etc. By Ignatius Gropp.' Printed at Frankfort, 1736. There is a handsome engraved frontispiece, representing the Virgin Mary above in glory, accompanied by four saints, from whom proceed rays of light shining downwards on the model of the monastery church, supported by the hands of two kings, ${ }^{8}$ one prince and a saint, who bad been patrons and benefactors, standing in the foreground; the well of Saint Amor, 'Amors-brunn,' giving its name to the place, is also represented in the left-hand corner of the engraving. Among the groups of figures are seen inscriptions on scrolls, floating about as it were in mid-air; one of them is in chronogram, thus-

Istis sVb Patronis extat MILLe annIs. $=1120$

[^50]At this time the monastery was ruled by prior Engelbert; his portrait is accompanied by a special dedication to him on the occasion of the jubilee, signed thus by the author-

$$
\left.\begin{array}{rl}
\text { HIsCe, bIo eX CorDe } \\
\text { SerVVs GratabatVr Infimvs }
\end{array}\right\}=1734
$$

F. Anselmus Gropp.

Ord. Erem. S. P. Aug. presbyter indignus.
Five pages of complimentary verses in hexameter and pentameter metre next follow, accompanied by acrostics on the name Engelbert, with the following intervening chronograms connected with the subject.
$\left.\begin{array}{c}\text { bLanDIor at pro te tors, EngeLberte, refVLsIt } \\ \text { eX Istis etenim bis tibI QVInQVe Leges. }\end{array}\right\}=$
He is addressed as the new Samson, more powerful than Samson the son of Manoah. The verses include this chronogram, in which he is addressed as 'Manuade,' ie. O son of Manoah-

$$
\left.\begin{array}{c}
\text { aC tot, Io pean! tot, Io! ansI none sVbaCtI } \\
\text { SVnt tibI, ManVade QUot perIere VIrI. }
\end{array}\right\}=1734
$$

The angelic sound of his name is alluded to in the next verses, concluding thus-
$\left.\begin{array}{l}\text { CLarion hic Vt te, sit in hoC LongeVVIor ore: } \\ \text { CVnCta InIMICa terat, qVeqVe benign ferat. }\end{array}\right\}=1734$
His similitude to Samson is further shown by declaring that sweetness comes from his strength ; the verses conclude with-
$\left.\begin{array}{l}\text { QVos CoLIs antIstes Sid, o engeLberte, penates } \\ \text { DIrVere ID NeqVIIt, SEGNIVs hisq: flIt. }\end{array}\right\}=1734$
The series of verses are followed by a wish by the author that he may enjoy uncommon happiness for many years, concluding with-
$\left.\begin{array}{c}\text { Into breVI Carmine } \\ \text { gratVLari q Vo aVsVs et applavDere }\end{array}\right\}=$
The next verses, still alluding to Samson, include these lines-
$\left.\begin{array}{c}\text { qVare agIta DignIs soLennia festa trivMphis } \\ \text { fasQVe IVbet Leto IntonVIsse Choros. }\end{array}\right\}=$
1734
The last set of verses are addressed to the author, Ignatius Crop, by one of his admiring brethren. Allusion is made to the name of the monastery, Amorbach, derived from that of the first Abbot Saint Amor, and to the fountain of healing water flowing at the place. This is the concluding chronogram -
$\left.\begin{array}{c}\text { feC } \operatorname{noVa} \text { SVN T ERGO gVstanti raraqVe MVnDo } \\ \text { SI poteris, frater, taLI PLVra revert. }\end{array}\right\}=1734$
The history now commences. At page I of the book an engraving represents the monastery enclosed within walls, with young and fullgrown angels floating in the air above, the former bearing the armorial shields of benefactors, inscribed respectively-

$$
\left.\begin{array}{cc}
\text { FVNDATVR AB IsIS. } & =512 \\
\text { LOCVPLETATVR EX ISTIS. } & =222
\end{array}\right\}=
$$

The latter are blowing trumpets with banners attached, inscribed$\left.\begin{array}{rl}\text { engelbertVs abbas IVbILea MILLenaria, } & =1214 \\ \text { festivis ritibVs aDornaVIt. } & =520\end{array}\right\}=$
restivis ritibVs aDornaVIr.
chapter says that the monastery
is situated in the Oden-
The first chapter says that the monastery is situated in the Odenwald (ad Sylvam Odonicam) between the nvers Nicer and Main, on from Würzburg, five from Aschaffenburg, fourteen from Mayence, and one from Amorbach (i.e. German miles). The date 734 is assigned to the foundation, and St. Boniface and other early preachers of Christianity in Germany first attracted the high patronage which led to the establishment of the monastery. The narrative gives many interesting particulars of its varied fortunes; it was greatly damaged by various wars, and by accidental fires and lightning; and at the time of the jubilee it was again threatened by the French, who were carrying on war in the country. Passing over the history of the long line of abbots, we come, at page 123, to the epitaph of the sixty-first abbot, Joseph Haberkorn, containing these chronograms-
$\left.\begin{array}{l}\text { en ManIpVLos parIter Iosephinos } \\ \text { QVos Iste sepVLChro DIVis Infert! }\end{array}\right\}=$
DefVnCtVs perfrVatVr paCe, et reqVIe seMpIterna. =
The next abbot is Engelbert himself; he was elected in 1727, as thus expressed-

$$
\text { apostoLi hi DIVIsI ConVenIVnt In engelbertVM. }=1727
$$

CVr engeLberto Venit InfVLa aMorIs aperto rIVo; habet abbatis Dona petita satis. angeLVs es totVs, pIetatis nomine notVs
te repLet rarIs DotibVs Ipsa CharIs
$\left.\begin{array}{c}\text { opto regas Canos neo-abbas sanVs ad annos, } \\ \text { rIVVS amore fLVat, gratia rore pLVat. }\end{array}\right\}=$
The epitaph of John Francis Sebastian, free-baron of Ostein, 'Satrapiz Amorbacensis supremum prefectum,' is dated thus-

VIator pie DefVnCto reqVIeM preCare. =
The jubilee festival was marked by these chronograms, among other inscriptions which were put up on the occasion-

$$
\left.\begin{array}{c}
\left.\begin{array}{l}
\text { DeI sVb aVspICIIs, } \\
\text { IstIs sVb patronIs, } \\
\text { eXtat MILLe anNÍs. } \\
\text { sanCto sanCtorVm sangVIne } \\
\text { In terris FVnData sVrreXIT. }
\end{array}\right\}=1734 \\
\\
\end{array}\right\}=1734
$$

$A$T the conclusion of the British Museum copy of the foregoing work [Press-mark, 488. i. 4.], viz. after the History of the Monastery of Amorbach, there is a collection of tracts, essays, preachings, etc., at the festival, to commemorate the completion of 1000 years since the foundation of the monastery. At page 91 this one

[^51]
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## BERG MONASTERY NEAR MAGDEBURG.

AT the end of the volume last quoted there are some tracts relating to Petrus Ulner, who held the office of Abbot at the monastery of Berg near Magdeburg. The last one contains the services and preachings at his funeral on 6th September 1595, and on page 27 are the following chronograms, showing the foundation of the school and library at Berg ('Monte Parthenopolitano'), its destruction during the Peasants' War ('seditio'), the restoration of the school in a more humble building by Bishop Peter, his rebuilding of the library, and lastly his death.

Brevis Chronologia Phrontisterii in
Monte Parthenopolitano.
Fundatur extra muros civitatis.
QVe pIVs otto LoCat rVnDans hiC bergiCa teCta, $=968$ gentis ViX sane Diripit atra ManVs. $=1525$

Devastatur tempore seditionis rustica.
VIrginea atqVe Vbi gens DestrVXit Mgenia fiXa, $=1546$
en reparat petrVs presVL aMore DeI. $=1561$
Tempore obsidii Magdeburgensis restauratio.
InstItVIt fratres Vt sit pia ManDra Laborans, $=1565$
ConVoCat hVC pVeros et faCIt esse sCholam. $\quad=1566$
Institutio collegii, schola, bibliotheca, Mors.
Colligit InstitVIt, reficit tVnC bibliotheCam $=1569$
Seque parat hinc $\theta a v a ́ r \infty$, dum pia fata vocant.
The last page is filled with lamentation verses for the death of the before-mentioned Petrus Ulnerus, 'archimandrite' of Parthenopolis (Magdeburg), concluding with this memorial of his death-

In memoriâ æeterna erit Justus ab auditione mala non timebit.
tertia septembris Cglo bis LVX erat orta presbl Vt VLnerVs Cgelica regna sVbit

Item alia ex Isaiah lvii. $1,2$.
VIrI sanCti et pil Morte ColligVntVr, et reqVIesCVnt In CVbill sVo.

The writer of the memorial goes on to express his true sorrow, and gives the date of the year, month, and day of the death of Peter Ulner in this 'distich,' which makes playful use of his name.
$\left.\begin{array}{l}\text { CIVIS, PETRE VLNERE, POLO VENERABILIS ABBAS, } \\ \text { SEXTA VT SEPTEMBER LVCe RELVCET, ORBIS. } \\ \text { PETRO PETRA FUIT CHRISTUS, DAT PETRA QUIETEM, } \\ \text { PETRO PETRA TRAHIT, SIDERA PETRUS ADIT. }\end{array}\right\}=1595$


THE MONASTERY OF OBER-ALT-AICH.

Aboor in my possession ( $4^{\circ} \mathrm{pp} .628$ ), procured at Frankfort-onMain, bears this title: 'Historischer Entwurff Der im Jahr tausend siben hundert ein und dreyssig tausend-jährichen Obern Alten Aich,' etc. etc. ; or, in plain English, ${ }^{~}{ }^{\text {H }}$ Historical Sketch made in 1731, the thousandth year of Ober-Alt-Aich; or a short chronicle of the ancient free Bavarian Benedictine congregation, under the title of the holy angel keepers, the incorporated college and abbey of Ober-AltAich (Upper-old-oak), in Lower Bavaria, in the Bishopric of Regensburg, wherein are set forth in five parts, not only the founders, restorers, and abbots, and their traditions, rights, and privileges, but also the miraculous image of the Virgin Mary being brought to the sacred Bogenberg; . . . besides other wonderful things which have happened there in the last 1000 years. By Æmilianus Hemmauer, Ord. S. B., Professor of the College, and Prior in 1731. Printed at Straubing.' This verbose title renders needless any further description of the book, except to mention that there are some chronograms incidentally mingled with the narrative, wherein will be seen some punning allusions to the Oak or Oak-tree (the name of the monastery); there are also two examples of the numerical power of letters, in the cabalistic use of them, to signify the date of certain events. The whole work is in German, with occasional passages in Latin.

The introduction is in the form of a praise to the Trinity, and to God the 'Alpha et Omega,' the 'Principium et Finis,' the Beginning and the End; and it leads to this chronogram verse, marking the 103 rst year of the existence of the monastery-
principia ac media en tVa sVnt, Vn-trine trivnVs. $=1731$
omila ne tVa sVnt, CLaVsVla qVanDo tVa est. = i.e. Lo 1 the beginning and the middle are thine, $O$ thou One in three, Three in one 1 All things truly are thine when the end is thine.
'And all voices continually proclaim'-
gLoria patri, et filio, et spiritvi sanCto, sICVt erat in princIpio, et nVnC, et semper, et in secla Longè Infinita.
i.e. Glory be to the Father, and to the Son, and to the Holy Spirit, as it was in the beginning, so it is now, always, and for endless ages.

This is followed by an address to the reader by the author, concluding with these words-
$\left.\begin{array}{l}\text { Vt In IIs oMnIbVs soLVs } \\ \text { GLorifiCerVr DeVs. }\end{array}\right\}=$

## i.e. So that in all these things God alone may be glorified.

At page 19, the history, after having touched on the pristine condition of the locality, and noticed the foundation of the monastery in the year 731, arrives at the one-thousandth year from that period, viz. 1731 , and goes on thus (the italics are, of course, interpolations)-

Zwar heffig offt sausen und prausen die Wind, Doch sich unbeweglich die Aichen noch findt. Semper enim Quercus, quæ quantum vertice ad Auras Ætherias, tantum Radice ad Tartara tendit.
i.e. 'As the Alpine north winds by their blasts strive to overturn a sturdy ancient oak, the trec itself cleaves fast to the rocks, and as high as it shoots up to the top in the ethereal regions, so deep it descends with its root towards Tartarus.'-Virgil, En. iv. 444.

Therefore confess with David in all humility, Dass taVsend
Iahr In ober-alt-aiCh Vor gott, als VVIe gestriger tag, Der Voriber gangen.
MILLe annI QVerCVs Veteris, Vt DIes hestrrna, QVes PRETERIIT.
i.e. A thousand years at Ober-alt-aich before God are in truth but as yesterday past and gone.
A thousand years of the old-oak are but as yesterday which has passed.
The same is expressed by a double Cabala of the year 1731, composed of the following hexameter and pentameter lines -

Sæcula signarem Centum ? quid Numine Coram ?
$\mathrm{O}!$ velut hesternus, præteriêre, dies!
This is the key : observe that each letter has its numerical value-

| $\mathbf{A}$ | $\mathbf{B}$ | $\mathbf{C}$ | $\mathbf{D}$ | $\mathbf{R}$ | $\mathbf{F}$ | $\mathbf{G}$ | $\mathbf{H}$ | $\mathbf{I}$ | $\mathbf{R}$ | $\mathbf{L}$ | $\mathbf{M}$ | $\mathbf{N}$ | $\mathbf{O}$ | $\mathbf{P}$ | $\mathbf{Q}$ | $\mathbf{R}$ | $\mathbf{S}$ | $\mathbf{T}$ | $\mathbf{U}$ | $\mathbf{W}$ | $\mathbf{X}$ | $\mathbf{Y}$ | $\mathbf{Z}$ |
| :--- | :--- | :--- | :--- | :--- | :--- | :--- | :--- | :--- | :--- | :--- | :--- | :--- | :--- | :--- | :--- | :--- | :--- | :--- | :--- | :--- | :--- | :--- | :--- |
| $\mathbf{Z}$ | $\mathbf{2}$ | $\mathbf{3}$ | $\mathbf{4}$ | $\mathbf{S}$ | 6 | $\mathbf{7}$ | $\mathbf{8}$ | $\mathbf{9}$ | 10 | 20 | 30 | 40 | 50 | 60 | 70 | 80 | 90 | 100 | 200 | 300 | 400 | 500 | 600 |



Summa

| 320 | 50 |
| :--- | ---: |
| 262 | 525 |
| 378 | 618 |
| 283 | 430 |
| 324 | 108 |
| 164 |  |

Summa Summarum.
173I || 173 I

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in a new reliquary adorned with silver; the number of them in 1630 was 100 , but they were subsequently augmented to the number indicated by this verse-
$\left.\begin{array}{l}\text { qVotqVot sInt oVerVnt saCra In aLtha LIpsana, tot sVnt } \\ \text { his qVotoVot Cernent, VersibVs esse Legant. }\end{array}\right\}=$
The increased number was thus expressed by another writer-
$\left.\begin{array}{l}\text { VVas Vor heILlige Verehret Vnser aLte aICh, } \\ \text { In zVVen Versen hast es zVgLeICh. }\end{array}\right\}=$
i.e. They ask how many sacred relics there are at Alt; there are as many as they may perceive and read to be in these verses.

The holy things that our 'Old-Oak' reveres are set forth in two verses.
At page 437. In the year 1731 the church was restored, the towers repaired, and all the altars, sculptures, and decorations were renovated, as shown by this sentence ${ }^{1}$ -

$$
\begin{aligned}
& \left.\begin{array}{l}
\text { reCeDant Vetera: noVa sInt oMnia } \\
\text { In sVperIori Ista QVerCV. }
\end{array}\right\}=1731 \\
& \left.\begin{array}{l}
\text { DANT VETERA: NOVA SINT oMnIa } \\
\text { In sVPERIori Ista QVerCV. }
\end{array}\right\}=
\end{aligned}
$$

i.e. Let old things pass away; let all things be new in this ' Upper-Oak.'
'Any person observing this monastery within and without would truly say ' -
$\left.\begin{array}{l}\text { alles Ist }{ }^{\text {NV }} \text { N NeV } \\ \text { oDer DoCh } \\ \text { Vernevet VVorDen. }\end{array}\right\}=1731$
i.e. All is now new, or else has been renewed.

The writer of the chronicle concludes the subject with this remark, ' We and our descendants will be able to say, as in old days,'
eX eo benedixit el. Genesis xxvi. 4
Inter beneDICtos beneDICetVr. Ecclesiasticus xxiv. 4. $\} \xlongequal{=}$
At page 514 the chronicler acknowledges that the Benedictines enjoy God's gifts and graces, and he attributes to the favour of the Virgin Mary much of their prosperity, and offers to her this prayer-

$$
\left.\begin{array}{l}
\text { VVIR BITTEN } \\
\text { VERBLEIBE VNSER LIRBSTE } \\
\text { ALLERGNÄDIGISTE MVTTER! }
\end{array}\right\}=
$$

i.e. We entreat thee, abide our most beloved and all gracious mother!

At page 532 a chapter of descriptive panegyric to the miraculous image of the Virgin contains this verse from an ancient hymn-
$\left.\begin{array}{l}\text { VIrgo singVLaris } \\ \text { LVCens hiC ab aris } \\ \text { CVLpí nos soLVtos, } \\ \text { MItes fac, et Castos. }\end{array}\right\}$
i.e. $O$ singular (or extraordinary) Virgin shining here from thine altars, make us free from sin, mild, and pure.

At page 547 we arrive at another cabala. It relates to 'Albertus,' whose history is given in several chapters, and we learn that after having

[^52]passed many years in extravagant expenditure and riotous living, he became converted, and was received into the monastery by the good Abbot Poppo, who reigned from the year 1260 to 1282 . Albert had been compared, on account of his bad life, to a raven, a black bird; the writer of the chronicle, taking this as his theme, composed the following cabalistic epigram, the words of which make the date of the current year 1731 (not the date of Albert's conversion), according to the usual key, which is given at page 312 ante.
En subito monachum, Veneris, Bacchique Philekma! ${ }^{1}$
O jam mollis olor, qui modo corvus erat!
i.e. Behold / suddenly he is a monk, who was a companion of Venus and Bacchus / O what a delightful odour from him who but just now was a raven. ${ }^{2}$


Summa.

| 45 | 90 |
| ---: | ---: |
| 451 | 219 |
| 362 | 200 |
| 429 | 279 |
| 301 | 134 |
| 143 | 623 |
|  | 186 |

Summa Summarum.
1731 || 1731

[^53]Some short verses follow in the German language, concluding with this chronogram-

$$
\left.\begin{array}{l}
\text { NIse VRRänDerVag alberti } \\
\text { ISt IA EIN VVERK GötrLICher } \\
\text { HANDE? }
\end{array}\right\}=173 \mathrm{x}
$$

i.e. Now is not this conversion of Albert certainly a work of the divine hand?

According to the narrative, which fills the remainder of the book, prodigies happened, and miracles were wrought by Albert, or through the influence of his relics, after he died.

At page 557 this wholesome maxim, adapted from the words of Ovid, is introduced with reference to the career of Albert -
principiIs ni obsis, tibi VIX Medicina paratVr. i.e. Unless you resist the first advances, hardly is there any remedy provided for you.

There are no more chronograms to demand any further extracts from this curious chronicle.


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Christo pater P. Georgius Haan e societate Jesu . . . coronavit,' etc. etc. 26 Junii mDclexxxxi. Printed at Würzburg. The merits of the four Doctors are set forth in Latin poems, accompanied by poems in short metre, the lines of which are arranged so as to form the shape of four columns, or pillars with capital and base. All the printing is more or less in fancifully arranged lines, and allusions to the pillars of Hercules are obviously introduced.

The only chronograms occur at the end of the tract, where it concludes with 'Lusus chronogrammaticus.' This consists of addresses in epigram to the 'Promotor' by name, and in like manner to each of the new ' Doctors' under their figurative position as the four pillars of the university. Playful use is made of all their names in the epigrams, and the chronograms are.reserved to do playful honour to the 'Promotor' and to all the Doctors in one group. I transcribe the epigrams.

To the Promotor George Haan. (Alias Gallus, a Cock)-
Pergere plus ultra poteras de jure Georgi,
Sed te stare loco fixa trophaa jubent.
To the Doctor Philip Braun-
Cur tibi Thejosophum placet ultima gloria, Epomis !
Illa super cunctos eminuisse facit.
To the Doctor Peter Scharpff. (Alias a Shaft or Pillar)Si petrosa domus quatuor stat fixa columnis;

Quæe supra Petram hanc esse Columna potest?
To the Doctor John Vogel. (Alias a Bird, or Cock)-
Cantavit Gallus; certas cantando Joannes;
Si fuit hic Doctor, tu quoque Doctor eris.
To the Doctor John Nicolas Schmidt. (Alias a Smith)Non sum Marmor, ais; verum aurea lamina Fabri;

Credo ; sub hoc radiant aurea tecta Fabro.

> Epigraphe chronologica.

To the reverend 'Promotor Haan'-
 FINIS.

## 

Atract in my possession, ${ }^{1}$ printed at Würzburg in 1700 , may be called in English 'May-wreaths placed on learned heads,' on the occasion when Philip Braun, Doctor of Divinity, etc. etc., at the University of Würzburg, crowned four distinguished members thereof,

[^54]conferring upon them the degree of Doctor. This Philip Braun was, doubtless, the same who took his degree, as we are told in the foregoing extract, and now conferred the same degree on others. The tract consists of twenty-four pages folio, and contains Latin poems and odes such as the 'Muses of Rhetoric' of the university were wont to put forth in print on similar festive occasions, and with such remarkable variety of poetic imagery ; in this instance they are mostly composed in chronogram, coupled with the allegory of 'Wreaths,' as appropriate to May, a month sacred to the goddess Flora. The title commences and concludes thus-

- COROLLAE MAJALES doctis verticibus impositæ . . oblatæ A Musis Rhetoricæ Herbipolensis $5^{\circ}$ die Maii, Anno $1700 .{ }^{\prime}$

The work commences with a poetical address to the goddess Flora in plain hexameters, with this chronogrammatic rhyming conclusion$\left.\begin{array}{c}\text { eIA VIrgo beLLa LaVro, } \\ \text { TINNVLoQVe sVaVIs aVro, } \\ \text { e CaNoro NATA Monte, } \\ \text { GARRVLove Lota Fonte, } \\ \text { Carpe pLeCtro barbIton ! } \\ \text { Lude Prosphoneticon ad Divam. Gratulare votis meis! }\end{array}\right\}=$


Next follow the 'May-wreaths,' with poetry addressed to the ' Promotor' and to the Doctors who are crowned.

The first is the Hyacinth wreath, 'Corolla Majalis prima, Jacinthina,' for the 'Promotor,' Dr. Philippus Braun. This one contains no chronograms.

The second is the Lily wreath, 'Corolla Majalis secunda, Liliata,' for Dr. Joannes Bernardus Mayer. This one contains no chronograms.

The third is the Tulip wreath, 'Corolla Majalis tertia, variegata, ex Tulipis,' for Dr. Joannes Georgius Fries, commencing thus in rhyme-


The fourth is the Stellaria, or Stitchwort wreath, 'Corolla Majalis quarta stellea, ex herbis Stellariis,' for Dr. Adamus Conradus Reibelt. Commencing thus in rhyme-


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sentence must be used. The sum-total required for the above Greek chronogram might be arrived at by some other selection of letters in the same sentence, but there would be no defined means for detecting error of intended date by misprint or otherwise. The same remarks will apply to chronograms in the Hebrew or Arabic languages.

## 

ATRACT in my possession, ${ }^{1}$ printed at Würzburg in 1703 , may be called, in English, 'The new year of the great Emperor Leopold, happy and glorious for the three laureated men, when the most noble and reverend John Blasius Weigandt, professor at the university of Würzburg, bestowed upon them the degree of Doctor of both laws,' etc. . . . in the year 1703 . The title-page is long and complex. It contains chronograms, and commences and concludes thus-
' NOVUS ANNUS
LeopoLDI MagnI CasarIs =
in triumviris laureatis ter felix et gloriosus, quando nobilissimus . . . Joannes Blasius Weigandt . . . [here are the names and titles of the 'triumvirs'], in alma Herbipolensium universitate ritu majorum solenni Juris utriusque

DoCtorali strenâ Lete IMpertIebat, =
Festo carmine decantatus a Rhetorica Herbipolensi tempore, quo Romano Imperio, gravissimus post Orbem conditum bellis implicito,

Magne MoLIs erit, romanam ConDere gentem $=5652$
[the next line explains this date],
Est annus à Mundo condito quinquies millesimus sexcentesimus, quinquagesimus secundus, juxta computum calendarii.' [i.e. Anno mundi 5652, according to one mode of computation].

It may be inferred from the poems which fill the tract that the year 1703 was one of good omen to the German Emperor (Emperor of the Holy Roman Empire), and through him to the university of Würzburg. The day and month of that year are not mentioned; but it may be gathered from the first words of the title-page, and the use of the word 'strena' (meaning a new year's gift) in the second chronogram, that the time was the month of January. The writers of the tract have carefully avoided the mention of any date in simple figures. That the year was 1703 is evident from the chronograms. The period is enigmatically indicated in the following epigram, which occupies the back of the title-page. The reader has to discover it by reference to the Roman Calendar and the rules for finding the Golden Number of the year.

[^55]
## Epigramma ad Lectorem

de die et anno in quem promotio trium Doctorum incidit.
Octavam sequitur, decimâ prior, illa Calendis
Lux triplici melior nomine Jane, tuis,
Quâ tres Phoebeiâ decerpet ab arbore Lauros
Jam novies* simili dives honore manus,
Imponetque Tribus,** quêis si superadditur unus,
Aureus est Anni, quem canimus, Numerus.
Omnia cùm tria sint, anno, quo promovet unus,
Aureus et felix hic Tribus Annus erit.
[This puzsle tells us that the 'Promotor' has promoted 9 times. He has now promoted 3 doctors, and 1 year added makes 13 . That number is the Golden Number of the year 1703. The number, so called from its having been formerly written in golden letters in the almanacs, is the year of the cycle of 19 years in which the current year falls. To find it, add I to the year of the Christian era, and divide by 19; the remainder is the Golden Number of the year; but if there be no remainder, then 19 is the Golden Number. The subject is a complex one. See Handy Book of Rules for verifying Dates. By John Bond. pp. 114124.]

The first poem is an address by Janus (January) to Phoebus in Latin hexameters, the last line being a chronogram.
tVM sVper aXe noVVs feLiX DesCribitVr annVs. =
The Roman emperor, Julius Cæsar, ${ }^{1}$ is, in imagination, brought into the scene in an epigram. He is mixed up with the German emperor, with the 'Promotor' on the present ceremonial occasion, and with the three new doctors in a chronogrammatic address, which I transcribe as it stands in the original. This title precedes the address-
C. Julius Cæsar post triumphos innumeros et lustratum victoriis Orbem, hinc laboribus, inde viginti tribus conjuratorum telis confectus suæ se involvit purpuræ, et quiescit, succedentibus in Imperio Triumviris.


[^56]

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```
    eX hIs fontIbVs
I taNtVM In aLIOS pVrpVreI spLenDoris fLVXIt. }=1703
        QVanto LVMIne, non EXtIngVenDo 
        In epoMIDIs ConCha
    =1703
    eLeCta Deges et LegerIs posterIs
                MargarIta.
}=1703
non In ostro eLegante ConDIta Latebit faMa, = 1703
            Lare CeLebrabItVr,
                    et Cresar
POST CORONATOS TRIVMVIROS
                    NOVOS ANNOS
                            pVrpVra sCrIbere,
et orientIs Instar phebI VIVere
            InCIpIET GLorIosos.
Ita ProMotORI, DoCtORI PreCOR. = 1703
```

At page 14 the 'Annus Novus' is made to do honour in epigram, chronogram, and odes, to Andreas Hoffman, the first of the three crowned doctors; an epigram to Augustus on his closing the doors of the belligerent god Janus, at the return of universal peace to the world ; followed by a symbolic allusion to the three suns which were seen at Rome in the time of the Emperor Augustus, and were regarded as a thrice happy omen; and this motto 'Tres portendunt aurea soles Tempora.' The chronograms then follow, alluding to all these subjects-


${ }_{2}^{1}$ The river Main, which flows through Würzburg.
${ }^{2}$ Herbipolis, i.e. Würzburg.

```
        non RVItVros In oCCasVM.
            AVgVstI sVnt
        AVgebVntVr et CresCent ILLI }}=170
        Ita feLICIter,
        Vt CVM statIo
    eX trIpoDe sVa Leto eVentV 
FInEM NESTORIE, PRECOR, EGREDIARE SENECTAE '1 = 1703
```

Hiatus valde deflendus !! My copy of this remarkable tract is here defective. Pages 19 to 28 were torn out before ever I saw it. I know not what they contained, and I am unable to supply the absent odes and chronograms (?) because I know of no other copy. The torn inner margins of the pages testify to their former presence in their right place. By way of consolation, however, I am tempted to declare that the foregoing extracts are quite long enough. The next extract, from page 29, almost says so-

| Io! fLoreat semper DoCtoralis trias ter beata, | $=1703$ |
| :---: | :---: |
| Jamindem ${ }^{2}$ CeCInIsse sat est. | $=1703$ |

The tract concludes thus at page 30. The words of the chronogram are literally those in the Vulgate Version of Psalm xviii. 2 (English Version xix. r)-

Omnia ad Majorem, Quam
CaLI enarrant gLoriaM DeI. $=1703$

## 

Atract in my possession, printed at Würzburg in 1716, and which will bear the English appellation of 'The Olympiad formerly in Greece,' on the occasion when the Doctor's degree was conferred on four members of the University of Würzburg, on the 12 th May A.d. 1616. The title-page is long and involved; it begins and concludes thus-

[^57]
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ingenious application of the words of the ancient Latin authors to form modern dates; the chronograms read as part of the original text-
ComitatVs ILLo DIgnVs. Senec. in CEdip. $=1713$
QVaLeM CreDIbILe est ore FVIsse. Ovid, Trist. ili. iv. 38. = 1713
primo aVVLso non DeficIt alter. Virg. AEn. vi. 143 . $=1713$
This was over the door in golden letters-
HONORI ACADEMICO VotIVA. $=1713$
One of the candidates for the Doctor's degree was-
henrICVs Menshengen De soCietate IesV. = 1713
These also occur-
hic LaVros tendat aVItas pimpLea. Claudi. lib. 3.ad Ruffin. $=1713$
eternvm sic trahit Ista DeCVs? $=1713$
ID gerere beLLVM CVpitIs. Sen. in Theb. 4.v.49. $=1713$
te IVDICe VInCam. Hor. Sat. 1. ii. 134. $=1713$
regivm CapItI DeCVs. Sen. in Agam. $v .8 . \quad=1713$



## ALTORF UNIVERSITY.

AFollo volume of academical tracts in prose and poetry, emanating from the University of Altorf (British Museum, press-mark 732.1. 1) bears this title-

ACTA SACRORUM SACULARIUM
quæ favente Deo immortali sub auspicatissimo . . . imperio Caroli vi. .. . senatus Norimbergensis . . . celebravit Academia Altorfiana. 1723.

There is an engraved emblematical frontispiece, and at page 32 there are portraits of certain of the 'Curators,' who are afterwards mentioned in the chronograms, also many other engravings. There is a narrative of the founding of the university, with chronograms on the year 1723, when the first commemorative jubilee festival was held, and a list of the names of the curators and professors of the university, with complimentary remarks, all in chronogram of the same year.

At page 160 a pretty engraving shows a figure standing at an altar, emblematical of the 'Noricum' Muse, or Learning, in the province of that name, inscribed-
IVbila Laeta Deo noriCa MVsa VoVet.
At page 189 are described medals commemorative of the jubilee, bearing these chronograms-
geDaeChtnVs Des ersten IVbeIffests Der VnIVersitaet ALTORF.

A medal representing the university buildings bears these mottoes, which are explained at page 194 of the volumeQVoD te per sVperos per ConsCIa nVMIna VerI $=1723$

IVbila VnIVersItatis altDorfinae Centenaria prima. $=1723$ QVoD Mare non noVIt, qVae nesCIt arIona teLLVs? = 1723

A large engraving of the portal of a building, with a dedication to the Emperor Charles vi., bears several inscriptions and this chrono-gram-

Deo serVatori Vota seCVLaria prestant MVSe altorfinae.
$\}=1723$
At page 309, after passing over all the intermediate pages, full of university orations and descriptions of ceremonials, we come to some gratulations in poetry and prose ; and the names of the Emperor Charles vi. and of the several dignitaries of the university, in chronogram as follows-

Sectio VIIII.
qua proferuntur gratulationes quorundam Norimbergensium I.

TPIAKAE. Chronosticum

In
saCra
VniVersitatis altDorfinae IVbILaea prIMa,
\(\left.\begin{array}{c}InVENTORE <br>
IoaChIMO NEGELIno <br>
aedis beatae VIrgInIs pastore <br>

et poeta LaVreato.\end{array}\right\}=\)| 1723 |
| :--- |

IMperante CaroLo noriDIs parnassVs eXsVLtat. $=1723$
$\left.\begin{array}{c}\text { perillVstris senatVs norimbergensis sapIenti DeCreto } \\ \text { et faVore popitio, }\end{array}\right\}=1723$
agIt festVM saeCVLare altDorf: VniVersitas. $=1723$
altorfina aCaDemia Inter pia Vota et sVspiria IVbiLat. $=1723$
MVsa altDorfi Vno transaCto IVbilat aeVo. $=1723$
LaetatVr ${ }^{1}$ tetzeLIo, IMhof, grVnDherro, ebnero, CVra-
toribVs. $=1723$
Iohannes IaCobVs baIer, reCtor MagnifiCVs fasCes heLI-
Conis norici gerit et regit non sine gloria. =
spLenDet parnassVs aLtDorfinVs proCanCeLLarIo georgIo
Carolo VVoelCrero. $=1723$

ChrIstophorVs rLIas oeLhafen a sChoeLLenbaCh generosVs oppidi nobillis altdorfini est praefectVs. $=1723$
gVstaV georg zeltner theoLogiae professor primarivs, DeCanVs et pastor. $=1723$
Iohannes VVILheLMVs baIerVs DoCtor. $=1723$
Iohannes IaCobVs pfitzerVs, norIbergensIs, DoCtor et
Verbi MInIster. $=1723$

[^58]

Some verses follow, in which the exploits of the German emperors are praised, concluding with a summary of the names of the beforementioned four 'Curatores' of the university, as follows-

Anno quo

| TETZELIVS |
| :--- |
| IMHOFIVS |
| GRVNDHERRVs |
| EBNERVS |
| CVRATORES |
| VNIVERSITATIS |
| VIRENTES |
| PATRESQVE |
| PATRIAE |
| EX |
| VOTO |

$\left.\begin{array}{r}56 \\ 1007 \\ 510 \\ 5 \\ 105 \\ 13 \\ 6 \\ 5 \\ 1 \\ 10 \\ 5 \\ 1723\end{array}\right\}=1723$

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It concludes with some Latin verses addressed by the former to the latter, and subscribed thus-

Eteortixov Ejusdem ad Eundem.
$\left.\begin{array}{c}\text { ILLe iVs feLIX Labor: he Men sVnt tIbI Vote: } \\ \text { sIs LVCens patrif faX, preCor Ipse, tV e. }\end{array}\right\}=1607$ Matthias Joannes f. Medelfardensis Danus.
ie. This is thy successful labour: these are my vows to thee: mayest thou, I pray, be a shining light to thy country.


HALLE UNIVERSITY.

Athick quarto volume (British Museum, press-mark 823. e. r.) of tracts describing the festivals held in 1740 at many of the German universities to celebrate the 300th anniversary of the discovery of the art of printing, labelled 'Hilaria typographica,' and catalogued in 'Academies, Erfurt University.' Tract No. 5 relates to Halle University, and at p. 285 there are some verses preceded by this title-

$$
\left.\begin{array}{l}
\text { typographire DIVInItoris enCoMIa } \\
\text { Vtpote oVa IVre IpsI ConVenIVnt. }
\end{array}\right\}=
$$

The rectors of this university, for ten years in succession, were commemorated in chronogram, giving the dates 1694 to 1703 . The reader is referred to my former book on Chronograins, page 374, where these rectors are so mentioned.

## DANTZIG UNIVERSITY.

TRACT No. 6 in the foregoing volume describes the proceedings at Danzig University when the commemoration of the invention of printing was held. There is no pagination, but in sheet N this bilingual chronogram occurs-

DatVrex Vote art tilpographicae LetItIa Magna In IVbilaeo tertio faVsto Ietzo It Der bVChDrVrker xVnst DrIttes IVbeLfest In VerganVegen $2 V$ hasten.

ie. It is given as an offering to the art of printing with great joy at the third propitious jubilee. -Now is the third jubilee festival kept, of the art of printing.

The commemoration by chronograms of the invention of printing will be seen also in my former book on Chronograms, pages 293, 294, where the festival held by the printers of Augsburg is described.
A small book (British Museum, press-mark 273. a. 16.), entitled 'Athenæ Gedanenses,' etc., by Ephraim Prætorius, printed at Leipzig in 1713, contains an account in Latin of the origin of the University

## DANTZIG UNIVERSITY.

of Dantzig, the names of many of the rectors, professors, and others belonging thereto, with a list of the works written and published by them. I gather the following chronograms from its pages.

At page 8, a medal gives the date of the first foundation jubileeanno gyMnasio gedanensi seCVLarI.

And at page 9, there are two couplets on the same occasion, written by Doctor John Maukischius (or Maukisch) -
artis amor LVCet : nobis acCVrre benigno
aVXILIo exCelsi IesVLe (sic) sVbVeniens.

$$
\}=
$$

$$
1658
$$

Also
artes aCCerses? Leges non aspera beLLa aCCeptaMVs? eros Iste satisfaCIet.

$$
\}=1658
$$

It is explained that the numeral, and certain others, of letters printed large in the original, are the initial letters of the names of the scholars. An anagram on the names and title of the same writer is given at page 102, and the title of one of his works is thus given-. faMa LaVrentII eIChSTaDII. I660, folio. $=$

At page 37 Joannes Kittelius, a pastor and preacher, is said to have died, in the year given by this quotation from Matth. xxiv. 13, Vulgate Version-
QVI perseVeraverit VsQVe ad finem, Is saLVVs erit. =
At page 189 it is mentioned that one of the schools was established in the year thus inscribed over the door,-Anno quo VLadisLaVs QVartVs binos regni hostes barbaros VIDendo sVperat. =

At page 194, another school was established in 1640, and the date was given in the last couplet of some verses inscribed over the doorhiC est VirtVtI noVa fabriCa aperta, politos
$\}=$
hinC CapIVnt patrif CVria templa VIros.
The reader is referred to my former book on Chronograms, pages 184, 185, for some further chronograms relating to this university.


## BASLE UNIVERSITY.

ACOLLECTION of tracts in seven volumes, relating to a considerable number of German and other universities, as to their foundation ceremonies, jubilee commemorations, the conferring of degrees, disputations, appointment and death of rectors, etc. etc. (British Museum, press-mark, 73 r. e. 1-7.) Chronograms are found only in those tracts relating to the universities under German influences.

Vol 2. Tract 1 is a 'secular oration,' at the commemoration jubilee in 1660 at the University of Basle, the 200th year from its foundation, which was in 1460. The title-page is as follows:' ORATIO SECULARIS, de academiæ Basiliensis ortu et progressu ; In publicis ejusdem comitiis, pro felici seculi terti (sic) auspicio, pridie
nonas Aprilis Anni CIJ IJC LX. Illustri et frequentissimâ Panegyre in æstivâ theologorum aulâ, dicta a Luca Gernlero, rectore'

The oration is in Latin, it occupies 57 pages and concludes, according to the customary form, with the word DIXI.

It is followed by several sets of verses, etc. 'Carmina secularia,' contributed by various members of the university, in praise of the institution and of the various eminent men who had been educated there. The first verses are associated with this chronogram-

$$
\text { aCaDeMIa basILIensIs VIgeat! }=
$$

At page 69 is a 'Carmen reticulatum,' in twelve hexameter lines. At page 70 is a 'Carmen mathematicum de voce Academia, in quinquaginta voces resolutá ;' in every line there is introduced a fragment of the word or some transposition of the letters, so as to make proper Latin words in the 54 hexameter and pentameter lines which compose the 'Carmen.' On page 73 there is 'Carmina AcrostichoTautogrammaton,' a set of 19 hexameter lines of five words each, the initial letters of which when read down the columns as the words are arranged, make the words Academia Basiliensis, but they have no chronogrammatic meaning. On page 73 there is the 'Votum Chronologicum,' the facsimile of which, taken from the original, is given on the opposite page.

The words in the circle are a chronogram, and read thusab InItIo aCaDeMIa VIret fLorere pergat. $=1660$
The radiating lines are hexameters, and read thus-
Arceat à nostris oris Altissimus armA.
Irradiet nostris piA mentes Gratia ChristI.
Optima Pax vireAt Musis nostroque LyceO.
Fxulet à PatriA tristi mors noxia falc卫.
The chronodistichon beneath the circle reads thus-
nasCItVr aMbrosil Leto hiC sCoLa patria soLe, $=1460$
aMbrosil Cantat IVbILa grata DIe.
$=1660$

## Explanation.

In the above ingenious lines the initial and the terminal letters are the same, and they are found also in their proper place in the circular chronogram, whilst the great $\mathbf{A}$ in the centre of the circle is also the central letter of these lines. The whole may be translated thus-

The academy is full of strength from its beginning, may it continue to flourish.-May the Most High keep war at a distance from our land. May the pious favour of Christ enlighten our minds. May the best pcace be prosperous to the 'Muses' and our Lyceum. And may death with his hurtful scythe be exiled from our country.

These peaceful aspirations are not to be wondered at, when we remember how much central Europe had suffered from the desolating Thirty Years' War. The chronogram below the circle has this meaning-

Here rises under a happy sun the paternal school of Ambrose. Grateful thanks it sings on the day of Ambrose in 1660.

Now we arrive at the meaning of the great $\mathbf{A}$ in the centre of the

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circle. Saint Ambrose, here indicated by his initial letter, must be regarded as the patron saint of the school; his day in the calendar is the 4th of April. The title of this tract tells us that the jubilee was held 'pridie nonas Aprilis,' which in the Latin calendar is equivalent to the 4th day of April as we now express it.

At page 78 we come to the the last chronogram in this tract-
aCaDeMIa basILIensIs sIt VIrens!
$=1660$


GIESSEN UNIVERSITY.

VOLUME III. of the series mentioned at page 335 supra, in Tracts 4 and 5 , there is an account of the ceremony and proceedings at the University of Giessen on the occasion of its reconstitution by George in., Landgrave of Hesse, with the orations, congratulatory verses, and votive poems. Written by Johannes Tachius, one of the professors there, and published at Darmstadt in 1650. There is also an engraved title-page. The verses commence at page 153 under the title of 'Carmina votiva,' and are addressed to George, the then reigning Landgrave of Hesse, who is praised throughout as a munificent benefactor and patron of learning; the Latin verses conclude with this 'Eteostichon continens, cum pio voto, annum restaurationis'
$\left.\begin{array}{l}\text { ChrIste sChoLam eXaVge, prinCeps hanC georgVs honori, } \\ \text { nVnC pLantat gIssâ rVrsVs In Vrbe, tVo. }\end{array}\right\}=1650$ i.e. O Christ, increase the school exceedingly, the Prince George now replants it in the city of Giessen to thy honour.

At page 164 the sixth set of verses concludes with this 'chrono-distichon'-
$\left.\begin{array}{c}\text { o pater, Vt Vigeat gissena aCaDemia, faXIs } \\ \text { VIribVs egregils, perpetVIsqVe bonIs. }\end{array}\right\}=1650$
i.e. O father, thou will bring it to pass that the academy of Giessen shall fourish with surpassing strength, and perpetual good forlune.

At page 175 various sets of verses'are addressed to the Landgrave, commencing as follows-

Ad serenissimum et celsissimum Principem ac
Dominum, Dn. Georgium II. Hassiæ Landgravium, etc.
Academiæ hujus Instauratorem.
QVIs gisse refoVet MVsas? Vah tVte georgi
has reVoCas, at te QVIs foVet? Ipse Devs. $\}=1650$
i.e. Who cherishes again the Muses of Giessen ? Ah, it is thyself, O George, who recallest them, but who cherishes thee? God himself.

Palindromon incluso Eteosticho.
Thespiades, duce Te , conscendunt pulpita Gisse, Vindice Te, redeunt Pallas et Eunomia.
Cattigenæ mera laus gentis, Dux Inclyte, surgit, Postera laudabit Te pia progenies.
$\left.\begin{array}{c}\text { perfVgIVM tibi sit IesVs, paX, anChora, VIte, } \\ \text { Integra stirps sVbIto ne tVa DIsperbat. }\end{array}\right\}=1650$ i.e. The Muses, thou being their guide, ascend the platform at Giessen; thou being their guide, Pallas and Eunomia return. The genuine praise of the people of the nation of the Catti (Hesse), $O$ renowned prince, is lifted up. A future pious offspring will praise thee. May Jesus be the refuge, the peace, the anchor of thy life, may thy whole offspring not be lost suddenly.

Then follows an anagram and chronogram combined, a somewhat difficult sort of composition; the name, etc., of the Landgrave is the

## Programma.

Georgius iI. Hessiæ Landgravius, instaurator lumenque universitatis Gissenae.

And the distich chronogram, indicating the date of the university, is the

## Anagramma.

$\left.\begin{array}{l}\text { oh es LaVs ataVIs Insignis, VIrqVe sVaVIs, } \\ \text { gLoria germank gentis VIrtVte renides. }\end{array}\right\}=1650$ i.e. George II., Landgrave of Hesse, the restorer and the light of the University of Giessen.-Oh, thou art an illustrious fame to thine ancestors, a delightful man, the glory of the German nation, thou art resplendent with virtue.

A simple anagram then follows, exhibiting much ingenuity in adapting the same 64 letters to a double use, and to a twofold meaning, as will appear in the epigram-

> Programma.

Academia Gissensis purè restaurata.
Anagramma.
Ara resignata es Musis ac edita rupes.
Then follows the hexameter and pentameter epigram, showing that the Landgrave George is the New Parnassus. The first line is literally the above anagram line-

> Epigramma.

Ara resignata es Musis ac edita rupes,
De qua prospiciunt Suada Minerva, Themis,
Quam recolunt Phœebus, Charites et turba Novena, Hinc te Parnassum suspicor esse novum.
A literal translation is offered:-Thou art an altar, an elevated rock, opened to the Muses, from which the German Minerva and Themis revisit us; hence I suspect thee to be the new Parnassus.

The allegory of the altar is again used, at page 178, where another section commences, intituled 'Ara Votiva,' addressed to the Landgrave George by John Justus Wynkelmann, historiographer. A dedication to him concludes thus-

$\left.\begin{array}{l}\text { ViVat apollo noVVs! ViVant heliConIs aLVMne! ! } \\ \text { et sChoLa GIssensIs Celebris noVa fiat In orIs! }\end{array}\right\}=1650$ sydus capra ; leo ; rutilans ; clamosa; resurgens ;
Luceat hoc Christo; et hec verbi pascua carpat ;
hic defendat Apes dulcissima mella legentes;
Sic voveo; Votum tu consummato Jehova 1
The words printed in small capitals allude to the armorial insignia of Hesse. The chronograms may be thus interpreted-
Long live the patron of virtue, the restorer and nourisher of the University of Giessen.-Long live the new Apollo 1-Long live the foster-children (the scholars) of Helicon, and may the school of Giessen be renewed in our land 1

The verses which occupy page 179 are preceded by an anagram, which is also a chronogram-

Programma.
Georgius Hassiae landgravius
et Heros gratiosissimus est prelargus Universitatis nostrae
Giessenae restaurator et reparator.
Anagramma (dempta tamen unica litera A) exhibens carmen quod annum restaurationis academie gissene continet. ${ }^{1}$


The program and the chron-anagram may be thus interpreted:-George, Landgrave of Hesse, a most popular hero, is the munificent restorer and renovator of our University of Giessen.-O generous George, thou restorest freely to Hesse the endowed muses of Giessen, in the reign of

[^59]
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## LEIPZIG UNIVERSITY.

A
T pages 172-176 of the chronicle last quoted, a jubilee of the University of Leipzig is described, concluding with these ten memorial lines, which give the date-

> Senarii
> Numerales
> X

Ad annum Christi mpcix pro memoria
Jubilæi Lipsici

| hemie DatVr reLIgio LIbera. | = | 09 |
| :---: | :---: | :---: |
| LIs Magna De regione sVrgit gyLia. | = | 609 |
| gratam Deo se IVbilans fert LIpsia, |  | 609 |
| aCaDemie sarte et Vigentis gratiâ, | = | 609 |
| annos DVCentos Inde Initia post Data. | = | 09 |
| VIgore In Isto perstet ergo aCaDemia | = | 609 |
| sit sospes Vrbs aCademie pia hospita: | = | 609 |
| reLLIgIo sana DetVr In bohemia | = | 609 |
| DIremta Lis et sopiatVr gyLia. | = | 60 |
| fas est ea Inter Iam preCari gavdia. | = | 60 |

Vincentius Schmuck. D.


UTRECHT UNIVE RSITY.

Avolume of tracts and disputations of certain universities in Holland and Germany (British Museum, press-mark 525. d. 18, 1-32). Tract 10, 'Exercitatio philosophica,' by Petrus à Cleyburgh. Trajecti ad Rhenum 1689, contains some complimentary poems to the author ; the last one, in the Dutch language, ends with this X $\rho$ ovodíatıरov.
$\left.\begin{array}{l}\text { VVas IDer een geLiIICk heer CLeyborCh tot het Leeren. } \\ \text { VeeL soVDen'er soo sLeCht niet VVeer te rVgek keeren. }\end{array}\right\}=1689$



## SOME DISTINGUISHED PERSONS.



N my former book on Chronograins there is a long chapter devoted to 'Distinguished Men,' extending over 33 pages, commencing at page 349. The following chapter comprises the names of a miscellaneous assemblage of persons of distinction, extracted from numerous books; the right of many of them to the appellation is obvious, but others are unknown to fame, and some have even passed out of memory. All, however, are to be judged here on chronogrammatic principles, and in order that they may be placed on an equality of right, I venture to assert that when a chronogram on any one is made and printed, it is a mark of distinction conferred on that person. And I may add that whenever I have found such a chronogram in the by-ways of research, or in books discovered almost by mere accident, I have carefully preserved it ; and all are placed here which do not fall conveniently into any other group that I have made for their classification.

THE first name is a very famous one, it has been the theme of many chronograms. Here are a few more in addition to those previously collected in my former volume. I find them in a Latin work in my possession, 'Rerum Germanicarum Scriptores,' etc., put together by John Georg Leukfeld, printed at Frankfort-on-Main 1707, folio. In the section 'Thanatologia'-

Martin Luther died 18th February 1546 -
$\left.\begin{array}{l}\text { oCCVbVIt febrVo fataLI Mense LVtherVs } \\ \text { aLtera eVangeLII gLoria paVLe tVI. }\end{array}\right\}=1546$ i.e. Luther died in the fatal month February, another glory of thy gospel, O Paul.
eXorItVr bis nona DIes Vbi febrVa Christ $\}=$ 1546 i.e. When the twice ninth day of February arose, Luther entered the kingdom of the merciful Christ.

Luther is mentioned in a $4^{\circ}$ volume of tracts, funeral orations, etc. (British Museum, press-mark 489. g. 23). Tract 13, consisting of eight leaves only, 'De viro sancto Martino Luthero puræ doctrinæ evangelii instauratore, ex hâc mortali vitâ ad æternam Dei consuetudinem evocato.' Vitebergæ, mDxıvi.-'Durch M. Joannem Stigelium,' (so catalogued) contains an elegy on Luther in hexameter and pentameter verse.concluding thus-
fortis at eXtreme VeraX etatis helias
CeLsa pIVs CceLI teCta LVthere sVbis.

$$
\}=1546
$$

i.e. Thou bold and true Elijah of this latter day, $O$ pious Luther, goest up to the heavenly abode.

A slightly different version of these lines is given in my book Chronograms, page 340. In addition to the Luther jubilee medals mentioned in Chronograms, pp. 340, 341 , I find in Zedler, xl. 675, the mention of another which was struck at Strasburg, inscribed-

MartinVs LVtherVs theoLogIe DoCtor. =
spes Confisa Deo nVnQVaM bona Vota fefellit. =
Another, also from Zedler, liv. 1339, in commemoration of the festival on 31st October 1717, at Weissenfels, inscribed on a halfthaler coin-
gLoria Christo LaVDesqVe ManebVnt. =
And another similar coin, referring to the same festival, representing a church on a rock, inscribed-
soLa In soLo Christo eternVM DVratVra. $=1717$
Philip Melanchthon, the companion of Luther, is mentioned in some epitaph verses in a work, 'Scripta publica proposita a Professoribus in academia Vitebergensis ab anno 1540 usque annum 1567 .' 7 vols. $8^{\circ}$. The chronogram is by Henricus Millerus Hesse. (See also Chronograms, p. 335)-

Tempus obitus 1560 .
$\left.\begin{array}{c}\text { noCte VbI ConsVMpta sVrgVnt eX PLeIóa nate } \\ \text { fVnCtVs es heV VIta sanCte philifpe tVa. }\end{array}\right\}=1560$
It is mentioned in Zedler's Universal Lexicon, xlii. 551, that some words contained in the 'Te Deum Laudamus' (which was composed about the year 390) were regarded as an omen or prognostication. Thus the sentencetibi CherVbin et seraphin InCessabili VoCe proCLamant. = i.c. To thee Cherubin and Seraphin with unceasing voice do cry. was applied to certain persons who were imprisoned for their religious opinions during the troubled times of the Lutheran Reformation in Germany, which are dated from the year 1517. The following words,

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of Spain ; born 1517, died 1586 at Madrid, buried at Besançon. He had much influence in the politics of Europe.

Albertus, Cardinal, Archbishop of Mayence and of Magdeburg, died, aged $5^{\prime}$; the circumstance alluded to is not explained-

## LVget sVbLato MogVntia presVLe, ab hesso

henriCVs CapItVr, tVrba reLICta fVgIt.
Philip Carl, Elector of Mayence, was born 26th October 1675. He became Archbishop of Mayence in 1732. The following chronogram is recorded in Zedler, xxvii. 1877 -
faVente sVperna gratia philippVs Carolvs
eX perantiqVa ab eltz prognatVs prosapia nono IVnII
arChiepisCopVs atqVe eleCtor MogVntinensIs eqVo elatVs fato.
i.e. Philip Charles, sprung from the very ancient family of Eltz, celestial grace favouring him, was on the gth of June raised by just destiny (to be) Archbishop and Eletor of Mayence.

Abel Vinarius or Weinhin, born at Hansburg, in Landau, a man of note in Würtemberg, died 27th February 1606. His epitaph included these lines-
$\left.\begin{array}{l}\text { febrVVs ecCe! LVes ter sparsit ab aXe noVenas } \\ \text { eXCeLsI VVEInhin sCandit ad astra poLi }\end{array}\right\}=1606$ Abel Vinarius
avaүра $\mu \mu a$
Vbi Elisa? Vrnâ.
i.e. Lo 1 February spread the melting snow thrice nine times from above, when Weinhin ascends to the realms of the highest heavens.

Meaning that he died on 27th February. The anagram on his name is made to ask the question (reminding some of us of a 'slang'call once familiar in the London streets), 'Where's Eliza ?' probably meaning his wife ; the answer follows it, 'In the tomb.'

Caspar Siegmund Reimann, pastor of the church of SS. Peter and Paul at Liegnitz. Born 1684, died 1739. (Zedler, xxxi. 240)-
reimanni VirtVs, DoCtrina et gloria Vivit,
LIGNItII natis Ipse sVperstes erit. $\}=$ i.e. The virtue, the learning, the glory of Reimann lives; he himself will live to the sons of Leignits.

Christopher Daniel Schreiter, born at Würtzen, near Welt, 5th December 1624, doctor of theology, most celebrated, died, aged
ninety, in the year twice told by the following chronogram contained in his epitaph at the college, which does not otherwise express the date. (Zedler, xxxv. 1170 )-
DoCtor sChreIterVs nonagenarIVs esto sospes et etatem nestoris Instar agat.
Iste bonVs Vere serVVs fidVsqVe tot annos
aVferat e IoVe sVa Via LVCra ManV.

$$
\begin{cases}\} & 1714 \\ = & 1714\end{cases}
$$

Joann Joseph Sporck, a high official in Bohemia. See Zedler's Universal Lexicon, xxxix 366. His epitaph-
sporCiIVs hoC sItVs est bVsto LaCryMare VIator:
nVnC LVgent Charites reLligio, pietas
$=1737$
In Chronograms, p. 377, this epitaph is applied to another man of the same name, with the variation of one letter to make the date 1738.

John Oldendorp of Hamburg, and professor at Marpurg, died on 3 d June-
ah oldenDorpi IVni Vt LVX tertia fVLsIt nos fVgIs hessiaC⿸厂 LeXqVe saLVsqVe sChoLe.

$$
\}=1567
$$

Petrus Ramus, of Vermandois in Picardy, a learned professor at Paris, seems to have got into execrable and dangerous company, and after receiving twentyeight wounds was pitched out of a window dead, at the age of 57 , in the yearVt perit aCCeptis ViCenis oCtoqVe raMVs

VVLneribVs, phebi LVX stVpet atqVe fVgIt. $\quad\}=1572$ oCCVbVIt ramVs preclarVs gallico ab ense $=1572$

Andreas Alciatus, a learned man at Milan, died-
$\left.\begin{array}{l}\text { IVra IaCent, strepitVsqVe fori, LegesQVe saLVbres, } \\ \text { CVr? IaCet anDreas DVX et apoLLo forI. }\end{array}\right\}=155$ it
Sebastian Unterholzer, a 'renowned man,' died on the 27 th June 1577, according to these verses in his epitaphter noVies IVnI, radiabat IgnIfer, astra

VnDerholzere qVanDo sebaste petis.

$$
\}=1577
$$

Philip Verheyen, Professor of Anatomy at Louvain. Born 1648, died 28th January 1710 . A work by him, on the anatomy of the human body, was printed at Cologne in 1713, in which were several sets of verses in praise of him, and lamenting his death. Two pages of Latin hexameter and pentameter verse have this chronogram at the conclusion-
JaCet VerheYen honor Medicine.
The letter $\mathbf{y}$ counts as $\mathrm{II}=2$. i.e. Verheyen the honour of the medical art is dead.

Simon Zschoka, born at 'Pausa in Botigland,' in 1582, a priest. He studied at Leipzig, and he died of the plague in 1618 . His epitaph contained these words (Zedler, lxiii. 758)-
JesV CorDIs MeI thesaVrVs.

$$
=1618
$$

i.e. Jesus the treasure of my heart.

Antonius Viriherus, of whom some account is given in Zedler, xlviii. 1763, wrote a book (British Museum, press-mark 115 . a. 10), $8^{\circ}$, the title of which begins in chronogram, containing the authors name and the date, thus-


Sive
Compendiosa deductio famosæ quæstionis super nexu, inter sacrum imperium

Romano-Germanicum et
inclytum Bohemix regnum intendente.
Norimbergæ \& Pragæ. 1740.
The dedication follows next, 'Magnificis, spectatissimis inclytis Dom, Dom, Dom, Dom, Regni Bohemix Statibus,

Submissim̀ D.D.D. Antonius Viriherus.'
Page 120 , the last in the book, concludes with the following tribute to the worth of the author by the printer, with a playful allusion to his ' veiled name.'

Typographici explicatio velati nominis.
Est Pragæ natus, pietate et Pallade Praga
Excultus, Sacroque nitens candore Sionis
Presul, Heri atque Viri conjungens nomen et omen.
Liborius Wrissberg was a judge of the Court at Brunswick. Born 1593, died in 1654. His funeral sermon was preached from the text 2 Cor. iv. 16, 17, and the chronogram was written for his epitaph. (Extracted from Zedler's Universal Lexicon, lix. 678) -
 i.e. Noble Wrisberg lived rightly, he is dead, weep not therefore for him, but for yourselves, O posterity.
borivs Von VVrisberg Ist Dahin :
Der toDt Ist sein grosser gevVIn : $\}=1654$
traVVret : niCht aber Vber Ihn. ${ }_{\text {In }}$
i.e. Borius von Wrisberg is gone hence; Death is his greatest gain; but not over him.

Daniel Wulffer, theologian in Bohemia. The year of his

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country was a distinguished 'Virgin's tower.' Indeed the bones of John rest quietly in this church, but his spirit lives in the citadel of the shining heavens. God granting it, on the 12 th day of December, John Meyer submitted to his profound destiny. The word 'Parthenopyrga' is suggestive of the legend of Saint Barbara, who was shut up in a tower by her father for her protection, and that Meyer died on the day assigned to her in the calendar; the days, however, do not correspond, Her day is the 4th of December, Meyer's was the 12 th. The first chronogram line shows the years elapsed from the Creation to the birth of Christ, 3962, according to one of the 140 different dates given by chronologists for the Mundane era- (the one commonly adopted and used would make that year to be 4004 B.c.) :the second gives the year of our Lord 1563 , the total gives the Mundane era 5525 (or, as it would be commonly expressed, the year 5567 ), from the creation of the world to the death of Meyer.

Jacob won Franckenhausen Syboldus, pastor at Nordhausen, died in 1575 ; his epitaph in St. Blasius' church (Zedler, xii. 534) commences-

Hic Jacobus ego constanti voce Syboldus Dulcia consuevi verbs docere Dei.
And concludes thus-
hiC fragILI IaCeo Mentis ratione reLICtVs, et apes In soLo est sangVIne Christe tVo. $\}=$ i.e. Here I, Jacob, was accustomed by steadfast voice to teach the sweet words of God.-Here I lie forsaken by the perishable reason of mind, and my hope is in thy blood alone, $O$ Christ.

Cucheinollibeag. I possess an engraved portrait bearing this name, obtained from a bookseller in Germany ; it was probably intended for a book illustration, though there is no indication whatever on it of such a purpose. The accompanying facsimile copy will render description needless, I only require attention to the chromograms engraved and printed beneath the portrait. It may be inferred from the inscription around the frame that the person represented was attached to an embassy from the Persian monarch to an emperor of Germany, two of the chronogram give the date 1601; at this time Rudolph, son of Maximilian II., was emperor ( 1576 -1612), and Abbas 1. was king of Persia (1582-1628). The Turks possessed Hungary until about 1717 , when, after many defeats, they retreated from the country. The dates 1416 and 1517 may be those of Persian successes against the Turks. I cannot explain the treaties mentioned, nor can I identify the last date ; it is not, as might be supposed, the year of the Hegira corresponding to 1601, which would be 1010 instead of 1029. The chronograms are in hexameter and pentameter verse, and I print them here in the same type as all others are in these pagesstratVrVs tVrCas beLLIs reX persa CeLebris,

Cesar DIVe tVas hVnC per aDIVIt opeIs.

## CVCHEINOLLIBEAGMAGNI SOPHI PER-

- sarvm Regis Legationis Socivs,\&c.

ftrativls thrcas beLLLs reX persa Celebrls, Casar Dive thas hinc per adIVIt opels.

Cafar Magne, rogat fort Is te fae Dera perfes, et te CVM tVrCIs beLLa CrVentaparaf.
fortè poLI reCtor, focIIs nos Cernere persIs,
LVnatIs peLtis ag MIna frata, VoLet.
annVat ô CaLI reX; heC foLennTa Verba

$1$

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Prince Henry of Bourbon and Conde, son of Henry of Navarre-' regis patruelis et fidus Jonathan dum quasi exul in castris contra Ligistas moratur, a propria uxore per secretarium suum veneno sustollitur' (another case of poisoning) -
ConDeVs patria eilcItVr, CrassoqVe Veneno
CogItVr egeLIDe fata sVbIre neCIs.
$\}=$
1588
Frederick II., king of Denmark, died, aged 54rege hinc abrepto friderico Dania LVget VIX ILLI posthaC par habItVra CapVt.

Philip, Marquis of Baden, died at Baden at the preparation for his marriage with the daughter of William, Duke of ClevesMarChIo pertristis sVbIIt sVa fata philippVs
fVnere, sIC LVCtV sors saCra Leta rotat.
Ernest Bogislaus, Duke of Croy and Areschot, the thirtyfourth and last bishop of Camin or Cammin in Pomerania, born 1620, died 1684, aged 64 years. In a book (British Museum, press-mark 170. d. 20.) 'Pomerania diplomatica, sive antiquitates Pomeraniæ ex Tabl. publicis et diplomat. vetustis Scriniorum sacrorum et profanorum magnâ curâ in lucem protractis illustrate,' etc. Francofurti ad Viadrum. 1707. $4^{\circ}$. The author is Martin Rango. At page 127 it is related that the bishop occupied several positions of hereditary and acquired honour in his country, and we learn what opinions he entertained of himself from the Latin inscription which he composed and placed on his own tomb two years before he died, -the whole would occupy too much space here; it describes him, however, in terms of deep humility, as the most miserable sinner, and the least deserving of divine pity-nevertheless he is penitent and grateful so far as in this life it is possible, and being mindful of death he built the monumental tomb to himself in 1682, at the age of 62 , in which he hoped to rest undisturbed until the final resurrection. The inscription concludes with these chronograms, composed probably by some one else-
sic tVa fata Vides poMeris, tibi fata negarVnt. $=1620$ Certa DVCes, stIrpIsqVe Cadit nVnC sVrCVLVs ILLe $=1684$ ernestVs bogislavs obit rroilana propago.

Johann Ulrich was born at 'Cahla' in Germany, on 18th February 1645, he became the parish priest, noted for learning and virtues. In 1719 his parishioners gave him a nuptial jubilee, and in 1726 when he was eighty-two years old and still performing some of his duties, another festivity was held to do honour to this 'Herr Senior.' The following 'votum eteostichon et onomastico-cabbalisticum,' was made on the occasion by one of his friends-

VLriCVs re Mysta Dei, bis fLoreat, opto
et sane senIor, bIs VIreatqVe bene.

| Ha, ha! bene | $=70$ |
| :--- | :--- | ---: |
| Ac Dominus | $=427$ |
| I'annes | $=185$ |
| Ulricus | $=602$ |
| Floreat | $=262$ |
| Oro | $=\frac{180}{1726}$ |

The usual key fits the above cabbala, thus-

i.e. May Ulrich, in reality a priest of the mysteries of God, flourish twoofold, and I wish that the 'Senior' may grow vigorous twice soundly and well.

Ha, haI well, and I pray that Mr. John Ulrich may flourish. (Extracted from Zedler, xlix. 835.)

Heinrich Escher : a quarto volume contains the praises by various writers, of this Swiss statesman (born 1626, died 1710 ), who, to judge by the superlative epithets which grace the title-page, was held in high estimation by the senate and citizens of the republic of Zürich ; printed at Zürich in 1678 , the chronograms indicate that year, when Escher and Hirzel were elected as consuls. The book is without pagination, and the only copy I know of belongs to the Rev. Walter Begley. The title-page is as follows-

> VOTA S YNCHARISTICA
> Sacra Supremis Honoribus

Viri Magnificentissimi, Nobilissimi, Amplissimi, Consultissimi,
Dn: Henrici Ascheri,
Inclyta et Antiquissima Reipublica Tigurina
Dei T. O. M., auspiciis, concordibus totius Senatus Populique, calculis, et conspirantibus bonorum omnium precibus, votis, gratulationibus, Die xxii. Junii mDCLxxvin. delecti Consulis, Patriæ Patris optimi.
Gentis Helveticx, Tigurinæ cumprimis delicii. Proverb: ii. 7. Domus Justorum stabit. Tiguri, Typis Davidis Gessneri mdclxxviII.
Passing over all but the chronograms, and their immediate surroundings, we find on sheet $\mathrm{C}_{3}$ a poem to Escher with this title-
VIro strenVIssimo, prVDenti, pIo orbis nostri ConsVLI. $=1678$
Henricus Escherus vivat!
Anagrammatice.
Unica Virtus hæc res.

The poem concludes with this couplet and subscription-
Hos Deus in Celo Lauro Victrice coronet.
$\left.\begin{array}{c}\text { Vt sVaViqVe poLo gaVDIa MILLe ferant ! } \\ \text { gratVLatVr petrVs fVesLInVs In }\end{array}\right\}=1678$
$\left.\begin{array}{c}\text { gratVLatVr petrVs fVesLInVs In } \\ \text { tempLo D. petri pastor. }\end{array}\right\}=1678$
On sheet D we find 'Epigramma votivum' addressed to Escher. Anno quo.
esCherVs aC hirzeLliUs
In paCe bini ConsULes
Unâ regant MagnificI! $\quad\{=1678$

On sheet ra poem ends with this couplet-
$\left.\begin{array}{c}\text { fLoreat esCherVs faliCI ConsVL In Vrbe, } \\ \text { et nVMeret Letè SeCVLa grata, rogo ! }\end{array}\right\}=1678$
On the next page an epigram ends with -
$\left.\begin{array}{l}\text { meherVs ConsVL tigVrina VIVIt In Vrbe: } \\ \text { LVCeat hiC soL, DVX VIr, VaLeatqVe DIV. }\end{array}\right\}=1678$
In sheet $\mathrm{F}_{3}$ a ' Dialogismus Votivus' commences thus-
Heus 1 quis lætatur? Pietas, Respublica, paxque
Dum sua virtuti, premia digna manent.
Plausus an est tantus? cur non sit tantus et ardens?
Escheridum magna, gloria prima domus
$\left.\begin{array}{l}\text { thVriCa sCeptra tenet ConsVL nVnC optimVs heros, } \\ \text { aC Certe nostras spes IVbet esse ratas. }\end{array}\right\}=1678$
The verses conclude with 'Chronicon Votivum quadruplex'-
I.
$\left.\begin{array}{c}\text { CVM sCeptro, preses, patrif LVX, paXQVe perennes } \\ \text { sICQVe opto ex Votis, Vt tVa CVnCta fLVant. }\end{array}\right\}=1678$
2.

VotVM est, fata aDsInt, paX et Consilia faVsta $=16,8$
3.

VitaM opto ConsVL, rogIto, $\delta$ DeVs, annVe Votis. $=1678$
pVra fides, ConsVl mi, te tegat, aVrea VirtVs. $=1678$
In sheet g 2 a sonnet in French is preceded (inter alia) by this chronogram couplet-
$\left.\begin{array}{l}\text { aLbano QV/estor CLaro LegatVs es alme, } \\ \text { postiCo ConsVL fis, patrieqVi CapVt. }\end{array}\right\}=1678$
In sheet G 3 there are some short epigrams; this is one-
In curis curas
Eteosticho ad multos annos.
$\left.\begin{array}{c}\text { eLeCtVs Meritd CVRator es Vrbis et orbis, } \\ \text { IN CVrIs CVRAS, Consilio, aVXILIo. }\end{array}\right\}=1699$
(The reason for this date is uncertain, it may mean a wish that he should live for many years.)

On sheet l 2 a long German poem concludes with this subscrip-tion-

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## NUPTIAL VERSES, FUNERAL ORATIONS, AND COMPLIMENTARY POEMS.



HESE opposite subjects are frequently associated together in one and the same volume, although always printed independently in the form of tracts. Collectors of such publications in times past have done good service in preserving them by binding up in volumes sometimes thirty or forty of the tracts, many consisting of but a few pages, and likely to have been lost but for such careful treatment. Among the nations, the Germans especially were accustomed to commemorate their friends by joyous or lugubrious verses in Latin, and they frequently adorned and enlivened their compositions by chronograms; the reader will find many examples at pages 309 to 317 of my former book on Chronograms, and the following pages contain those which have been obtained by subsequent research, including some of Hungarian and Dutch authorship.

A
volume of tracts, ' Congratulatory and condolatory verses,' in the
British Museum Library (press-mark 1160. h. r. r-39), quarto.
Tract No. 6 contains verses thus addressed to Johannes Stern of Salfeld-

## MagIstro IohannI stern, saLLfeLDensI.

$=1654$
And other verses to him conclude with this coupletVive IgItVr, fLore Cedant tibi singVLa faVsta, et CerVi LetVs seCVLa prisCa Vide!
$\}=1654$

Tract No. 10 is a lamentation on the death of Fridericus Gloxinus of Lübeck. Some verses conclude with this couplet, showing the year, day, and month of his death, the igth July 1655Vt JVLII bIS QVIna DIes aC nona refVLget,
eXspIrans gLoXIn CgliCa teCta VIDet.

$$
\}=1655
$$

Tract No. 18 is in praise of Justus Kunneken of Hildesheim at the University of Jena. Some verses conclude with-

> Anno quo

Iavde MagIstraLI ornatVs VeneratVr IVstVs kVnnuenIVs, terre gratVs honore sVf.

$$
\}=1654
$$

Tract No. 27 is a poetic congratulation on the marriage of Antonius Straubelius and Anna Dorothea Deusch on 24th September 1657. Among other poetry, there is a set of acrostic verses on their names, preceded by anagrams, also on the names. The last couplet is this chronogram -

```
VIVant, Vernantes VIreant, VIgeant qVoqVe sponsI:
    sponsIs reXQVe sIon pIgnora Donet, aMen!
                }=
```

    The tract concludes with this couplet-
    gott ged' Ihn'n nestors Ihar, gVts, VVohLfart, gVte zeIt, $\}=$
ehr, IVnge zVVeIgLeIn VnD zV Letzt DIe beste freVD! $\}=$

The two foregoing chronograms are an example of the difficulties which occur in the path of the chronogram-hunter. The intended date is doubtless 1657 ; neither couplet agrees, one makes 1557, the the other 1707, and both agree literally with the original print. The error rests with either the author or the printer. It is often possible to correct a printer's error, but here I am unable to suggest the needful correction, and I have wasted some time in trying to rectify that of the author.

Nuptial poems addressed to Christopher Schellenberg, in a volume belonging to the Rev. Walter Begley, having for its title, 'Christophori Schellenbergii Annebergensis carminum nuptialium, libri duo.' No date or pagination. The following chronograms occurTempus nuptiarum.
$\left.\begin{array}{l}\text { Christophoro ConIVnX sCheLnbergo VbI ContIgIt anna, } \\ \text { LVX septembris IIt ter noVa bIsqVe QVater. }\end{array}\right\}=$ i.e. Whern Anna became a wife to Christopher Schellenberg, the new light of September had departed three and twice four times (on the inth September).

Near the end of the volume another marriage is thus noted; the chronogram is printed in capital letters all of one size, the date letters are not specially distinguished as I print them-

Dimetron Tetrastichon, continens tempus nuptiarum, nobilissimorum et virtute ornatissimorum Henrici de Schleinitz Saddani, Justinæ Joannis de Ponica, F. Anno 1563. (Continued on next page.)

LVX VICIes et seXIes oCtobris orbi hVIC fVLserat IVstIna DIgnos QVanDo se InIbat henriCI $\}=1563$ THOROS.

FUNERAL orations and dirges relating to persons of note in Germany in the sixteenth and seventeenth centuries. Eight volumes of tracts (British Museum, press-mark 12301. dd. I-8.), labelled, 'Orationes funebres et Epicedia illustrata.' A dull subject, but in some respects interesting and curious, with an occasional passage of a cheerful claracter, such, for instance, as a marriage. I notice those only which afford chronograms, and they are not numerous.

Vol ii. Tract 4. Parentalia reverendo viro D. Philippo Heilbrunnero (Doctor of Theology) facta a Georgio Cleminio. Ulm, 1616. No pagination. Among a number of 'Carmina lugubria' concerning this good man, Philip Heilbrunn, we find on sheet g, 'Eteostichon, Annum mensem diem, quo ex hâc vita decessit, ætatem etiam, et mensem in se continens,'

| Vt Vaga phryX eis Vbi It soL sijdera brVti, Mors rVpit Vita fila, philippe, tVe. |  |
| :---: | :---: |
|  |  |

Mors rVpit Vitr fila, philippe, tVe.
$\}=1706$
Honoris et amoris ergò scripsit Nicolaus Kirchmair, Monhemio Palatinus, Die 20 Aprilis Anno à Virginis partu
assere QVeso tVos, ChrIste theanDre, ManV. $=1616$
The first of these two chronograms is made up thus-
The year of his death is mentioned as . . . 1616
In April the fourth month . . . . . . 4
The seventeenth day of the month . . . . 17
His age is mentioned in the following doleful sentence
as nearly 70, say

The title-page mentions of him :-'Qui xvii. Aprilis calendarii novi, anno Christi mpcxvi. annos prope septuaginta natus, ex hâc misera et calamitosâ vitâ in beatam illam et sempiternâ lætitia affluentem commigravit.' Observe the unusual spelling of the word 'sidera' ('sydera'), here printed in the manner occasionally seen in Continental books; the letters IJ = 2 are necessary to the chronogram.

Vol iii. contains a song of mourning for the death of Agidius Hunnius in 1603. 'Threnologia de vita, rebus gestis et tristissimo simul ac beatissimo obitu Ægidii Hunnii' (doctor of theology at Witteburg). Autore Leonharto Huttero. Witteburg, 1604. At page 50 an elegy concludes with this

## Eтeoctixov.

háC IaCet egiDIVs CLarIs VIr DotibVs aVCtVs hVnniVs In terrâ, Cetrra saXo refert.

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## Lectissimo conjugum pari.

eX Voto Vos Vna DIes ConIVnXIt aMantes. (waptundis.) $=1643$
 Scilicet unanimes qui tot vixistis in annos,

Vultis et æternâ pace, simulque frui.
i.e. To the most choice married couple.

Ye loving ones, one day joined you by a vow. So one week shone on them extinguished. Certainly as ye lived in harmony for many years, so ye would desire to enjoy eternal peace together.
(The first chronogram line gives the year of their marriage, the second that of their death.)

Tract 7. The title is briefly as follows-' Lacrymæ Lectianæ, seu de . . . principis Friderici Mauriti Anhaltini vitâ et obitu . . . oratio Jac. Lecti . . . 17 kal. Nov. 1610 . . . in academia Genevensi. Soteropoli Anhaltinorum,

Anno Verbi in carne exhibiti
sors prinCIpIs In ManV prefotentis DeI est.' = i6ii
There are many odes and elegies on the premature death of the prince; the first, at page 3 I , consists of ten lines, commencing, ' Da veniam generose puer,' the last line ending with 'veniam da generose puer,' and signed 'Iacobus Lectius.' Another elegy addresses him as 'Floscule,' and 'Fortunate puer,' all treating him as a boy. The colophon is

> SOTEROPOLI
> Typis Dorferianis
> ANNO
sors hoDIe MIhI; Cras VenIet tibi. $=16 i!$
Tract 12. 'Facula nuptialis.'
Boni ominis ergo
ex debito Amore, Honore accensa. Ratisponæ 1658.
(On the marriage of Rochus Roselius, a man of high family at Nuremberg, with Catherine Kerscher, daughter of a distinguished person at Ratisbon.) The title-page is full of compliment and adulation, and the tract is filled with poems and epithalamia by various writers. That one, numbered xiv., consists of ten pages of verse, with a 'Labyrinth-square,' which seems to be incorrectly printed, and obscure as to meaning ; it consists of fifteen lines, with a large letter $S$ in the centre, from which the reading is to commence with the word 'Sic.' It is signed and dated thus-

Hæc Nobilissimis Sponsis Patronis æternùm
Venerandis humillime obtulit.
Devotissimus cliens
In Nuptialibus gaudiis.
MaII qVarta DIes apparet soLe beato, sponse serene sona, sponsa serena Cape.

$$
\}=1658
$$

Tract 15 is to the memory of John Wolfgang Grunewald, a distinguished man at Ratisbon, who died of a severe illness, 'gravissimo morbo oppressus naturæ debitum reddidisset,' 18 kal . Dec. 1684. Among several pages of verse is this

Eteostichon lugubre.
$\left.\begin{array}{c}\text { eheV IaM nobIs Letho sVrreptVs aCerbo } \\ \text { DefensorqVe potens eXIIt orbe pater! }\end{array}\right\}=1684$
i.e. Alas now, snatched away from us by bitter death, a father and a strong defender has departed from the world.

Vol. viii. Tract 7, on the death of Lewis vi., Duke of Bavaria and Elector Palatine, 'Epicedia in obitum . . . Ludovici S. R. I. archidapiferi et Electoris . . . Ducis Bavariæ . . . Qui piè placidèque ex hâc vitâ decessit, anno salutis 1583 , 4 Idibus Octobris.-Heidelberg, 1583. (i.e. 12 th October.) Conscripta a diversis authoribus,' etc. Distichon continens symbolum et annum obitus ejusdem.

Then follow six of the chronograms, which are given in my book Chronograms (published in 1882), page 125, but in somewhat different order. Then on another page of tract No. 7 is the follow-ing-

Distichon annum, mensem, et diem, quibus illustrissimus Elector humanis rebus exemptus est, comprehendens,
$\left.\begin{array}{l}\text { oCtobris bIs seXta DIes VbI fVLserat orbi, } \\ \text { CaLestI, eLeCtor, seDe, ReCeptVs, obIIt. }\end{array}\right\}=1583$
'Aliud ætatis annum continens.' (Not a chronogram, but giving his age as forty-four years.)

Ter denos quatuorque annos, duo lustraque postquam Complêras, superos, Dux Lvdovice petis.
i.e. A distich containing the year and day in which the most illustrious Elector was relieved from human affairs,

When the twice sixth day of October shone in the world, the Elector died, being received at the celestial throne.

Another distich containing his age (not a chronogram). Three times ten years and four, and two lustrums furthermore, thou, O Duke Lewis, didst complete, and thou seekest the higher regions (heaven). His age is thus made forty-four years. He was born in 1539, and he died in 1583.

Tract 6. An oration on the funeral of Leonard Engelhart of Tübingen. 'Martini Crusii . . . oratio . . . de vitâ clarissimi et doctissimi viri Leonhardi Engelharti pronunciata xv. Aprilis, cID. IJC. III. (Tübingen, 1603.) On page 48 is

Carmen
Annum mensem et diem mortis complectens
ter seX et qVInos aVgVstVs abegerat ortVs: engeLharte seneX, fata gemenda sVbIs.
$\}=1602$
i.e. A verse including the year, month, and day of his death.-August
had driven away twice six and five sunrises, when thou, $O$ aged Engelhart, dost undergo thy lamentable fate (or, in plain words, he died on the 17th August 1602).


## 

Acurious and rare book in my possession, printed at Pesth in Hungary, in the year 1818 ( $8^{\circ}, \mathrm{pp}$. 130 ), consists of 218 short Latin poems or complimentary verses addressed to persons living at that time, by Emericus Danits, ex-Regius-Professor at the University of Pesth. The poems are in hexameter and pentameter metre, and each contains one or more of those verses in chronogram. The collection was privately printed by the professor, for distribution among his friends, and it is noticeable as a late instance of the practice of writing chronograms. A copy of the work is very seldom to be met with even in the land of its production. The poems contain 317 chronograms; the subjects, however, are not of any special interest, and a few extracts will suffice to show their general character.

The title-page is very simple. It contains only these words-

$$
\begin{gathered}
\text { Chronostica } \\
\text { eX-professoris regil } \\
\text { eMerICI DANITs.| } \\
\text { Pesthini, } \\
\text { Typis Joannis Thomæ Tratner. } \\
\text { r818. }
\end{gathered}
$$

On the back of the title-page, the author addresses Zoilus, a name that may be taken to mean a real or supposed critic of the work. The actual Zoilus flourished about B.C. 400.


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Verses, at page 76, to Paul Csánk, professor, on his marriage-
Christi lege tibi, Csánk, jungitur innuba Virgo,
Ut consors vitæ, Paule sit illa tuæ.
Candida Consortes capiatis vota novelli,
Qux vobis presens lecta corona litat.
feLICes nVMerate DIes per seCVLa! Vestra $=1817$
Et, si fuerit binorum corpore in uno
Unum velle pium ; mens, amor atque labor!
Verses, at page 82, to Joseph Holbling, who suffered very often from pains in his throat and stomach. ('Sodales apothecarius, gutturis et stomachi doloribus sæpius laborans.') xiv. Kal. Aprilis-

Tercentis sexaginta post quidque diebus,
Patroni, Holbling, sol festa tui revehit.
Gratulor! hancque tibi per prospera secla, Josephe
Ut revehat lucem lætus Apollo, precor!
Insuper opto : tux longe vitæ, juvenile

```
ACCeDat robVr gVttVrIs et stoMaChI!2 = 1817
```

Verses, at page 85, to Vilhelm Illessy, 'auditor' in the School of Philosophy at Pesth University, 30th July-

Preterito tibi pro festo quæ Musa vovebat,
Illa etiam nVnC Dat peCtore Vota sVo! $=1817$
Verses, at page 89, to the Baron John Nepomuk Bézsán, who, at the age of eight years, was placed under the care of the author for his education-

Parvule, Bézsán ! quem formandum suscipio, sis faC, qVonDaM Vt patrif gLoria Celsa tVe! $\quad=1817$
Numina, cum teneræ ætatis flore, ingenua ars, et Dent, CresCat VIrtVs, nepoMVCene, pia! $=1817$
Te, Deus, hunc formem, Vires, pro Principe regno
ConCede, eXoro, Corporis atqVe anime! $=1817$
Page ror is a separate title-page to a supplementary part of the work, in these words-

[^60]

The verses, etc., are very much of the same character as those which are comprised in the preceding part of the work.

Verses, at page 104, to Valentin Vizer, a clergyman, 'Cath. Ecclesiæ quinque-Eccles. Canonicus, Literatorum Mæcenas,' 1 7th March-

Festa Valentini, Mæcenas, reddit Olympo
Phœebus; cultoris suscipe vota tui.
$\left.\begin{array}{l}\text { VIVe DiV VegetVs saCrate reLLIgIonI! } \\ \text { VIVe etiam feLIX artibVs IngenVIs. }\end{array}\right\}=1816$
Verses, at page 123, to Francis Nagy, a newly-made clergyman, 'in ecclesia FF. Miseric. primitias celebrans,' consisting only of these two chronogram lines-

$$
\begin{aligned}
\text { Primitias, franCIsCe, tVas DesIgnat hic annVs, } & =1716 \\
\text { In CVNCtos strrnat MVnera saCra gradVs. } & =1716
\end{aligned}
$$

Primitix is a service indicated by that name in the Roman Catholic Church. Other usual meanings are the first-fruits of the year that were offered to the gods,-the first year's profits of a benefice.

The last set of verses, at p. 124, is as follows-
Epitaphium
Leopoldinæ, natæ Nikl, Antonii Török, Spani Ligethiensis, consortis.
Pallida membra, Török, Leopoldinæ, genitore
Nikl, prognate, contegit iste lapis.
Precoce sublatæ fato, lugensque, lubensque, Consorti conjux hæc monumenta locat.

i.e. Here is placed Leopoldina Török, born of the family of Nikl. She died on the 4 th September in the year of our Saviour; count it upl

ATRACT, probably a very rare one (folio), belonging to the Rev. Walter Begley, published at Tyrnau in Hungary, has a very conspicuous title-page, entirely in chronogram; it is a remarkable example, and therefore I give on the opposite page a facsimile of it. It may be read plainly as follows, in sentences, showing the date 1714 ten times repeated. The stars to be observed in the original are used to separate the chronograms. After such a beginning it is singular that the tract contains no other chronograms-
paLMa etatis qVaterne reLIgIoni, Cesari, patrif aC LIteris ConseCrate, pannonie fLoresCens, (seu) = eXCeLLentissimVs generaLIs beLLICVs, preCLaris VIrtVtIs, et ${ }^{1}$ STRENVVS VerfereLIgIonIs propVgnator, = stabILe pIf fIDeI fVLCrVM,
CresarI, reLIgIoni, patrie, DeVota fiDelitatIs IDea, LVnate gLoriosIssimVs DebeLLator gentis, CoMes stephanVs kohari hereditariVs In Csabragh, = Leto patrife pLaVsV Vtilitati pVbLICe VotIs seCVnDIs eLeCtVs IVDeX CVRIf, $=1714$ reCVrrente annVa sanCtI stephanI protoMartYros ${ }^{2}$ DIe $=$ a DeVotissIMa sIbI et pIa CaLLIope nItrIensI1714
a DeVotissima Sibi et pia Calliope nitriensi $=1714$ Ipso nataLI DIe Metrice saLVtatVs. =

The construction of this title-page is somewhat intricate, a quality not unusual in Latin compositions of this character, and here it may be attributed to the exigency of the chronogram. This translation follows as closely as possible the arrangement of the original-

The Palm of the quaternian age consecrated to the Emperor, to the Country, and to Learning, beginning to blossom in Pannonia (Hungary). In other words-The most excellent warlike general, the strenuous channpion of eminent virtue and of true religion, the well-established support of pious faith, the devoted representative of fidelity to the Emperor, to Religion, and to his Country, the most glorious opponent of the crescent-bearing nation [the Turks], hereditary Count STEPHEN KOHARI of Csabragh; by the joyful approbation of the country, by the wishes of those favourable to the common weal, chosen Judge of the Court, on the reuurring annual day of St. Stephen the protomartyr, is metrically saluted by the pious, and to him the most devoted Calliope of Neustra, on his own natal day. (This mention of Calliope the muse of heroic poetry, must be taken to mean that she represents the poetic talent of the University or Academy of Neustra.)

Then follows a prose Latin address to the illustrious Count Kohari by the college of Pious Scholars of Neustra (in Hungary).

[^61]
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Next follows an applause or salutation to him arranged in a series of four poems ( 12 pages) in Latin hexameter verse, in groups under the titles of the four ages, as alluded to in the title-page. I. ' Atas aurea Minervæ sacra,' in the classic style. II. 'Ætas argentea religioni consecrata,' in a metaphorically religious style. III. 'Ætas ænea Gradivo dicata,' in the heroic and warlike style. IV. ' Ætas ferrea Cæsari et patriæ immolata,' relating to Kohari and his patron, the reigning Emperor of Germany and sovereign of Hungary.

Then follows an hexameter acrostic in 158 lines, formed on this sentence-

Excellentissimvs ac illustrissimvs Dominvs Comes Stephanvs Cohari de Csabrag regni Hvngarix meritissimvs ivdex curiæ scholarvm piarvm fvndator gratiosissimvs vivat Deo et patrix.
i.e. The most excellent and illustrious Lord, Count Stephen Cohari of Csabrag, of the kingdom of Hungary, the most deserving judge of the Court, the most gracious founder of the pious scholars, may he live to God and his country.

This acrostic has nothing to do with chronograms (as is sometimes the case), there is however an occasional companionship between the two sorts of composition ; but apart from such considerations this one deserves special notice because it is the longest I have ever met with during many years of research; I have given some examples of what I once thought were long, in Chronograms, pp. 320, 322. This one consists of 158 alliterative lines. The title to it may be thus translated-A birthday applause drawn out in a poem with every word acrostically significant. It is as follows-

APPLAUSUS NATALIS
CARMINE CEPHALONOMASTICO
DEDUCTUS.

| *Exhilirans | Eos | Exurgat | Et extulit | Errans |
| :---: | :---: | :---: | :---: | :---: |
| Xiphia, | Xantippo, | Xerxi, | Xilocinnama | Xanthus |
| Conduplicet, | Concinna | Charis | Clypeata | Curuli |
| Excubet | Exultans, | Excelsas | Exprimat | Echo |
| Laudes, | Laurigeras | Lauros | Lunetque, | Litetque |
| Luna, | Leoninis | Late | Lassata | Lacertis. |
| Extolle | Eximios | Effectus | Ensis, et | Effer |
| Nomina | Navifrago | Nunquam | Nigrore | Notanda |
| Terpsichore, | Triplicante | Tono | Tripudia | Terris |
| Ingemines: | Illustre | Iubar pia | Iubila | Iunge |
| Suaviloquo | Stephano ; | Supremo | Subdita | Soli |
| Sidera, | Sidereæ | Syncerè | Serta | Salutis |
| Implorent : | Immune | Iovis, | Iustumque | Iuvamen |
| Magnifico | Meritis | Marti | Mea Musa | Ministros |

[^62]COMPLIMENTARY POEMS, ETC.
369

| Votorum | Versus | Variat, | Variando | Videndos |
| :---: | :---: | :---: | :---: | :---: |
| * Sexcentos | Soles, Angelicas | Sexcentaque Aspiret, | Sæcula Adoret, | Spondet. <br> Ametque |
| Cor Comitis! | Coeli | Charam | Celebretque | Cohortem |
| *Interitum | Infaustum | Ignores | Illustris | Iniquam |
| Lernam, et | Lethales | Laqueos | Libramine | Lègis |
| Linquas, | Lucrosam | Luctam | Lege lance | Laboris. |
| Vitator | Vitii | Vanæ | Vacuusque | Volupta, |
| Submissè, | Suavis | Sacrarum | Stella | Scholarum |
| Terrebris | Tuto | Tutamine | Tensa | Thyestis |
| Robora, | Retribuet, | Reddet, | Rectumque | Rependet |
| Iustitix | Iustus | Iudex, et | Iubilus | Ingens |
| Substituet | Stabiles | Soles | Sine nube | Serenos. |
| Suaviloquum | Sermone; | Solum, | Stellisque | Superba |
| Intrepidè | Invictam, | Iusto de | Iure, | Iuventam |
| Miratur | Moles : | Morum, | Mentisque | Modestæ |
| Virtutem, | Vero | Vitam | Vegetante | Vigore |
| Suspicit, et | Stephano | Sociat sacra | Signa | Salutis. |
| *Deliciis | Divam, | Duplici | Diademate | Dignus |
| Omnibus | Officiis, | Optatus | Ocellus | Olympi, |
| Munera | Metrorum, | Mansuetá | Mente | Meorum |
| Inspicias: | Iusto, | Iugique | Iuvabere | Iesu |
| Nomine, | Nestoreis | Numeris | Nova nomina | Nectet |
| Virtus; | Veridico | Volitabunt | Vincula | Versu, |
| Sicque sacro | Stephani | Statuent in | Sydere | Stemma. |
| *Coelicolum | Celebrande | Choris, | Croceaque | Corolla |
| Ormande, | Omnigenos | Oris | Orientis | Odores |
| Mittens; | Mirandá | Mens | Majestate, | Modesta |
| Exhibet | Eloquia ; | Enat, et | Ex effrænis | Erynnis |
| Scyllis, | Syderex | Semper | Sociata | Saluti. |
| *Strphane | Supremi | Solis | Spectabile | Sydus : |
| Turcarum | Tragicus | Terror, | Tranquilla | Tenebis |
| Emporia, | Empireis | Ensis te | Extollet | Ephoebis. |
| Perge pias | Pietate | Pari | Plantare | Palæstras |
| Hostes | Horribiles, | Hydrarum | Hebetabit | Hiantam |
| Ausus : | Austeras | Auras a te | Aureus | Aether |
| Naufragio | Nectat, | Nunquam tua | Nomina | Næons |
| Velet! sed | Velet | Virtus | Vigilantia | Vultum |
| Strphani, et in | Superam | Securam | Sede | Salutem |
| *Concedat | Comiti! | Clangens io ! | Curia | Cœli |
| Ocyls | Optatis | Occentibus | Ornet | Ovantem. |
| Hæretici anne | Horretis | Herum ? hic | Herculis | Hyllus |
| Auferet | Altivolos | Ausus, | Armatus | A pollo |
| Retrudet | Rictus | Reboantam | Robora | Regum |
| Inferi, et | Intrepidè | Imperium | Impugnabit | Inundans. |
| *Dæmona | Debella : | Dabitur | Defensio | Divam : |
| Exulta | Eludas | Erebum | Exemplaris et | Expers |
| *Crimine. | Clarificant | Claros | Certamina | Campos, |


| Stephane | Sanguineis | Scenis quos | Sæpe | Sacrabas, |
| :---: | :---: | :---: | :---: | :---: |
| Antevolans | Alios, | Armorum | Accommodus | Arti : |
| Belliducem | Bellona | Boans, per | Bella | Beatè |
| Regantem in | Regno | Resonat, | Radiisque | Rosarum |
| Ambit, et | Ante actos | Annos | Acclinis | Amœnat |
| Gratia. | Gaudentis, | Generosæ | Gloria | Gentis |
| *Resplende in | Regno! | Rutila! e | Regnoque | Repelle |
| Ecclesiæ | Exogos | Elegos, regno | Exulet | Error! |
| Grandisonâ, | Generosa | Geris, de | Gente | Gehennæ |
| Nescito | Noctes ! | Natum tua | Nomina | Numen |
| Inserat | Imperia! | Iustis te | Iungat | Iesus! |
| *Herculeos ex | Hoste | Habeas | Herois | Honores: |
| Vultus | Vafritiæ | Vafros | Victurus | Vlysses, |
| Nestoreis | Numeris | Numera nova | Nomina | Nestor. |
| Gaudenti es | Genio | Generis | Gangetica | Gemma, |
| Accelerans | Alacres | Animos, in | Adonidis | Arma : |
| Rite refer | Rosea, et | Recreantia | Rite | Reporta |
| Iudicis | Illicia : | Involvas | Inimicus | Iniquos |
| Ærumnis | Aquis; | Æternas | Ætheris | Ædes |
| .*Magnanimus | Martis | Miles, cum | Munere | Martis |
| Expugnes, et | Emas, | Epulis | Epulandus | Egentum |
| Res | Regni | Rectæ | Restaura | Relligionis |
| Impulsu | Indociles, | Ignaros | Instrue : | Inermes: |
| Tartareas | Technas | Temnas, | Teneasque | Triumphos. |
| Insidias, | Inimicus | Iners, | Immo | Insidiator |
| Solifugus, | Stephani | Sternitque | Struitque | Saluti ; |
| Sedes at | Superæ | Sanctum | Servantque | Sonantque. |
| Inter io ! | Ioviale | Iubar, jubar | Inclyta | Iuno |
| Marte movet | Merito | Marti | Monumenta | Ministrat |
| Virtutum; | Versu | Volitante | Vigetque | Viretque |
| Strenuitas | Stephani | Superis | Sociata, | Sacrata. |
| *Iustus | Iniquorum | Iudex es, | Iupiter | In te |
| Veridicâ | Virtute | Viget, | Veneranda | Videndo |
| Dona deam. | Dilecte | Deo! | Diadema | Ducale |
| Eripe, et | Extensos | Ellops | Exhorreat | Enses |
| Xanthoi | Xerxis ; | Xenia, et | Xilobalsama | Xanthi |
| *Contribuant: | Charitates, | Cœlestia | Castra, | Chorique |
| Voce | Verecundâ | Vegeto, | Virtute | Venusto, |
| Rectori | Regni, | Recinant, | Roseumque | Repingant |
| Iudicis | Intuitum, | Immortalis, et | Inclytus | Ibis |
| Æmulus | ※tati | Ænææ super | ※quoris | Astus ; |
| *Stellegeris | Superum | Scenis | Super æthra | Stuporem |
| Causabis : | Charitum, | Comes es, | Charissima | Cura. |
| Hungarix | Hæreticos . | Hostes hic | Hectoris | Hæres |
| Omnes | Occiduas | Orbos, | O! mittat ad | Oras |
| Lucti sonis | Laribus | Lætum | Lætare | Locetque |
| Aut animis | Abolens | Astus | Adducat in | Astra! |
| Reptile | Respicias | Regnum, | Refractu | Reforma |

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THE following song (jocose poem) was transcribed from the original in the Royal Library at Brussels (press-mark 25007. A.) by the Rev. Walter Begley. It is the only example I have met with of extended chronogram verses in the Dutch (or Flemish) language. It may be described as a song in celebration of some auspicious events in the life of Mr. Billoen, having regard especially to his conservative tendencies in favour of what are called aristocrats. The auspicious events might have been his appointment to a legal post of significance, such as being chosen as a deputy to one or other body. Perhaps the history of Louvain or its university might be of assistance. In 1792 and 1793 the agitations of the revolution spread to Belgium, and in the church of St. Peter at Louvain some representative men for the Council of Louvain, or the revolutionary Parliament, were chosen in opposition to other movements. (Mr. Van Stralen of the British Museum Library has kindly suggested the foregoing explanation. A full translation is obviously undesirable.)
$\left.\begin{array}{l}\text { aen philippVs engeLbertVs VanbilLoen } \\ \text { VerMaerDen en VerheVen Wetz-Leeraer }\end{array}\right\}=1793$ gezaivg.
L'air de limpressario, on le directeur dans l'embarras.
(The letter $y$ counts as $I I=2$, and $w$ counts as $v v=10$, in the chronograms.)

| In ONZ TYDEnVan Verblyden |  |  |
| :---: | :---: | :---: |
|  |  |  |
| kreYgen WY hIer nIeV We VreVgt |  |  |
| toen geleertheit |  | 1793 |
| geen Verreertheit |  |  |
| WortgeCroont Voor Waere DeVgt. |  |  |
| kWaeDe Leeren <br> 2VLLen reeren |  |  |
| HEEL EEN RYK OOK In RVIEN |  |  |
| BETER 2EDEN |  |  |
| konnen steden |  |  |
| eeVWIg 't peYs-groen Laeten zIen. |  |  |
| TROTSIGHEDEN nIeVWIgheDen |  |  |
| zYn Leits-baen tot tYrannie |  |  |
| grYse Wetten $\}=1793$ |  |  |
| zVLLen Seiten |  |  |
| gront aen D' aristocratie. |  |  |
| WILt nV pLeIten |  |  |
| zonDer speiten |  |  |
| LanDes reCht Is nIet billoen. |  |  |
| Voor ons rechten |  | 1793 |
| Leert V' VeChten |  |  |
| onze kLeIne Van billoen. |  |  |

EEN bORT-LERKER
MaL Wetz-Gerker
Kan nV In ZYn paUVrete
pLatter gekken
poDeX Lekken
't Is In zYne LIberte.

VIVat LoVen
goD Van boVen
WeYti ons beter Meesters aen.
nV goen reChten
EN KERKS ECHTEN
HANGEN HET OVt HEKKEN AEN.
$\}=1793$
Ander gezang.
Van billoen Doet zegenpreLen onze UnIVERSIteIt
Laeten WY nU kroonen haelen
Van een themis eernst berelt.

$$
\}=1793
$$

nV Is ons Den Dag VersCheenen Van een rlaer en heLDer zon Voort booszWIgten, goet Verheenen $\}=1793$

## Toe Maetje.

geLVk aen D' UnIVersIteYt ge heYLIgt Door haer kIezen op zVLk gekIez pazt geenen neyt
Voldaen Is haer VerLIezen.
ix Julii
Tot Loven. by P. Corbeels, Boekdrukker.


A
small $4^{\circ}$ tract，consisting of eight pages，in my possession， begins thus－

## OPGEDRAEGEN AEN DEN PATER <br> VAN D＇ALEXIAENEN， BROEDER

## 

Op zynen Naam－dag den 19 Maerte als men schreef：
$\left.\begin{array}{l}\text { VVIe VVILt Dat VVeL sChenren ？} \\ \text { broeder engeLbertUs De brUYne．}\end{array}\right\}=1794$ $\}=$
Then follow 142 rhyming lines with these chronograms at the end， all in the Dutch，or Flemish，language－

JAER－SCMRIFT．
VVeet U DIt gegeVen VVort Door
De Cellebroers，gezeYt aLeXIaenen．

$$
\}=1794
$$

ANDER JAERRSCRROFT。 $\left.\begin{array}{c}\text { VVant Leest UYt naem Van al } \\ \text { DIe VVeL VVILLen．}\end{array}\right\}=1794$ DOBBEL JAERロSCKRIF『。 1794 $\left.\begin{array}{l}\text { Is UYTGEMAERT IN VYF MENUTEN，} \\ \text { VVonDer VeeL MoeYte．}\end{array}\right\}=\underline{\underline{1794}}$
This tract，without title－page，date，or imprint，is a congratulation in verse to a Dutch gentleman on his election into a certain brother－ hood．I am indebted to ${ }^{\circ}$ Mr．Van Stralen of the British Museum Library for the following translations of the chronograms，etc．－

Dedicated to the Pater of the Alexianen Brother J．Lemmens，on his name－day，March 19th，when people wrote：

Who is willing to present this？
Brother Engelbertus de Bruyne．
Know that this is given by the＇Cellebrothers＇called Alexianen．

For read in the name of all that wish well．
It has been made in five minutes，
Wonderfully much trouble．
A doubt has been suggested as to the intention of the writer of the last line of the chronograms．The literal translation is given ；but

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## MISCELLANEOUS CHRONOGRAMS CONCERNING EUROPEAN WARS.

 HIS chapter contains some miscellaneous chronograms which do not conveniently fall within any other group in the present volume. They commemorate persons, places, and events of a very disturbed period of European history, such as the siege of Vienna and the city of Vienna itself, the Thirty Years' War, the fortress of Temesvar in Hungary, etc. etc. These chronograms, and the poetry in Latin which usually accompanies them in the original print, are exceedingly curious, while they illustrate and adorn many passages of history that were of intense interest to the inhabitants of the countries affected by the events.

> THE SIEGE OF VIENNA, ETC.

Acurious volume in my possession, containing 112 pages of Latin laudatory poems and verses, addressed to the various notable personages from Pope Innocent xi. and the Emperor Leopold L downwards, who were connected with raising the siege of Vienna ${ }^{1}$ and the subsequent expulsion of the Turks from Hungary ; followed by vituperative verses about the Turks themselves and others, from the Sultan downwards. Chronograms accompany the poems and verses. Some are laudatory, and some descriptive of circumstances, and all make the date 1688 , which was probably the

[^63]date of the book. The siege of Vienna was in 1683, and the conquests over the Turks in Hungary took place mostly in 1688. There are 156 chronograms scattered through the poems. I have made some extracts from the text to afford occasional needful explanations of them. The title-page is missing, as also whatever may have preceded page 3. I do not know of any other copy of the volume, and it is difficult to discover any, in the absence of the titlepage, and without any knowledge of the author's name or place of publication. All the chronograms are contained in the following extracts :-

At page 3 a laudatory poem to the Pope Innocent the Eleventh has this title-

InnoCentiVs XI.
De
restitVto Integre fere et pLene
PANNONIE TOTIVS
REGNO
bene MeritVs.
i.e. Innocent the Eleventh, well deserving for the restoration of the kingdom of all Pannonia (Hungary) almost entirely and completely.

The poem is in thirty hexameter and pentameter lines, addressed to the Pope as the vehement promoter of the war, by which, with the assistance of Poland and.Venice, the Turks were expelled from the territories of the empire of Germany, except a very small part ('parvula pars') of Pannonia. It is followed by these chronogramstaLIs VtiqVe In spem IntereVntis Vngarie Debebat Creari pontifeX.
QVI pannonIe et ChrIstIanIs aVXILIator fIeret aDVersVs otomannos.
beLLVa Vere InsatIabills In eXterminanDo it terris IVrato sVo hoste.
Iol per DeI gratiam VIVat gLoriosVs pontifeX InnoCentiVs.

The next poem is addressed to the Emperor Leopold 1. He is encouraged to cast away all fear and resume the look of Cæsar (emperor) ; and is reminded that a comet with an exceedingly long tail first appeared on Saint Stephen's day to the city of Vienna, and betokened the success which happened on the same day in 1683, when the Turks abandoned the siege of Vienna. The title is-
LeopoLDVs I. aVgVstVs feLIX triVMphator.
The poem is followed by these chronograms-
LeopoLDVs aVstriVs VIVat atqVe In eternVM floreat. = DeVs VIrgo et angeli pVgnant pro romano Cesare. QVIs hostis In orbe aVsVs erit el resistere? = aQVILA teste prophetia r. patris stridonil s. I. sVpra LVnaM eXaLtabItVr.

The next poem is addressed to John Sobieski, king of Poland, who rendered the most effective assistance to secure the success of the war. His numerous warlike exploits are enumerated, particularly those against the Turks. The title is-
Ioannes tertiVs Dei gratia InVICtIssIMVs reX poLonVs $=1688$
The poem is followed by this chronogram-
VIenna aVstrif ad eXtrema Veniens, A Ioanne rege poLonif gLoriosie fVIt LIberata. $\quad=1688$

The next poem, a long one of about 270 lines, is to the Venetian republic, magnifying their historical greatness, and the naval exploits in the war under the leadership of Morosini. The title is-
regIa atqVe aVgVsta VenetIarVM respVbLICa faDerIs InItI pars tertia.

The poem is followed by these chronograms-
respVbLiCa Veneta InsIgnIs et perennans romanar fidei est et fVIt propVgnatrix.
MVrVs sedis apostolice qVo In Integrâ eVropferegione non InVENITVR FORTIOR.
pVrCarVM DeI protegentis et IVVantIs gratia egregia profligatrix.
ab honorIo papa ChristIanIssime titVLo ornata, qVIa reliCtIs et spretIs heresIbVs ab Vna et Vera eCCLesIa non reCessit.
qVe A pio seCVnDo In pLeno ConsIstorio In Ceteris IsthoC habVIt eLogII benedicti sint filli nostri VenetI.
pergite o! proCeres atqVe triVMphatores VenetI InsIstere his LaVDIbVs Vestris.
Integre ejICIantVr et eXstirpentVr eX Moreâ InfiDeLes barbari.
InnoCentIVs XI. triVMphi Vestri spe pLenVs ID petIt. = opposIta qVoqVe Candia, è JVgI sVI rIgore ad Vos et presidia Vestra anheLat.
Vestra, o Veneti erit Ista InsVLa, qVID noXIas Moras neCtitit.

1688

DeVs eXerCItVVM preLIatVr pro VenetIs. = et LargitVr Ipsis robVr et VIres adVersVs hostes saCri

The next poem is addressed to one of the allied potentates in the war against the Turks, Maximilian. Henry, Duke of Bavaria, Archbishop and Elector of Cologne, who, as a rare example among the

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The next poem is to John-George, Duke of Saxony, Elector, and Prince of the Holy Roman Empire, who joined in the war 'for the Cross, for Christ, and for the dear Emperor.' The title is Ioannes georgivs saXonVM DVX et eleCtor, etc. s.r.I.p. $=1688$

The poem is followed by these chronograms-
pars Magna Vienne ab hostIbVs eLIberate et Ingentis VICtorie De barbaris reportate sVnt saXones. = VIs Vnita nostri eXerCitVs Ingens InfiDelivm est strages.
sI antehaC IMperiI principes fVIssent ConiVnCtiores, tVrCe ConstantinopoLI non fVIssent egressVri.

The next poem is to Frederic, Duke of Brandenburg, whose soldiers slew many Turks at Buda, and other places in Hungary. The title issVppetiae et aVXILIa branDenbVrgiCa pannonif Morientis VIta.

The poem is followed by these chronogramspriderice noVeris te in oMni Vitâ tVÁ, havt gloriosivs pVgnasse.
bVDa qVoD sit Christiana tVe DebetVr glorif, honori et egregie VirtVti.
ne tristeris aVt DoLeas propter eos QVI eX Isto agMIne tVo In pannonia sVnt Cesi.
Mors pia $Q V$ Ve Contra InfiDeLes bestias sVbitVr est potivs reqVIes et VIta.
eXpressa et absolvta imago et fioVra Insignis atqVe egregil DVCIs.

The next poem is to Charles the Fifth, Duke of Lorraine, General ('supremus dux et archi-strategus') of the Imperial forces; he is represented as a distinguished leader in Hungary. The title is not chronogrammatic ; the poem is followed by these chronograms-


DVX Carole tV noVVs pannonire fis goDefridVs. = per repetitas tVas adoreas 立 prope InfinItis sVIs MIseriIs et InfortVnils elVCtata est aVstria.

The next poem is to Francis Morosini, the Venetian High Admiral, who commanded the fleet in various successful expeditions against the Turks. The title is-
arChithaLassVs VenetVs Deo faVente grajVgene Moree sVbJVgator.

The poem is followed by these chronograms-
Morosini faVstVs grail peLoponesi Debellator ViVat et Venetos terris et regnis aVgere pergat. $=1688$ VIrI generosi senivm ConVertatVr In DIes et annos JVVeniles.
tVrCas ante obitVM eX ablata InsVla Creta feliciter aC penitVs eliciat.1688

The next poems are to the 'two young lions' of Neuburg-Palatine. And first to Louis-Antony, Duke of Juliers, Cleves and Montes, Prince of the Holy Roman Empire, Grand Master of the Teutonic Order, General of the Legion of Infantry, Chief of Artillery in the Imperial army against the Tiurks. It is preceded by this title-
DVo IVnIoris Leones NeobVrgo-palatini, pannonIaM
RVGItibVs sVIs replentes.

The first poem is followed by these chronograms-
LVDoICVs antoniVs Dei gratid DVX in terris sine fine perennet. $=$
et Leonis palatini More aDVersVs JUratores sVos hostes VIriliter pVgnare non absistat. $=$ et ante ne DesInat qVam gLorIose eos VICerit et pinIbVS pannonie eXtrVserit. = QVI tibi Dedit VolVIsse, DabIt qVoqVe Vt possis prrfiCere

The second of the poems to the 'two young lions' is to Charles Philip, Count-Palatine of the Rhine, 'Supremus Vigiliarum Magister, Legionis equestris, etc.' It is preceded by this title-
Leo alter neobVrgo-paLatinVs prIoris frater, et Ipse horrende VbiqVe per Vngariam IrrVgiens. =

The poem commences thus, indicating him as the fourth among seven brothers, whose names are given in a note-

- Carole, qui septem stas quartus in ordine fratrum, Quos peperit serie non variante parens.
De te quid dicam?' etc. etc.
The poetic narrative occupies seventy-two lines, and concludes with these chronograms-
raroLe tV es gavdivm atqVe eXspectatio Vna parentis. $=1688$ divina et Ingentia gratiarVM flVenta in te penitVs ConVeniVnt.
talia tam grandia si IVVenis agIs? qVe qVeso perficies SENEX? $=$ benkdiCat ol DVX egregie tibI et stirpi tVfeneobVrgo-
palatine ab astris DeVs. $=$

A set of poems now follows, relating to the commanding officers of the Imperial forces; they are individually numbered, named, and
extolled. The poems bear this introductory title, and they are all followed by a chronogram-

InseqVVntVr sVpreMI De eXerCItV generaLes. =
I.-Hermannus ' Marchio Badensis S. R. I. Princeps,' militiæ Cæsareæ archistrategus, 'gubernator Javariniensis,' etc. propVgnaCVLVM pannonie et aVstrif fortis Defensio est Vrbs JaVariniensis.
II.-厌neas 'comes Caprara.' He is compared to the Æneas in Virgil, 'Alter es Æneas bello metuendus.'
eXerCitVs etsI parVVs, triVMphat qVanDo Leo preest. =
III.-Caspar Zdencko 'comes Capliers.' Archistrategus. He served at the defence of Vienna.
pIDeLItas et VIta In qVIbVsVIs DVCIbVs Debent Ire pares. =
IV.—Comes de Waldeck, 'modo s. r. I. Princeps.' Archi-strategus. 'Miles veteranus, aviti sanguinis, expertus prelia, Martis amor.'
feLIX atQVe fortVnata fieret In terris germania, sI staret Integre Vnita pro sVo LeopoLDo. =
V.-Ernestus Rudiger 'comes de Starrenberg,' who was in command in defence of besieged Vienna.
nisI VrbeM CVstoDierient sVperi, frVstra VigILatVr In ea. $=$
VI.-Joannes Valentinus 'comes Schultz,' commander-in-chief of cavalry.
nobilltatem non generis honos, non proaVI, non sangVIs, sed Vna VIrtVs efriCIt. (Sic; it makes only) $=1683$
VII.-Ludov. Wilhelmus Marchio Badensis, s. r. I. Princeps, commander-in-chief of cavalry.
eXIMIIs VIrtVtibVs Ingens aC rarIor DebetVr gLoria. =
1688
VIII.-Goltzius, general of the Saxon forces. The poem represents that his name is derived from 'gold,' but his body and hand are like iron; with other similar playful applications of the words 'aurum' and 'ferrum.'
In grabatis, atqVe tabernis DIfficVLter aVrVm reperitVr. (Sic; it makes only)
IX.-Joannes Carolus comes Palphi, general of the legion wearing scale-armour, 'Legionis cataphracta dux.' DVX egregIVs $\lambda$ faCtis, non Verbis LaVDanDVs est. $=1688$
X.-Fridericus Sigismundus comes de Scherffenberg. The poem commences with these lines, which help to explain the chronogram-

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XVII.-Georgius Fridericus Wurtenberge dux, 'Supremus vigiliarum magister.'
Ignts atqVe generosi Viri animVs InCLVDI neqVeVnt. =
XVIII.-Comes Rabatta, Supremus vigiliarum prefectus, et belli commissarius.
precellentis et boni DVCIs est serio prospICere ne eXerCitVs Laboret penVriâ et Defectiv panis. $=$
XIX.-Comes Carrafa, a general commanding in Hungary. dVx hosti InVIgilans est pars Magna InseqVentis ViCtoria.
XX.-Donatus Heusler Eques imperii, 'Legionis cataphracte dux.' The poem is a play on his name, and concludes thus -

Donandus titulo nobiliore manes
neC ConfrrtVr Dignitas VeL honor sine Labore previo: $\}=$
neC viCtoria reportatVr absqVe preCedenti preLIo. $\}=$
XXI.-Carolus, Liber Baro de Thüngen, 'supremus vigiliarum magister.' The poem is a playful allusion to the one-eyed Argus, and to the vigilance of this officer with his one eye as being greater than he had previously exercised with two.
QVIs sVb LVna In hoC mVnDo eX Integro est beatVs. =
XXII.—Joannes Adamus von Schöningh, a Brandenburg officer. The poem concludes with this play upon his name-

Pulcher es ore, genis, oculis, cognomine, gestis,
Conveniunt rebus nomina nonne suis?
pVLChrItVDo Vera hominIs In terris non rst; nisI Vna VIrtVs.
XXIII.-Comes de Styrum, 'supremus vigiliarum magister.'
neC Colvmbe proCreantVr ab aqVilis, neC CervVs avt oVis a Leone.1688
XXIV.-Melchior Leopoldus, Baro de Beck, supremus vigiliarum prefectus, commendans Budanus.
preCIpVa bonI MILItIs VIrtVs est JVrata atqVe serVata FIDes.
XXV.-Leopoldus Philippus, Princeps Montecucoli.

In Debili et eXangVI Corpore sepie spIritVs et anima aVgVsta habitat.
XXVI.-Marchio Piccolomini, supremus vigiliarum prefectus, etc. The poem commences-

Nomina te parvum faciunt; statura sed altum
Corpore, et excelsum te probat esse virum.
Mentitur nomen, virtus heroica parvum
Nil in te patitur, magnus es, alta petis, etc. etc.

```
eXCeLsa atqVe InsIgnIs anIMa InDIes sVpra se qVerit et gestit assVrgere.
XXVII.—Princeps de Commercy, a distinguished officer, a French volunteer. The poem mentions that he captured a flag which was stained with Scythian, and his own blood, thus-

Quando Mohazenses stagnabant sanguine campi, Commercy tectus quâ rogo veste fuit?
Vexillum Scythico proprio quoque sanguine tinctum Vestis erat ; poterat rarior anne dari ?
VeXILLVM qVoD hosti erIpIs, Vestis est gratIosa pariter ET GLORIOSA. \(\stackrel{=}{=} 1688\)
XXVIII.-Comes Sereni, of high rank in the Bavarian army. He was probably of small stature. The poem says of him, ' Parva apis immani plus elephanti facit' aleXanDer Corpore eXigVo gestis et operibVs MagnVs
 i.e. An Alexander being small in body, but he was great in acts and works.
XXIX.—Comes de la Fontaine, of high rank in the Bavarian army.
VIrI MartIaLes rard In terris VIsI sVnt perVenisse VsqVe aD Canos.
XXX.-Rummel, an officer of rank in the Bavarian army who was killed in battle at Buda. The poem says of him-

Alter es è Bavaris, quem tibi noverca fefellit, Atque ad funestum mortis adegit iter.
Budanam quatiens magnis conatibus arcem, Dum, ducis officium quod jubet, omne facis,
Heu! cadis, et summo luctu cecidisse doleris;
Tantus erat famæ rumor amorque tuæ.
Pro patria pugnare quidem reor esse decorum :
Sed puto, pro Christo pulchrius esse, mori.
Verè Is Martyrio propinqVVs est qVIsqVIs pro JesV gLoriá CaDIt.
XXXI.-Comes d'Aspremont, an officer of high rank in the Bavarian infantry. The poem alludes to Rummel (in the preceding poem No. \(x \times x\) ) in these words-

Rummelio quod amara decus fortuna negavit,
Ut de Budana pelleret arce Scythas.
Id tibi concessit fuit hæc tua gloria, primo
Inter tam varios assiliisse loco, etc. etc.
fortVna In DIVersIs VarIat: VnI benIgna Mater, aLteri Verd fit noVerCa.
XXXII.-Baro de Steinaw, a brave officer of high rank in the Bavarian army.
\begin{tabular}{|c|c|c|c|c|c|c|c|}
\hline phebVs & Inter nVbes, & Ita & generosVs & anIMVs & & & \\
\hline pericvils SE & ostendit. & & & & & & 688 \\
\hline
\end{tabular}
XXXIII.-Swartius, an officer of rank in command of the 6000 troops supplied by Maximilian-Henry, Archbishop of Cologne, as mentioned at page 378, ante. The poem is a play on his name, which signifies 'black,' and concludes with this chronogramfaVens et propitia Dea fortVna sVaVe est VehicVlVm. \(=\)

At page 81 commences a poem in hexameter and pentameter verse about the other officers of the imperial army who were killed in the war. The first eight lines mention them by name, and the two following lines accord this compliment to the group-

Ingentes heroum animæ, fortissima divam
Progenies, belli fulmina, martis honor.
This is the title to the poem-
```

reLIqVI De eXerCItV ChrIstIano-CesareI generaLes
DVCes atqVe offICIALes. =

```
    And at the conclusion there are these four chronograms-
qVotqVot In pannonit Contra barbarVM gLoriose pariter
et Christiane oCCVbVere, reqVIesCant In paCe. \(=1688\)
at Isti qVI In VIta Mansere, hi pergant alaCriter
pVgnare aDVersVs hostes IVratos. \(=1688\)
QVIA filif Ire non potervnt resistere Deo forti
eXerCItVVM.
1688
QVI pVgnat et pVgnaVIt pro faMVLo LeopoLDo, pIo,
AVgVsto.
1688

At page 83 commences a series of seventeen poems to the principal officers who fought by land and sea with the Venetians, each one concluding with a chronogram. The title to the series isDVCes atqVe InsIgniores generales sVb Veneto terrâ MariqVe propitiIs astris pVgnantes.
I.-Otto Wilhelmus comes Köningsmarckius, a Swedish officer, governor of Pomerania, etc., a Venetian commanderMartiali Cordi et VIro generoso VIX VnVs orbis satis ERIT.
II.-Maximilianus Wilhelmus, the young Duke of Brunswick, etc., commander of 2000 Lüneburg soldiers. ab aDoLesCentia sVa orDIrI Debet, qVi generosVs VIr fIerI eXpetIs.

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XII. - Mocenigo, General in the Dalmatian army for Venice. DVX Ipse IneptVs est QVI non ConsILIIs pariter et Marte VIGET.
XIII.-Petrus Valier, an officer in the Dalmatian army. eXerCItVs VenetVs non nVMero, sed Innato Valore est PRESTANTIOR.
XIV.-Janco, equitum Morlacensium generosissimus ductor.

DVX generosVs VICtorie seqVentIs est preambVLo. =
XV._Petrus Morosini, an officer of high rank.
boni DIsCIpVLI sIbI QVerVnt sapIentes eXpertosqVe MagIstros.
XVI.-Baro d'Avila, an important officer attached to the Morea.
fortVna eX toto est VItrea, CVM spLenDet, sVbito frangitVr.

The poem next following is intended to extol other officers too numerous to mention, who belonged to various countries, and served as volunteers and otherwise in the Venetian army against the Turks. They are indicated by these lines in the poem-

Immixtos Anglis, Gallos pugnare volones
Vidimus, et multa cæde rubere manus.
Pro Cruce pro Christo varios cecidisse dolemus, Quorum mors potius vita vocanda foret.
Sarmata, Germanus, Venetus Leo, Saxo, Borussus, Ausonius, Bavarus, Dalmata, Grecus Iber.
This reads like a revival of the Crusades. The poem consists of forty lines, and is preceded by this title-
In Ceteros sVb regio Venete reIpVblice Labaro terrâqVe MarIqVe preLIantes strenVos et preClaros offiCIaLes.

And it concludes with this chronogram motto-
peregrini hominis atqVe Ignote VIrtVtis non est LaVs aVt CVpIDo.

A change now comes over the thoughts of the poet. Friends and allies having, in the preceding poems, been praised to the utmost for all they had done and suffered for the cause of Christianity and for the German Emperor, the subject was, so far, pretty well exhausted. The Turks now come in for their share, and, as may be imagined, the poet does not spare the hated enemies, and the worst that can be said against them in verse and chronogram is done without stint, The Sultan is the first, and he has a poem to himself at page 92, bearing this title-
foedVs InIVste rVptVM sVLtanI pernicies et rVina orIENTIS.

Mahometh IV. Orientis imperator, magnus Turcarum Sultanus. The second line denounces him as
- Parricida, sui certa ruina throni.

And these chronograms follow at its conclusion-
LVna orIentIs per binos fortIter DeprimetVr, et aqVILa Iteratd eXaLtabItVr. \(=\) prinClpII MaLI rard bonVs In orbe VIDetVr eXItVs. = Ve! IMperIo orIentaLI In QVo Cesar Ipse perfidVs atqVe PERJVRVS EST.

The poems which follow next relate to various personages subordinate to the Sultan, in command of his forces and otherwise. They are preceded by this title-
VarIantis et noVerCantIs fortVne VesIrIane triste LVDIbrIVM.

Cara Mustapha, Pasha, Grand Vizier of the Turks, or Prime Minister. The uncomplimentary poem to him, hinting at strangulation, concludes with-
Consilia Mala, ConsVLtori Ipsi noCIVa, In CapVt aVthoris recVrrVnt.1688

Cara Ibrahim, Pasha, the successor of Mustapha. The last line of his poem hints at his end also by strangulation.
premia tyrannidis, QVe In fine tribVIt, sVnt fVnes et VInCVLA. =
N.N. Modernus Magnus Turcarum Vesirius, et primus aulæ minister.
per qVe qVIs In VIta DeLInqVIt, per heC Moriens serio PVNITVR.

Ibrahim, a relative of the Sultan, vizier and governor of Buda, General in the Turkish army. He was strangled by the Grand Vizier Mustapha.
Insatlanda ambItIo haVt patitVr JVXta se Ire CorriVales.

Abdu Pasha, vizier and the last governor of Buda. The poem intimates that he found a more glorious death by the sword in battle than he would have suffered by the rope.
In obsidionibVs ab InsIgni et eXperto DVCe pendet saLVs Vrbis.

Emericus Tekeli, the chief of the Hungarian malcontents, and called in the poem a 'rebel,' and in the memoir which follows, 'rebellantium dux et protector.' He persevered with the perfidy and pertinacity of a Pharaoh. His wife also was a proper match for him, ' ejus quoque sævitiem induit, atque Amazonem se novam esse monstravit.' The title to this poem is-

SEDItIONIS AVthor.
And these chronograms are at the conclusion, on page ro3-
QVIsQVIs es, CVM VIro tVrbatore et seditiosis noLI te JVngere. fataLIs pLerVMQVe et fLenDVs reI IstIVs est, fVIt,

\section*{erItqVe finIs.}

QVoD Ipse qVoqVe Morte sVÂ eXperIetVr tôCreLI. =
P. Josua sive Joseph, a 'country clergyman,' rebellium dux et antesignanus (i.e. a rebel leader and a soldier who fights before the standards).
MORS SOLET esSe eCho VIte preterite, VtI In terris VIXIstI: Ita orDInarİ finies.

The rest of the 'impious and pernicious men' who belonged to the conspiracy of Tekeli are noticed in the next poem. One Pethnehasius is specially mentioned-
pethnehasiVs seDItIonIs Insane DVX, rebeLLes pref reLIQVIs opportVne DeserIt.
His poem commences with the following lines, and ends with the chronogram -

Non malè qui cœpit ; sed qui malè finiit, orco Traditur, et pœnæ fit faber ipse suæ, etc.
omnia sVnt bona et faVsta, si bono eXItV CLaVDantVr. =
Four others are grouped together; it is mentioned in a note, that as a consequence of the war promoted by them, the number of people sent from Austria and Hungary into slavery was 87,400 (viz., old men 6000, women 11,215 , girls 14,092, and boys 56,093. The towns and villages burnt in the region of Vienna 14,062, and of Hungary 871.) The poem concludes with-
tempVs aDest, Instat graVIs VLtio, tVrCa peribIt: Vates, effati testis et annVs erit.
\(=1688\)

On page ro6 there is an hexameter acrostic on the words ' Leopoldus vireat, Mahometus vileat'-'Austria, Polonia, Venetiæ'followed by these chronograms-
aVstria ne tIMeas, CrVX eXaLtanDa resVrgIt. = 1688
o! Marla Vngarif totiVs patrona! \(\}=\)
Io! LVna IaCet attrita sVb peDIbVs tVIs. \(\}=\)
The concluding pages contain some curious 'prognostications' in verse, drawn from events of the period; the last poem is a 'Presagium de anno r688,' concluding with these chronogramsJosepho aVstriaco primo hereditario Vngarie regi sit paX et perpetVa salVs. tatVr.

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the size of my pages. The effect of a diminished copy by the particular process here used, is to render finer all the lines of the engraving, every feature being reduced in equal proportion. The first of the chronograms hangs from the trumpet being sounded by the substantial winged female in mid-air; the four others are conspicuous at the base of the picture-
prodigIo pLena aC sIMILIs noVa eX antIqVa VIenna \(=\)
InDefrsso IngeniI, artis Labore, Vnito CoeLI, sVperVMqVe faVore, \(=\) trigInta Inter arIstas hoC In proDIgIVM nVnC sVrreXerat, \({ }_{\text {hortis, }}\) CoLossis, palatils, foris, Intersitis, pilsqVe edibVs, MIre aVgVsta, = CaroLo VI. aVstrio. IMp. DIVo aVg. pIo, forti, fortVnato ET GLorIoso. = A new Vienna complete and like unto a prodigy instead of the old Vienna, through the unwearied labour of genius and ant by the favour of heaven and the gods above, this prodigy had now arisen within thirly years, with gardens, great statues, palaces, market-places, promenades and sacred buildings, wonderfully grand, when Charles VI. the Austrian, the holy, august, pious, strong, happy, and glorious, was emperor.

The title-page of the fourth part is thus dated -
als oestrrreichs VereInIgVng MIt Lotharingen aVss genaVeste gestifftet VVorDen. = i.e. When the union of Austria with Lorraine was established most exactly.

\section*{THE THIRTY YEARS WAR.}

THE Thirty Years' War is frequently alluded to in this and in my former volume on Chronograms, and therefore it seems to call for a few remarks which may lead the reader to gain a little insight into an important event in the history of Europe. The name is given to that memorable contest which lasted from 1618 to 1648 , between the Emperor and the Roman Catholic States of Germany on the one side, and the Protestant States, with their allies Denmark, and afterwards Sweden and France, on the other side. Spain, Holland, and Transylvania also took part in it, but their interference was less direct. This long struggle has generally been considered a religious war ; but political objects were the real motives of the contending parties, and religion was used to veil the designs of the leaders. Many names are memorable among them, the Emperors Matthias and Ferdinand II.; Frederick v. Elector Palatine, the son-in-law of James I. of England; Christian iv. of Denmark ; Gustavus Adolphus, King of Sweden, and, on his death, Duke Bernhard of Weimar, who led the Protestant allied



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\section*{Mnemonicon Bohemo-Germanicum.}

On the battle of the White Hill, near Prague, when Frederick v., king of Bohemia, and the Protestant party, were signally defeated by the Bavarians and the Roman Catholic league.

Eteostichon Pragensis Albo-Montanæ Anno Dom. 1620, die 8 Novembris, stylo novo incolis usitato,
\(\left.\begin{array}{l}\text { CzeChigensis fVIt InfeLIX oCtaVa noVembris, } \\ \text { LVXIt Vbi aVstriaCo praga sepVLta IVgo! }\end{array}\right\}=1620\) i.e. The 8th day of November was unfortunate to the Bohemians, it shone when Prague was put under the Austrian yoke.

On the first battle of Leipzig, when Gustavus Adolphus, king of Sweden, defeated the Imperial forces led by General Tilly.

Chronogramma primæ cladis Lipsensis à victorioso rege Sueciæ Cæsarianis illatæ, Anno Dom. 1631, die 7 Septembris.
Cesareas aqViLas Cepit gVstaVVs aDoLphVs,
saXonibVs IVnCtVs DIVIno ViCtor In agro: septeno ViIbris erit pia LIpsia testis.
\[
\}=
\]
i.e. Gustavus Adolphus took the Imperial eagles, being joined by the Saxons in the heaven-favoured battle: Leipzig will stand a pious zuitness to the \(7^{\text {th }}\) day of September.

On the battle of Lützen, when the warlike king, Gustavus Adolphus, like the courageous Samson, was killed, though he was the victor. See Chronograms, p. 187. A large block of granite marks the spot.

Eteostichon cladis Lutczenæ in Misnia, in qua bellicosus rex Suecorum, instar animosi Samsonis, victor occubuit, Ann. Dom. 1632, die 6 Novembris.
seXta noVembris erat regi fatalis adoLpho;
ast sVeones figVnt Ipsa trophea pIIs.
i.e. The 6th day of November was fatal to King Adolphus. Lol the Swedes erect their trophies to the pious men.

On the second battle of Leipzig, when the Swedes defeated the Austrians.

Chronogramma secundæ cladis Lipsensis, Cæsarianis à Suecis illatæ, Anno Dom. 1642, die 23 Octobris, quâ etiam post meridiem in Anglia pugnatum.
soLe qVater qVIno trinoqVe oCtobris oborto, aVstriaCIs sVeCI CVMVLabant Castra tropheis. \}= i.e. The four times five and three (23d) day of October arrived, and the Suedes filled their camp with Austrian trophies.

On the death of Gustavus, his daughter Christina became Queen of Sweden, to the great satisfaction of the people. Public opinion became very unfavourable at a later period of her career. The reader is referred to page 403 infra for some particulars concerning her.

Aliud eteostichon Epinicion de serenissimâ reginâ Sueciæ, felici Triumphatrice in eodem prælio.

Vlta fVIt sVeCIs Chari pia fata parentIs, i.e. There was life to the Swedes in the pious death of the dear parent, when Christina continued the triumphs to the people of Christ.

Near Tabor, in Bohemia, the stronghold of the Hussites and their leader Ziska (see Chronograms, p. 335), situated on a commanding eminence, was fought the battle in which the Austrians were defeated. This happened on the day of Saint Matthias, the 24th February ; the chronogram refers to the figurative language of the fourth chapter of the prophet Daniel.

Eteostichon fatalis cladis Domus Austriace in Bohemia, propè civitatem Tabor, memorabile castrum et munimentum Joh. Ziscæ, Ann. Dom. 1645, die 24 Februarii, stylo antiquo Juliano.
\(\left.\begin{array}{l}\text { LVX saCra Matthie aVstriaCIs sVa fata resolvit, } \\ \text { Vt CeLeri gyro robora CeLsa rVant! } \\ \text { (Daniel iv.) }\end{array}\right\}=\) i.e. The day sacred to Matthias, sacred to the Austrians, sealed their fate, as by a swift tumn(?) the lofty ouks shall perish. (See Daniel, chapter iv.)

The same event is referred to in the next chronogram, under the date 6th of March, new style, the same day as 24 th February in the old calendar.

Aliud de eadem die 6 Martii stylo novo Gregoriano ibidem consueto.
MartiVs aVstriaCos seXtâ faCe ab ense repressit,
CeV gLaCies aVstro flante solvta flVit.
```

$\}=$

``` i.e. March (or Mars) on the sixth day overcame the Austrians by the sword, like as the ice melts when the south wind blows.

The last page of the tract contains three epigrams on the warlike events of the period (the author seems still to have in his mind the dream described in the fourth chapter of Daniel), and it concludes with this

Emblema chronologicum Anni 1645.
per tot ConflictVs aqVilone repeLLirVr avster : aVstria hyperboreo procvmbit robore oVercVs. i.e. The south wind is repelled by so many conficts with the north wind, Austria, the oak, is prostrate through the northern strength. This chronogram is full of double meaning, such as Auster (the south wind) and Austria (the nation). Robur and Quercus are almost synonymous.


TEMESVAR.

\(T\)HE fortress of Temesvar or Temeswar in Hungary was the scene of warfare and bloodshed at the period now in question, when it was in the possession of the Turks. It was besieged in 1716 by the Emperor Charles vi. and Prince Eugene, and taken from the Turks,
who were eventually expelled from the country which they had held for 150 years. The following nine anagrams on the name of the town are more or less allusive to current circumstances, as also are the accompanying chronograms in Leonine hexameter and pentameter verse, which give the date of the victory. They are taken from Zedler's Universal Lexicon, xlii. 719, where they are printed with many troublesome inaccuracies. The words of the anagrams are repeated in the chronogram verses, and they are altogether very curious. Medals relating to this siege are mentioned in my former volume on Chronograms, p. 159.

Temesvvar. 1 Anagram. Evertamus. \(\left.\begin{array}{l}\text { nVnC rota VertetVr teMesVVar IVre VeretVr } \\ \text { InsoLIta eVgenI DeXteritate VenI! }\end{array}\right\}=1716\)

Temesvvar. 2 Anagram. Tu es murea.
Vrbs VIX posse gLobis Infringi MVrea, Vobis bassis \({ }^{1}\) VIsu (sic) fVIt, SED QVasI bVLLa RVIT.
\[
\}=1716
\]

Temesvvar. 3 Anagram. A metu rues. \(\left.\begin{array}{c}\text { tVrCa VIr InConstans, potiVsqVe VoCabItVr Infans } \\ \text { Vt pVer, Iste VetVs tVrCa fLet: eCCe MetVs. }\end{array}\right\}=1716\)

Temesvvar. 4 Anagram. Vere mutas. fert trVX tVrCa pLagas, fert DVX eVgenIVs, agas basse \({ }^{1}\) Vrbes MVtas QVas fore fata pVtas.
\[
\}=1716
\]

Temesvvar. 5 Anagram. Aureum est. Vrbs fit thesaVri CVMVLVs, fit fVnDVs et aVri,

\[
\}=1716
\]

Temesvvar. 6 Anagram. Mare vetus. eXCVrrVnt naVes; tVLIt Vrbs pro Cesare CLaVes, nVnC Cesar LetVs post Mare sVrgat VetVs.


Temesvvar. 7 Anagram. Resume tua. \(\left.\begin{array}{l}\text { Vt Varia bVLLa est presCrIptIo tVrCICa nVLLa } \\ \text { IVra VoLVnt, Cesar IVra resVme tVa. }\end{array}\right\}=1716\) Temesvvar. 8 Anagram. Ut eruas me. gens fiDeI o Cesar pIa sperat Vrbe teMeswar his e paganis eruVe (sic) ab ore CanIs.
\[
\}=1716
\]

Temesvvar. 9 Anagram. Tu me serva.
aeternale Vale DIC, basse, \({ }^{1}\) DIC, aga: \({ }^{1}\) LoCaLe
hoC sIbI IVs retinet (sic) Cesar In orbe tenet.


\footnotetext{
1 The names of a person ? or place? I have met with them in other chronograms alluding
} to the Turks. Probably the Latin form of 'Pasha,' the Turkish officer.


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Usque huc cantavi ad Organa Galli
Nunc alia ad Cytharam, Carole, canto tuam,
Altum cantavi Gallo, sed voce coacta,
Bassum nativa nunc gravitate cano.
Cantavi, ad cantum saltavit Gallia tota :
Nunc ubi canto Fugam, Gallia tota fugit.
Denique cantavi false; Anglica musica venit,
Tacto aliter docuit, me cecinisse suo.
Ergo nunc alia canto Catalonia voce,
Scilicet Anglico per bene docta modo,
\(\left.\begin{array}{c}\text { proVIDeant sVperi reLIQVa qVoqVe regna propinqVa } \\ \text { CAntent aVstriaco CVnCta secVnda Choro. }\end{array}\right\}=1700\)
Cantent avstriaCo CVnCta seCVnda Choro. Hitherto I have sung to the Organ of the French, now I sing other \(_{\text {Hen }}\) things to thy Lute, O Charles. I have sung 'alto' to the cock (i.e, the Frenchman), but, with a constrained voice, now I sing 'basso' with natural gravity. I have sung, and all France has danced to the song; now when I sing a ' Fugue,' all France takes fight. Lastly, I have sung ' Falsetto' (falsely); the English music comes in, it taught me by its touch (or influence) to have sung differently. Therefore now I sing other things with a Catalonian voice, taught thoroughly well after the English manner. (Chronogram.) May the most exalted persons and the neighbouring kingdoms foresee the remaining things, and may they sing all things prosperously in English chorus.



POLAND.

\section*{APOLLO HEROICUS ET LYRICUS. APPLAUSE AND GRATULATION.}
 FOLIO volume, and a very curious one, claims especial notice; British Museum, press-mark 1871. d. 2.; no pagination, but it consists of sixty-four leaves. It contains poetical or versified addresses in the Latin language to high and exalted personages, eulogising them in exceedingly flattering terms, after the fashion of the period, and referring to the wars and public events of northern Europe in the seventeenth century (mostly in Poland), in which those persons were intimately concerned. Much fancy is displayed in the various compositions ; they are, with a few exceptions, in hexameter metre, the appropriate heroic verse, and they are adorned with chronograms to give the dates. Full transcripts would be needful to show the character of the verses, and the great variety of subject and events alluded to : the extracts which follow will set forth the titles, sometimes at length, in order to elucidate the unusual character of some of the verses and the chronograms which accompany them. There is no date in figures anywhere in the book; the chronograms alone afford the dates intended by the author, who was the Abbot of Oliva.

This place or village of Oliva, is in the neighbourhood of Dantzig, in Prussia, formerly part of the territory of the once powerful kingdom of Poland. Here is the anciently celebrated Cistercian abbey, suppressed in 1829, the church of which, a stately edifice dating from 1581, is now the parish church. The choir contains the figures
of Polish Kings and Dukes of Pomerania, and carvings done in 1619. The refectory is adorned with portraits(?) of all the abbots from II70, the date of the foundation of the abbey. The peace which terminated the sixty-one years' northern war was concluded here between Sweden and Poland on 3d May 1660. The palace of the abbots is now inhabited by some noble family of Germany; it possesses a beautiful garden, and the surrounding scenery is said to be very fine. Poland had been conquered by the Swedes in 1655, and it recovered its independence by the treaty at the above-mentioned date.

The book now under notice was printed at the monastery of Oliva in 1712 according to the chronogram on the title-page, the author also there states that the contents hitherto scattered about are now brought together in one volume. The full name and designations of the author are thus given at the commencement of the first address to Pope Innocent XI.-'Michael Antonius Hacki, Abbas Mon. B. M. de Oliva O. C. S. R. M. Pol. Secr. et Ejusd. Gen. ad P. P. C.' The general title-page is as follows :-
'Apollo heriocus et lyricus diversus primorum orbis Christiani capitum ac potissimum (sic) bello sacro colligatorum palmas et lauros de hostibus reportatas, nec non aliorum nonnullorum principum, cardinalium, amplissimæ Urbis Dantiscanæ elogia ac virtutum decora, sparsim hactenus, nunc junctum in uno fasce decantans publice luci datur à P. ac R. D. M. A. H. A. O.

Votum Chronosticum
amoDd̀ Coronet paX Christianos! \(\quad=1712\)
Oliva, Imprimebat Joannes Jacobus Textor, Factor.'
The first address in hexameter verse is to Pope Innocent xi., and it concludes with this chronogram-

InnoCentIVs XI.
Dator LIberator beatissimvs VIVat!


The next address bears this title: Poenitentia gloriosa. Vaticinium triumphale, etc. of Pope Alexander viil, and this chrono-gram-

VIVat aleXanDer! VenetVM stirps sit CapVt orbis!
The address occupies more than three pages of hexameter verse; the first letter of each line is printed sideways, to form these words, ' Beatissimus pater sanctissimus dominus summus ecclesia pontifex Christi vicarius Alexander papa octavus de gente Othobonorum Venetus vivat triumphet.' (This Pope helped the Emperor Leopold against the Turks ; his family name was Ottoboni, of Venetian origin.) The verses conclude with this chronogram of the date of his election-

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magno regum potentissimo, sapientissimo, Optimo, Europæ defensori, orbis servatori, patriæ pater

Imperium sine fine.' (Virgil, 原n. i. 279.)
There are four pages of hexameter verse ; the first letter of each line is printed sideways to form the above words of the title, concluding with this chronogram-
\(\left.\begin{array}{c}\text { Ioannes MagnVs reX, VInDeX } \\ \text { Cor sIt oLIVf! }\end{array}\right\}=\)
The next address to the Venetians is more simple, though it begins grandly thus, ' Deo et Venetis christianæ libertatis et mari et terrâ assertoribus,' etc. etc. The verses conclude with this chrono-gram-
\[
\left.\begin{array}{l}
\text { VIVat VenetIa Marte VInDeX } \\
\text { ChrIstIane LIbertatIs! }
\end{array}\right\}=1687
\]

The next address is to Francis Morosini, Doge of Venice, 'Soli in Leone Heroum felicissimo principum serenissimo Domino Domino Francisco Morosini Duci Venetiarum etc. Lunæ Ottomanicæ semper victori serenissimæ reipublicæ propagatori, patriæ patri.'
semper VICtor Io VIgeat DVX pLVribVs annis!
The verses are in praise of the Doge and of the victories over the Turks by the Venetians; the first letter of each line is printed sideways, to form the words of the title, commencing at the word ' Heroum.' The last two lines include the chronogram-
Regnaque Tanta Deûm venetis cupit addere Sceptris:
I VInDeX, soLIIsqVe frVens Leo soLqVe triVMpha. =
The first alludes to the kingdoms and countries, mentioned in the preceding lines, conquered by the Doge ; the second (and also the commencement of the title) alludes to his armorial device, which represented the sun, or a sunbeam; and a lion.

The next address again proceeds to exalt the Venetians through their patriarch S. Laurentius-
'Sanctitas Veneta ob divorum honores S. Laurentio Iustiniano, Venetiarum primo patriarchæ in cœlis triumphanti, a sanctissimo Domino nostro D. Alexandro papa octavo in ecclesia militante decretos triumphans,' etc.

In this address also the first letters of the lines are printed to form almost the words of the title, and this chronogram is the concluding hexameter line; it is explained as giving the year of the saint's canonization-
sIC Veneto DIVVs VVLt IVstinIanVs honorem.
This chronogram is explained by an allusion to a proverb-Dat Galenus opes, dat Justinianus honores.

The next address is to Christina, Queen of Sweden; the title commences-
' Majestas virtutis christianæ, in serenissima et potentissima Christina Suecorum, Gottorum, Vandalorum regina,' etc. etc. There are four pages of hexameter verses, with marginal notes, giving a
general idea of their purport. The following extract gives the opening lines, and the marginal notes which accompany the succeeding onesMajectas Regia Wasaidum soboles, reginaque magno
strpizis.
redita Gustavo; patriis par filia sceptris.
Abdicatio anno 1654.-Heroicæ virtutis specimen.-Sui ipsius victoria.-Romam, Alexandro vir. Pont. commigratio.-Regium Gustavi de Seren. filia præsagium.-Alexandra, secundum Christinæ nomen.-Pax Monasteriensis.-Regnum virtutis.-Libertas principe digna.-Animi magnitudo.-Contemptus sæculi.-Comitas augusta.
-Clementia regia.-Pietas munifica.-Plenitudo scientiarum.
The concluding lines of the eulogy are as follows-
Quantâ prô Superi! se Majestate videndum
Præbet honos animi! Quanto cumulata sereno,
Christina, virtus redit, et dignissima Christo!
O spreti regina throni, Christina tuique!
Major Alexandro vives : regesque coronam!
Et virtus debere tibi, post astra, loquentur.
This Christina, Queen of Sweden, was the daughter of Gustavus Adolphus, of the royal family of Vasa. In 1644 she took the reins of government into her own hands. She was energetic in all her undertakings, and acted rather a conspicuous part in the affairs of Europe, but having secretly become a convert to the Roman religion, she renounced the crown and retired to Rome, where she lived in state, and died there in 1689. The whole of the verses are so laudatory that one's curiosity is excited to know more of this exemplary woman. A modern historian sums up her character generally in these words:-She was only six years old when she succeeded to the throne. She became more fond of jiterature and the arts than of politics. Her vanity was delighted by the homage paid to her by literary men, and she pensioned such of them as she thought ready to extend her reputation; she spent large sums in rare books and specimens of art. Her subjects were displeased at her prodigality; they condemned her tastes, they lamented her unchastity, and sensibly advised her to marry, and attend more strictly to her duties as a sovereign. Against marriage, which would have subjected her caprice to restraints, she indignantly remonstrated, and she eventually abdicated and retired into private life, retaining ample revenues as the means to gratify her pleasures. She went to Brussels, where she privately abjured the Protestant faith. She afterwards went to Rome, making a sort of triumphant entry there. She soon became disgusted with a private station, and is said to have intrigued to regain possession of the crown. She grew tired of Italy too, where, to gain applause, she had publicly embraced the Roman Catholic faith. She could no longer meet with the respect to which she had been accustomed. Though still young, only twenty-nine at her abdication, her character was not of a high order, and her manners were still less calculated to win affection; she could not forget that she had been a queen; she wished to pass for a wit, a philosopher; and she found to her inex-
pressible mortification that what had been spontaneously paid to her as a sovereign was withheld from the woman. The irregularities of her life, especially in France, did not much support the superiority which she was always ready to claim. Vain, weak, superficial, without beauty, without grace, she was soon reduced to her own level. Licentiousness was not her only crime. In a fit of jealousy she caused one of her lovers, Monaldeschi, to be assassinated, and although not brought to public justice, she was obliged to quit France and end her infamous career at Rome. Never has sovereign been more egregiously over-rated.

The verses conclude with this chronogram, made before she died-

\section*{ChrIstina aleXanDra \\ \(\}=\)}

This queen of 'wonderful virtue' survived these flattering words only two years.

The next is addressed to the Elector Frederic in. of Brandenburg, who is classed among the heroes of the period: 'BRANDENBURGUM TRIUMPHANS serenissimo principe ac Domino domino Friderico ill., Lei gratia Marchione Brandenburgico s. r. I. Archicamerario et Electore, supremo Duce in Prussia, etc. etc.-


Here again the first letters of the lines of the four pages of hexameter verse are so printed as to form the words of the title, with some slight variation or addition, and a chronogram at the endeqVaLIs patri VIVat fridericVs Vt eyVM !

The next address is to James Lewis, Prince of Poland, and his wife. It bears this title, 'Hilaria Augusta Poloniæ et Europa, ob serenissimi Domini domini Jacobi Ludovici regii principis Poloniæ et M. D. Lithuania: ac serenissimæ v. SP. Hedvigis Elisabethe principis Neoburgicæ nuptias, connubial et affinitatum nexu augustissimas regis, et reipublicæ votis auspicatissimas triumphantrum.

> trivMphVs hiC VVarsaVIe, DIebVs, eDGe! LIberi.'

Here in this address there is a new feature in the construction of the hexameter lines, which fill three pages. The first and last letters of each line are printed upright, and when read from one to the other they form a complimentary sentence separate from the lines to which they belong, in praise of the married couple and their parents, repeating the words of the title with some additions; the last couplet includes the chronogram, which must be read as an ordinary Roman numeral date, mDCXCI.
Si clypeo \({ }^{1}\) renuant, renuant servire Leonid, Torte Dahas \({ }^{2}\) Certâ, Xantho \({ }^{3}\) Cernente, perIsse. \(=1691\)

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The next address or set of verses is intended to finish off with a flourish the foregoing panegyrics, by an anagrammatic applause in verse, occupying two pages. The title is as follows-
Pro Coronide Applausum Anagrammaticum, prout sequitur, subnectimus.
Regium nomen
Johannes
Serenissimi ac potentissimi regis Poloniarum
Combinationes Literales Bis mille Quingentas Viginti includens, et Viginti Anagrammata significativa in Uno connexa

Poemata efformans,
Fausta regi vota,
Felicia Poloniæ auguria,
Fatalia hosti omina, Manifestans, Ipsa Coronationis S. R. M. Die oblatum ab Humillimo Subdito, servo, Cliente et Exoratore
M. A. H. A. C.

The author says in this title that the verses which follow contain 2520 changes (or anagrams) on the name 'Johannes,' by means of transposition of the letters, but not forming words with any sense; also that the verses contain twenty 'significant' anagrams on that name. This may be seen in the Latin words, or short phrases mingled with the other words composing the verses, and printed in conspicuous capital letters. These words have a 'significant meaning' easily recognised in reading the verses. At the conclusion is this chronogram, giving the date of the coronation of John III.-
\[
\left.\begin{array}{l}
\text { Io TriVMPhet poLonIa fortVnatIor } \\
\text { De Ioanne tertIo aVgVste Coronato! }
\end{array}\right\}=1676
\]

At the bottom of the page is this note: 'Cum sequens poema seriùs in lucem prodieris, ided post omnia inseritur.' The next page contains what here follows; it is a full page of bold print all in varied capital letters, and (in the original) divided into short lines. It is addressed to Louis xiv. of France-
' Ludovico Magno Galliarum regi regum, principum, heroum - augustissimo, Ecclesiæ primogenito, Pietate christianissimo, Justitia potentissimo, Sapientia invictissimo, Clementia serenissimo, Consiliorum inventis et eventis altissimo, Recte-actorum mole latissimo, Nominis immortalitate longissino, Omnibus omnium maximo Io Victori.
\(\left.\begin{array}{l}\text { VIVe tVIs, o reX! } \\ \text { DVM GaLLIa IVbILat, ANnIs.' }\end{array}\right\}=\)

The four succeeding pages are filled with hexameter lines, of which the initial letters and the terminal letters (both in conspicuous capitals), when read downwards in succession, compose the words of the above title, down to the word 'victori.' At the end is the invocation by the author to Louis as successor of King Pepin-

De Voto Orbis Christianissimi
pIpInIo MagnVs VIVat LVDoVICVs Vt orbI! \(=1691\) Adprecatur omnium minimus et infimus
R. D. M. A. H. etc. etc. (the author's initials.)

The panegyric or gratulation verses to other personages are continued by the same author. I take only those which contain chronograms. The one which here follows is to be found in the British Museum catalogue under the entry of the author's name, etc., as represented by the initials thereof, at the conclusion of the title which I now proceed to quote-
'SPEI AUGUST压 SOLATIA regni Poloniæ Majestatum serenissimi Domini domini Joannis III. regis, serenissimæ Dominæ dominæ Mariæ Casimiræ reginæ, publico`orbis christiani voto decantata

VIVe DIV et VInCe, aVgVstâ reX proLe
Maria!
C. R. D. M. A. H. A. O. S. O. C.S. T. D. P. A. O. G. © P. G. S. \(\bar{R}\). M.S.P.P.S.C.'

The verses which follow this singular display of letters do not contain any chronograms.

The next gratulation verses have the title of ' Regalis hymen,' etc., and are addressed to the Count Palatine, Maximilian Emanuel, and the Princess Teresa Cunegunde of Poland on their marriage -

\section*{ANNO \\ Christi, alto eX VteroqVe DeI, eX VteroqVe}

MarIe. =
The author's initials are the same as the foregoing, and so entered in the British Museum catalogue.

The next verses are from the pen of the same author as that of the two preceding sets, as indicated by the same initial letters. The title commences, 'Io triumphe Majestatibus regni Poloniarum,' etc. addressed to John 1II. the King, to Maria Casimir the Queen, and mother of Theresa Cunegunde the Electress Palatine, and to the princes Alexander and Constantine. It concludes with this chrono-gram-

\section*{Io triumphe}
reX qVI haVD absQ. Maria aVrI fert seCVLa;
VIVat!
\(=\)
The three pages of hexameter verses have their initial and terminal letters printed in conspicuous capitals, which, when read downwards in succession, compose the special praises of this royal family, but without any further chronogram.

The next six pages of verse declare the praises of Frederic ini, Margrave of Brandenburg, and his share in the wars. The title, after the fashion of the period, does not attribute to him a position of humility-'Dextera Domini ad sceptrum ter invictum, Clementia

Fortitudine Sapientia serenissimi potentissimi Domini domini Friderici III. Dei gratia Marchionis Brandenburgici, s. R. I. Archicamerarii, Principis Electoris supremi ducis in Prussia, Ducis Magdeburgi, Juliæ, Cliviæ, Montium, Stetini, Pomeranorum, Cassubiorum, Vandalorum, Crosnæ, Suibusii ; Burgrauii Norimbergensis; Principis Halberstadiensis, Mindensis, Caminensis ; Comitis in Hohenzollem, Marcæ, Ravensbergi ; Domini in Rabenstein, Lauenburg, Butoro, etc. etc. Universitatis Hallo-Fridericianæ fundatoris sapientissimi.' The dedication to him then follows, and six pages of hexameter verse, concluding thus-

Vivat! Et Eternam probet ut se dextera sceptro ;
ter feLIX VIVat friDericVs tertivs eVVM! =
The next four pages are devoted to the unsparing praise of the Archbishop of Cologne, who was also a territorial prince, and went to battle with his own troops. The author's name and titles, as represented by initials only in some of the preceding applauses, are here set forth more at large : 'Sol in Geminis, serenitas Bavarica in candore et constantia serenissimi et potentissimi Domini domini Josephi Clementis \({ }^{1}\) archiepiscopi Coloniensis, Leodiensis episcopi, utriusque Bavariæ ducis, etc. S.R.I. principis et electoris, Archicancellarii per Italiam, etc. Imperiali Christi et Leopoldi coronæ perpetuum Ver portendens.

DVX CLeMens VIVat sVppar VIrtVte triregnis. = 1694 Publicis Votis et Gaudiis applaudente
R.D. Michaele A. Hacki Abbate Olivæ S. O. C. S. T. D. P. A. Official. Gedan. et Pomer. General. S. R. M. P. I. C. S. P. S. C.'

There is no further chronogram in the verses which follow.
The next verses relate to the Emperor Leopold. There is but one chronogram at the end of the title, which is as follows:--Luna sub pedibus sacræ Cæsareæ regiæ majestati Leopoldo primo magno maximo imperatori Romanorum semper Augusto regi Germaniæ, Hungariæ, Bohemiæ, Archiduci Austriæ, Duci Burgundiæ, etc., pro pace Turca supplex
LVna perI thraX. paX LeopoLDI, Io VIVe, triVMpha. \(=1695\)
Ita animitùs vovet
Servorum minimus F. M. A. H. A. O. S. O. C.'
The next verses are addressed to the Grand-duke Cosmo ini. of Tuscany, 'Deus Magnus Dominus cum serenissimo et potentissimo principe ac Domino Cosmo ini. Dei gratia Duce Hetruriæ,' etc. At the conclusion is this hexameter chronogram-

DVX ItaLI MVRVs regni tibI tVsCIa VIVat! =
The next verses are addressed to Zaluski, Bishop of Plock, in Poland, 'Agnus in medio cardinalium virtutum sigillum excellentissimi illustrissimi reverendissimi Domini Andræ Chrysostomi in

\footnotetext{
\({ }^{1}\) Refer to index, 'Joseph Clement,' for other praises of this archbishop.
}

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\section*{A CALENDAR OF 1726.}


N exceedingly curious, thin folio, volume belonging to the Rev. Walter Begley, is a calendar of the year 1726, printed at Salzburg. I believe it is very rare, at least it is the only copy my friend has met with during many years of search in quarters where literary curiosities are likely to be met with, either at home or abroad. The title-page is of itself a fine example of printing in two colours. It is entirely in chronogram, the numeral letters being in red, the rest in black. I have thought it worthy of being represented by a facsimile taken from the original, which I give on the opposite page; it is, however, reduced by about one-third from the actual dimensions, and is printed all in black. It may be read in sentences, as follows, showing the date 1726 eight times repeated :-

z'hich Michal Winepaher, priest and 'pastor Paludanus' in Passyria, has set forth besides the sarimts and blessed vicars of Christ at Rome, also the simply secular priests who have been numbered among the saints, and has sketched them out in chronographic verse. Printed at Salzburg by the Court printer, J. J. Mayr.

The stars * inserted at intervals in the original title-page, as will be seen in the facsimile, are used to separate the chronograms.

Then follows a dedication, in boldly printed capital letters, to the most reverend 'Præsul' (superior or abbot) Augustinus, of the Imperial-Archiducal and privileged monastery of the B. V. M., 'ad S. Joannem in Stambs' . . . of the Cistercian order the most vigilant abbot (and many other titles). An address to him next follows, commencing thus, 'Gratiosa acceptatio Calendarii, in quo ante biennium, præter Festa totius ecclesiæ solenniora, meros Sanctos Ordinis Cisterciensis, in singulos anni dies versu chronographico proposui, animos mihi addidit, ut et præsens opusculum, in quo MAGNA, ET VsqVe VeneranDa presbIJteriI seCVLarIs gLoria patet, = tibi reverendissime, ac amplissime Domine Præsul! consecrare statuerim.' The dedication then proceeds to mention some illustrious members of the Cistercian order, such as (four popes by name), and the venerable John of Campidona (Kempten, in Bavaria ?), who falling from a tower when a boy, died. Thereupon his parents vowed that if he should be restored to life they would devote him to their patron saint, St. John the Baptist of Stambs. His life returned, and in due time, on the completion of his studies, he was ordained, and became the parish priest at Nesselwang. At length his parents, led by the spirit, fulfilled their vow, and he became a 'Religious' at Stambs, and eventually died there, or, in the words of the narrative, ' ubi tandem in famâ sanctitatis migravit ad Superos:' cui præsens Distichum apponere libuit:
VIVere te feCIt DIVVs CognoMInIs Ipse: \(\quad=1726\)
Ipsa IbI VIta tVa hinC, MorsqVe saCranDa fVIt. \(=1726\) Der grosse Tauffer gab dir nach dem Fall das Leben, Zu dessen Ehr hast du in Stambs dein Geist aufgeben.
i.e. The divine namesake of thine caused thee to live; hence thy life itself there, and thy death also, was to become sacred.

The great Baptist gave life to thee after thy fall, to whose honour at Stambs thou hast given up thy spirit.

The address to the Abbot Augustinus then continues, and concludes with these words-
' Ita vovet
Reverendissima, Perillustris ac Amplissima Dominationis Tua, etc. etc.

Humillimus ac Deditissimus
in Christo Servus
Hujus Calendaril Author.

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JANUARIUS habet dies xxxi.
\begin{tabular}{|c|c|c|}
\hline Circumedso Domini & \begin{tabular}{l}
anNI pRInCIpIVM CVI Debeo forte fVtVri? \\
prinCIpIo nVMQVID QVI QVoq. FIne Caret? \\
Dass neue Jahr von mir heut dem gewidmet wird, Der keinen Anfang hat, und ohne End regiert.
\end{tabular} & \(=\) \\
\hline S. Concordius Martyr in Italia & \begin{tabular}{l}
per te ConCorDI! faVstVs reDDatVr Vt annVs, \\
ad CaLVM sVbItd Vota, qVot astra, VoLant. Dass ein beglücktes Jahr wir durch dein Vorbitt kriegen, Concordi! tausend Wünsch zu dir gen Himmel fliegen.
\end{tabular} & = \\
\hline 5. Nilammon Confessor copatura trahleur, in cratlone spiritum DBO reddit. & InfVLa Vt InVIto CapItI sVMenDa: sILere! Ista nIMIs onerat (DIXIt) et oCCVbVIt. Seht! disem wolte man mit G'walt ein Inful geben, Er sagte : nein! beschloss in dem Gebett sein Leben. & \(=\)
\(=\) \\
\hline \begin{tabular}{l}
S. \\
. Antherue M. Roman. Pontifex, ano tantum mense Pontificatum gerens.
\end{tabular} & \begin{tabular}{l}
spLenDentes CLaVes VIX Vno Mense tenebat; \\
teCta aperit sVperVM DIVVs hiC Ipse sIbI. \\
Ein Monat d'Schlüssel der allein getragen hat: \\
Dan sperrite er sich auf das Thor zur Friden-Statt.
\end{tabular} & \(=\) \\
\hline \begin{tabular}{l}
8. \(\qquad\) M. Pro fide capite plexus. \\
decrevit, ut
\end{tabular} & \begin{tabular}{l}
eCCe! QVoD effVso testatVr sangVIne promptVs, eXIMIa est prisCI, VeraqVe prIsCa fIDes. Durch sein vergossnes Blut bekennet Priscus frey, Dass g'wiss sein alter Glaub der Wahre Glaub auch sey. \\
CongrVa pro CantV sVper ethera MVnera! DIVe! gLorIa In eXCeLsIs DVM tIbI parta fVIt. Was d'Engel z'Bethlehem gesungen bey der Nacht, Hat dir auch in der Hoch die gröste Ehr gebracht.
\end{tabular} & \(=\)
\(=\)
\(=\)
\(=\) \\
\hline & empe signo. 2 Daniel viii. 21. \({ }^{8}\) Paduanus, qui piscibus concio & \\
\hline
\end{tabular}
\begin{tabular}{|c|c|c|c|c|}
\hline 6 F . & Eptphamia & \begin{tabular}{l}
Magnos eCCe aDstant reges! reX qVantVs, Vt Infans, eXsVperat CVnCtos: naM DeVs Iste potens. \\
Ein Zahl der Königen sich heut im Stall einfind; \\
Der gröst auss allen ist doch nur das kleine Kind.
\end{tabular} & & \\
\hline 18 & \[
\begin{aligned}
& \text { S. Luctanas } \\
& \text { M. } \\
& \text { Dum } \\
& \text { nerificat } \\
& \text { pectore } \\
& \text { pro ara } \\
& \text { defciente } \\
& \text { utitur. }
\end{aligned}
\] & hostia CVM DeVs est; et peCtVs, Vt ara, paratVr; havd CaLo MVnVs LetiVs esse pVto. Das Opfer Christus ist : die Brust ist der Altar, Ich glaube, dass kein Mess dem Himmel lieber war. & = & \[
\begin{aligned}
& 726 \\
& 726
\end{aligned}
\] \\
\hline 8 s &  & Carteri LaVDate! tVVM LatVis haVserat hasta. VnDe patent Vene: LyMpha, CrVorqVe fLVIt. Da ihren Lust an dir Crateri! (sic) d' Hencker büssen, Auss der verwundten Seith auch Blut und Wasser Hüssen. & = & \\
\hline 9 b & & Vt DVris CrVCIans tormentIs Ipse tYrannVs te QVatIt, eCCe In IIs te VIDet esse VIrVM. Es sahe mit Verdruss ja selbst de Tyranney, Dass Antonius auch ein Mann in Peynen sey. & = & 726 \\
\hline 30 C &  & eXpers Iste DoLI LaCrYMâ restrinXerat Ignes. fLetV erebi sed feX tV sCeLerata rogVM. Der fromme Martian die Flamm mit Thränen löscht, Die Höll zu löschen, seynd dess Sünders zäher's best. & \(=\)
\(=\) & 26 \\
\hline 38 d & & \begin{tabular}{l}
heretICVM sVperas, Verì et ConfVnDIs, hIJgInI! \\
MaCte! ValentinVs non Valet oVa DVo. \\
Seht! Valentinus ligt. Sein Lehr wird umgekehrt, Der arme Ketzer ist ja kein Schuss Pulver werth !
\end{tabular} & \(=\)
\(=\) & 26 \\
\hline 136 & S. TVErtus & \begin{tabular}{l}
tIgride qVID peIVs? CanDens, aCerqVe tIJrannVs, heV tIgri! CaVsat qVI tIbI, DIVe! neCeM. \\
Was ist noch wilder, als ein Tiger? der Tyrann, Der dir, o Tigri! einst den Todt hat angethan.
\end{tabular} & & \[
\begin{aligned}
& 726 \\
& 726
\end{aligned}
\] \\
\hline
\end{tabular}

Dominica I. Post Epiphaniam vacat. Evan. Vidit Joannes Jesum venientem. Joann. I.



DeVota Vt frVCtVM peCtora VbIq. ferant. \(=1726\)
Geh' Isidor, und bau das heil'ge Kirchen-Feld!
Gott hat, der Seelen Frücht zu sammlen, dich bestellt.


TV osCVLa fIgebas Leproso, MVnDVs Vt esset. = eXeMpLd reCreas: LepraqVe DVra fVgIt.
Von Siechthum der Geplagt, empfangt von dir ein Kuss, Im Augenblick alsdann die Kranckheit weichen muss.

DVM fors (res rara est) thesaVrVs qVerItVr, eCCe! erVtVs, exCeLLens sat, DIoDorVs aDest.
Man sucht mit sondern Fleiss auf ein gewissen Platz, Und findt den Diodor, ein ausserlessnen Schatz.
stabis roma DIV: neC stYX te VInCere possit,
arCe VbI In eXIMIa seDerit ILLe petrVs.
Das heil'ge Kirchen-Haubt in dir, O Rom ! nun sitzt, D'rumb stehest du. Die Höll vergebens auf dich blitzt.
QVanDo feros MarCeLLVs eQVos frenare IVbetVr, =
neC MInVs et sVaVes pasCere gavDet oVes.

Marcellus wird, die Pferdt zu striglen, angehalten,
Er weiss doch Christi Heerd nebsthin recht zuwerwalten.
Dominica II. post Epiph. Evang. Nupti
\begin{tabular}{|c|c|c|c|}
\hline 20 F & Sonum & \begin{tabular}{l}
feLIX ConnVbII (sI MIsta sIt VnDa faLerno), \\
est statVs: aC CerberVM gaVDIa tVta foVet. \\
Gut I wann das Wasser sagt zum Wein : Ich bin dein Schatz, So findet die Vernunff Freud; und im Hiren Platz.
\end{tabular} & \\
\hline & S. Fablenus Rom. Pont. culus alec. Colurnbe Indicat. & DesVper apparens QVe VIsa CoLVMba reVelat? approbet eLeCtVM QVOD QVoQVe et Ipse poLVs. Wass will die weisse Taub, so bey der Wahl erscheint? Dass d' Stimmen in der Wahl recht aussgefallen seynd. & \\
\hline \({ }_{21}{ }^{218}\) &  & VoX eLapsa poLo est : es DIgnVs, sVMe! Coronâ, qVaM tibI CVnCtIpotens reX sIne fine DabIt. Die Stimm von Himmel sagt : Nimm hin die Ehren-Cron! Sie ist für deinen Todt der wohlverdiente Lohn. & \\
\hline 8 & \[
\begin{aligned}
& \text { S. Lucianus } \\
& \text { Precisum } \\
& \text { suum caput } \\
& \text { ad locum } \\
& \text { sepulturte } \\
& \text { bortat. }
\end{aligned}
\] & \begin{tabular}{l}
ambVLat Iste, nifil o errans, sIne Vertice DIVVs; proDIgIIsQ. nItens IntVLIt hVnC tVMVLo. \\
Der Heil'ge ohne Kopf sein Haupt getragen hat: \\
Verfehlte keinen Schritt biss zu der Grabes-Statt.
\end{tabular} & \\
\hline 336 & Desponeatio & \begin{tabular}{l}
ConIVgIVM feLIX pLane est. satIs InDe patebit: \\
IVnXerat, eCCe! DeVs; et paranyMphVs erat. \\
Wer soll dem heil'gen Paar zur Eh'nicht gratuliren, \\
Weil selbst der grosse Gott zum Gsponss die Braut thut führen?
\end{tabular} & \(=\) \\
\hline 446 &  & \begin{tabular}{l}
non frVstra eLeCtVM Vas presens DIVe! LaVabas: \\
Vas Certe InsIgne (Vt nVMInIs) ILLVD erIt. \\
Das ausserwählte G'fass hast, Ananias! wol Gewaschen; Gottes Nam weil es ausstragen soll.
\end{tabular} & \\
\hline
\end{tabular}

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Then immediately follow these verses, and a Gernan translation which for want of space I must omit-

\section*{VOTUM AUTHORIS.}
tot Vates CeLebrent presbiJteros saCros, aXIs qVot nVMerat, noX qVoqVe steLlVLas (sI tItan propere se oCCVLIt) eXhIbet.
proponit ratio pIIs.
\[
\}=1726
\]
nVnC fVLgent potiVs teMpora LaVreis:
Vepres VVLnIfice heC antea CInXerant. regnantes sVperIs VsQ. et In atrils
partâ Letitia afflvVnt.
pVgnaVit DVCe stijX fortis alastore hos Contra pVgILes, teLa CVpidinis tentarVnt QVoties peCtora frangere?
ast nIL sVnt qVoqVe sIngVLa.
non aVrI rabida hos traXIt esVries: neC spLenDor generis, peCtora sepiVs eXCeCans, poterat VInCere, sic pIos
traXerVnt sVperi VIros.
eqVIs sI seqVerIs preVIa passIbVs
tV eXempLa, ad sVperos spiritVs eVehet :
Is Certe paribVs (postea prosperos)
nos VotIs sVbItd beat.

Then follows an appendix, with a title-page entirely in chronogram, printed in black, of which I give on the opposite page an exact copy in modern type, as nearly as possible imitating the original in style and size. It may be read in sentences as follows, showing the date four times repeated-
APPENDIX VERĖ INSIGNIs, SEV PRACTICA MAIOR, \(=1726\) eX qVa CVnCta Vides: teMpestatesq. sonore CLariVs, eXorto tanDem qVoQ. soLe notantVr. = 1726 \(=1726\) eX fVnDaMento hanC preffatVs sCrIpserat aVthor. \(=1726\)

This title-page is somewhat crabbed, because it consists of four hexameter verses which had to be moulded into chronograms; the author, moreover, seems to have intentionally used enigmatical or obscure allusions. The meaning seems to be-

An appendix truly worthy of note, or, A superior practical compendium, from which one sees all the events of the year; and loud sounding tempests are the more cleariy marked, as the sun, too, at length has arisen; written on a sure basis by the aforesaid author.

\section*{appenDIX \\ Vere InsIGnIs, sEV}
praCtiCa MaIor, * \(\mathrm{Q}_{\mathrm{a}} \mathrm{CV}_{\mathrm{N} \mathrm{C}_{\mathrm{ta}} \text { VIDes }}\)
TEMPESTATESQ: SONOR压
*
CLarIVs,
ortô tanDeM qVoq: soLe, notantVr.
eX fVnDaMento hanC præfatVs sCrIpferat aVthor.
\begin{tabular}{|c|c|c|c|}
\hline & \begin{tabular}{l}
prognosticon, \\
QVID sIngVLIs MensIbVs anno prasente eVenIre soLeat.
\end{tabular} & & 1726 \\
\hline Januarius, Jenner. & \begin{tabular}{l}
hoC Mense est frigVs, qVI IanVa DICItVr añnI. \\
tV absqVe Mora peCtVs peLLIbVs VnDe tegas! Im Jenner trittet ein die Kälte Schritt für Schritt, Setz die Beltz-Kappen auf, so g'friert dir 's Hiren nit.
\end{tabular} & & 1726
1726 \\
\hline Februarius, Hornung. & \begin{tabular}{l}
proh nimis eXtendit febr VariVs orgia baCChI: \\
Vnde et plane eXtat ere CrVMena LeVIs. \\
O Wann nur grad nicht heur so lange Fassnacht wär! Jetzt saufft man sich stotz-voll, und macht den Beutel lär.
\end{tabular} & = & 1726
1726 \\
\hline Martius, Mertiz & \begin{tabular}{l}
MartIVs, heV! tentat, VetVLas aDferre sepVLChro : hoC (horrens fatVM!) ConDItVr atqVe seneX. \\
Der Mertz eröffnet heur den alten Weibern's Grab, Er wirfft auch manchen Mann, der lang gelebt, hinab.
\end{tabular} & & \[
\begin{aligned}
& 1726 \\
& 1726
\end{aligned}
\] \\
\hline Aprilis April. & \begin{tabular}{l}
apriLLIs stVLtos Ita traXIt In orDIne MVLtos; \\
Vt, qVos ILLe Creat, haV̇D nVMerare qVeat. April schickt hin und her vil Narren in der Welt, Ein Raiter muss der seyn, der alle richtig zehlt.
\end{tabular} & = & 1726
1726 \\
\hline Majus, May. & \begin{tabular}{l}
fLoribVs est CLarVs DIVersis MaiVs In hortis \\
DeniqVe solanVm \({ }^{1}\) pVLLVLat, o bone sVs! \\
Ein Kraut der May uns bringt, bekannt fast überall, \\
Doch denen Schweinen sehr (so spricht mancher) fatal.
\end{tabular} & \(=\) & 1726
1726 \\
\hline Junius, Brachmonat. & \begin{tabular}{l}
gaVDIa IVre In agris, CV.M terris InCVbat restas. \\
ast Vel CVM frVCtVs postea granDo QVatIt. \\
Wann's Fraid im Acker schön : Ju! huy ! der Baursmann sagt, Au Weh ! wann bald darauf der Hagel alles schlagt.
\end{tabular} & \(=\) & 1726
1726 \\
\hline Julivs, Heumon. & fenIseCe sVrgVnt; gaVDent; graMenqVe seCatVr: et CVrrVnt, stramen Vertice qVando gerVnt. Die Mader scheren 's Feld; und seynd der Arbeit froh, Sie tragen 's Heu nach Hauss; im Kopf doch mehrer Stroh. & \(=\) & 1726
1726 \\
\hline \begin{tabular}{l}
Augustus, \\
Augustmon
\end{tabular} & \begin{tabular}{l}
aVgVstVM Celebrat (alios et tonDet) aVarVs. \\
qVeret: CVLter VbI? heVs! barthoLoMeVs aDest. \\
Dem Schinder in August von Hertzen d' Andacht geht : \\
Weil dort Sanct Barthlme in dem Calender steht.
\end{tabular} & = & 1726
1726 \\
\hline \begin{tabular}{l}
September, \\
Herbstmon.
\end{tabular} & pLVres proh! stVDIIs VaLeDICVnt : InDe perItI eXCellVnt, bipeDes DVra ad arátra boVes. Vil gehn jetzt in d' Vacantz : Studirens haben 's gnug, Sonst taugen sic nichts, als Ochsen zu den Pflug. & \(=\) & 1726
1726 \\
\hline October, Weinmon. & o DoLor! 0 poDagra! 0 tVQVe eXeCrabILe ponDVs! sVrIVs est baCChVs; DVrVs, et ora premens. O Grausamkeit! O Plag! O schmertzlichs Podagram! Wie zieht der Schäbser heur das Maul so hart zusamm! & \(=\) & 1726
1726 \\
\hline
\end{tabular}

\footnotetext{
\({ }^{1}\) The original has this marginal note :-'Vulgo Nach-schatten, oder Sau-kraut, quor' coctum sues necat.'-Solanum is the deadly nightshade, a common wild plant.
}

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In the original a versified German translation follows.

\section*{enarratIo IngentIs beLLI Inter MeDiCos, atqVe IVris peritos orItVrI. \\ \(=1726\)} dialogus.
Febricondius, Medicus. Harpocrates, et Faustus, Furista.
Isto anno prorsVs eadem qVoqVe bella reCVrrVnt, \(=1726\)
QVe extabant Caris Medicis, et IVre peritis, \(=1726\)
Vt ContenDerVnt, qVIs plVs tonDenDo Valeret? = 1726
IstheC qVIsQVIs amat sIne sangVIne beLLa VIDere, \(=1726\) sedVlvs approperet, hVC et bene LVMIna Vertat! = 1726

Vt beLLI sIgnVm febriConDiVs, ebriVs Irâ, = 1726 protVLIt, harpoCrates, et faVstVs ad arma VoLârVnt \(=1726\) proDVCVnt Leges, et tanta Volvmina, qVanta \(=1726\) seX asInI bIpeDes CItd ab hinC reMoVere neqVIrent. = 1726 risIt at heC potivs MIrè febriConDIVs: heVs Vos! = 1726 Vestra ego non CVro tot plena VolVmina fraVDe. \(=1726\) Contra qVeqVe ego sto, DVra Vt Marpesia CaVtes. = 1726

Desine (faVstVs ait) fiXIs IaCtare MInaCes = 1726
plank oCVLIs VIres, qVI tot IaM fVnera DIrIs = \(\quad 1726\)
feCIsti potis. Vel stiJX MeLIora DatVra est. \(=1726\)
haVD frVstra InsIgnis neC non febriConDiVs aVDIs, \(=1726\)
sVb tVMVLo tV sepì soles QVI ConDere febres. = 1726
Ipse sCIo; eXCIpItIs Vos. fage et orDIne postqVaM \(=1726\)
ViXIt : aD eLIJsIos saltem LegaLiter (Vna \(=1726\)
DICItis) IntraVIt CaMpos: bene faVstVs VbI stat. \(=1726\)

\footnotetext{
\({ }^{1}\) A marginal note, 'vulgo Glantz-Leinwad ' (sic). Query, glazed linen, or some species of flax.

2 The word is so in the original.
}
harpoCrates aVDI! CItIVs naM, Vere et InIQVIs = 1726
LegibVs heI! DVris obeVnt CIVILIter oMnes, = 1726 QVotqVot sVb Vestro teCto Conamine sVDant. \(=1726\) QVIppe In pernitieM retrd CoLLVDItIs VsQVe \(=1726\) partivM : et In stVDIo tristes IVgVLare CLIentes = 1726 nosCItIs. heI QVantVM hoC DVrIs In rebVs Inane! = 1726 taM Vere eXVrgent qVe anno, beLLa horrida beLLa, = 1726 tanDem eXoptatá CessabVnt noXIa paCe; \(=1726\) sVb Cappa Vt QVoq. Certantes IVngantVr eâDem. \(=1726\)

In the original a versified German translation follows.
\(\Pi \rho о \gamma \nu \omega \hat{\sigma} \iota s\)
De Morbis fataLIbVs nobILIs gynaCeI eX astris erVta.
\(\}=1726\)
phobbls, ah! tanto Valet a CaLore, Vt CItd pIngat faCIes nIgrore:
QVI gyneconi CoLor astra sors est :
aLtera Mors est.
\(\}=1726\)
nVnC ebVr fVrVro Latet, heV! CoLore: VIX VenVstato faVVs est In ore, Mortis afflatV rosa grata palLet

CIJnthia sqVaLLet.
\(\}=1726\)
fronsqVe sVggestV (tibI Vah!) sVpIna
CarpItVr CrVDe, heV! LaChesIs rapInâ;
Corporis VIVI speCIes ebVrna
Conditvr Vrna.
SIt nIfil refert. faCIes nIgresCat! VeL senex VIrgo In tVMVLo pVtresCat! sVfficit, VIVat, nIteatqVe pVrâ

Mente, seCVra.
In the original a German translation, in the same metre, follows.
\[
\left.\begin{array}{c}
\text { tanDeM et fertilitas Istivs ann } \\
\text { EXPLICatVr. }
\end{array}\right\}=1726
\]

Labente hoC anno Vt soLVatVr qVastio qVeDaM, = 1726
\[
\text { oCIJVs, ah I VENIAT DIVVs apoLLo MInI! }=1726
\]

QVestio.-NVM frVgeIs nobIs hiC InDICat annVs? \(=1726\)
CVI frVgVM speCIes IVpIter Ipse Dabit ?- \(=1726\)
eXprimit InsIgnes (VIDeas!) fiCVLnea fLores. \(=1726\)
QVfeq. sVas frVges CoLLIget VnDe ManVs. \(=1726\)

\footnotetext{
1 This chronogram undoubtedly makes 2726 , it agrees with the original, and must be the author's own error.
}
sepit VnVs paroChVs MagnVs petit esse DeCanVs:
\(=1726\)
aVt paroChVM aD sVperos eVeheret soCiVs. \(=1726\)
Inter MonstratVr DIgItos ast Illicd fiXVs \(=1726\) poLLeX: QVAM prestans, heVs bone! fiCVs adest. = 1726
grandis Vbi, et primò VVLt Consiliarivs esse \(=1726\) tantalVs eXtremá Vt sede LoCatVs, abit: \(=1726\)
DeposCens sVaVes, heV!fiCVs gVstat amaras: = 1726
Vah! stomaChVs totVs hisCe graVandVs erat. \(=1726\)
sIrIVs InnVpte Domicelle exarsit In ora: = 1726
CorbeM, qV届 tVrget fiCVbVs, VnDe refert. \(=1726\)
aptVM se pandit stVLtVs pro ConsVLe sVtor; \(=1726\) ast VLtra Crepidam. est stVLtVs, Vt ante, bonVs, \(=1726\)
rVstiCVs In stifVLIs', Vah! IaM granDes et herILes \(=1726\) format ConCeptVs: sed neqVe Vota IVVant: \(=1726\)
sterCoreVs Manet In stabVLo, postqVe arDVa, prasVL, \(=1726\) tot stVDIa. hoC MVnVs: pasCere rVre boVes.
IVbILat VnDe satis ficVlnea; et Ipsa triVMphat. = 1726
QVos frVCtVs MVnDo heC partVrit ergo patet. = 1726
In the original there is a versified German translation, which brings this curious calendar to its end.

The free translation (by the owner of the 'Calendar') which here follows, of a selected portion of the author's work, the 'Optima prognosis,' at page 421 , ante, will give some idea of his humorous character under depressing circumstances. The appendix to the Calendar seems to have been written as a kind of parody upon certain notable predictions and prognostications, such as those which were once popular in England in the almanacs put forth by Old Moore and Zadkiel. It appears that the author, who conceals himself under the name 'Sedulus,' was a poor country curate, or coadjutor to the parish priest, and after working hard for thirty years was still without promotion, and the 'light' that was in him was 'eclipsed.' When the parish priest died he expected the post to be given to him, and what made the whole affair more miserable was the rapacious ransacking and plundering of the deceased priest's houses by their relatives, which he amusingly and yet with pathos describes, and, as we may suppose, he may have witnessed in this instance.
\[
A \text { very excellent }
\]

Prediction about the Eclipses this year.

\section*{To Porphyrius Faustus.}

Alas, Faustus, this year abounds in frequent eclipses, which darken also many priestly homes. What indeed have I suffered of these dark calamities, aight say you? (Let Sedulus, a worthy priest, proclaim his woes.) For more than thirty years was I at my Rertor's beck and call,

\footnotetext{
1 The word is so in the original.
}

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'eclipse' had passed off, and that he had at last gained his promotion by becoming the priest of a parish answering to that appellation.

I close my notice of this curious work with one more extract. The day of Saint John of Nepomuk, the 16th of May, is thus marked in the foregoing calendar-
\begin{tabular}{rll} 
eX Voto (Et MerItd) taCVIstI, pIsCIs ad Instar: & \(=1726\) \\
his eXInDe In aqVIs pIsCIbVs esto CoMes! & \(=1726\)
\end{tabular}
his eXInde In aqVIs PIsCIbVs esto CoMes!
Johann! du war'st zuvor den stummen Fischen gleich :
So müssen d' Fisch ietzund begleiten deine Leich.
i.e. In consequence of thy vorv (and justly) thou wert silent as the fishes, henceforth be thou their companion in the waters.

John I thou wast aforetime like to the dumb fishes, so must they now follow thy corpse.

This alludes to his silence as to matters confided to him under the seal of confession, and his refusal to reveal them, which led to his alleged martyrdom by drowning. The saint was very popular in Bohemia and the adjacent countries. See Chronograms, pp. 170-182.



\section*{BISHOP SPORCK'S CANCER CHRONOGRAPHICE INCEDENS.}


HE book now to be noticed is indeed a very remarkable one. It is a quarto volume in the library of the Rev. Walter Begley, and contains 3843 chronograms, entirely filling 452 pages from the title to the colophon. It is a very rare book. Careful search and inquiry in several libraries, the British Museum, the Oxford Bodleian, the London Society of Antiquaries, the royal libraries of Brussels, Vienna, and Prague, has not brought to light any other copy. No doubt other copies do exist, but where are they? Brunet and Graesse, and other leading bibliographers, do not mention the work. One library is likely to contain a copy, that of the great Præmonstratensian Monastery of Strahow at Prague, to which the author seems to have belonged (see p. 368 of the work). One curious feature of the work is that neither the title-page, the censura, nor the colophon discloses the author's name, and it is only by a marginal note at page 373 that we learn who he was. The subject is multifarious, and all in prose. It treats in concise sentences of theology, the Virgin Mary, the saints, particularly of Saint Philip Neri, faith, Scripture, the Fathers of the Church, morals and proverbs, the illustrious dead, miscellaneous history, biographical notices, the Emperors Charles VI. and Leopold I., and other potentates and bishops, the University of Prague, divers adages, the weather, things to be avoided and hated, beauty, rural life, peace and war, man and woman, flattery, oratory, fasting, penitence, prognostics, applause of eminent persons, the author himself, fables, precious stones, anecdotes, Milan,
the Clementine College at Rome, the author's farewell, and a great variety of other matters, perhaps two or three hundred more in number than are here casually mentioned ; finishing with a sort of afterthought as if to fill up two or three blank pages, which the author calls 'chronographica omissa.' Everything is composed in chronogram, making one and the same date, 1754, the date of the book. In this the author has scarcely recognised the purpose of a chronogram; he merely writes in that form, but does not thereby give the date of the circumstances thereby described.

It might be supposed that after such an effort, and on accomplishing his labour, the author would have disclosed his name in the usual manner ; but not so. Even the high compliment paid to him in the official 'Censura' failed to draw him out from his adopted obscurity; and further, we learn from the 'Censura' that this is the third work of the same kind by the author, a trio he might indeed have been proud of. In this one example, composed, it is believed, when he was blind (I can get no exact knowledge of the other two), we see his ability to deal with a difficult style of composition, and his great store of subjects gathered up in all directions. A marginal note at page 373 of the book (and see page 439 infra), directs attention to the author; and we learn from the chronograms there that his name was John Rudolph Sporck, of noble family; his parents were Ferdinand and Apollonia; he was born in 1695 ; he was suffragan bishop of Prague.

Some further particulars concerning the author are to be gathered from Dablacz, Künstler-Lexicon für Böhmen, and Zedler's Universal Lexicon. He was distinguished for skill in drawing, though he had more weighty matters to engage his attention as bishop of Adrat and suffragan to the archbishop of Prague, and as 'Hausprälat' to the Papal Court. When a young man, he already loved the arts, and still more so later in life, especially during his residence and study of theology at Rome. He made a collection of valuable paintings, and copied them in Indian ink. His enthusiasm carried him so far in this, that, as it was thought, it was the cause, as his years advanced, of total blindness. He died at Prague, on 21st January 1759, in the Benedictine Monastery of St. Nicolas, where he had lived for several years since his blindness. He had the honour to be sent to the Papal Court in 1729 by the chapter of Prague Cathedral, as advocate for the canonization of St. John Nepomuk. Seven folio volumes of

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\section*{Chronographice,}

AT
RETROGRADE, aC LENTE InCeDens,

\author{
ET . \\ NON PROFICIENS
}

根
ChronographiCa offert. sIC ride, Defle et ea Corrige LeCtor prectare!


Pragæ, apud Francifcum Carolum Hladky, Archi-Epifcopalem Typographum.
o sanCta trinitas!-te DICtare, sCrIbere, preDICare, Cantare, et honorare aUgUstInUs optat, sI VIVere posset: Verba hec Cor eXpresserat ejUs.
i.e. O Holy Trinity / Saint Augustine, if perchance he could be alive, wishes to declare, to write, to preach, praise, and honour thee: these words his heart had expressed.
VIsItetUr a te DeUs habItatio Ista, CUnCtaqVe tentationes hostis Longè peLLantUr, beati angeLI habitent In ea, protegentes nos, et tUa sancta benedictio sit ConSTANTER SUPER NOS!
\(=\)
i.e. May this house be visited by thee, \(O\) God, and may all temptations of the enemy be driven far away. May the blessed angels dwell therein, protecting us; and may Thy holy blessing be always upon us I
QVI VIVIs et regnas UnUs DeUs, gLoriose reX per perpetUa secula, aMen.
\(=\)
i.e. Who livest and reignest one God, King in glory for ever. Amen.

The author proceeds to declare in chronograms the attributes of God, and at page 6 he gives this prayer to be used prior to study-
'Oratio ante studia,' AUThor Ineffabilis! QVI k thesaUro sapIentie tres angeLICas \({ }^{1}\) hYerarChias annotâsti, et tales sUper Coelos sIngULari orDIne LoCâsti, et partes totiUs DIstribUIstI:
tU! QVI VERUS FONS LVCIs, et InfinIte sapIentif appeLLarIs, et CeLsa orIgo: fUnDe sUper InteLLeCtUs nostri tenebras, radios Charitatis, \(=\) bInas, In QVIbÚs nati sUMUs, A nobis aUferens tenebras, peCCata sCILICet, et IgnorantIas; qVI LIngVas InfantILes faCIs esse LoQVentes,
LIngVas nostras erVDIas, atqVe propitiUs In Labils nostris, sUperqUe nos gratias tUe benedictionis benigne InfUnDas: \(=\)
faC nos InteLLIgentia aCUtos, retInentia aptos, InterpretatIone sUbtILes, DoCILItate faCILes, eLoqVentiA sVaVes, JUstos, sapIentes, atQVe prUDentes:\(=1754\)

IngressUs InstrUas, progressUs DIrIgas, egressUsQVe perpICLas! per VIsCera JesU, QVI perpetUd regnat : aMen. = i.e. A prayer before study.-Ineffable Author 1 who from the treasury of wisdom hast ordained three angelic hierarchies, and hast placed them in excellent order over the heavens, and hast distributed them in all parts of the universe; | Thou 1 the true fountain of light, who art called the lofty source of infinite wisdom: pour down the rays of love upon the darkness of our understanding, | Taking away from us the twofold darkness in which we were born, namely, our sins and ignorances; who

\footnotetext{
\({ }^{1}\) Here the letter \(Y\) counts \(=\mathbf{1}\).
}
makest the tongues of infants to speak, | Thou who canst instruct our tongues, and canst favourably pour into our lips, and canst kindly pour upon us, the graces of thy blessing: | Make us sharp in understanding, apt to retain, skilful to interpret, easzly teachable, delightful in eloquence, just, wise, and prudent: | Prepare our beginnings, direct our progress, make perfect our exits / By the 'bowels' ('tender mercies') of Jesus, who reigns for ever. Amen.

After some other prayers, and invocations to the Eucharistic sacrament and the Virgin Mary, the author proceeds to notice the saints, and devotes to them 92 pages and 828 chronograms; among them are two saints of his own nation, Saint Wenceslaus, king of Bohemia, and Saint John of Nepomuk. A hymn to the former commences with the following sentence at page 32 :-GLorIose VVenCesLai reX regni CzeChife, DUX egregie, pIe, gratIose, et zeLose patrif nostre! orationes pro nobis offer Deo spIritui sanCto: ChrIste eLeIson.
i.e. O glorious Wenceslaus, king of the 'Czechs,' most eminent, pious, gracious, and zealous leader of our country \(/\) offer up for us prayers to God the holy spirit: O Christ, supplicate for us.

The prayer to the other saint is in two sentences at page 38 :sanCte Joannes seCreti saCre ConfessIonIs CUstos, et bone fame patrone! qVILIbet saCras tVas reLIqVIas et ossa, pro Veneratione habere ferVenter eXoptat, speratqVe, = sUsCIpe, et aCCepta \(\lambda\) DeVotis CLIentibUs tUIs Vota, et Dona pie tibi oblata: aC oratione tUa, Ut eternè beati fiant, eis proCUra, et gratiost protege Ipsos! = i.e. O holy John, the keeper of the secrets of sacred confession, patron of good reputations / whosocver he be that desires and hopes to have in veneration thy sacred relics and bones, | raise him up, and receive the vous and gifts piously offered to thee by thy devoted followers; and procure for them by thy prayer that they may become eternally blessed, and do thou graciously protect them.

Another prayer to Saint Wenceslaus is in these words at page 40 :sanCte VVenCesLaï MartYr, \({ }^{2}\) et CzeChif reX! gLorIose! nobILIs, InferIoris, opULENTI, et paUperis, protector, et patrone! In gratia serVa patriotas tUe, et nostre patrife TERRE. \(=\) eLeva nos VIrtUtibUs, QVas Ipse eXerCUeras, obeDIentià, hUMILItate, et patientiâ. \(=1754\) A peste faMe, et beLLo gratiose sInt DefensI CLIentes! = 1754 et post DeposIta terrena Meritis fac eos Calo POTIENTES. i.e. O holy martyr Wenceslaus, king of the 'Csechs /'l gloriously noble I the protector and patron of the lowly, the rich, and the poorl kecp in favour thy fellow-countrymen and ours. | Elevate us by those virtues

\footnotetext{
\({ }^{1}\) The ancient Bohemian or Sclavonian people. \(\quad 2\) The letter \(Y\) counts \(=1\).
}

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posito In profundo fontis haUstro, hoC eXtrahe sUrsUM, Ut In sItI tUa aqVa reCenti potarI possis:
In tUrribUs per VItra, atqVe VarIos tUbos Vastitates a Longe VIDentUr, IbI Campane, et horoLogia sonant. = In fUtUris ContIngentibUs VIX habetUr Determinata Veritas, qVIa InCerta est.
LaUs eXCessiVe exaltata MaLe est CoLloCata, qVIa non Valet; potiVs plane non fUIsset proLata.
aLIQVIs ab aLtero argUebatUr, qVòD falsa garriet; fateor, Is reponit: qVIa non es DIgnUs tantIs, Ut te LaUDAVI.
i.e. I offer to thee, my benevolent patron, long, wide, and profound considerations, | take whatever of them you choose, and if you desire all you shall have them. | If the cord of time seens long in its course, twist and double it, and it will easily be shorter; | if indeed it be short, and you desire length, extend again that which you have twisted. If your rooms should be too wide, it is good that you seek the angles and live in them; | but if you wish to avoid narrow hiding-places, devote yourself to navigation, and go forth in the wide breadth of the sea I | If one is unwilling to inhabit a low country, let him rather ascend the mountains, and there let him cheerfully enjoy the good air on high; | if, however, he shall have become sated with weariness through his solitary life on high, let him return again to the valley. I Your machine (pump) being placed in a deep spring, draw up through it, so that when thirsty you may drink of freshly drawn water. I On towers, by means of glasses and various sorts of tubes, places may be seen a long way off, and there also clocks and bells do sound. I In future contingencies truth can scarcely be held as determined, because the subject is still uncertain. | Too high praise is a bad investment because it is inoperative, better surely that it should not have been offered. I One man was censured by another because he chattered untruly; I confess, replied he, you are not worthy of such things as I praised you for.

The author then proceeds to relate some funny little stories, 'Serio-jocosæ narratiunculæ,' which are fairly represented by the following examples-
Page 154. Certe sepe, et InIMICI prodesse solent. = antIsthenes VoLebat, Ut attenta eXperIentia habeatUr, QVe InIMICI De nobIs sentIant, atqVe LoqVantUr; =1754 QVIa UtI A serpentibUs aCerbis InsIgnia sepe remedia: Ita parIter ab hostibUs UtILIa eXpetere nobis VaLet. = InsIpIens est femina false ornata, et Caret DeCore. = IntUens aLIqVIs ornatUs pUeLL⿸e, pLUMe Iste, DIXIt, pretiosIores sUnt Ipsa aVe. \(=\) etsi eqVUs fUerit freeno DeaUrato eXornatUs, nIL Certe MeLIor fUtUrUs est.
\(=\)
i.e. Often indeed even enemies are wont to be useful. | Antisthenes wished that tried experience might be attained, which [would shoie] what our
enemies may think and say; | because extraordinary remedies are to be got from velomous serpents; \(\mid\) and thus also it is advantageous to us to seek for useful things among enemies. | A woman falsely adorned is silly, and wants ornament. | Some one, observing the attire of a young woman, said, The feathers are more precious than the bird itself. Although a horse may be ornamented with a gilded bridle, he will be the better for it not a whit.


The author thus propounds many a maxim, and points them off with anecdote from classical or recent history, or an occasional amusing story; he then changes his subject, and pronounces an eulogy on a great number of illustrious persons, commencing with Pope Clement vi., 'Gloria universitatis Pragenæ,' at
Page 254. CLemens seXtUs hiC appeLlatUr, et VIrtUs ejUs pietatis hoC titulo reCte signifiCatUr. = et qVIa LaUDabiliter, gLorIosèqVe ViXIt, In rebUs gestis DIgne LaUDatUr, etc. etc.
\(=\)
i.e. He is called Clement the Sixth, his virtue and piety are rightly signified by the title: | and because he lived laudably and gloriously, he will be worthily praised in the things he has done.

The Emperor Charles iv. comes next. The Emperor Leopold i. soon follows at
Page 262. LeopoLDo primo Cesari elogia fiant! = hUC IgItUr Vota! hUC Chronographica Venite! titUlos, appLaUsUs, atqVe enComia Canite IpsI!
LeopoldUS aLpha! aUstrie, et ejus aUgUste gentis pretiosUs Unio! aVIte, et paterne stirpis gloria! ferDInanDef pIetatIs effigIes! = Leopoldus patrie pater; oCUlUs teVtonice gentis; benignitatis et pietatis pUpilla, qVa regna gaUDent, Christiani orbis obeLIsCUs;
hiC feLICItate eXCelsUs a sanCto primo atqVe feliciano sUos nataLes orsUs est, Ut aUgUria prosperitatis haberet, etc. etc.
```

= 1754

```
i.e, Let eulogies be made to Leopold I. I | hither therefore with our offer-
ings / come hither ye chronograms and sing his titles, his applauses, and enconiums ! | Leopold the 'alpha' (A) of Austria, the valued union of his august nation! the glory of his ancestral and paternal lineage I the image of the piety of Ferdinand I | Leopold, the father of his country: the eye of the Teutonic nation; the pupil (of the eye) of kindness and piety wherein kingdoms rejoice, the obelisk of the Christian world; | He, high in felicity, took his natal day from Saints Primus and Felicianus (the 9th Junce, so that he might have an augury of prosperity. The original, not here transcribed, continues thus-Among the Lions (Leones) scarcely was one stronger than Leopold, who could by right and by law govern and reign on the throne of the empire. He shines as the sun among the planets; so among the Leopolds of the noble Austrian lineage, Leopold glitters by his oun virtue.

The Empress Maria Theresia is highly praised at page 288 -
Maria theresia! In arDUo VIrtUs: QVe eX Integro sUperavit hostilia beLLI fLUenta. = CoLUMba est, qVe retULIt arCe CzeChere gLorIose paCIs oLIVas, serVaVItqVe qVIete prosperitatis JUra.
pharUs tUta, et fortVnata est, UbI residet resistentia fortis, sI VenIant, et assUrgant tUrbInes MarIs, atqVe fUrentes proCeLLe.
=
paLLas UnIVersItatIs pragensIs est, qVIa DoCtrinas In ea aUget, Ut IgnorantIe tenebras noVIs sapIentIf armis eXSTIRPET, etc. etc.
i.e. Maria Theresia I virtue in difficult circumstances; who again overcame the hostile floods of war. I She is the dove who brought back the olive branch of glorious peace to the Crech (Bohemian) ark, and preserved the rights of quiet prosperity. | She is a safe and fortunate beacon, where there is safe resistance if the whirlpools of the sea and furious storms should approach. | She is the Minelva of the University of Prague, she increases learning in it, she eradicates the darkness of ignorance by the new weapons of wisdom, etc. etc.

A certain excellent doctor of medicine named Lövv or Low is greatly eulogised at page 30r, under the figurative appellation of Leo, a lion, following the German word for that so-called noble animal.
MeDICI Leonis elogia Lege!
DoCtoris In Lege presentia enComia ne tege! = fortis est, sI qVIs sCIt graVes Morbos CUrare: fortis, sI sCIt pestis InfeCtIones VItare: fortIs, sI sCIt pro se, et egrotis herbas parare: fortis, sI sCIt sanos serVare: fortis, sI noVIt patientes In spe roborare, et gratiosì reCreare.
fortis pariter est, sI sCIt JUs CUIqVe tribUere : fortis, sI sCIt VIDUAS, et pUpILLos protegere: fortis, si sCIt Dona, et pgenas erogare : fortis, sI sCIt é ferIs agnos faCrie:

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ab oDIo potentis: \(\lambda\) falsis fratribus: A Cane, qVI sIne strepitu servit : ab homine, qVI non LoqVItUr, et sensUI PROPRIO INHERET:
A FURIbUS ET EORUM SORTE: \(\lambda\) nOVA POPINA: \(\lambda\) RIXIS noCtURNIS: A STRIGE anNosa: ab OPInIone arbItri : A DUbItatIone arChIatri:
A reCIpe apotheCariI : at etcetera notaril : A perVersitate VetULe: ab InUtILI fLetU, pLanCtUQVe InanI InVeterata Meretricis:
=
A falsitate negotIatoris : A fUre DoMestico: A serVa QVe In serVItia reVertit: A fUrore tUrbe atqVe popULI. =
i.e. Beware of a poor chemist; a sick physician; the sudden anger of a wicked man; and of a fool insane and provoked by troubles; | Of the hatred of a powerful man; of false brethren; of a dog that watches without barking; of a man that does not speak and adheres to his own reasoning; | Of thieves and all of their lot; of a new cook-shop; of nocturnal quarrels; of an old screech-owl (witch ?); of the opinion of an umpire; of the hesitation of your physician; | Of the recipe of an apothecary; of the et-cetera of a notary; of the perversity of an old woman; of the useless lamentation and empty wailing of an inveterate harlot; | Of the falsity of a tradesman; of a domestic thief; of a female servant who redurns to servitude; of the fury of the mob and of the people.

The author is severe on the fair sex in the matter of beauty, devoting 7 pages and 63 chronograms to the subject, 'De pulchritudine,' fairly viewed from opposite points, thus-
femine si fidas tUa seCreta, breVI talia patefient, sUbVertentUr, rUentqVe Ut fragilia VItra. = feMIne pIfe sapIentes honeste et beLLe, serenè spLenDent Instar steLLe.
negotia In ManibUs pUeLLe sUnt qVasI teneri flores, sIVe aVes, qVIbUs Infans LUDIt.
\(=\) seXUs feminiUs In negotils orDinarils, qVe Intra privatos parIetes agItantUr, IngenIosos ConCeptUs habet. = i.e. If you should trust your secrets to a woman, they will soon be published and perverted; they will come to ruin like a fragile glass. | Women who are pious, wise, honest, and beautiful, shine serenely like stars. | Business affairs in the hands of a girl, are, as it were, tender flowers, or birds with which a child plays. | The female sex, in ordinary affairs of business which are managed within their own houses, possess a clever understanding.

Instruction in great variety abounds in the next fifty pages for those who are fond of the antiquated method of teaching by maxims and proverbs. In the present day, the subject, although curious, is doubtless tedious, even in chronogram, so we pass on to page 373, where a fact, indeed almost a secret, awaits the observation of a careful reader, the name of, and a few particulars concerning the
author. A careless bookbinder might have exercised his propensity for excessive cropping and shaving the edges, and so have destroyed the two words, 'De authore,' which stand as a marginal note to direct the reader's attention to the only mention of the authorship of the work. It stands thus in the outer margin of the original print-
Joannes rUDoLphUs sporCk natUs est In Urbe pragensi, baptIzatUsqVe a reLIgIoso InstItUtI rosarIanI, VIgenâ et septenâ Martil,
\(=1754\)
anno MILLeno seXIes Cento sUpraqVe nonagInta qVInto, In festo sanCtI rUperti epIsCopI saLIsbUrgensIs baVare, aC norice gentis apostoli :
progenitus eX parentibUs qVI fUere, ferdinandUs pater apollonia genitrix, stirpis De sporCk.
nUnC CrUX seXta preteritos annos sIgnificat. De hoC arboris LIGno pater eternUs nobis peregrinis pontes pro VIa patrie CeLestIs edifiCet.
DeUs prestet rudolpho! Vt VIVat pro gLoria DeI; et parentibus LUX fULgeat aterna! = JesUs filiUs eternI patris Ista LargIatUr! Maria, Joseph, Joannes, atqVe rUDoLphUs gLorIosI patroni Ista eXorent!
i.e. Concerning the author of the book. - John Rudolph Sporck was born in the city of Prague, and was baptized by a 'religious' (a professed member) of the institute of the Rosary on the 27th of March|in the year 1695, | on the festival of Saint Rupert, Bishop of Salzbury, the apostle of the Noric and Bavarian nation; | Born of parents who were, Ferdinand his father, Apollonia his mother, of the lineage of Sporck. | Now the sixth \({ }^{1}\) cross signifies the years gone by. From this zood of the tree \({ }^{2}\) may the Eternal Father build for us strangers bridges as our road to the celestial abodes. | May God stand before Rudolph 1 so that he may live for the glory of God, and that eternal light may shine on his parents | | May Jesus, the son of the Eternal Father, bestow these berefits I May Mary, Joseph, John, also Rudolph, all glorious patrons, also entreat for them I

On the same page with the foregoing particulars concerning the author, the 'Fabulæ' commence. This is the first-
rana Volens et optans esse Magna, Ut grandIs bos sagInatUs, Ita stULte VoraVerat, QVoUsqVe CrepUIsset. = i.e. A fable.- A frog, willing and wishing to be great as a fat ox, foolishly devoured, so that he burst himelf.

In the 78 pages which next follow, we find another series of adages, anecdotes, histories, and sundry remarks. At page 442 he thus alludes to the city of Milan, the shrine of St. Carlo Borromeo in the cathedral, the colossal statue of him which may be seen at the

\footnotetext{
\({ }^{1}\) Meaning six times the letter \(\mathrm{X}=60\) years from his birth in 1695 to the date of his book in 1754. \({ }^{2}\) Meaning the Cross.
}
present day overlooking Lago Maggiore at Arona, and the supposed floating islands-
Urbs MeDIoLanensIs Vasta, ossa, atqVe eXUVIas beati Caroli antistitis sUI serVat.
has habet saCra CatheDraLIs eCClesia granDIs gothiCo
Labore ereCta.
stat hospitaLe, in
Charitas borroMea, peste grassante, pro egeno et egroto fecit. = Ipsivs pio eXeMplo alia hospitalia sucCessere, IbI Corpore egroti, In sensU Lesi, In InteLLeCtU tUrbatI sanantUr.
In VICInia aronfe beati Caroli borromet artifiCIosa effigIes Ingens, UtI tVrris ConspiCItUr, In statUra CoLossi eX ere.
\(=\)
non proCUl abInDe habentUr InsUle borromeet, sive natantes, qVIa fiXe non stant, at agItantUr, et Irritate QVasi natant. =

At page 444 the Clementine College at Rome is mentioned, - De Collegio Clementino Romæ'-
nobilis et VastUs Collegil Clementini ConViCtUs In Urbe ab aUthore sUo Ita VoCatUr. = qVIa ejUs aUthor profUsUs benefaCtor, LIberalis faUtor, aC ClarUs patronUs erat papa CLeMens oCtaVUs. = Is LoCUs est, UbI sCIentifiCa et artes LIberales DoCentUr, atQVe assidUè opera pIetatis exColUntUr.

At page 448 the author prepares to take leave of his readers, and commences by giving thanks for the position to which he has attained, in the following words-
grabum gratias tibi ago sancta trinitas! pro hoC; qVIa \(\lambda\) Actuoners parentibUs CathoLICIs nobILIs natUs, et sanCti, spiritus gratia in baptismate tinCtUs existo. = qVIa eX Infinita gratia atqVe benignitate gregI aC serVItio tUo Me agGregâsti, presbiterali, Uti et epIsCopali CharaCtere tibi ConseCrásti-
et beneficils atqVe officils spiritUaLibUs pro honore gLoriaqVe tUa CUMULÂsti, et CLero tUo asCripsistic. = In Infirmitatibus aUXILIa porreXIsti, De periCULIs benigne erUisti.
pro VIta Longa, sanitate, perseVerantia, proportione, nUtrimento, LIngVa, stUDIo, eXperIentia, artis peritia, et opibUS pro neCessitate
i.e. The author's acts of thanks.-I offer thanks to thee, \(O\) holy Trinity! for this; because born of Catholic parents of noble birth, \(I\) exist, washed by baptism, by the grace of the Holy Spirit, | Because of thine infinite grace and kindness, thou hast brought me into thy flock and service, hast consecrated me to thyself by the priestly and episcopal mark, | and hast heaped on me favours and spiritual duties for honour and glory, and

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\section*{THE ROSARY.}


NOTHER rare book in the library of the Rev. Walter Begley has an ornamentally engraved title-page, and this title in the centre, 'Iardim anagrammatico de divinas flores Lusitanas, Hespanholas, e Latinas contem - \&is centos e sitenta \& tres Anagrammas emprosa \& verso, \& seis hymnos chronologicos, dividese em seis opusculos nastres linguas consagrase. Ao supremo consehoda sancta \& geral inquisicã destes Reynos \& Senhorios de Portugal. Autor Alonso de Alcala y Herrera natural da Inclyta cidade de Lisboa.' (Lisbon, 1654, pp. 306. \(4^{\circ}\).) \({ }^{1}\) It is the only work I have met with bearing upon the subject of chronograms, written in the Portuguese language, and the contents are, without doubt, the most intricate. Anagrams are a very prominent feature; the foregoing title says there are 683. Many of them are of unusual length, and one is composed of 233 letters. Same of the anagrams are in sets of ten sentences, each one being formed out of one and the same program and in chronogram. \({ }^{2}\) The simple anagrams are mostly in the Portuguese language, the chron-anagrams are in Latin, the date is made by the usual seven Roman numeral letters; in addition to this the author uses all the small letters of some of the chronogram sentences to produce an appropriate numerical result, by means of their value according to the old Greek or Latin alphabetical method of numeration, in which

\footnotetext{
\({ }^{1}\) I do not know of any other copy of the work than this one now mentioned. It is to be inferred that the author was a merchant at Lisbon, and that his service done to the cause of religion by the publication of the work was highly esteemed by the clergy.
\({ }^{2}\) The term chron-anagram is applied to such compositions; they are not uncommon 25 single or double versions, but the present examples of ten made on one 'program' are probably unparalleled.
}
all the letters are used as numerals. Some of the chronogram sentences are composed so that the number of letters therein should have some special significance, and with this purpose before him the author has adopted the Rosary of the Virgin Mary as his theme throughout the work. The words 'rose' and 'rosary' constantly occur, and the number of beads of which it is composed (he says 165) is used to regulate the number of letters or lines, either as an integral or in sub-divisions of 10 or 5 . For instance, hymns contain 165 letters and 10 lines; the 'mysteries' are arranged in series of 5 each with three more, to the number of 63 , corresponding to the age of the Virgin Mary; the number 5 also represents the number of letters in the names JESUS, MARIA, JOSEP (not counting the final letter H). It seems that the author wrote or commenced his work in the 'happy' year 1651 ; the 165 beads of the rosary are a tenth part of that number. The 620 simple anagrams (not properly belonging to my subject) are combined with many intricate allusions to the rosary, to the saints and to the martyrs. Taken as a whole, the book presents a marvellous example of patience and ingenuity, while every page contains expressions of the devotional feeling of the author towards the received beliefs of the Roman Catholic Church.

As regards the chronograms they do not compare well with good standard compositions; they are too diffuse, they contain too many words having no numeral letter, they do not mark the date of any event other than the period when the author composed his work. I do not mention these defects to disparage the chronograms, because the author explains the singular use he makes of the apparently idle words, and that he always employs five out of the seven numeral letters to illustrate the more frequently his mystical number 5 , while it is obvious that by rarely using the remaining two numeral letters \(D\) and \(M\), he avoids bringing his chronogram to an early conclusion when he requires a verbose sentence.

Some of the tailpieces and ornaments in the original print are rough woodcuts representing flowers and roses, further illustrating the leading idea of the rosary. With this partial description of the work I proceed to extract such portions as are appropriate to my particular subject of chronograms. The explanations printed in italics on the next and following pages are derived from the Latin original of the author.

T
HE work is divided into several parts or sections; passing over those which are unchronogrammatic, the 4th part, 'Quarto Opusculo,' is reached at page 183; it bears this title,-- 'Hymnodia chronologica Jesu, Marix, et Joseph Trinitati Orbis dicata. Pariter, et chronologica trium et sexaginta Anagrammatum Corona ipsimet Hymnodiæ literis contexta Deiparæ Rosarii Virgini Cælorum Reginæ consecrata.'

The first chronogram is at p. 193, under this titleHymnodia chronologica.
Instar Sylvæ Oratio, seu Hymnus ad Deiparam Sacratissimi Rosarii.

In this first hymn the crown
of Christ is woven in ro verses, and 165 letters (which last number is one-tenth part of the then present year, the date of the work 1651) and agrees with the number of beads in the Rosary of the Virgin Mary.

The 32 Roman numerals make the year 165 I .
salVe ara trina, rosarli saCra regina, et Spes nostra:
porta, et parens Veritatis Mons, et arbor pietatis, pVritatis fons, et rosa nos tVere ab hoste, tVrris portentosa, A CVnCtis pericVlis, LIbera gLoriosa.


Alius ad Deiparam hymnus, ipsis consonantibus et cadentiis contextus.

This second hymn consists of 10 verses and 172 letters. The rosary of the Virgin is represented (as in the foregoing hymn) by 165 , the remaining 7 repre. sent the seven sad and joyful mysteries of Saint Joseph.

The 32 Roman numerals make the year 165 r .


\section*{Alius ad ipsam Virginem.}

This third hymn consists of 8 verses and iI 4 letters, which are thus distributed-
33 The age of Jesus Christ;
63 The age of the Virgin Mary;
15 In honour of the mysteries of the rosary;
3 In reverence to the three persons, Tesus, Man', and Joseph.
The 29 Roman nuimerals make the year 165 r .

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The idea of the rosary is followed in the arrangement of the fifth part of the work 'Quinto opusculo,' which commences at page 199, and bears this title-
' Chronologica trium et sexaginta anagrammatum Corona Deipare rosarii Virginis, pro numero annorum beatificæ, ac gloriosæ ætatis suæ, ipsiusmet hymnorum literis concinnata.'
(There are six hymns composed in chronogram, each in turn is taken as the 'program' of ten chron-anagrams, making the number sixty; then the first hymn is repeated, from which are composed three more chron-anagrams, making in all sixty-three, the age of the Virgin Mary, and all producing the year 165 . The number of the five mysteries of the joys, griefs, and glories, is interwoven in the arrangement, and acrostic initial letters are used, introducing the names Jesus, Maria, Joseph.)

\section*{Hymnus primus.}
saLVe ara trina, rosaril saCra regina, et Spes nostra:
porta, et parens Veritatis, Mons, et arbor pIetatis, pVritatis fons, et rosa
nos tVere ab hoste, tVrris portentosa, a CVnCtis pericvilis, LIbera gloriosa.
(The ten chronograms following are anagrams on this first hymn, and so throughout the whole series of hymns which afterwards follow. Observe the acrostic arrangement of the initial letters.)

Quinque incipiunt Gaudiorum Mysteria.
\begin{tabular}{|c|c|}
\hline \[
\begin{gathered}
\text { I. } \\
\text { Incatio } \\
\text { Chasu } \\
\text { Christi. }
\end{gathered}
\] & \begin{tabular}{l}
1. \\
IesV Christi parens, pVritatis rosa, salVe tV rosarii gLoria, per tot rosas, tot oratIones tVas nos, CVnCta nostra a terrore LIbera : spes nostras, per InCarnationem filil reparatas, sVb pIetate absterge.
\end{tabular} \\
\hline  & es regina nostra, ter Clara rosaril porta, spes, ter grata rosa. fons noster salVe. tV per Visitationis Labores, Charitate nos Visita: tota nostra pete: et ab oMnibVs repara pericVlis spIritVs-sancti rore. \\
\hline \[
\begin{gathered}
\text { Nativitas } \\
\text { Domini } \\
\text { nostrí } \\
\text { Jesu } \\
\text { Christi. }
\end{gathered}
\] & \begin{tabular}{l}
3. \\
Spes nostra, tVrris sanCta pVrItatIs, per natiVItatem Christi Clara, et speCIosa, ora pro nobIs. o VIrgo rosaril gloria, nos, et nostra LIbera, repara, Vt et IesVs spes nostras, Et terra natas LIbenter foVeat. =
\end{tabular} \\
\hline
\end{tabular}

\section*{4.}
\begin{tabular}{l}
\hline \begin{tabular}{c} 
Purificatio \\
Deiparz.
\end{tabular} \\
\hline \begin{tabular}{c} 
Secessus \\
Jesu \\
pueri.
\end{tabular} \\
\hline
\end{tabular}

Vt pVrificatio tVa (spiritVs-sanCti aVrora, et sponsa) sana sIt nobIs sCeLerVM pVrgatio, et gratia nos Leniter RORET, PETE, ET ORA PRO NOBIS HERA, ET ROSA NOSTRA, A periCLIs atratis seras res nostras LIbera.
5.

SOROR nOStra, CLara regIna trinItatis es tVrris, ara parata, hortVs: pVER IEsVs est rosa: \(\lambda\) te templo reCessIt: A te postea, IbI InVentVs est. Vt nobis pro peCCatis non absit, rora gratia pLena rosaril flores. \(=\)

\section*{Mysteria quinque \\ Dolorosa.}
6.

Ara trinitatis, rosaril regIna, Inter spInas rosa IesVs flageLLatVr: CrVore sparso roratVr. tV tota MItIs, et spes tota (ne A IesV abstrahant nos sCelera nostra) sVb pIetatis peCtore recIpe: ora pro nobIs.

\section*{8.}

Rosa Iesse, os et CapVt IesV regis CoLaphis, et alapis, atrio percVtitVr, et spinis atris CoronatVr. o rosa fragrans es Inter spinas: terror absit: ne IrrVat, ora: LIbera nos: Repete, Vt absint tota nostra MaLa. \(=1651\)

\section*{9}

IesVs (o ara rosariI pia) fVnibVs LIgatVr: CrVCe regis hVMERI pressi, atrata portant sCeLera nostra. arbor spes nostras totas alit: o InIVsta pLebs atra! Ito tristitia (rosa) ora, pete, ne noCens erret sponte. = 1651 10.

AgnVs patris, fLos agri, IesVs noster In patibVLo CrVCIs obIIt. e Latere aperto, nos rorans peLICanVs amoris ostentatVr. rosa IeriChò, nè pater atra terat tristitia res nostras repara sVb pIetate rosas.

\section*{Hymnus secundus.}
\[
\left.\begin{array}{l}
\text { AVE MARE, ET AVLA TRINA, } \\
\text { PRESTANS PARENS AC REGINA, } \\
\text { ET ARBOR NOSTRA. } \\
\text { ARCA ET HONOR VERITATIS, } \\
\text { AVRA, ET ARA PIETAIIS, } \\
\text { CELI, ET PVRITATIS ROSA. } \\
\text { NOS RRSARI AB HSTE, } \\
\text { VIRGO PORTENTOSA, } \\
\text { ET ORBIS PERICVLIS, } \\
\text { PROTEGE GLORIOSA. }
\end{array}\right\}=1651
\]

Gloriosa quinque Mysteria
11.

IesV resVrreCtio CelebratVr: Ipse Intra nos pasCha est. triVMpho nobili, tartareas Latebras terens, VICtor ostentatVr. sit oratio nostra, sepè gratia, piè rorata. ora, age, age, o rosaril parens, o IanVa apta gLorie. \(=1651\) 12.

Orbis LangVores agnVs terens, trophea ostentat glorife abilt, Victa Morte, ne ea trahat tartarea sCelera. pereat raptor sata terens, rosariI VIrgo, ara pIa, IesV asCensio piè Colitvr: ora pro nobis, pVritatis rosa. = 13.

SpIrItVs-sanCti Igne, o Celi aVrora, et ara pia, o et gloriosa regina, tota rorata es preCes nostras paraCLIti gratia rora, ne ea rVat, et sIren serpens, ab otio seVVS, oMnIa abstrahat, et tVrpI obitVs horrore repleat.
```

                                    = 1651
    ```

\section*{14.}
est assVMptio tVa, o VIrgo, tota speCIosa; in ea tristitia Ire abit: nitent ether, astra sVperiora: angeli repetVnt. LVna saCra, regina soLe pVLChrior, propera, ter Coronaberis. o beata rosa, rorata gratia, sere rosas. = 15.
philosophari In Coronatione tVa, o saCra parens, tV sola reCte: at nemo poterit: tV arbor es glorife: aVrea ab angeLIs regin, ter a trinitate serta tibI paratVr. pete rosaril saCras rosas, egros, sanos, pVritate tVeri. \(=1651\)

Mysteria quinque Gaudiorum.
16.

InCarnatione IesV salvatoris nitent Celi, terra pariter, et Letitia hoMInes: propterea grata tota ob spes, sVbeVnt honorks. age, ergo, o saCra VIrgo, plaCeat tibi rosas tVas parare: rosis rorare prata tVa rosariI.

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24.
\begin{tabular}{|c|c|c|}
\hline \[
\begin{aligned}
& \text { Jesus } \\
& \text { portans } \\
& \text { super } \\
& \text { humeros } \\
& \text { crucem. }
\end{aligned}
\] & IanVa gLorife, IesVs \(\lambda\) Leonino regno It pressVs. CrVCIs LIgno sCaLam fert rosaril. ora pro tenVI popVLo, Vt A terra, rite sVbeat teneros fLores. & 65 \\
\hline  & aVrora ConsVrgens, fLens rosa, sVrge, soL enim IVstitife, sane ater, CrVCIs LIgno, pro VItIIs popVLI, Verè obit. o rosa, pro terra ora, ne fleat Late. & 5 \\
\hline \[
\underset{\substack{\text { desun } \\ \text { resurrectio }}}{\substack{\text { desi. }}}
\] & \begin{tabular}{l}
Mysteria quinque Gloriosa.
\[
26 .
\] \\
IesV resVrreCtIone, o gLorIosa VIrgo, gLorIa repLentVr omnia, nobILIs ea CoLItVr VICtoria. affer spes o parens. Vt sana LetetVr spes nostra.
\end{tabular} & 1651 \\
\hline \[
\begin{gathered}
27 \\
\text { Ascensio } \\
\text { Jesua Christi. }
\end{gathered}
\] & O rosaril VIrgo In asCensIone filli tVi VIs gLorIf sVbter fLetVs oCVLos Mentes LeVat. o saCra LVna ter parens, propera rora, protege nostra.
\[
28 .
\] & 1651 \\
\hline 28.
Adventus
Spiritus-SpiritusSanct & SpIrItVs-sanCti aVrora, LIngVIs, saCer Mons IgneVs ostentarIs, ora pro nobIs. affer Vellera Cooperta rore: pLVe: roseo Igne, LIttora Vite LVe. & 1651 \\
\hline 29.
Assumptio Deiparse Virginis & eleCta Vt sol, fons rosaril rVre, In assVMptione tVa proprite, o VIrgo, ab angeLIs gLorIosa VoCarIs. rosas tene: prefVLCI: nostra LenIter tVere. & 1651 \\
\hline \[
\begin{gathered}
\text { Deipara } \\
\text { ceronatio }
\end{gathered}
\] & \begin{tabular}{l}
patris filia. rosa natI aLMa, spIrItVs-sanCtI sponsa, egregie reLVCes CoronatIone Vero oLeo rVbro pVritatis fgros LVe: renoVentVr fLores. \\
(In the original the name Ioser in the foregoing acrostic, is so printed without the final 'aspirate' letter H.)
\end{tabular} & 1651 \\
\hline & Hymnus quartus. \({ }^{1}\) & \\
\hline & \begin{tabular}{l}
aVe Celli porta pia, \\
LVCIs aVLa, paCIs VIa, aVe sponsa eterni patris, soror parens IesV fratris, rosaril saCra regina gratia protege nos trina faVe Largitate Matris.
\end{tabular} & 1651 \\
\hline
\end{tabular}

\footnotetext{
, The reader is reminded of the anagrams as mentioned at page 446, ante.
}

Gaudiorum quinque mysteria.
31.
\begin{tabular}{|c|}
\hline  \\
\hline \[
\begin{gathered}
\text { Visitatio } \\
\text { Dexpaio } \\
\text { Dirgarine } \\
\text { Vlis } \\
\text { Elisabeth. }
\end{gathered}
\] \\
\hline \[
\begin{gathered}
\text { Nativitas } \\
\text { Jesu Christi }
\end{gathered}
\] \\
\hline Sacro-sancti Deipare purificatio. \\
\hline
\end{tabular}

IesV filli tVi InCarnatione, o parens arca Ipsa pVritatis, sCala gLorif, pVra Cell ara renItes. VIaM apta: rosaria profer: gratas res nostras, gratia protege sVaVes.

EnItent (VIrgo) prospera \({ }^{32}\) VIsItatione tVa aMor, et CarItas. Is: aspIras Ipsa: spIras rosarII VIas: Cognata, aC fILIVs aLVo, LetantVr. egra repara, arripe, frange sCeLera.

\section*{33.}

SaLVe ara pIa natIVItas saCra IesV filiI tVI LetIfiCat oMnIa. IpSe prases paCIs. astra, aC terra sole orto, ornantVr pVrpVra. regIna nostra, egregia sparge ROSARIA.
```

                                    1651
    ```

VIrginItas, aC pVrItas (o ara saCrata) gLoria CoLItVr. agnVs tempLo offertVr. SenIs spIrItVs rara prenVntIat: preparas ea. ara rs: age pIa: eIICIas aerea solis NITORE.
```

1651

```
\(S_{A} C_{\text {RA }}\) refVgil CIVItas IesVs a te reCessit : tempLo argVens, post InVenItVr; Vt sCeLera tollat, I, o rosa, o ara pIa: apta parari fegra: prepara sana: ora nigras finIrI Iras.

\section*{Mysteria quinque Dolorosa. \\ 36.}

Mater pia sanCte spei, filia patris, IesVs agnVs sparso sangVIne, prostratVs orat. flent Celi, aC terra parIter. ne VIgILI Ira, aVra, rVat, I, o rosa, i, age ora, rosaria Cape.
 pIa: apta perge, Vt eraria rosaril CapIas, aC alia PRIESTANTISSIMA.
\(=1651\)

\section*{38.}
regina, speCVLVM CLaritatis eterne, IesVs rosa tVa, fILIVs patris, regiâ Veste, spIneâ Coronâ ornatVr. aCria rigat atria. I, prospera, o sapIens, fLa, riga. apta rosaria.
\[
=1651
\]

\section*{39.}

IVstitif rosa, ter paCIs ara, IesVs InnoCens, angore, aLapIs, A proterVa ILLa sVperfatIgatVs aLa, It araM CrVCIs portans. I, perge, ora, Vt pIa gens, rosaril ferat eraria.


ArCa saLVans ara MIra, pIetatis aVra, IesVs saLVator patitVr, CrVCIs LIgni pensVs ara. ora, pro passione repete, nos gratia pretegi, et eterna rosaril gloria AFFICI.

Hymnus quintus.


Gloriosa quinque mysteria.
41.
\(\xrightarrow[\substack{\text { Chisti } \\ \text { resurrectio. }}]{\text { 4in }}\)

IanVa sVaVItatis, IesVs resVrgens, opIbVs gratife prosperì regenerat omnia. terra floret. honos, astra nitent. soL fVgat Ira otia. I, o pIa, ela o DeIpara, Integra ROSARIA OFFER.
\(=165 \mathrm{I}\)
42.

O tVrris ebVrnea. 0 paradisi sIne Inopils porta. agni eLeVatIo, parIter eLeVat anIMas. Vt gratIe thesaVrIs, foVeat, protegat nostra frange rosas, offer eas, o rosaril regina.
43.

Sansonis DIVInI es (o VIrgo) faVVs, spIrItVs ara gratia perpoLita: eI honores pange (Mater gratie) ea repleris, ea nIteat. o aVrora, rosas effer, Vt oratio frangat tenebras otil.
\(=1651\)
Es In assVMptione tVa \({ }^{44}\) (rosaril VIrgo) tota rVbore sVaVItatIs pLena, fragrantia gLorIosa. ela, o DeIpara pIA, eIA speI rosa trina, thronVs es gratif, tene, fer, OFFER, REGE NOSTRA.

\section*{45.}

Pharetra DIVInI aMoris, roseis ornata sertis, et floribVs Vestita, gLorire regIna ostentaris. I, rosa pVra, pIa ope, rosario faVe, egena nostra gratia foVe, et pete, Vana frangi.

Gaudiorum mysteria quinque.
46.

MIra trinitatis ara, fILIVs DeI tVVs, VoLVIt narrari frater, spIrItVs opere, Vt esses (o parens) nostra. In agonia affer IpSa bona. ope gratifl tege oratione (o hera) age: age o rosa.

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\begin{tabular}{|c|c|c|}
\hline \[
\begin{gathered}
\text { Jasus } \\
\text { fagellatus. }
\end{gathered}
\] & \begin{tabular}{l}
52. \\
electa Vt soL, prestantior eo rosa, IesVs agnVs, honos patris, VIrgis sepe CrVCIatVr: ICtVs rVIt: tota rigat VnDIqVe sangVIs. DIVInas fert rosas. tV obVIa propera : ne pVniat nos oppone: honestis faVeto: flato: tot hostes aVfer.
\end{tabular} & I \\
\hline \[
\begin{gathered}
\text { Jspis } \\
\text { spinis } \\
\text { coronaus }
\end{gathered}
\] & \begin{tabular}{l}
53. \\
speCIosa oLIVa, honor gentis, frVCtVs tVVs IesVs, sapIentie thronVs, spInea Corona ornatVs, a toto perVerso popVLo tritVs, LVDIbrio hostis seDet: tVta fert rosaria : nVnC age: aqVa tVere gratie (fons pIetatis) spInas fVgato.
\end{tabular} & \\
\hline \[
\begin{gathered}
\text { Jetus } \\
\text { fatigatus. } \\
\text { satigus. }
\end{gathered}
\] & \begin{tabular}{l}
54. \\
VItis frVCtificans, Vita, et spes nostra, IesVs agnVs, filivs rVVs, CrVCis LIgno oppressVs, a Vano popVLeo, et Insano fVrore stipatVs, Vt patiatVr abit, o rosa hostes retrahe, nostra protege Dein, eqVa toto honore gratir Dona.
\end{tabular} & \\
\hline \[
\begin{gathered}
\text { JJe.us } \\
\text { cucifuruss }
\end{gathered}
\] & SVspensVs CrVCe, IesVs agnVs Inter Latrones patitVr, VelVt si (hostis otio) sCeleris esset CapVt. o arbor tVta, fidei honor, tVrpia tota, tot hereses fVga: fVso sangVini, Dona opponi apta: ora nostra protegi: nos eqVa VIta frVi. & \\
\hline & Mysteria gloria. V. 56. & \\
\hline \[
\begin{gathered}
\text { Resurectio } \\
\text { Christi. }
\end{gathered}
\] & In resVrreCtIone IesV Christi, noVa spe, tota florent. Celi pVrpVra, orbisqVe ostro nitent. tV aVgVsta regina, rosariI, honos et fons, plVe gavDIo: tVtas Dona rosas tVe sVaVitatis: tVas appone opes: tot fac spes hostis fVgari. & 1651 \\
\hline \[
\begin{gathered}
\text { sinu } \\
\substack{\text { dharisi } \\
\text { asconsio }}
\end{gathered}
\] & O pons saCer pVra rosarII regIna, asCensIone IesV Christi filiI tVI, fLetV, et gavdio, pVteVs honestatis gratVs, rosa pVLChra ostentaris. tV o fons potens, propera: tV tota nostra foVe: tV et VsVs potVs aqVe gratif nobis Dona. & 651 \\
\hline & SpIrItVs-sanCti LIngVIs (rosaril VIrgo, honos spes gLoriosa) tota aspersa es, et gratIe sVe Donis frVCtIbVsQVe repleta, tV honesta foVens, nostra prospera: fVrta Veta: Vota oppone: tVto faC tVo nVtV, InCendia hostis aVerti. & \\
\hline
\end{tabular}

eleVaris In transitV tVo ab angelis, o VenVstatis parens, tV eis tV sVper Choros gLorif, regina presis, tVqVe Dei sponsa VoCeris. tV (honos sanCtitatis pro haC VIta, tot aVgVsta opponIs: Dona patri offerto: FRATRES tVos FoVe. =

\section*{60.}
philosophia Celif, et Vera sapientia, per te (o VIrgo fons VIrtVtIs potens) obtInentVr. CoronatIone tVa eqVI paradisi regina ConstitVeris: tV (aVgVsta) spes nostras foVes. tV pVLChras rosas Dona: tot fVsos fratres tVos aVge.

In order to make up the number 63 (as mentioned at p. 443, ante), there are three more chron-anagrams, each one containing 5 of the Mysteries of the Rosary. Observe the acrostic in the marginal explanations of them. The 'program' of these anagrams is the 'Hymnus primus' at page 446, ante. The number of letters employed in each is 165, and the numeral letters in each make 1651. With these remarks I now transcribe the chron-anagrams as they appear in the original.

Tria anagrammata, illorum continens unumquodque quinque Rosarii Mysteria.



To describe the remaining fifty pages of the book would lead the chronogram-hunter far beyond the limits of his pursuit, and impose upon him a difficult task. The words of some of the foregoing hymns, the words of the Gloria Patri, etc., and the words of the before-mentioned Triad, are all made to give the date 165 I and other intricate and significant numbers, by means of the small letters used after the manner usually called a 'Cabbala,' founded on the old Latin and Greek alphabetic mode of numeration. The book is all the more remarkable as being the work of a man engaged in mercantile business, and not in any way an ecclesiastic or a member of any religious order.

I regret that I am unable to refer the reader to a copy of this remarkable work in any public library in England or elsewhere ; an inspection of the original would be a treat to the bibliophile, and lead to a better appreciation of the contents.


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relieving the wants of the population in that calamitous time. In some particulars, Cardinal Borromeo shared the errors and prejudices of his age, for we find that he believed in the existence of sorcery. His conduct, however, was exemplary; and his zeal for the flock committed to his care was unremitting. He died on the \(4^{\text {th }}\) November 1584, worn out by austerities and pious labours, in the forty-seventh year of his age. He was canonized by Pope Paul v. in 1610.

The title of the tract is, 'MARIA PARADOXA vita Sancti Caroli Borromæi, eminentissimi sacræ Romanæ ecclesiæ Cardinalis, nec non Mediolanensis Archiepiscopi pro solemni Jubilæo Anni centesimi, illius ab obitu tam Anagraphicè quam Chronographicè discussa.

\section*{Chronicon.}
\(\left.\begin{array}{c}\text { Cantate VbiqVe tVba IVbilate } \\ \text { Deo qVarta noVeMbris. }\end{array}\right\}=1684\)
Brugis. Apud Laurentium Doppes, in plateâ vulgò de Philip-Stockstraet, sub signo trium Regum. 1684'

The back of the title-page contains the following :-

Here is represented his
coat-of-arms
surmounted by a
Cardinal's hat and coronet of nobility with this motto
non in gladio sed in nomine domini.
The shield is quarterly gules and or, first and fourth a naked sword horizontal, second and third a lion rampant. These verses follow, in allusion thereto-

IesV, CognoVi te eX noMIne, non eX gLadio. \(=1684\)
Non me salvabit gladius, sed nomen Jesu:
Hoc mihi deveniet nomine certa salus.
Hinc mea sit nomen Domini, spes sola salutis,
Hoc mea semper erit gloria, splendor, honos.
eXVrge VeneranDe presVL, Isto noMIne ViCtor erIt. = 1684
The dedication of the work to the Bishop of Bruges concludes thus, giving the name of the author-

Illustrissime ac Reverendissime Domine,
In CaroLo totVs tVVs obeDIentissimVs serVV). \(=\)
F. Ignatius à sancto Petro, ordinis fratrum beatissimæ Virginis Marix de Monte Carmelo, Carmeli Brugensis indignus alumnus.
\({ }^{1}\) The letter \(Y\) counts as \(I I=2\), in this and some other chronograms.

There is also a fine portrait of the Saint at his devotions. The 87th chronogram alludes to him as thus represented.

At page II begins the life of Saint Carlo Borromeo in chrono-gram-

> eXCeLLens

CaroLI borromal
Vita Chronographice eXCVssa.
1. eXVrgant, aVDIant InsVLe, attendite popVLI De Longe.
2. InCLInate aVras Vestras, ad Verba eX VIta borroMeI.
3. sI QVARAS DeVotionis eXeMpLar eXCItans. \(=1684\)
4. tV CaroLI aDVerte VItaM, et eXpete VestigIa. \(=1684\)
5. perillvistri stIrpe oritVr, sed VIrtVte nobILIori MoritVr.
6. DVM noCtV orItVr Infans, eXaLto aparVIt Ingens. \(=1684\)
7. LVX DIVIna, sVper teCtVM parientis. =
8. Ita CaroLVs ortVs, QVIs MVnDo pVtas pVer Iste ERIT?

1684
\[
\ldots \ldots \quad=1684
\]
9. FLorIbVs InnVMeris reppLetVr Vt VndiqVe pLanta. \(=1684\)
10. QVe eX frVCtV VIte, fLorIDa Messis erIt. \(=1684\)
11. eXhIbet Infans, InDICIa MIrabILIs VIte fVtVre. \(=1684\)
\(\begin{array}{llllll}\text { 12. CVNCta arbItratVr Vt stercora, Vt } & \text { ChristVM } & \\ \text { LVCrifaCIat. }\end{array}\)
13. eX InsIgni DeVotIone, saCrIs IMbVItVr LItterIs. \(=1684\)
14. IVris LaVrVM VtriVsqVe Deo sanCte gessit \(=1684\)
15. saCra MILItia CLeri InsIgnIter ILLI eXaLto sVCCessV faVet.
16. egregils VIrtVtibVs, abbatiali DeCoratVr DIgnitate DIGNVs. =
17. Dat VniVersIs speCVLVM VIrtVtIs. \(=1684\)
18. orbi VIrtVtes perhibens eXIMIas, fit CarDInaLIs a pIo QVarto.
19. arChIantIstes posItVs, MeDIoLanenses sVas eXpVrgat
oVes.
20. Vt LVX effVLgens IbI In MeDIo nebVLe. \(=1684\)
21. TOTVS QVasI SOL eXVrens, effVLsIt In TeMpLo DeI. \(=1684\)
22. LVXIt In operIbVs, VtI saCerDos MagnVs. \(=1684\)
\begin{tabular}{l} 
23. Vt eXpertVs sVf CVrator gentis, LIberat eaM A Per- \\
DItIone. \\
\hline
\end{tabular}
24. eX sVo ferVore, gLoriam adeptVs est In ConVersatione
gentis.
25. ferVens preCes sVas IteraVIt Monstrare VoLens VIrtVtes Dei.

1684
26. In oratIone qVaDragInta horarVM, eX LoCo non eXIbat.
27. DIreXIt sVos, Verbo, faCtIs, et eXeMpLIs. ..... \(=\quad 1684\)
28. reXIt oVes, Vt presVLVM InsIgnis DoCtor. ..... 1684
29. fVIt preCLarVs, VIrtVte MansVetVDInIs. ..... 1684
30. CaroLVs non MorDaX fVIt In fratribVs sVIs. ..... 1684
3i. sIngVLari, QVos sCabiosos noVerat, MansVetVDIne argVebat. ..... 1684
32. Corrigens hVIVsMoDi, InstrVensqVe In spIritV LenItatis. ..... 1684
33. pLVrIMos eX heresI, ChrIsto reDVXIt. ..... 1684
34. fVIt aVsterVs sIbI, aC bLanDVs proXIMo. ..... 1684
35. IDeoqVe MInIstros QVerebat taLes QVI sVos astrVerent non ContVrbarent. ..... 1684
36. reLIgIosVM paternVs eXtitit adVoCatVs. ..... 1684
37. pVpILIos Inopes, VIDVasqVe Desolatas adiVVabat. = ..... 1684
38. nVsqVaM IVDeX CorrVptibilis. ..... 1684
39 Caro, MVnDVs, LeVIathan VIrI VIres oppVgnabant. = ..... 1684
40. CertaMen DVXIt IneXpVgnablLIs. ..... 1684
41. Ipse sIbI VILIs, In Deo fVIt oVIbVs oMnIa faCtVs. = ..... 1684
42. CaroLVs effVsVs, omnIa sVa DIspersIt paVperIbVs. = ..... 1684
43. Inopes Vt aLat oVes, Ipse se nVDans hVMI CVbVIt. = ..... 1684
44. eX sVo aVriaCo DVCatV VendIto, totVM ..... 3368
45. eX Vritano prinCIpatV, qVaDragInta.aVreorVm ..... 3368
46. pati eX pIetate, Dabat paVperIbVs, alia VIgInti MILLIA. ..... 1684
47. sIC DIVVs presVL Iste pater fVIt paVpervM. ..... 1684
48. LVXVrIose peCVnIe obediVnt omnia. ..... 1684
49. QVaM rarVs non eXpetens DIVItias secVLI! ..... 1684
50. CarolVs Istas Vt MortIferas DespeXIt VbIqVe. ..... 1684
51. totivs DIVItIas orbis, estimaVIt, VtI sterCora VILes. = ..... 1684
52. VIrtVtes, In sVas aMpLeXVs soLas DeLItias ..... 1684
53. pro oVIbVs sVIs, se Morti eX CorDe obtVLIt. ..... 1684
54. abLVens peCCata popVLI, sVCCVrrens, LaChryMIs eXtergebat ..... 1684
55. aD sVas IVVanDas et aLenDas oVes InsIgnIter bonIs sVIs, et sIbI non pepercit. ..... 1684
56. bORROMeVs InfatIgabILIs, DIV nOCtVQVe pestiferis InserVIebat. ..... 1684
57. non fVgIt, Vt MerCenariVs, sed Vt pastor LVpos In fVGAS egIt. ..... 1684
58. LaqVeo sIbi CrVCeM baivLans, popVLo sVo Celos pLaCaVIt. ..... 1684
59. qVIDnaM potVIt VLtra faCere oVIbVs sVIs? ..... 1684

\footnotetext{
\({ }^{1}\) These two lines make 3368, i.e. twice 1684 ; the date does not come out from any set of words taken consecutively as they stand in the lines. This variety of chronogram was occasionally used without any special motive.
}

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89. eXerCitatia spiritValia DeVotissime bis egit annVe. = ..... 1684
90. sVas rVri Visitationes, aC pias peregrinationes semper pedibVs absolvit. ..... 1684
91. totVs eXarDens, IesV ChrIstI fVIt amore LangVens. \(=\) ..... 1684
92. In sIngVLIs pIIs sanCtisqVe operibVs primVs aDfVIt. \(=\) ..... 16841684
93. efris sVIs In XenoDoChils soLatils VbiqVe primVs, =
1684 ..... 1684
94. VstVs IntVs eX Igne sVperno ad saCra Limina = saCra aVDItVrVs eLoqVIa primVs fVIt.
1684
95. neqVIDqVaM sIne ConsILIo eXeqVebatVr. ..... \(=\)
96. per singVLos DIes ConfitebatVr Vt Ira sibi pVrIssimVs fieret. ..... 1634
97. nVLla CaroLVs benfICIa tribVIt, nisi Verì CapaCibVs aC bene Meritis. ..... 1684
98. strenVè eXCVbias egIt VIgILanDo sVper gregem. ..... 1684
99. erat speCVLVM arDens exVrens nisi Vitia. ..... 1684
100. InDIsCIpLInatorVM eXtVrbabat abVsVs. ..... 1684
ioi. Veré fVIt eXqVisItVs CLerI eMendator. ..... 1684
102. LaXitatVM fortIs DestrVCtor eXtitit. ..... 1684
103. antiqVos, Vt eXpertos DoCtores tenVIt, non neophYtos Late sVMptos. ..... 1684
104. eXVrge CaroLe, Vt nobis Vere sis armatVra fidei. = ..... 1684105. eX operá Caroli, CVnCtis paroChis CateChismVseXstat.
1684106. InsIgniter paroChos InstrVIt, Vt solida eXprimant,peregrina Vitantes. =107. Vt Verè DILIgant proXiMos sVos sICVt se. =sIbI.
1684
108. Vt rite pretiosas oVes plVs Deo CVrent qVam sVa1684
1684109. Vt DIsCant animas aLere, et pro oVIbVs parItereXponere sVas.1684
ifo. QVi Integre DeVM qVerVnt LeX est ILlis: ..... 1684
iif. QVI renVntiarVnt MVnDo, ne reqVIrant seCVLaria. = ..... 1684ii2. Magnos VIros religiosos eX ferVore sVo DoCVIt. =iij. non Ita sVa qVerere sed soLVM qVe IesV ChrIstisVnt.16841684
ii4. eX Carnis Vitio Dilapsas erVens, DeVotas Deo reserVabat. ..... 1684
115. Ipse sVi Corona popVLI, paX et gaVDIVM. ..... 1684
116. pro presVLVM erVDItione expertVs sCripsit. ..... 1684
117. saCro aMore LVCtans, Christo fVIt ConfixVs CrVCI. = ..... 1684
118. passionIs IesV DeVotVs Contemplator extra se rapItVr. ..... 1684
119. Morte CVpiens DIssoLVI, eXeqVItVr. ..... 1684
120. Corporis exvVIas Deponit aMore sVperni LangVens. = ..... 1684
121. In saCro IesV sVI, aMpLeXV sVspIranDo. ..... 1684
122. oCVLIs In CrVCe fiXIs, CorpVs oCCVMbebat. ..... 1684
123. Carolvs ItaqVe CIneribVs, et CiliCio opertVs abilt In CeLVM. ..... 1684
```

124. QVI pVrIor albeDIne In VIta fVerat CastIssImVs obIIt. . $=$
```
```

1684

```
```

1684

``` 125. In perpetVo CarolVs InVICtVs seCVLo CalCato triVMphat. =
126. In CelestibVs satVratVs, 0 ! qVam gLorifiCa LVCe
127. In IVbilemo sanCti CaroLi, rite eXVLtans Iam gLorietVr eCCLesia.
128. In saCro sanCta In eXCeLLentia patronVs ColitVr

Contra pestem. \({ }^{1}\). \(=\)
1684
```

CorVsCat! =
1684
1684

``` pestis qVi lVe laborat, Carolvm InVoCet, Cito
129. PESCCVRrEt.
130. In VItâ, et eXtra, MIraCVLa stVpenDa patrVit. \(=1684\)

See note \({ }^{2}\).
132. ViVens CarMeLI orDInIs Verè strenVVs patronVs erat. =
133. brVgIs CarMeLIte gaVDent eX eiVs sangVIne. \(=1684\)
134. fraternitas eIVs apVD CarMeLItas aVgetVr VbiqVe. \(=1684\) 135. eXCellenter In CaroLo proteCtore sVo, IVre CarmelVs iVbilat.
138. obDVratos eX pigritid. sVMnoLentos eXCIta. \(=1684\)
139. eXpVrgans VItia, Corda eXalta MItIa. \(=1684\)
140. SRCVLI QVEQVE NOXIA, DISRVMPE RETIA. \(=1684\)
141. InIqVItatibVs exVens Da popVLo paCeM. \(=1684\)
142. eXCLVsIs Ccelo, tVIs InClytis nobis aCCVrre
    Meritis. \(=1684\)
143. rXVLes Da IVbILans, eternVM IVbILare. \(=1684\)
144. AgIte eXVrgite popVliI, VoVere borroMeo DICentes. \(=1684\)
145. VoX tibI Meloda, LaVs, honor gLoria VIrtVs. \(=1684\)
146. Carole, te IgitVr QVesVmVs; fiant aVres tVeIntenDentes.
```

147. DeVotos tIbI serVos serVa, IVVa, atqVe A peste, faMe,
et beLlo LIbera.
1684
```

A poem next follows in about 260 hexameter and pentameter verses, the theme of which is thus given-

> carolvs borromaevs
> Anagramma.
> svm robvr, ros, ac olea.

\footnotetext{
1 This chronogram is thus in the original ; it makes only 1674, but was probably intended to make 1684 . The sentence seems to be complete as it stands notwithstanding the defect.
\({ }^{2}\) There is no chronogram numbered 131 in the original ; the numeration seems to have got out of order after 94, where the next line is not numbered.
}

These words, which are the anagram of his name, occur frequently throughout the poem, also in the chronicon with which it concludes-

Chronicon.
Vert egregIVs DIXIstI, sVM robVr, ros aC oLer. \(=1684\)
A shorter poem next follows called 'Paraphrasis,' in which the anagram words are frequently used, and concluding with -

Chronicon.

> O! DeVs trinVs, et VnVs, In borroMfo fVIsti! robVr ros aC olea.

Another poem next follows in about 290 hexameter and pentameter verses, the theme of which is thus given-

CAROLVS BORROMAEVS.
Anagramma.
oles, ac rosa rvborvm.
These words, which are also the anagram of his name, occur frequently throughout the poem, which concludes with-

Chronicon.
oLes VItâ tVâ, aC rosa rVborVM, satIs DIXI. \(=1684\)
The tract terminates at the same page, 52 , with a poem of sixteen lines, a 'Congratulation' of Carmel (the author's monastery at Brussels), in praise of the Borromeo family. The opening lines are as follows-

Carmeli Congratulatio in Laudem Inclytæ Borromææ Familiæ.

Gaude Borromæa domus, poscentibus astris Orbe micas, fama est non moritura tua.
Æternum Caroli jam supplex nomen adora; Te dedit æterno, nomine posse frui, etc.


At pp. 439, 440, ante, there are some other chronograms concerning this Saint.

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some have afforded a good harvest of chronograms, as will be seen by the following extracts, and in some instances the chronogram gives the title as well as the date at which the work was printed.

A
volume (British Museum, press-mark 8630 . c.), \(8^{\circ}\), bears this title-
'anthropoDemVs pLVtonICVs =
das ist,
ein neue Welt-beschreibung von aller ley wunderbahren Menschen,' etc. Autore, Joanne Pretorio. Magdeburg, 1668.-The title-page contains a list of the subjects in 22 chapters, each commencing with one of the letters of the alphabet in regular succession. There is a second part with a similar arrangement of title-page; the two parts comprise about 1350 pages. The author's language is German, the printing is very indifferent, and the pages are much discoloured. The chronograms may be said to occur in patches; they are by no means evenly distributed over the pages.
\[
\text { At page } 162 \text {. De VIrVLo SACsonVM. }{ }^{1}=1666
\]

VitVLVs ConDemnans, Anagram os CaLVInVM rVnDens \(=\left\{\begin{array}{l}1666 \\ 1666\end{array}\right.\)
At page 413 the title and purpose of a book published by the author in 1656, on the qualities of herbs and plants, is given in these chronograms-
DoMVs ChLoris. (i.e. The house of the goddess of flowers.) \(=1656\)
florianVs DemoCoon. \(=1656\)
bLVMentraCheIge ErDe. \(=1656\)
noMenClator herbidVs. \(=1656\)
CAMPVs FLORIDANS. \(=1656\)
poLYanthea MeDICA (read Y as \(\mathrm{V}=5\) ). \(\quad=1656\)
herbarivm DeLeCtans. \(=1656\)
The title of another book by him on the same subject, published at Leipzig in 1657, is thus given-
\begin{tabular}{|c|c|c|}
\hline ORE ANNIDICVM & = & 57 \\
\hline DIANe EtEOLOGICVM avoos. & & 1657 \\
\hline Chelidonivm. & & 1657 \\
\hline D. LeonhardVs bahr, botaniCes editor. & = & 1657 \\
\hline roDankos LIpsIaCVM. & & 1657 \\
\hline noMenClator paradisi. Scil. of his gardern. & This makes & 1652 \\
\hline Me sibi ConstitVIt JanVs pretorivs aVCtor, VaLlibVs eX roseIs LIpsiaCIsqVe LoCIs. & & 1657 \\
\hline
\end{tabular}

At page 425 the author gives the year 1666 in chronogram in the words taken from the Latin version of the Bible, and his purpose in so doing is in some degree explained in his adjoining pages. The adaptation of the words is at least curious -

\footnotetext{
\({ }^{1}\) Sacsonum for Saxonum, thus following the rule of the Latin language, which permits the substitution of cs for \(x\).
}

QVIDnaM VVLt hoC esse?
Acts ii. 12. (The exact words in the Vulgate.)
A SECVLO NON EST AVDITVM. \(=1666\)
John ix. 32. (The exact words.)
spIrItVaLIs JVDICat oMnIa. \(=1666\)
I Corinthians ii. 15. (The exact words.)
DeVs sVsCeptor saLVtIs Mef. \(=1666\)
Psalm lxxxviii. 27. (Vulgate Version.)
A TESTIMONIIS TVIS NON DECLINAVI. \(=1666\)
Psalm cxix. 157. (Vulgate Version.)
In popVLo MVLto LaVDabo te. \(=1666\)
Psalm xxxv. 18. (See English Bible Version.)
NIhIL oDIstI EORVM, QVA FECIstI. \(=1666\)
Wisdom of Solomon xi. 24.
1666
\(\begin{array}{ll}\text { ContritVs sVM Valde. } \\ \text { Psalm xxxviii. 9. (Sic.) } & =1666\end{array}\)
MIrabilis DeVs In sanCtIs sVIs. \(=1666\)
Psalm lxvii. 36. (The words int the Vulgate.)
Ine Lege IVstitIa DeI ManIfestata est.
nVnC sIne Lege IVstitia DeI ManIfestata est. \(=1666\)
Rom. iii. 21. (The words in the Vulgate.)
faMes pro QVa estis soLICItI, aDherebIt Vobis. \(=1666\)
Jer. xlii. 16. (The words in the Vulgate.)
noLIte possidere peCVnIaM In zonIs Vestris. \(=1666\)
Mathew x. 9.
LoCVste DeVorabVnt oMnIa. \(=1666\)
Deut. xxviii. 38. (The words in the Vulgate.)
MoVebitVr TERRA De LoCo sVo.
Isaiah xiii. 13. (The uords in the Vulgate.)
In the preface of the second part (or volume), printed at Magdeburg
in 1677 , the following verses occur-
Itzt treten VVIer Ins neVVe Iahr, her IesV Christe, Vns beVVahr,
gIeb gnaD, Dass VVIer DIss gantze Iahr \(\quad\) = 1666
zVbringen können ohn gefahr!
And on the next page, gLVCk zV Dem neVen Iahr. \(=1666\)
At page 119 the following sentences are given as having been recognized as prognostics of coming events in the political affairs of Europe, the seven initial letters also give the date-
\begin{tabular}{|c|c|}
\hline MonarChia DeLVXata. & 1666 \\
\hline DisCVrsVs poLonorVM. & 1666 \\
\hline CVLpa IVDforVM. & 1666 \\
\hline LVnatorVM zoDIaCVs. & 1666 \\
\hline XenodoChIVM beLge. & 1666 \\
\hline VeredVs papICoLarVM. & 1666 \\
\hline IVDICIVM FILII. & \(=1666\) \\
\hline ur at page 120 & \\
\hline alias CLaVsVra MVnDI. & \(=\left\{\begin{array}{l}1666 \\ 1666\end{array}\right.\) \\
\hline
\end{tabular}
they express the eventful year 1666 ; the first line of the following couplet gives the same date-
Magna Det aCta Labore teXto reprehensVs In anno, \(=1666\)
Non ego eo terræ fata parata reor.
The author mentions that the mystical number 666 (in Rev. xiii. 18) by dropping the letter \(\mathrm{M}=1000\), is contained in the following word implying false-speaking -

> MenDaCILoqVaX.
\(=\)
And at page 129 these words come in strange contrast when used for the same date-
anno saLVatoris DoMInI IesV ChristI. \(=\)
In this part of the book the author devotes many pages to the discussion of the coincidence of this year 1666 with the mystical number 666, and this further chronogram, among others, may be noticed in illustration-
At page 136. DoCtor MartinVs LVtherVs. \(=\)
And at page 141 he adduces the following list of wars, in which various potentates were engaged in that same year ; the initial letters of each line when read consecutively make the year MDCLXVI., or 1666 Moguntinus archiepiscopus et Lotharingiæ dux cum Palatino Rheni. The Archbishop of Mayence and the Duke of Lorraine with the Count Palatine.
Dux Lubomirski cum rege Poloniæ. The King of Poland.
Cham Tartarorum cum Turcis. The Turk and the Tartar.
Lusitaniæ rex cum Hispaniæ rege. The Portuguese and the Spaniards. Xalliæ \({ }^{1}\) et Daniæ reges ; item Belgium cum Britannis.
Veneti cum Turcis. Venice and the Turks.
Inferior Germania cum episcopo Monasterii. Lower Germany and
the Bishop of Münster.
These words, adapted from I Kings ii. 45, reX saLoMon BENEDICTVs = 1666, are quoted at page 149, as applicable to some real or predicted events of the period. I have seen this chronogram quoted elsewhere, but without any explanation. For the sake of preserving something that has been said about it, I will quote the purport of the author's remarks. He had been alluding to the falling away of monarchies, and he proceeds to say, 'With regard to the monarchice deluxatio we may exclude as neutral all relics which can only express our ignorance, as no further information can be received about them. We may, however, cite one (the above chronogram). This may be said in the present century to signify the idea of the old monarchies which have fallen down before our time, and which have been described by me in my annual chronicle, under the title of the downfall of Germany, where three suns have fallen under the yoke of the Turks. On this subject the Rabbis are ignorant, although there are quacks in England who find in this the evidence of the coming Messiah.'

\footnotetext{
\({ }^{1}\) Xalliæ \(=\) Galliæ.
}

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sICVt pater sVsCItat MortVos, et VIVIfICat; sIC fILIVs QVos VVLt VIVIficat.
John v. 21. (The exact words in the Vulgate.)
Vado parare Vobis LoCVM. $=1666$ John xiv. 2. (The same.)
state InDVtI LoriCaM IVstItIf. $=1666$
Eph. vi. 14. (These are adapted words.)
DeVs CornV saLVtis Mes. =
1666

```

Psalm xvii. 3. (Vulgate Version.)
The subject now to be noticed is called by the author his New Almanack of the wonderful year 1666. It is difficult, and indeed needless, to follow the author through the pages of a long fanciful chapter about square men, by which he means frank and open-hearted men, or to explain in what way he is moved to write in sarcastic terms about Dutchmen and Dutch authors, who manifest some opposite qualities. Prætorius is very bitter towards them in matters of religion and politics, and for some of their interpretations of the mystic number 666 and the year 1666. It is only necessary to allude to his fierce invective against them, in order to throw some light on what he calls his 'almanack' of 1666 and its chronograms. He alludes to a Dutch writer who asserts that there are exactly 1666 years between the Creation of the world and the Deluge, according to the accepted system of chronology, and who sets up an argument in support of certain deductions therefrom, while the real difference is only 1656 years. Here, says he, we see a deplorable error, which must demolish this pitiful (quarf) argument. After exposing some other contradictory interpretations of the number and date, the author proceeds to close these and such like speculations, by showing how words containing the date 1666 may be used to the discomfiture and disadvantage of the Dutch writers themselves.

Then follows at page 399 a sort of calendar, at least an arrangement of chronograins under each of the twelve months, in which Hollanders, Papists, Jesuits, Calvinists, heretics, and others, are denounced and threatened \({ }^{1}\) -
annVs IesV ChrIstI aDMIrabILIs. \(=1666\)
Dat VVonDerLIIk Iaer naer DIe geboorte ChristI; \(=1666\) almanaCh Van't VVonDer Iaer. \(=1666\) Den nIeVVen aLManaCh. (This makes only) 1661 Van De oMegeLVCkige geVsen. = Vorseggende De geVVIsse hoLLantse eLende. \(=1666\) oppos: MoetVVIL en stoVtiCheIt Der IesVIten; (sic in original. It makes 1675.)
stoVte bottiCeIIt In VLaMIngen en In brabanDers. \(=1666\)

\footnotetext{
1 There are some deviations from the date 1666 which I am unable to correct ; they are probably the author's own oversights.
}

\section*{Fanuary.}

Men sal nV VVonDere saeCken sIen, \(=1666\)
Videbitis nVnC MIrabilia. \(=1666\)
oppos: Drr IfsVVVIten beDrogh saL haest ontDeCken. \(=1667\)
Vah! IgItVr IesVItarVM fraVDes breVI Vobis Late rVrsVs reVelabVntVr.
2. bernarde pVnI IMprobos CaLVInIstas sine fine. \(=1666\)
bernarde a galen, pVni eos absQVe VLLâ Morâ. \(=1666\)
sIne fine CaLVInistas animadVertite. \(=1666\)
oppos: bernardVs a galen, episCopVs tho. (sic) MVNSter. \(=1666\)
barent Van gaLen bissChop Van MVnster. (This makes if66.)
3. D' hooChMogenheit VerValt nV. \(=1666\)

DIe VVonDerLiICke tIIDInge. \(=1666\)
oppos : helichen Vader paVs In roomen. \(=1662\)
4 MIserICorDIa proLongata a finibVs tVIs. \(=1666\)
naM TV QVoD feCeris aliIs, tibi fiet. \(=1666\)
oppos: JesVIten DeeL nIet In ChristVM Ist. \(=1666\)

\section*{February.}
pravi heretici nemini sVnt fideLes. \(=1666\)
oppos: pontifex romanvs et assecler se perDent. \(=1666\)
2. hoLlanDt VVort hier oVerroMpeLt. \(=1666\)

DIe geVsen Mogen VVeL eens het geLagh betalen. \(=1666\)
oppos: Den hoLLantsen LeeVV tegen goDts VIanDen. \(=1666\)
3. DeLVDItVr hoLlanDVs.
nemoqVe Dolet ViCes sVas.
1666
= 1666
DoLeat, atqVe eXerCeat patientem.
hoLLanDtse geVsen, VerDraget geDVLtigh. \(=1666\)
oppos: DeVs Certi non DeLVDItVr. \(=1666\)
March. heV! DenVò IaCent teLa eorVm. \(=1666\)
expete Veniam a Deo et rege CaroLo. \(=1666\)
2. PERDIs hVNC TITVLVM. (This makes) \(=1667\)
oppos: oCCVrretis InimiCo, nVnC fLeCti nesCIo. \(=1666\)
rVrsVs Vos ferte ad arma pro LIbertate Charấ. \(=1666\)

\section*{April.}

QVIs ConsoLabitVr IMpIos fidei hostes? \(=1666\)
DeVs non CVrat praVos et MaLignos. \(=1666\)
oppos: Dat altos Vera CaVssa triVMphos. \(=1666\)
2. proh Dolor! heretici ad qVID Ita Venistis? \(=1666\)

\section*{May.}

InteLLeXIstI Me, stIrps DIaboLI? \(=1666\)
IniqVi aC DaMnabILes VIrI. \(=1666\)
o Viri InfaVsti, et Maledici. \(=1666\)
oppos: arM brabanD sViVert toCh VhoL. \(=1666\)
DIe goDDeLoose sVLLen bespot VVesen. \(=1666\)
fune.
geVsen Van 2Vtphen, Lafet Den Moet sInCken. \(=1666\)
oppos: goDt sCIkt oVer papen een VerDerVenDen engeL. \(=1666\)
fuly.
VVEDER MIsLVCkt. \(=1666\)
oppos: Men saL nV Den staten, heeL In VrVheVt zIen
Laten. \({ }^{1}=1672\)
2. naM fatenti et penitenti faCILe DabItVr Venia. \(=1666\)
orpheVs saL aCh nIet Meer gehoort VVorDen. \(=1666\)
tVnC MeLIVs Deponet fastVs. \(=1666\)

\section*{August.}

CVR PROPVLSAS FIDELES ROMANOS? \(=1666\)
oppos: nVnC DeVs prosternit LVpos roManos. \({ }^{1}\) = 1711
2. MaLa CrVX te riDeat! \(=1666\)
oppos: IMpIos fLagris sIC nobIs angIt DeVs. \({ }^{1}=166\) i
3. aC fIat MoDo LVX. \(=1666\)

September.
sVVeDen en MaCh VnIet heLpen. \(=1666\)
geVsen VerLaet op DeneMarCken nIet. \(=1666\)
oppos: paX DatVr alto Deo ConfiDenti. \({ }^{1}=1667\)
neDreland saL gantz geLVCkIIgh VVorDen. \({ }^{1}=1767\)
Magnas Dat strages alti proVoCata VIrtVs. \(=\mathbf{1 6 6 6}\)

\section*{October.}

DIe geVsen noCh Dapper gegesseLt VVorDen. \(=1666\)
oppos: De geVsen sVLIen Dapper haer VIanDen goesselen. = 1666
2. DVpLeX CoMeta : t' VVas en DoVbeLe CoMeet. \(\quad\{=1665\)
(Als nummehr seinen effect erweisen soll.) \(\quad\{=1665\)
oppos: DIra eX se sCeLestos sVa poena Manet. \(=1666\)

\section*{November.}
aLLen De geVsen sIen nV Met Lange neVsen. \(=1666\)
hoLLanDt VVort LVstigh ghebesseMt. \(=1666\)
oppos: VInDICte
GRAVIOR.

\section*{December.}

Dat beroVVV CoMt hIer te Laet. \(=1666\)
oppos: nVLLa saLVs beLLo, VaCat hiC te posCere paCeM. \(=1666\)
I, RVant DeniqVe IMpII papICoLe. \(=1666\)
2. hVIVs CaLenDariI MeI finIs.

1666
NIEVVEN aLMaNaChS enDe. (See commencement; this makes) 1661 oppos: geLVCk Dan nV brabanDers en LIeVe LanDsgenooten.
(This makes) 1766

\footnotetext{
\({ }^{1}\) These chronograms are wrong : I cannot rectify them.
}

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very unprofitable book. The first word on the title-page is a chronogram of the date, which is put in figures at the foot thereof, viz.-
LVDICRVM.

Some explanation of this is given at page 9 of the preface.
The author sets forth in his preface the contents of the book by giving sub-divisions of the work arranged under the names of various practitioners of the art of palmistry, and the pages at which they so appear ; he then expresses, as follows, in chronogram, both the names of such practitioners and the date when he 'patched them together' (' annum, quo tractaculum meum consarcinavi')-
\begin{tabular}{|c|c|c|}
\hline \begin{tabular}{l}
DeLIVs ChirosophIe poMpeII. Page i. \\
eVidens Chirologia anonYMI. Page 105.
\end{tabular} & = & 1660
1660 \\
\hline Chiromantia roberti (sic) flVditil. Page r 57. & = & 1660 \\
\hline paLMIsophie Veridici. Page 215. & & 1660 \\
\hline aLMIsophie Vanidici. Page 36 & & 1660 \\
\hline IndVstria palmisophiCa pretori. Page 430. & & \\
\hline
\end{tabular}

The author then explains how he compiled and produced his work, and that he wrote much of it in a previous manual in 1658, arranging his subject under heads, and using many special terms of his art, composing them in chronogram of that year, as follows-

Mensalis fatidica. \(=1658\)
De transVersî MesoCarpil LIneâ. \(=1658\)
aD-braChIaLIS terminVs. \(=1658\)
DIsCriminans trabVLa. \(=1658\)
MInVs prInCIpaLes Denotatores. \(=1658\)
De Mensalis, seV peCtoris sororià. \(=1658\)
DoMInatio VIe LaCtee. \(=1658\)
De LInea MartIs aC sorore Vlte. = 1658
De MVnere LInef sororife In rasCettà. (sic.) \(=1658\)
prosperitatis LInea, satVrno CognoMen Debens. \(=1658\)
LIneola solaris, DonVM honoris \(=1658\)
De LIberorVM LIneoLIs. \(=1658\)
ConJVgIaLes Dominatores. \(=1658\)
aD InCIsVras MartiaLes. \(=1658\)
De CIngVLIs aMoris. \(=1658\)
SEPTEM FVNDI PLANETICI. \(=1658\)
De Monte aC thoro JoVIaLI. \(=1658\)
De Monte aC LoCIs satVrnInIs. \(=1658\)
seDes MontiCVLI phobel. \(=1658\)
MerCVriI seDILe.
1658
Domicilia Venerea.
De fato CLIVI MartIs.
-1658
De mato Montis LViaris.
Chichat
Pro appendicibVs In paLMâ. = 1658
\begin{tabular}{l|ll}
\(\mathbf{P}\) & pILositas ManVs Considerata. & \(=1658\) \\
a & attactVs In paLMIs Denotation & \(=1658\)
\end{tabular}
L LINER angVLares aDMIrabILes. \(=1658\)
M MoDVLatIo onYChIna. \(=1658\)
A artis adminicVLa. \(=1658\)
triangVLI MoDeratIones aC fata. \(=1658\)
QVaDrati MensaLIs Connotatio. \(=1658\)
De CornibVs In paLMIs. \(=1658\)
ARTIS ADMINICVLA. \(=1658\)
ManVaLe CheIropaidias. \(=1658\)
CaLVMnIe Derisio. \(=1658\)
\(\left.\begin{array}{l}\text { sVb qVIntâ aVgVstI, post seXtaM, LVCe, VoCaLIs } \\ \text { sVsCIpIebatVr ChiroLogIa LegI. }\end{array}\right\}=1658\)
Id est, die xi Augusti. Anno 1658.
eXpLICVIsse qVater qVIntâ sVb LVCe noVembris,
\(\}=1658\)
Id est, die 20 Nov. Anno 1658.

The author then proceeds with his preface, which comes to a conclusion at page 36, where some verses occur in company with anagrammatic chronograms on the death of John Hulseman, probably a worthy practitioner of the art of chiromancy-

\[
\begin{aligned}
& \text { DoCtor Joannes hVLseManVs, }=1661 \\
& \text { hoC Der anagramma } \\
& \text { HNO VenIt Mors, saLVs. }=1661
\end{aligned}
\]

Quod vidi ante annos aliquot, dixique Jocatus:
hoC De anno Hulsmanno Mors VenIt atque salVs \(=1661\)
En! volvenda dies Hulsmanno hoc attulit ultrò;
anno De hoC quo Mors VenIt ei atque salVs. \(=1661\)
At the head of different sub-divisions of the work the author repeats the chronograms already given at the outset of this extract, and then at page 432 this mention of himself occurs-
'Sectio secunda, Historica, in quâ traduntur pauca, sed tamen ManIfestiora JVDICIoLa =
praDeLIneantIs ManV-InspICIn⿸厂= = \(=1660\)
He tells us that besides the date 1660 contained in these four words, the initial letters of them are those of the author's name-
'Magister Fohannes Pratorius, Marchiacus.'
At page 437 is one of the numerous woodcuts representing the lines on a pair of hands, with this chronogram (and some verses) thereon-
erkLäVng aVs Des seLbst gehängten soLDatens hände. \(=1660\) i.e. An enlighterting of the real hand of a soldier; or, An explanation of the significant lines on a soldier's hand.

A few of the sub-divisions which follow are introduced by these chronogram titles-
\begin{tabular}{llll} 
At page 474. & PaLMISOPHIE JVDICIa. & \(=\) & 1660 \\
At page 475. & PALMISCOPIe INDVbItatIo. & \(=\) & 1660 \\
At page 522. & PALMISOPHI\& VINDICIe. & \(=\) & 1660 \\
At page 801. & PaLM-INDICII VranIa. & \(=\) & 1660
\end{tabular}

At page 82r the name NICOLAUS SMID is mentioned, and therein the author finds by anagram the unpleasant appellation IS LAICUS DEMON, and the name NICoLAVs sMID is made into the chrono- \(=\) gram of a date to which the author attaches some meaning of ill omen.

A second work by the same author follows after page 856, having this title (which gives the date thereof)-

Centifrons IDoLVM JanI \(=1659\)
Hoc est
Metoposcopia seu Prosopomantia
completissima et hactenus desideratissima; cum centum et pluribus Iconibus seu
Capitibus illustrata; memorabili et memoriali methodo artificiosissimè anno 1659 elaborata, etc.
(By Johannes Prætorius. Printed at Arnstadt, 1661.)
These chronograms occur at-
p. 859. DeMONOLOGVS FRONTISPICII. \(=1659\)
p. 863. MetopoLogICe DIVIsIo. \(=1659\)

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At page 17 is this chronogram-
LVTheranorVM CVstoDes. =
At page 84 the author remarks, 'vide ex parte D. Nicolai de Regno Christi, und ex toto meinen VVVnDerformLIChen = allmanach,' etc.

I only extract the chronograms; inquiring readers can find much unprofitable but curious explanation throughout the volume referred to above.

\section*{strtatitatatitet}

Abook (British Museum, press-mark 719. g. 34), \(4^{\circ}\), entitled, ' ALECTR YOMANTIA, seu Divinatio magica cum gallis gallinaceis peracta, etc.,' by Johannes Prætorius. Francofurti et Lipsiæ, 1680. \(4^{\circ}\). A treatise on magic and divination by means of cocks and hens (poultry birds). I find therein two chronograms. Chapter xii., 'De viribus imaginationum,' page 129, contains a passage alluding to things which persons of strong imagination believe they have seen and done ; there are also some Latin verses about the various forms which some one believed he assumed by force of his imagination, concluding with this couplet-
\[
\left.\begin{array}{l}
\text { TER NONA VERTIT NatVraM Vespera IVNII, } \\
\text { aVreVs et preter Dens fLVIt ore VIros. }
\end{array}\right\}=1596
\]

The meaning of this date does not appear.
A chapter, ' De sagacitate,' at page 140, contains this chronogram of the year 1677 -
DefVnCtis patribVs boreaLIs habebit habenas, QVas taMen eripIet postea brenno tVIs.
\[
\}=1677
\]

The explanation given is both prolix and obscure.

Another work by Johannes Pretorius in the British Museum (press-mark 8610. b.), \(4^{\circ}\). The title is, ' De Coscinomantia,' etc. (Printed) Curiæ Variscorum. 1677. The subject is divination by means of a sieve. It contains no chronograms.


A BOOK in my possession (there is also a copy in the British Museum, press-mark 8630 . c. \(8^{\circ}\).) bears this title-

> Satyrus Etymologicus,
> Oder der
> Reformirende und Informirende \(R \ddot{U} B E N-Z A H L:\)

Welcher in hundert nachdencklichen und neu-erfundenen eines und seines Namens derivationibus, sampt einer wackern compagnie der possirlichsten, und wahrhafftigsten Historien, von gedachtem Schlesis-
chen Gespenste, nebenst andern beygebrachten köstlichen raritäten and argutien, kützlich, kürtzlich und nützlich vorstellet, sampt dem sonderbahrem Anhange, der kleine Blocks-Berg genannt.
M. Johannes Pretorius

\section*{M. L. C. Zetlingâ-Palav-Marcoita. \\ lm Jahr}

ICh muss so aIn gVter Mann seyn ald DV seyn mist =
The book was probably printed at Leipzig. It is a fanciful one, a satire about 'Rübenzahl,' a goblin having that appellation, a 'turnip-goblin' (?) ; it must be read carefully to be understood, if that be possible. Something at least may be learnt about the witches of Silesia, the derivation of some names, occult matters, and much else that is foreign to the subject which I have in hand, viz., chronograms.

The author has much to say in his earlier pages about Leipzig and his own university there. In the Thirty Years' War a battle was fought near that city, at Breitenfeld, a fortified camp held by Tilly and the imperial forces, when they were defeated by Gustavus Adolphus of Sweden on 7th September 163I; the event is thus noted at page 65-
altera post monas septembrist, et aVspiCe sVeCo
ConspeXIt VICtor LIpsia Cesareos.
\[
\}=163 \mathrm{I}
\]

On the 5th April 1632 the battle of Lech was fought, in which Tills, commanding the Bavarian forces, was wounded, and died on the 30th April of that year. This chronogram was intended to mark the date ; there is, however, an error, it makes \(1630-\)
hostibVs In bolos merit, aCer tILLIVs armis, aC todies VICtor, VICtVs ab hostel TaCet.
The author praises the efficiency of the fire-brigade at Leipzig, and at page 80 indicates by these chronograms two occasions when fires were kept under through its services-
\(\left.\begin{array}{l}\text { VVLCanVs QVInto febrVari eXtrema tVLIsset } \\ \text { nI aCCeLerâsset aqUas LIpsICa gnaVa thetIs. } \\ \text { VVLCanVs qVInCta bIs SeXta LVCeno noVeMbris } \\ \text { In CIneres Vertus LIpsIe ab Vrbe Lares. }\end{array}\right\}=\begin{gathered}1657 \\ \end{gathered}\) \(\left.\begin{array}{c}\text { In CIneres Vertus LIpsif ab Vibe Lares. } \\ \text { At page } 90 \text { the death of John George, Duke of Saxony, is marked }\end{array}\right\}=\) by these chronograms of the dates \(4^{\text {th }}\) and 5th February 1657-
\(\left.\begin{array}{l}\text { LethIfer est QVartVs febrVari ant QVIntVs In Iso } \\ \text { Mensa DIes Vt rex, Lethifer aVior oVat. }\end{array}\right\}=1657\) Namque,
\(\begin{array}{ll}\text { Persolvit QUarto febrVari LIpsIa MVLto } \\ \text { PLanCtV CgLICoLљ saXonIs eXeqVIas. }\end{array} \quad \mathcal{\}}=1657\)

\section*{Sod,}
\(\left.\begin{array}{l}\text { eXCepIt QVInCto fabrVari LIpsIa CLarIs } \\ \text { SIgns reCtVri saXonIs aVspICIVM. }\end{array}\right\}=1657\)
The death of Joachimus Camerarius, Professor of Greek at Leipzig, is thus marked-
attICa Vo brat, et greCo CaMerariVs VaV
eXCeLLent, artes aVXIt, obItqVe sene.
\[
\}=1574
\]

Some chronograms relating to John Hulseman, at pages 93-98, are confused and probably inaccurate, but they are unimportant. At page \(\mathbf{2 2 0}\) commences some fanciful printing; the words are arranged in lines of varying length, so that the ends fall within a boundary arranged to resemble certain objects, such as an obelisk, a tower, a basket, a tree, a jug, a pair of scales, a heart, etc. ; the words so put in short or long lines thus form an imaginary outline of the objects. This is followed by the description of a garden, containing certain allegorical and mythological structures and statues, with chronograms in German. A full transcript of the latter would be uninteresting without long extracts of description and comment. The two following are specimens of the twenty given by the author. This was over the entrance gate of the garden in golden letters-

> VVIe nach eris die Irene
> eVer tevtsChes-reiChes sönne In oelzVVeIgen hat Versöhnt Ist Von ChLoris DIess besChönt.


And this was on a statue-
\[
\left.\begin{array}{l}
\text { FAVNVS HAT DIES HERGEBAVET, } \\
\text { VVIE IRENE HAT BESCHAVET, } \\
\text { VND GEZIERET VNSRE GRANTZ, } \\
\text { VND GEGEBEN SIEGES KRÄNTz. }
\end{array}\right\}=1649
\]

At page 281, among some miscellaneous notes, this occurs'Anno 1618, factum est, quæ prima malorum CaVsa est, atqVe DVCes bellis aCCendit amaris.' =

This is an example of the author's carelessness; the chronogram corresponds not with the date he gives in figures.
' Pilsen (the town) anno 1619 ,occupata, Vrbs tristIs CaDIt InnVMeros serVata per annos.'

Imitated \({ }^{1}\) from Virgil, Eneid, ii. 363. There are three more similar chronogram notes on the next page. The German chronograms above adverted to apply principally to the subject of peace, and they give dates of the period just after the termination of the Thirty Years' War. The history of Rübezahl (sic) begins at page 375, and continues to the end.

At first sight this volume is encouraging to the chronogram-hunter; the title excites curiosity, and one is led to expect that witchcraft will have its share of chronogrammatic attention. Such, however, is not the case. The pages devoted to 'Rübenzahl' and the Blocksberg goblins and witches are barren ground; at page 552 there is 'Appendix de Ludis Lamiarum in Monte Brucetorum, quem Blocks-Berg vocant.' i.e. The sports of the witches of Blocks-berg. According to the statements there made, it seems that they are a dangerous sort of people to fall in or fall out with. There is a frontispiece to the volume which quite confirms this supposition. Page 552 terminates this curious book.

\footnotetext{
\({ }^{1}\) The line in Virgil is, 'Urbs antiqua ruit, multos dominata per annos.'
}

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\section*{THE ANGELIC SALUTATION,}

\section*{AND}

\section*{THE IMMACULATE CONCEPTION OF THE BLESSED VIRGIN MARY.}


T page 38, ante, allusion was made to my finding a rare book at Frankfurt-on-the-Main. I propose now to give some account of it, and transcribe some of its contents. It is a thick folio volume, printed at Louvain in 1663, which formerly belonged to the Carmelite Monastery, as appears from the words 'Carmeli Frankfurtensis,' written on the title-page, which is as follows :-

MILITIA IMMACULATE CONCEPTIONIS Virginis Marix, contra MALITIAM originalis infectionis peccati. In quâ ordine alphabetico recensentur auctores antiqui et moderni, Sancti et alii ecclesiastici et sæculares, ex omni statu ac natione qui clarè et expressè, aut insinuativè et obscurè locuti sunt in individuo de ipsá præservatione, vel formali Conceptionis atque animationis instanti; aut universaliter de incontaminata ab omni macula, nævo, labe, et defectu, vel aliquid singulare in honorem virginalis immunitatis molitiū fuerunt.

Compilata ac disposita
A. R. A. P. F. Petro de Alva et Astorga. Ordinis Minorum, etc. etc. Lovanii, 1663.
The contents consist of a bibliographical dictionary of all the writers who had appeared up to the date of the book in support of the dogma of the Immaculate Conception of the Virgin Mary, arranged in alphabetical order in two columns in each page. The book is a very rare one, there is no copy in the British Museum, and during a very extensive inquiry at Continental libraries and among antiquarian booksellers, only two copies have come to light, namely, the one in the town-library at Frankfurt, and one at Louvain.

There is a handsome engraved frontispiece to the volume, representing dignitaries of the Church and State, holding in their hands pens tipped with arrow-points, ready for fight (militia), and regarding with adoration the Virgin Mary above, who stands on the crescent, whilst the serpent (malitia) is being demolished by the end of the cross-staff, with which she is piercing its head. The emblems of the four Evangelists surround her. The serpent is with its head on the ground, the tail erect, supporting the crescent, on which the Virgin Mary stands.

At column 1392 of the book it is mentioned that Sebastianus Fievet, ordinis Minorum Belga, singulis Joannis Bapt. Agnensis Anagrammatibus de Immac. Conceptione B. V. chronica adjunxit, et cum illis pariter in lucem edidit, hoc modo. Psalterium anagrammaticum Marianum Immaculatum, seu centum et quinquaginta anagrammata prorsus pura, pro Maria Deipara Virgine Immaculatè concepta; quæ D JOANNES BAPT. AGNENSIS Cymæus Calvensis, eminentissimi principis S.R.E. Cardinalis Julii Rospigliosii Aulicus, solâ memorix vi (nam oculorum lumine orbatus est) eruit ex his salutationis Angelicz verbis: 'Ave Maria gratiâ plena Dominus tecum,' achrosticè reducta. Quibus totidem adjunxi chronica (ex ipsis anagrammatibus majori exjparte eruta) desideratissimi illius anni 1662, quo exoptatissima fidelium votis bulla Sanctissimi D. nostri Alexandri vir. in favorem pix sententix, et festi ac cultas Immaculata Conceptionis B. Maria Virginis Deipara edita, cum solemni \({ }^{4}\) gratiarum actione publicata est in Belgio. Deiparæ Virgini Mariæ semper immaculatæ, Dominæ suæ clementissimæ infimus servulus Joannes Baptista Agnensis, Ave Maria, gratià plena, Dominus tecum. Ex interno mentis lumine dedi cor meum in similitudinem picture, quam in bono tuo lumine colloco, Lampas indeficiens. Ecce triginta et unum Angelici hujus Acroamatis, veluti Mensis tui totidem dierum numero distincti, characteres seu litteras, tanquam totidem stellas ordine vario choreas agentes, ac Immaculatæ tuæ gloriæ ancillantes, et amabili concursatione alia ex aliis Elogia Tibi texentes, Tibi sisto, Illuminatrix Maria. Accipe hæc sidera noctis meæ. Ita mihi longa hæč oculorum nox erit illuminatio in deliciis meis, dum Tu eris oculus ceco tuo: nam ad laudes tuas, ut vides, caci vident. Te feram in oculis cordis amore non cæco, dum per Te , gratia plena hic luce gratix, olim lumine gloriæ sim videns. Hoc est Domina, quod 150 hisce anagrammatibus, veluti totidem psalmis tuis, Tibi canunt, et jam defecerunt oculi mei dicentes; Domina, quando consolaberis me? Ecce lumen oculorum meorum ipsum non est mecum, sed tecum est, dum est Dominus tecum; Dominus illuminatio mea et salus mea. Hoc est, quod cœecus clamo secus viam; Domina ut videam Filium tuum in patria; et nunc lumen oculorum meorum erit mecum.

From this we learn that Sebastian Fievet preserved or published the works which Johannes Baptista Agnensis-who, being blind, yet through the power of memory alone-composed on the subject of the
' Immaculate Conception,' one of which was a Psalter with 150 entirely 'pure' anagrams \({ }^{1}\) on the words of the angelic salutation, 'Ave Maria,' etc., together with the same number of chronograms in words taken from the anagrams, to make the year 1662, in which Pope Alexander vii. issued his bull confirming the adoption of the dogma then published in Belgium. The touching words of the blind author's address to the Virgin are then quoted to the following effect:Lo! by the inward light of my mind I give my heart in the similitude of a picture, and place it in thy fair light, which is an unfailing lamp to me. Behold the 3y letters or characters in this angelic 'acroama,' corresponding to the like number of days in thy particular month, as it were the same number of stars moving in changeful course as handmaids to thy Immaculate glory, and weaving praises upon praises to thee in loving concurrence; I set them before thee, \(O\) Mary of Light ! Accept these stars of my night. Thus may this, the long night of my eyes, be an illumination for my happiness, whilst thou wilt be as an eye to thy blind one ; for, be it to thy praise, as thou seest so also do thy blind ones see. For with the love which is not blind I bear thee in the eyes of my heart, which is not blind; whilst through thee who art full of grace, \({ }^{8}\) here by the light of grace I may, as formerly, have the power of sight by the light of thy glory. It is, O Lady, that in these 150 anagrams as if so many psalms of thine (my eyes failing me) I sing, saying, \(O\) Lady, when wilt thou console me? Behold, the very light of my eyes is not with me, but it is with thee while the Lord is with thee. \({ }^{8}\) The Lord is my light and my salvation. This is what I cry along my path, being blind; O Lady, grant that I may see thy Son in His kingdom, then will the light of my eyes be again my own.

By these thoughts the blind author was encouraged whilst writing the 'Anagrammata et Chronica achrostica de Immaculata Conceptione Beate Mariz Virginis, ex his salutationis verbis eruta'4-

Ave Maria gratiá plena, Dominus tecum.


Chronica.
ADe aC eVfe LapsVM Ignorasti. \(=\)
1662


\footnotetext{
\({ }^{1}\) An anagram is said to be 'pure' when the number of letters in each sentence is equal, and every letter in the one sentence is used in the other, or in all the others of a series. The writers of the following works use the word also with allusion to the purity of the Virgin Mary. P PLena gratiâ.
\({ }^{3}\) dominus tecum.
* These are the author's own words, implying that the words of the Angelic Salatation (Ave, etc.) constitute the program of the anagrams in the first column, and that the words of the adjoining chronograms are composed on, or out of, those of the anagram. Observe that the initial letters both of the anagrams and of the chronograms, when read downwards, compose the words of the 'Ave, etc.
}

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Tu ergo Immaculata; nam Deipara venis.
En Virgo pariet Deum, sana, Immaculata.
Coeli sum margarita, nivea, aptè munda.
Una est Deipara Virgo: en Immaculatam.
Magna Deipara venit, morsu mali vacet.

TV DeIpara; ergo sIne MaCVLÀ. \(=1662\)
en VIrgo parIet DeVM sana et CLara. \(=1662\)
Cceli Margarita Veneranda et PVRA. \(=1662\)
Vna est DeIpara VIrgo, en Claram.

1662
Magna Deipara Venit; a Labe VACet. \(=1662\)
Chronicon.
aVe gratiA plena, aVe Mater benediCta. \(=1662\)

Anagrammata.
Age Patrona mundi, jure immaculata es.
Virgo antea Immaculata, en paris Deum.
Euge mali nescia, pura, munda, mira tota
Magna Deipara unicè tuta e morsu mali.
Age purè animata, mirè cumulata donis.
Regina Eva summo amanti pura dilecta.
I alma, intacta, Eva Virgo semper munda.
Almè ignita, en micat pura domus aurea.
Germinavi pure, tota sine macula Adam.
Regia tu purè munda, anima amicta sole.
Arca pura nati Dei, eum tegam almo sinu.
Tu jure Immaculata, 0 Magna Dei Parens.
Ista Eva regina mundo almè pura micat.
A macula pura, esto etiam mundi Regina.
Purior Angelis, Deum unicè amata amat.
Ligni amari pura à nece, tu è summo data.

\section*{Chronica.}
age patrona MVndi, IVre CLara Es. \(=1662\)
Virgo antea Clara, en paris DeVM. \(=1662\)
eVge Mali nesCIa aderetever 1662
Magna DeIpara Vnice tVta a Labe. \(=1662\)
age regina CVMVLata Donis. \(=1662\)
regIna a Labe aDami aC eVe PReservata. \(=1662\)
I pVra atqVe DileCta Mater. \(=1662\)
aVla Dei pVré MICans. \(=1662\)
germinavi Castit absqVe Labe ADe. \(=1662\)
RegIa tV pVra, sole Dro AMICTA. \(=1662\)
aVLa sVM sanCta et nitida. \(=1662\)
tV pVLChra tota, Maria DeiPara. \(=1662\)
In splenDore eXorta, sanCta Maria. \(=1662\)
a CVLpa MVnDa esto, orbis REGINA. \(=1662\)
pVrior angelo, a Deo Vnice AMATA. \(=1662\)
Ligni a neCe tV MVnDa es. \(=1662\)

Elido immane caput, ruat anguis amare.
Nominer Deipara, augustè Immaculata.
A nece mali duri pomi tu magna servata.
Deipara inventa sum ; ergo Immaculata.
O Jesu en digna Mater, pura, Immaculata.
Miraculum magni Deí, ea sane tota pura.
Inviolata pergam, ac munda Mater Jesu.
Numen paris ; age, o Diva ter Immaculata.
Virgo est, ac praemunita in Adæ malum.
Sola purè, ac mirè munda, animata viget.
Tu regia munda, animata coelum aperis.
Ergo sine macula avita: nam Deum parit.
Coeli summa janua, pura et digna Mater.
Verum Dei Agnum intacta à malo paries.
Mater, Virgo pia, jam vale sanctè munda.

Ego pVra Mater CapVt serpentis
ELIDo. \(\quad 1662\)

A neCe DVri poMI soLa serVata. \(=1662\)
DeIpara tV reperta; ergo sIne MaCVLÂ. \(=1662\)
O IesV en DIgna Mater, tota PVLChra. \(=1662\)

InVIoLata aC MVnDa Parens. \(=1662\)
NVLLa DIe sVb MaLIgno. \(=1662\)
VIrgo MVnDa et sanCtitate pLena. =
SpLendida tota eXorta est Casta DeIpara. \(=1662\)
tV CeLVM aperIs, o DeIpara. \(=1662\)
Ego aDe et eVfe CrIMen soLa EVASI. \(=1662\)
Cgli tV porta, pVra et DIgna Mater. \(=1662\)
VIrgo Mater IntaCta a LapsV
aDe.
\begin{tabular}{cccc} 
Mater pIa, VaLe, \\
DeCora. & VIrgo & \\
& & & \\
\hline
\end{tabular}

\section*{Chronicon.}
aVe DeCora Inter MVLIeres. \(=1662\)

Anagrammata.
Aurum ego nitens, Immaculata Deipara.
Vivam Deo integra, Immaculata parens.
En virgo, en Deipara sum et Immaculata.
Mater pura Agni, uno Deo Immaculata es.
Amici en pura genuit Adam salvatorem.

\section*{Chronica.}
aVrVM ego nItens CLara DeIPARA. \(=1662\)
Vivam Deo Integra et Clara PARENS. \(={ }_{1662}\)
ego Mater Dei, filia patris, SPONSA SPIRITVS SANCTI. \(=1662\)
Mater agni sIne Labe eVa SECVNDA. \(={ }_{1662}\)
AbsqVe MaLeDICtIone eVf. \(=1662\)

Regina summè Diva, purè intacta a malo.
Immaculata nites, eia ergo pura, munda
Almè amata, i Virgo pura, munda nitesce.
Genui increatum, sat pura è malo Adami.
Regina o summè nitida, et pura à macula.
A culpa jam munda es, Virgo intemerata.
Tu parens veri Dei, o magna Immaculata.
I age pura a sorde, et munita in maculam.
Ante originem pura Immaculata vades.
Procul anguis a me, una Mater Dei amati.
Lacta sinu amato Regem mundi ; eia pura.
En Virgo nata Diva, semper Immaculata.
Natum Dei una paries; ergo Immaculata
Aperte Immaculata, i, Virgo sanè munda.
Dei summa imago, clara et pura inventa.
O vera Immaculata, Dei gnatum pariens!
Multâ pomi en vacas, Regina Diva Mater.
Ista Virgo alme, purè, ac mundè animata.
Nata Dei Virgo, una semper Immaculata
Virgo veneranda, ipsamet Immaculata.
Sanè digna meritove pura, Immaculata
Tu magni electa amoris; eia pura, munda.
En pura Dei amans, et Immaculata Virgo.
\(\begin{array}{lllll}\text { RegIna CaLI tota pVra } & \text { et } & \\ \text { MVNDA. } & & & 1662 \\ \text { Ignoras CVLpam eVfe, o DeIpara. } & = & 1662\end{array}\)
a CasV protoplasti ade preMVnItA. \(=1662\)
GenVI IntaCta, sat pVra e MaLo
ade.
\(=1662\)
regIna DeIpara pVra MaCVLe. \(=1662\)
A MaLo VaCat VIrgo DeIpara. \(=1662\)
TV parens DeI, 0 pVLCherrima. \(=1662\)
Ista VIrgo almè et pVrì a Deo Creata est. \(=1662\)
ArCa PVra, aLMa VIrgo DeIpara = 1662
ProCVL angVIs a Matre DeI. \(=1662\)
LapsVs aCreatVs (sic) adami non est In ea. \(=\)
En habItaCVLVM DeI. \(=1662\)
NatVM DeI Vna parIes; ergo CLara. \(=1662\)
\(\begin{array}{lll}\text { A DeIpara MarIa QVare CVLpa } \\ \text { NON ABESSET? } & & \\ = & 662\end{array}\)
\begin{tabular}{ccc} 
Dei IMago CLara atqVe pVra \\
Reperta. & & \\
\hline
\end{tabular}
O beneDICta sVper MVLIres! = 1662
MVLtA protoparentis en VaCas
DeIpara.
\(=1662\)
In spLenDoribVs sanCtorvM orta
non fVIt Lesa a CasV aDe Maria. \(=1662\)
VIrgo VeneranDa, Ipsamet CLara. \(=1662\) \begin{tabular}{cc} 
Sane DIgna, MeritòVe pVra & et \\
CLara. & \\
\(=\) & \\
\hline
\end{tabular} TV eLeCta, atqVe sponsa aMoris DeI. \(=1662\)
En aMans PVra a IesV DILeCta. \(=1662\)

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Naevum, et maculam ignorasti Deipara.
Animata mundè ac almè tu paries Virgo.
Do Reginam puram, et sine maculâ avitâ.
O Diva ignara maculae, primatum tenes.
Munda venis, Virgo amata, prima electa.
Iugum Adami en procul a te, sana et mira.
Nitore Diva emicas, tu magna almè pura.
Vivi Dei o sanè claram et puram gnatam!
Sum Mater Unigeniti a Deo pura, ac alma.
Templum Dei sum, Arca ignara notae Avi.
Ea pura a malo mira genuit Sanctum Dei.
Cano Reginam jurè tutam e lapsu Adami.
Virgone semper munda a maculâ ? ita, ita.
Munda mali vigeat super omnia creata.
neVVS non est InCasta et alMa DeIpara. \(=1662\) alme Creata tV paries, Vera DeIpara. \(=1662\)
Do regInaM abs CVLpa aVIta. \(=1662\)
o DIVa Ignara MaCVLe! \(=1662\)
Mater Dei tV VIrgo eLeCta. \(=1662\)
IVgVM aDfe Longe est a te, SANCTÂ ET PIÂ. \(=\) - 662
Non te MaCVLaVIt orIgo aDe. \(=1662\)
Vna seMper CLara, VIrgo DeI nata. \(=1662\)
SVM arCa et aVLa natI DeI., \(=1662\)
tota pVLChra est Vna MarIa DeIpara. \(=1662\)
ea pVra a Labe parit sanCtVM DeI. \(={ }^{1662}\)
CanDore
eVfer sVerat oMnes filias \(\quad 1662\)
Virgone semper Defensa a CVLPA ? Ita. \(=1662\)
MVnda est ergo, pVra et Clara?
Ita, Ita.
\(=1662\)662

Chronicon duplex.
aVe Deipara sine MaCVLâ \& aVe MVLIer benediCta. \(\begin{cases}= & 1662 \\ = & 1662\end{cases}\) Anagrammata. Chronica.
Angelorum Diva, et purè animata micas.
Vale pacis Mater, Virgo mundè animata.
Ego superna, Immaculata, divina Mater.
Genita \({ }^{1}\) Diva Mater, pura omnis maculae.
Reginam (at naevo puram) laeti dicamus.

AbSQVe MaCVLa proDIIt. \(=1662\)
Vale DIVa Mater paCIs. \(=1662\)
ego sVperna, Clara DIVIna Mater. \(=1662\) GenIta DeIpara pVra MaCVLe. \(=1662\)

ReorvM adVoCata est, ergo sine Labe sIt. \(=1662\)

\footnotetext{
\({ }^{1}\) The five lines made on the initial letters maria seem to have been accidentally omitted from the original print ; they ought to precede this line.
}

Anguis periit coram Eva munda et alma.
Tu pia, munda e malo, sacrive Agni Mater.
Io Regina amata, dic tu : En almè pura sum.
Anima summè pura, en Regia tota lucida.
Porta mirae lucis, euge animata munda.
Luctum amari pomi evadens, regia Nata.
En Paradisum, at ignotum irae maculae.
Natum Dei genuit, pura caro mea a malis.
Anguem elimino, casta mater, pura, diva.
Duce amoris igne, tu alma purè animata.
O munda a maculâ per merita Jesu Gnati!
Munda es, Regina, a tactu, primaevo mali.
Immunis a maculâ, en Deipara, ergo tuta.
Natum Dei lactavi, ego amans mirè pura.
Virgo semper munda, intacta a vae mali.
Signum coeli, diva, pura, en mater amata.
Tu ergo, \(i\), jam per secula, animata munda.
En civitas alma, purè munda Regi amato.
Clarè pura, ideo amantis amatum genui.
Viget, Roma, en diva parens Immaculata.
Munda a maculâ, i, Jesum parito, et regna.

ADest soLa VIrgo, sVper oMnes speCIosa. = tV pIa et pVra a MaLo, sancta DeIpara. \(=1662\)
Lo Casta DeIpara, tV aLMe PVRA. \(=1662\)
an non regia tota LVCIDa est pVra Mater? \(=1662\)
Porta LVCIs tV Mater DeI. \(=1662\)
Labe Careo; qVIa DeIpara ego sVM. \(=1662\)
En DVLCeDo Vera paradisI. \(=1662\)
Non est MaCVLata parens Veri DeI. \(=1662\)
AngeLIs pVrIor, DeVM Confero. \(=1662\)
Deitatis es speCVLVM. \(={ }_{1662}\)
OMnes filias ade heC Vna SVPERAT. \(=1662\)
MVnda est et pVra Cgeli REGINA. \(=1662\)
Integra est a MaCVLâ DeIpara ERGO TVTA. \(=1662\)
NatVM DeI ego LaCtaVI. \(=1662\)
VIrgo sola DraConeM effVgIt. \(=1662\)
SanCtorVM gLoria tV DeIpara. \(=1662\)
te non tetigit maCVLa ade et EVE. =
En CIVItas DeI nostri aLtisSIMI. \(=1662\)
CLare pVra; IDeo a IesV aMata. \(=1662\)
VIget en DIVa parens CLara o ROMA. \(=1662\)
MVnDa a CVLpâ, I, parIto et REGNA. = 1662

After some anagram allusions to Pope Alexander vir., there are the following sixty chronograms of the year 1662, concerning the Immaculate Conception of the Blessed Virgin Mary, each one in suc-
cession commencing with the letters which compose the words of this ' antiphon'-
'HeC est virga, \({ }^{1}\) in qua nec nodus originalis, nec cortex actualis culpe fuit.'
heC VIrgo DeIpara est Ipsa propria VIrga Iesse, In QVa neC noDVs orIgInaLIs, neC CorteX aCtVaLIs noXe FVIT. \(=1662\)
AERVMna eV \(\neq\) Carens peperit; ergo sIne Labe aDe nata est. \(=1662\)
CeLestI partV DIgna est; ergo a Matre tota pVra nata est. = 1662
Est pVra Conservata a Labe seminis ade. \(=1662\)

TVta soLa est a neCe DVrI poMI. \(=1662\)
Vna DeIpara tota sIne MaCVLa. \(=1662\)
IntaCta praserVata est parens MessIf A Labe aDfet eVf. = 1662
Rea non fVIt In MaCVLa aDe. \(=1662\)
\begin{tabular}{cc} 
Generosa haC soLa nata eVfe, peperit sIne DoLore; ergo \\
heC soLa Caret peCCato ade et eVf. & \\
\hline
\end{tabular}
anne proLes A ContagIo MVnDI preservata. \(=\mathbf{1 6 6 2}\)
Ista tota pVra sIne MaCVLa aDe. \(=1662\)
NatVraM partICIpas, at non sorDes et Labes eVfe \(=1662\)
QVIa DeVM generas, patria Labe Cares. \(=1662\)
Vna aDf nata a MorsV LetIfero serpentis non taCta. \(=1662\)
abaDe Labe preservata est soLa Mater saLVatoris nostri. \(=1662\)
non est MaCVLata VIrgo DeIpara. \(=1662\)
es preservata Labe Carens preVIsa Morte Del. \(=\mathbf{1 6 6 2}\)
Christifera est MVnDa a LapsV. \(=1662\)
Non tetigit te MVLCta aDe et eVf. \(=1662\)
OMnI Labe eVe VaCat DeIpara. \(=1662\)
DeCebat te A nato preserVari a Labe Matris eVe. \(=1662\)
Vna Mater Christi absqVe Labe aDe. \(=1661\)
Sponsa parens et nata est DeItatis, ergo absqVe MaCVLâ. = 1662
OMnes sVperat soLa benedicta VIrgo. \(=1662\)
RVat CoLVber pestifer ante DeIparaM. \(=\mathbf{1 6 6 2}\)
In te feCIt Magna soLVs potens DeVs. \(\quad=1662\)
Gratia DeI ante ortVM prfeserVata, Labe Carens nata est. = 1662
In ConCeptione peCCati nesCIa Maria, pIe CoLItVr. \(=1662\)
Ne teMporis pVnCto sVbest DIaboLo. \(=1662\)
\begin{tabular}{l} 
aLeXanDer papa, oro te, DeCernas hanC In ConCeptione \\
non peCCasse. \\
\hline 1662
\end{tabular}
Labe Caret, sI parItVra DeVM est. \(=\mathbf{1 6 6 2}\)

\footnotetext{
\({ }^{1}\) These words occur in the 'Votive Masses of the Blessed Virgin Mary,' 'A rod of Jesse hath budded,' etc.
}

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\section*{aVe MVLIer benedICta \\ \(=1662\) \\ aVe arCa et palativm DeI. \\ \(=1662\)}
aVe DeIpara sIne MaCVLâ.
\(=1662\)
After the conclusion of these chronograms, we find the subjoined square or labyrinth, composed of the following words-
tota pVra est DeIpara MaCVLa non est In ea. =
and we are told in the Latin sentence how many times they may be read by following the letters along and down the lines of arrangement.

\section*{Chronographicum}
in laudem Beatissimæ Virginis sine peccato originali conceptæ, quod pleno sensu ad prodigium variari potest per millies decies centena millia, centies mille chyliades, sexies mille sexcentas et octoginta myriades, et ter mille, centum, et sex vices. Or, as they may be translated-

A thousand times ten hundred thousand,
A hundred times a thousand chiliads (a chiliad \(=1000\) ? ),
Six times one thousand six hundred and eighty myriads (a myriad= 10,000?),

And three thousand one hundred and six changes.
I do not undertake to reduce the author's elements into ordinary figures, or to prove his calculations; or even to state how many transpositions or combinations can be made out of the 34 letters. If his own words 'pleno sensu' are to be taken as meaning that the full sense of the words may be read such a vast number of times in different directions, I must claim to reserve my belief.
\begin{tabular}{|c|c|c|c|c|c|c|c|c|c|c|c|c|c|c|c|c|c|c|}
\hline & 0 & O & A & \[
\begin{aligned}
& \mathbf{A} \\
& \mathbf{P}
\end{aligned}
\] & \[
\stackrel{\mathbf{P}}{\mathbf{V}}
\] & R & A & E & \[
\begin{aligned}
& \mathbf{E} \\
& \mathbf{S}
\end{aligned}
\] & \[
\mathbf{T}
\] & \[
\begin{aligned}
& \mathbf{T} \\
& \mathbf{D}
\end{aligned}
\] & D & \[
\begin{aligned}
& \mathbf{E} \\
& \mathbf{I}
\end{aligned}
\] & \[
\mathbf{P}
\] & \[
\mathbf{A}
\] & \[
\begin{aligned}
& \mathbf{A} \\
& \mathbf{R}
\end{aligned}
\] & R & \(\stackrel{\text { A }}{\mathbf{M}}\) \\
\hline 0 & T & A & P & V & R & A & E & S & T & D & E & I & P & A & R & A & M & A \\
\hline O & A & P & V & R & A & E & S & T & D & E & I & P & A & R. & A & M & A & C \\
\hline \(\cdots\) & P & V & R & A & E & S & T & D & E & I & P & A & R & A & M & A & C & V \\
\hline E & V & R & A & E & S & T & D & E & I & P & A & R & A & M & A & C & V & L \\
\hline  & R & A & E & S & T & D & E & I & P & A & R & A & M & A & C & V & L & A \\
\hline & A & E & S & T & D & E & I & P & A & R & A & M & A & C & V & L & A & N \\
\hline \% & E & S & T & D & E & I & P & A & R & A & M & A & C & V & L & A & N & 0 \\
\hline & S & T & D & E & I & P & A & R & A & M & A & C & V & L & A & N & 0 & N \\
\hline & T & D & E & I & P & A & R & A & M & A & C & V & L & A & N & 0 & N & E \\
\hline & D & E & I & P & A & R & A & M & A & C & V & L & A & N & 0 & N & E & S \\
\hline & E & I & P & A & R & A & M & A & C & V & L & A & N & 0 & N & E & S & T \\
\hline & I & P & A & R & A & M & A & C & V & L & A & N & 0 & N & E & S & T & I \\
\hline 0 & \(P\) & A & R & A & M & A & C & V & L & A & N & 0 & N & E & S & T & I & N \\
\hline & A & R & A & M & A & C & V & L & A & N & 0 & N & E & S & T & I & N & E \\
\hline & R & A & M & A & C & V & L & A & N & 0 & N & E & S & T & I & N & E & A \\
\hline
\end{tabular}

The notice of the marvellous work of the blind author, ' composed by the power of his memory,' as I find it in 'Alva et Astorga,' comes to an end shortly after this labyrinth. The number of anagrams is 150 , and of chronograms 261 . This extraordinary performance is at least equalled by what now follows.

ANOTHER very remarkable work by the same blind author is mentioned in 'Alva et Astorga,' columns 712-723, to the following effect:-Joannes Baptista Agnensis Cyrnæus, Calvensis Italus, attached to the court of Cardinal Julius Rospigliosi, composed from the words of the angelic salutation, 'ave maria,' etc., 556 pure anagrams for the Virgin pure and conceived entirely without original sin, through the power of memory alone, for he was blind, and unable to inspect any words written on paper. The author makes many sad allusions to his blindness; he exhibits great ingenuity in the arrangement of the anagrams in various sections, and when we contemplate this work and that already quoted at large, we cannot help being astonished at the accomplishment of such a task. The production of 706 chronograms and 261 anagrams on the same original set of words, would be a performance of very great difficulty to any person in possession of perfect eyesight. His last anagram line on the 'Ave' is-

Virgo, i, munda Parens, Mater Amica, vale!
This work seems to have been printed in 'broad-sheets,' there is no mention of a book

There are no chronograms.


LAMBERTUS PEVEE wrote 46 anagrams on the 'program' of the angelic salutation, each containing 159 letters; each anagram is associated with one or two chronograms, 84 in all, which are allusive to passages in the Bible, but not composed of the exact words; they are rather an echo of the anagrams in Bible phrases. The author is thus mentioned by Alva y Astorga, column 899-905-
- LAMBERTUS PEVEEE, ordinis Minorum Belga, scripsit inter alia, sequentia: Gloria Immaculatè concepte Deipara Virginis marie totius ordinis Seraphici Patronæ, variis S. Scripturæ locis et chronicis adumbrata, et 23 anagrammatibus prorsus puris, ex Angelicâ Salutatione integrâ, prout ab ecclesiâ recitanda proponitur deductis, exornata.' Then follows what Pevee wrote-

This is the 'programma,' containing 159 letters-
Ave Maria gratiâ plena, Dominus tecum, benedicta tu in mulieribus, et benedictus fructus ventris tui Jesus. Sancta Maria, Mater Dei ora pro nobis peccatoribus nunc et in hora mortis nostrae. Amen.

This is the first anagram thereon, containing 159 letters-
Siste Adam: ob Jesum Virgo summè tuta vincet; in acerbá carnis ac mundi peste, ab hominum sordibus purè intacta nitens a Romano pontifice declaratur. Jure arbor vitae sanctè virens intus claret.

Having given this example, I pass over the anagrams; they are remarkable for their number and for their individual length, and are
ana=?
chacmo =?
undoubtedly the leading feature of the work, but not within my particular subject; the chronograms apart from them are rather devoid of interest. The references are to the Vulgate Version.
\begin{tabular}{lll} 
PVLChrITVDo MARIAE & & 1662 \\
TANDEM ORBI PVBLICATVR. & \(=\) & 1662 \\
AB ALEXANDRO ROMANO PONTIFICE. & \(=\) & 1662
\end{tabular}
ab aLeXandro romano pontifice. = 1662
pVrissima DeClaratVr. \(=1662\)
DIrVM serpentis CapVt planta proterens. Genesis iii. = 1662
tVrris ebVrnea CanDore splenDída. Canticles vii. \(=1662\)
Lilivm albi nitoris Inter spinas aDe. Canticles ii. \(=1662\) eVa sIne Vae MaLeDICto. Genesis iii. \(=1662\)
CanDeLabrVM Verbi aeternI. Exodus xxv. \(=1662\)
speCVLVM DeItatis. Wisdom vii. \(=1662\)
arCa noii DilVVIo non Mersa. Genesis vii. \(=1662\)
Maria rVbVs fLagrante Charitate arDens. Exodus iii. = 1662
VeLlVs geDeonis IMbre Largo rorans. Judges vi. \(=1662\)
tVrtVr Casta Deo aMabILIs. Canticles ii. \(=1662\)
Domina Vt sol Vnica. Canticles vi. \(=1662\)
LVNA PLENA SEMPER FVLGIDIOR. Canticles vi. \(=1662\)
palma In CaDes eXoriens. Ecclesiasticus xxiv. \(=1662\)
odor rosar amoenae eXhaLans e IeriCho. Same. \(=1662\)
Maria genVIna Deo rrinCIpI filia. Genesis vii. \(=1662\)
VIrgo praeClara Mant adivta. Psalm xlv. \(=1662\)
opes amoenae horti ad fVres CLaVsI. Canticles iv. \(=1662\)
fons CLarVs ab oMnipotente Deo sIgnatVs. Same. \(=1662\)
thronVs sanCtVs Dei saLoMonIs. 3 Kings \(x\) = 1662
DomVs praeparata Christo salVatori. i Chronicles xviii. \(=1662\)
tota pVLChra est, tota DIVIna, tota formosa, \(=1662\)
paradisVs pVLCherrima. Canticles iv. \(=1662\)
aVrora nItIDa ante solem ConsVrgens. Canticles vi. = 1662
Deo Vero reClinatorIVM. Canticles iii. \(=1662\)
nVbes DIei atris In tenebrIs CLarIssIMa. Psalm lxxvii. = 1662
non sorDens MaCVLâ orbi grate obVenit. \(=1662\)
QVasI oliva De CaMpo. Ecclesiasticus xxiv. \(=1662\)
narDo CoeLItVs IMbVta. Canticles i. \(=1662\)
Maria Vt aCIes ordinata hosti terribilis. Genesis vi. = 1662
IVDIth fortis MaLIgnI perniCIes. Judith xiii \(=1662\)
sVper altos Christi Montes fVnData. Psalm lxxxvi. = 1662
gLoriosa Dei regis omnipotentis CIVItas. Same. \(=1662\)
arCa pVra e LIgno setim tota DeaVrata. Exodus xxv. = 1662
nato adIVtorIVM pLaCens. Genesis (sic). \(=1662\)
CoLVMna DIVIna. Canticles ii \(=1662\)
altare DeaVratVM InCensI. Exodus xxxv. \(=1662\)
orbis nostri DeCVs In altissimis habitas. Ecclus. xxiv. = 1662
tabernaCVLVM Deitatis. Psalm xlv. \(=1662\)
IanVa ad orienteM ClaVsa. Ezekiel xliv. = 1662
ColVmna Ignis tenebras De orbe fVgans. Exodus xiii. = 1662
CeDrVs sVprema LIbanI. Ecclesiasticus xxiv. \(=1662\)

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\section*{Litania Chronogrammatica.}
VnI CanteMVs Deo kyrIe eLeyson,

\[
=1662
\]
\[
\text { PIe et DeVote sonemVs ChrIste eLeyson. }=1662
\]eVge DICaMVs kyrie eLeyson.
\[
=1662
\]
\[
\begin{array}{ll}
\text { ChrIste i Matre absqVe Labe, aVDI nos. } & =1662 \\
\text { tV pater e CoeLo DeVs, MIserere nobIs. } & =1662
\end{array}
\]
\[
\begin{aligned}
& \text { TV PATER E COELO DEVS, MISERERE NOBIS. } \\
& \text { fILI SALVATOR ORBIS, EDITE PARENTE SINE LABE, })=1662
\end{aligned}
\]
MISERERE NOBIS.
\[
\begin{aligned}
& \text { SOLATOR DeVs SPONSE PLANE ABSQVE LaBE SPONSE, }\}=1662 \\
& \text { MISERERE NOBIS. }
\end{aligned}
\]
sanCta trinItas In Vno Deo orIgo sponsar sIne Labe, MIserere nobIs.
aLMa DeIpara noXae nesCIa. ..... \(=1662\)
Virgo absqVe aDami Labe reCepta, ..... \(=1662\)
ela Casta prae reLIQVIs nItIDIssIMa. ..... \(=1662\)
Genialis Mater absQVe VLLa sorDe. ..... \(=1662\)
RegIna aDae aVt eVae Mala nesCIrns. ..... \(=1662\)
Ab aDae CVLpa tVtIssIMa.\(=1662\)
tVta ab oMnI CVLpa DeIpara. ..... 1662
Ignorans pLaCVLVM aDae. ..... 1662
ALtera eVa, sed pVra et sanCta, Ignorans anteriorem. ..... 1662
pIa DeLiCtVM non habens eVae. ..... 1662
Labe DVrI poMI tVta Carens. ..... 1662
EIa pIa a CVLpa MVnDa. ..... 1662
NItIDa pVra non MaCVLata. ..... 1662
alabe orIgInea MVnDa aC pVra. ..... 1662
DeIpara absqVe CVLpa anImata. ..... 1662
O DeIpara sIne MaCVLa eVae. ..... 1662
Mater DeI pVra sIne CVLpa. ..... 1662
Integra et absQVe CVLpa aDami. ..... 1662
non MaCVLata parens, sed origIne pVra. ..... 1662
VIrgo DeIpara a sCeLere primo (sic) serVata. ..... 1662
SeCVnDa eVa, sIne Labe primae. ..... 1662
Ter sanCta MVnDa sIne Labe VIrgo. ..... 1662
eleCta et DIVa pneVMatis sponsa ..... 1662
Clara IDra pVritatVM. ..... 1662
Virgo aDae CVLpaM Ignorans. ..... 1662
Mater DeI a Labe VniCe praeserVata. ..... 1662
benediCta ante oMnes absqVe Labe VIrgo. ..... 1662
ela eVa, sed eVar Mala nesCIens. ..... 1662
NItIDa et absQVe MaCVLa. ..... 1662
Enthea VIrgo MVnDa aC sIne Labe. ..... 1662
Domina sIne Labe pVra atqVe Casta. ..... 1662
IinVIoLata Mater aC a Deo praeserVata. ..... 1662
Casta MVndi regina a Labe tVta. ..... \(=1662\)
tVta absQVe Labe aDaMitica. ..... 1662
aboriginea CVLpa MVnDa. ..... \(=1662\)
tota sine MaCVLa aDae InVenta. ..... 1662
Virgo Deipara non MaCVLata. ..... \(=1662\)
IntaCta DeIpara a Labe eXeMpta. ..... \(=1662\)
non MaCVLata, qVIa DIgna. ..... \(=1662\)
Mater ab origInea sorDe sola eXCepta. ..... \(=1662\)
Virgo seCVra De oMni Labe ..... \(=1662\)
Laeta neC obnoXia Dei Mater. ..... \(=1662\)
Integra a Labe aDami eXCepta. ..... \(=1662\)
exCepta Dei Mater sine Labe. ..... \(=1662\)
Rara absqVe Crimine et LVe adae. ..... \(=1662\)
Intemerata DeIpara sola eXCepta. ..... \(=1662\)
beata Dei Mater a Labe VniCe serVata. ..... \(=1662\)
Virgo MVnDa Casta sine Labe. ..... \(=1662\)
SanCta et foeliX Dei Mater. ..... \(=1662\)
eXeMpta ab originea ClaDe. ..... \(=1662\)
tota pVLChra VIrgo Dei Mater. ..... \(=1662\)
benedicta VIrgo Mater absQVe Labe. ..... \(=1662\)
eia digna mVLIer, arboris prohibitae non partiCeps. ..... \(=1662\)
NItida et absqVe MaCVLa. ..... \(=1662\)
eleCta Dei Mater sIne noXa. ..... \(=1662\)
DeIpara pIa neqVaqVam LabefaCta. ..... \(=1662\)
In aeternVm benedicta absQVe Labe. ..... \(=1662\)
Clara Dei Mater sine noXá. ..... \(=1662\)
tVta sine Labe adami aC eVae ..... \(=1662\)
Virgo DeIpara origInalis Mali nesCia. ..... \(=1662\)
SIne noXa alma bt beneDiCta. ..... \(=1662\)
filia dei patris, filiiqVe Laeta Mater. ..... \(=1662\)
regis Mater Valde pia Casta et pVra. ..... 1662
Virgo pia aC plane MVina. ..... 1662
Casta et ab aDae noXa oMnino LIbera. ..... 1662
tV servata a Clade primaria. ..... \(=1662\)
Virgo Maria ab aDae sCelere pVra. ..... 1662
Sola MVnda Casta pVra.ab origine. ..... 1662
Virgo Mater a Labe CVstoDita. ..... 1662
eia diva non MaCVLata. ..... 1662
nItida aC pVra absQVe labe Mater. ..... 1662
ter Casta et DIVa MVLIer. ..... 1662
regina MVnDI Casta et a Labe tVta. ..... 1662
Innata a Clade piè eXeMpta. ..... \(=1662\)
SanCta MVLIer DIgne praeserVata. ..... 1662
ter DIVa Casta salVa et pIa Mater. ..... \(=1662\)
\begin{tabular}{|c|c|c|}
\hline VIrgo Data sIne Crimine origInaLI. & \(=\) & 1662 \\
\hline Integra et sine MaCVLa adae et eVar. & \(=\) & 1662 \\
\hline Imago, et ante oCVLos ponenda VIrgo. & = & 1662 \\
\hline electa VIrgo et DIVa Mater. & = & 1662 \\
\hline SIne CVLpa aDami et eVae. & \(=\) & 1662 \\
\hline VIrgo praemVnita a Labe aDae aC eVae. & = & 1662 \\
\hline SanCta VIrgo Mater a Deo sIne Labe serVata. & \(=\) & 1662 \\
\hline SanCta Maria sIne Labe ade aVt eVae. & = & 1662 \\
\hline angelis qVae pVrIor Coram Deo. & \(=\) & 1662 \\
\hline non maCVLata, at pVra et nitida. & = & 1662 \\
\hline Casta et DIVa MVLIer. & \(=\) & 1662 \\
\hline TVtissima a adae CVLpâ. & = & 1662 \\
\hline ab origIne pVra CLara et MVnDa. & = & 1662 \\
\hline Mater DeCora InVIoLata et pVra. & = & 1662 \\
\hline AbsqVe orIgInea adae MaCVLa. & = & 1662 \\
\hline rara et Chara reLIqVarVm IDea. & = & 1662 \\
\hline Inter MVLIeres a Deo ConserVata. & = & 1662 \\
\hline ab originea CVLpa MVnDa. & = & 1662 \\
\hline Mater Dei Carens LVe aVIta. & = & 1662 \\
\hline ab originea sorDe CLara et eXeMpta. & = & 1662 \\
\hline TV terrae DeLicivm. & = & 1662 \\
\hline eia pia MVnda a CVLpâ. & = & 1662 \\
\hline RIte MICans et Valde pVra. & \(=\) & 1662 \\
\hline Deipara qVae CorlVm aperis. & = & 1662 \\
\hline elidens CapVt serpentis pVra Mater. & = & 1662 \\
\hline Inter oMnes VniCe ab adae Labe serVata. & = & 1662 \\
\hline O VIrgo In DeLiCto originali non animata. & = & 1662 \\
\hline reliqVarVM Chara idea. & = & 1662 \\
\hline Ante originem pVrificata ab originali sorde. & = & 1662 \\
\hline pVra aC alma VIrgo DeIpara. & = & 1662 \\
\hline RegIna MVndi Labe VaCans. & = & 1662 \\
\hline O Mater DeCora pVra et InVIoLata. & \(=\) & 1662 \\
\hline nongVam Labefacta VIrgo Deipara. & = & 1662 \\
\hline OrIgInali VItio DeIpara Maria Carens. & = & 1662 \\
\hline beata VIrgo sIne MaCVLa adae. & \(=\) & 1662 \\
\hline InVIoLata Mater haVd LabefaCta. & \(=\) & 1662 \\
\hline SIne CVLpâ adami et eVae. & = & 1662 \\
\hline pIa CVMVLata Donis. & = & 1662 \\
\hline eXeMpta DeIpara ab Innato sCeLere. & \(=\) & 1662 \\
\hline Casta et ab adae noXa omnino LIbera. & \(=\) & 1662 \\
\hline Casta et angeLIs pVrIor ante DeVm. & = & 1662 \\
\hline aVIta CLade omnino tVta. & = & 1662 \\
\hline toti Coelo gavdivm. & = & 1662 \\
\hline O Mater De Caelo qVae Venisti. & \(=\) & 1662 \\
\hline regis pIa parens haVd maCVLata & \(=\) & 1662 \\
\hline
\end{tabular}

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\section*{Celeuma sive Exhortatio.}
\begin{tabular}{|c|c|c|}
\hline hanC VIrgInem absoVe Labe aDorate. qVoniaM De Coelo Venit. & = & 1662
1662 \\
\hline imo Digna prorsVs sine sCabie originali. & = & 1662 \\
\hline LIbera Verat ILLaM DeVs. (sic.) & = & 1662 \\
\hline heC enim fVtVra erat Laeta Deipara. & = & 1662 \\
\hline DeVM In Carne Laete paritVra. & = & 1662 \\
\hline MaCVLa havd est In Istâ. & = & 1662 \\
\hline Ipsa a CVLpá adae omnino tVta. & \(=\) & 1662 \\
\hline Illa Mire pVra a LapsV adae. & = & 166 \\
\hline MaCVLa adae in eâ non est Via. & = & 1662 \\
\hline MVnda ILla atqVe sine Labe. & = & 1662 \\
\hline peperit ILLa absqVe labe DeVM. & = & 166 \\
\hline pVra Dei Mater non LabefaCta fVIt. & & 1662 \\
\hline
\end{tabular}

\section*{Ad Virginem immaculatam.}

VIrgo Mater sInr Labe te adVoCo. \(=1662\)
salvam te praedico VIrgo. \(=1662\)
LVes parentVM nImil pLanè aD te \(\quad=1662\)
pestifera qVID LVes teCVM? (This makes \(166 \%\).)
nIL prorsVs Casta et DIVa Mater. \(=1662\)
QVaM Laetk pVre et Castì IngreDeris! = 1662
benedicVnt te genitam absQVe Labe. \(=1662\)
tota CIVItas absqVe Labe nataM te aDorat. \(=1662\)
MalignVs a te reCedat angVIs, 1662
QVIn et oMnino recedat Longé pVra, \(=1662\) QVIa aDar CVLpaM Ignoras. \(=1662\) eia Virgo tollat per te MaLa nostra DeVs. \(=1662\)
Interim tV Vale, ô DeCora. \(=1662\)

Amen. Lib. impress. Bruxellis, \(\mathbf{1 6 6 2}\), in \(8^{\circ}\).


JACOBUS POCHETIUS or Pochet wrote a book containing acrostic chronograms on the words of the Angelic Salutation and the Immaculate Conception of the Blessed Virgin Mary, which is thus mentioned by Alva y Astorga, ' Jacobus Pochetius, Belga poëta in libro APOLLINIS SPIRITUALIS ORACULUM, sive pro electione Imperatoris ad sacros Imperii Electores, etc., fol. 48, in salutationem Angelicam, ad illud: Ave Maria; inquit: Ave Regina coeli, quæ fuisti et eris semper sine væ peccati. Ave pax, gaudium et salus mundi, etc. Vide alia ibi. Lib. impress. Francofurti, 1658, in \(12 .{ }^{1}\)

\footnotetext{
1 I possess a copy of the work bearing this title, procured at Frankfort. It is dated 1651, and, consequently, it does not contain the chronograms which follow, of the year 1663. A notice of my copy is at page 505, infra.
}

\section*{ChroniCa aChrostiCa pir VIrgini Matri labe Carenti saCra. \({ }^{1}\) \\ \(\}=1663\)}
aVe Mater Dei Chara, Virgo plena gratia. \(=1663\) Vere CLara pietas et pVra Dei IMago. \(=1663\) evge Mali In te ade et eVae nesCia. \(=1663\) Magna DeIpara Vnice tVta a Labis nota. \(=1663\) a neCe Interna DVri poMI sola serVata. \(=1663\) regina Celi, Io! tota pVra et MVnDa. \(=1663\) Ignoras CVLpa Me Ve o pia DeIpara. \(=1663\) angeLIs pVrior Ipsa DeVM Confers. \(=1663\) gavde, tV a Malitia es IntaCta. \(=1663\) regIna pVLCherrima VIrgo Deo grata. \(=1663\)
a Malo rVae VaCas, Io pia DeIpara. \(=1663\) tVta es, o Digna regina, MaCVLa non est In te. \(=1663\) In splenDore eXorta es, pia et sanCta MarIa. \(=1663\)
arCa In te pVra, alma VIrgo DeIpara. \(=1663\)
porta LVCIs tV nobis es, o Mater DeI! = 1663
LapsVs aCreatVs adami non te tangit et angIt. \(=1663\)
en Ipsa es habItaCVLVM DeI.
\(={ }^{1663}\)
naeVVs non est In te, o IntaCta DeIpara. \({ }^{2}\)
aVLa Dei pVritate MICans es. \(=1663\)
DVLCeDo spei a sVperis nobIs Data. \(=1663\)
o Verè beneDICta Intrr MVLIeres! = 1663
MVnDa origo es et pVra CgLI regIna. \(=1663\)

Vere MVnDa, sanCtae pietatis plena origo. \(=1663\)
sanCtorVM gloria VIrgo DeIpara. \(=1663\)
tV DIgna es sIne MaCVLa notis. \(=1663\)
en VIrgo Clara Ipsa DeVM paris. \(=1663\)
CanDore nItens sVperas oMnes filias eVae. . \(\quad 1663\)
Vrra CLaritas a nobis oMnIno VeneranDa. • \(=1663\)
Mater pietatis Vale o VIrgo DeCora. \(=1663\)
ORACVLVM ASSISTENS FIDEI. \(=1663\)
Sive


\footnotetext{
\({ }^{1}\) The initial letters of the lines which follow are the acrostic here alluded to on the words of the Angelic Salutation.

2 These two chronograms are imperfect.
}

\section*{Sive}
\(\left.\begin{array}{l}\text { MarIe DeIpare pVritatis et } \\ \text { Interitatis CLara assertio }\end{array}\right\}=1663\) EDItIo SECVNDA DILATATVR \(=1663\)
pro Magno Dono et felici Xenio
1663
Haec ACTU PHOEBI SOCIUS Theoremata pangit Ut, quicumque leget, fit pietatis amans.
etc. etc. etc.
The author explains, in hexameter and pentameter verses addressed to the Virgin Mary, that he, 'a companion of Phœbus,' will sing her praises in 100 acrostic anagrams composed on the words of the 'ave,' the Angelic Salutation. (Then follow the 100 anagrams, each being accompanied by a hexameter and pentameter couplet.) These are followed by an 'elegiac oration' to her in verse-
pie Marif Deipare VIrgini oratio elegiaCa. =
Then the angel Gabriel addresses her in acrostic verses on the Angelic Salutation-
angeLI gabrieLIs salvtatio his pils
repetenda Metris. \(\}=1663\)
The verses then follow, hexameters and pentameters, the former being the acrostic lines of the couplets. The author then brings this remarkable work to a conclusion in an ode to the Virgin Mary, as if to sum up the whole subject to which he had devoted so much labour.

The number of anagrams made by the several writers on the words of the Angelic Salutation, which are transcribed or alluded to in the foregoing extracts, is truly astonishing; all were intended to enforce the teaching of the now accepted dogma of the Immaculate Conception, and probably they were advanced as an argument that the truth of it is inherent in the very words. It must, however, be remembered that the same words are capable of being made into other anagrams, with meanings different from the teaching in question, or even in direct opposition to it. And as for the acrostic chronograms, they prove neither the truth nor the fallacy of any teaching; they are nevertheless curious, and are simply the date chosen by the writers of them.


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Tu decor es Belgis pietatis luce coruscans,
Exemplisque piis ut Jubar Ipse micas.
esse tVIs Vert sidVs LeopoLDe pVtaris,
aVt phcebVs parens, eXoriensQVe DIes.
eXoreris sidVs patrife sol gratVs, ab ortV
sVpra nos Mentes eXiliêre tVo.
\(\}=1650\)
A curious engraving in the original work represents a (sidus), with the letter A in the centre (surrounded by eight lesser stars or 'beatitudes'), and thus inscribed-


The words which are thus arranged in the star are anagrams, and are to be read as follows-
\[
\begin{gathered}
\text { (Program.) }\left\{\begin{array}{l}
\text { Leopoldus Austriacus. } \\
\text { (3 Anagrams.) }\left\{\begin{array}{l}
\text { Directus a polo salvus. } \\
\text { Lude solus autor pacis. } \\
\text { Repulsas valido scuto. }
\end{array} .\right.
\end{array} \text {. }{ }^{2}\right. \text {. }
\end{gathered}
\]

The whole is surmounted by a crown, the band inscribed-
proavis ut sol adluces.
clarus tuus dies a polo.
tu das plus claro iosue.
At page I the author commences the work itself under the subordinate title ' Jacobi Pochet epigrammata singularia,' and he continues his subject, under this and other subordinate titles, to the end on page 366. All the epigrams, poems, and other compositions, 1404 in number, have a moral and devotional purpose; the author frequently introduces an arrangement of words in the form of a cross, similar to that at page 503 ante, and throughout the book are to be seen a sort of labyrinth, or logogryph \({ }^{1}\) sentences, of which I shall presently give an

\footnotetext{
\({ }^{1}\) See Chronograms, pp. 342, 481, 485 ; and at places in the present volume.
}
example. Anagrams are also plentiful, but as they are not within my subject, I pass them over, and proceed to extract such of the chronograms as will be of sufficient interest apart from their accompanying text. They are not numerous, nor do they mark any event or date, other than a peace jubilee and the date of the book itself. The reference numbers are those of the epigrams, etc., and not the page on which they are printed.
\(\left.\begin{array}{c}\text { No. 20. LVX Mea sIt IesVs, CVinCtre proCVL Ite tenebre, } \\ \text { eXCeLLens sVrget noster In orbe nItor. }\end{array}\right\}=1650\)
Supplex hujus operis chronicum.
\(\left.\begin{array}{r}\text { No. 26. a sVperis Vates phoeboqVe faVente reqVIrIt } \\ \text { Vt pIa MVsa Crebris sIt sVa DIgna tYpIs }\end{array}\right\}=\begin{aligned} & 1650\end{aligned}\)
No. 27. AD LeCtoreM aliud simile chronicum. \(=1650\)
\(\left.\begin{array}{l}\text { VtILIter CVnCtIs CVpIo pIa pIngere Metra; } \\ \text { tV faC QVI LegIs heC, sIs bonVs atQVe pIVs. }\end{array}\right\}=1650\)
No. 28. Votum chronicum.
\(\left.\begin{array}{c}\text { sIt bona paX Vati VIVo, reqVIesqVe perennIs } \\ \text { DefVnCto, tanta Dote, faVente Deo. }\end{array}\right\}=1650\)
Aliud unicuique votivum chronicum.
abVnDantia gratife, et paX reDIVIVa nobIs sIt,

Dante IVbileo
VnIVersaLI.
No. 66.
Strena chronographica.
\(\left.\begin{array}{l}\text { gLoria per sVperos Deo, paXQVe } \\ \text { bIqVe hoMInIbVs bonf VoLVntatis. }\end{array}\right\}=1650\)
No. 120. QVInQVe pIVs Vates \(\left\{\begin{array}{cc}\text { tIbI } \\ \text { heC } & \text { saCra Monastica } \\ \text { sCrIbIt. }\end{array}\right\}=1650\)
pro nobis passI VVLnera qVInqVe CoLens. )
No. 45 I. Chronicon votivum pacis.
\(\left.\begin{array}{c}\text { fiat paX o Christe IesV eX abVnDantIa } \\ \text { Magne VIrtVtIs tVf. }\end{array}\right\}=1651\)
\(\left.\begin{array}{c}\text { No. 454. ANNVLVs ConCorDIe, et paCIs pVbLICe } \\ \text { faCtVs est, et DatVr pro Xenio } \\ \text { hVIVs annI. }\end{array}\right\}=\mathbf{1 6 5 1}\)
\(\left.\begin{array}{c}\text { No. 454. ANNVLVs ConCorDIe, et paCIs pVbLICe } \\ \text { faCtVs est, et DatVr pro Xenio } \\ \text { hVIVs annI. }\end{array}\right\}=\mathbf{1 6 5 1}\)
\(\left.\begin{array}{c}\text { No. 454. ANNVLVs ConCorDIe, et paCIs pVbLICe } \\ \text { faCtVs est, et DatVr pro Xenio } \\ \text { hVIVs annI. }\end{array}\right\}=\mathbf{1 6 5 1}\)
\(\left.\begin{array}{c}\text { No. 454. ANNVLVs ConCorDIe, et paCIs pVbLICe } \\ \text { faCtVs est, et DatVr pro Xenio } \\ \text { hVIVs annI. }\end{array}\right\}=\mathbf{1 6 5 1}\)
No. 1269.
De Jubilæi universalis anno.
\(\left.\begin{array}{c}\text { In VIrtVte CrVCIs qVdD hiC est bene prosperVs annVs, } \\ \text { prospera CVnCta ferens DIVVs apoLLo probat. }\end{array}\right\}=1650\)
No. 298.
Example of logogryph verses-
Christo \(\begin{aligned} & \text { Pat } \\ & \text { Mor }\end{aligned}{ }_{\text {ienti, Bidistichon. }}\)
In Cruce pro \(\begin{aligned} & \text { nobis } \\ & \text { cunctis }\end{aligned}\) vinctus victus \(_{\text {ctor }}^{\text {ctue potenter }}\)
Vis in am oroso Christe dol ore pati.
Ipse dol \({ }^{\text {Oroso }}\) vis in am \({ }^{\text {ore }}\) mori.

No. 52 I .
Example of a puzzle-
\begin{tabular}{l|l|l|c|c} 
O & quid & tua & te & Ergo superbe, \\
Be & bis? & bia & abit. & er
\end{tabular}

Te tam subter eas, quàm super ire rogas.
The first lines are to read thus- 0 superbe quid superbis? tua superbia te superabit.

\section*{}

Acurious book in the library of the Rev. Walter Begley, bearing the title APOLLO SPIRITUALIS, etc. \(\left(8^{\circ}, \mathrm{pp} .150\right)\), is a collection of Latin hymns and devotional poems, with 238 chronograms, which stand mostly as titles or themes to the poetry; a great many anagrams (perhaps 200) are also scattered through the work, having the same purpose. The chronograms themselves are not especially interesting; they neither mark any historical events, nor possess any biographical application; they generally express some devotional thought or maxim, and all contain one and the same date, 167 I , that of the publication of the book. I have extracted 48 as examples, and they fairly represent the character of the remaining 190. The author's name is Jacobus Pochet, and the book was printed at Liége in 167 I . The title-page is all in chronogram, and is as follows-

\section*{apoLLo spIrItVaLIs \\ gratiaM DeI pIe eXponens. \\ \[
\}=1671
\]}

Sive
gratia Magnalia DeI
reLeVans et sVa nobis pils reVeLans. DIgnI pIetatis genII opVsCVLVM.
aVthore IaCobo poChet Celibe ampLiora gratie CgeLestIs pIgnora eXpeCtante
\[
\begin{aligned}
\} & =1671 \\
= & 1671 \\
& =1671 \\
& =1671
\end{aligned}
\]
haC Interim Xenia DILIge et eI faVe.
(Imprint) Leodii, Typis Henrici Hoyoux Typogr. Jur. Civitatis sub signo S. Francisci Xaverii. 167 1. Superiorum permissu.
On the back of the title-page are the following chronograms, and between them a device combining the rays of the sun and a Maltese cross, with a flying dove in the centre-

DONVM InCLIts VIRtVtIs et pIetatis.
\[
\begin{aligned}
& \}=167 \mathrm{I} \\
& \}=1671
\end{aligned}
\]

And on the next page is the following-

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The 'pleasing verses' thus announced by the author, by way of a finish, are after the manner of that celebrated work by Thomas à

Kempis, ' De Imitatione Christi,' and the work terminates with a few verses thus addressed to the author-
\(\left.\begin{array}{c}\text { praCLaro et ConspICVo VIro IaCobo poChet } \\ \text { hoC De gratIa Dei opVs pangentI. }\end{array}\right\}=1671\)
Ita applaudebat nicolaus le febvre Asceta Villariensis.
The last page of the book contains the usual official approbation and authority to print, they are somewhat special and interesting. They are as follows -

CENSURA.
Hoc insigne ac nobile Metrum à Domino Jacobo Pochet proclamatum multiplicia Gratiæ Dei dona, et grati in omnium bonorum Authorem animi officia pie maturè et candidè commendat; quare publicam per Typos lucem meretur.
S. Servatii Sacra Theologia Doctor et Archiepiscopalis Librorum Censor Lovanii.

\section*{aLLVDens gratife-Materif hVIVs LIbri approbatIo. \(=167 \mathrm{~J}\)}

A multis annis moralia Disticha scribens
Es docti dignus Vatis habere decus :
Perlegitur celebrata tuis dum Gratia metris Authoris Grati nomen habere potes.
F. P. Bartholomews D'Astroy.

APPROBATIO.
Poema de Gratia gratum elegans et ingeniosum compositum \(\grave{a}\) Jacobo Pochet Authore grato et gratioso meretur laudem et lucem. Hâc 16 Aprilis 1671.

Franciscus Zutman. Examinator Synodalis.

FACULTAS ORDINARII
Poterit typis dari. Hâc 13. Maii. 1671.
J. Ernest Baro de Surlez, Vicarius Generalis Leodien.


\section*{EVENTS IN THE SIXTEENTH CENTURY.}


SMALL insignificant-looking, but probably a rare book (British Museum, press-mark 11712. aa. 17), \(8^{\circ}\), is in two parts by the same author, Johannes Avianius. The first consists of a tragi-comedy in Latin, entitled, ' Miles vagus seu mendicans,' consisting of thirty-six pages, and the book is catalogued under that title. The second part is entitled 'Seculum vertens; Eteostichis novis heroicis, a Joanne Avianio Tuntorphinati donatum. (Halæ) Anno 1597.' It is entirely in Latin, and gives the date of some historical event in each year from 1500 to 1596, in hexameter chronograms printed in plain italics, without any mark whatsoever (capital letters or otherwise) to distinguish the date letters. Chronograms are seldom found thus printed. Some examples are noticed at p. 134, ante. I have extracted all the chronograms, printing the date letters in the usual manner. The copy of the work which I have made use of is in many places difficult to read, the print being blurred and defective, and the paper much discoloured. The pages throughout the book are not numbered. The chronograms are somewhat epigrammatic in their style of composition ; occasional annotations in Latin explain the meaning and application of words and phrases, which were obscure even when they were written, nearly three centuries ago.

It is curious to observe the variety of phrases used in many of the introductions to denote the death of persons. The following are examples :-Rex moritur. Philippus obiit. Julio defuncto. Placidè obiit. Placidè commoriuntur. Rapitur fatis. Henricus discessit. Ex hac vita discessus. Ad Christum vocatur. E rebus humanis eximitur. E vita discedit. Annum mortis evenit. Johannes obdormiscit.

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1507.

Sigismundus regnum Polonicum accipit.
\(\left.\begin{array}{l}\text { CraCoVIf oVo reX regnabit noMIne? nostris } \\ \text { VersibVs eXCLVso te Cesaris, hVsse, trahentis. }\end{array}\right\}=1507\)
Numerus Sigismundum nominari vetuit, itaque describitur ovvápouos Cassari Hussum trahenti,--sea ad concilium Constantiense volanti, cujus omnibus notum est nomen.
1508.

Ludovicus coronatur rex Hungariæ infelicibus auspiciis.
\(\left.\begin{array}{l}\text { heV; LVDoVICe nigris In regna patientí tVrCIs } \\ \text { sVbjICItVr pVero, IVVeni eripienda Corona. }\end{array}\right\}=1508\)
1509.

Henricus octavus Anglix regnum auspicatur.
\(\left.\begin{array}{l}\text { reX oCtaVVs agris henricVs IVre britannIs } \\ \text { IMperat atqVe VIris LoCVpLetariqVe Laborat. }\end{array}\right\}=1509\)
1510.

Goa occupatur.
\(\left.\begin{array}{l}\text { Capta goa est ILLVStris Vbi sChoLa ab orDIne IesV } \\ \text { nVnC } \\ \text { eXercetVr, CVLtVsqVe reLVCet apoLLo. }\end{array}\right\}=1510\)
1511.

Pauli Eberi natalis.
\(\left.\begin{array}{l}\text { LaCte pVer tenVi satVr est et pasCitVr, a qVo } \\ \text { Magna VIro Vtiliter sCribentVr, paVLVs eberVs. }\end{array}\right\}=151\)
1512.

Pugna pontifici Romano adversa.
\(\left.\begin{array}{l}\text { QVID sVperi facitis? qVID peCCat IVLIVs aLter ? } \\ \text { Vt sVperata VIros fVgIat LegIo IpsiVs hostes. }\end{array}\right\}=1512\)
Viros hostes-Cohæret per appositionem, et de industria appellatur Julius alter non modo a numero, sed etiam a similitudine quâ propius ad Julium Casarem homo turbulentus; quam ad Petrum dilecti Christi oves fideliter pascentem accedebat.
\[
1513
\]

Julio secundo defuncto, succedit Leo X.
est Leo non nonVs, nVMerI potivsqVe seqVentis eXpIrat sVCCessori CVI IVLIVs aLter.
\(\}=1513\)
Cui expirat-Successori enim mors potissimum bono fuisse videatur.
1514.

Vesalius nascitur, anatomiæ illustrator, unde allusio,
InqVIsItVrVs, qVICQVID tegat alVVs, ab aLVo
Vesalivs salvo genitricis pro Deo plorans.
\[
\}=1514
\]
1515.

Franciscus i. Galliæ rex socero Ludovico xir. succedit.
ergo francisCi florens sit gallia regnvm annos et sVo eo repetet Letata bis oCto.
\[
\}=1515
\]
1516.

Campson Gaurius Sultanus superatur a Selymo Turcarum imperatore (Ea est Byzantia potestas) et victor in victi regnum instituit quod sequenti anno occupavit.
egypti ViCto byzantia rege potestas
ad Claras nili proCere Cogitat Vrbes.
1517.

Solymus Ægyptum in provinciam redigit, Lutherus pontificas artes detegit, atque ita eodem anno duo ingentia imperia sunt eversa, alterum armis, alterum verbo.
\(\left.\begin{array}{l}\text { precipitis nili CapVt, ItalleqVe stVpendren } \\ \text { eXpVgnaVerVnt sed non Vt tVrCa LVtherVs. }\end{array}\right\}=1517\)
Nili capat Memphis, Italixe caput Roma, vel ipse pontifex Romanus.
1518.

Lutherus Augustre Vindelicorum a Cajetano tentatur.
a CaIetano Correpte LVthere negasti
Inter VInDelicos benè Credita, ritè negari. \(\quad\}=1518\)
1519.

Carolus v. designatur imperator Francofurti, haud dubiè ex voto avi Maximiliani.
\(\left.\begin{array}{l}\text { CVI ManVs VeXILla aqVILIna afperre pVtetVr } \\ \text { (Vota VaLent prestantis aVI) tibi CaroLe qVInte. }\end{array}\right\}=1519\)
1520.

Coronatio Cæsaris Caroli v. ad quam ex Hispaniis in Germaniam ille contendit.
\(\left.\begin{array}{l}\text { Cesar ab hispanis patrias transivit In oras } \\ \text { ConVenit Capiti germana Corona preCantis. }\end{array}\right\}=1520\)
Corona convenit capiti, 一id est, ipse dignus fuit imperio.
Precantis,-quia cum coronatione et Missa et preces conjunguntur.
I521.
Lutherus Vormatix coram ordinibus imperii causam dicit. Cesaris In faCie faCies ConfVsa LVtheri non fVIt, optatas pathMo prebente Latebras.

Latherus proscriptus aliquantisper latuit et exemplo Joannis Pathmon appellavit.

\footnotetext{
\({ }^{1}\) This makes only 1016 ; the error is in the original. 'PROCEDERE' (for PROCERE) would make the chronogram right.
}

I 522.
Rhodus amissa est, salvis descendentibus militize equitibus.
o rhoDVs, o tVrCe; Vos eXVLtastIs, Vt ILLe
eXILIo CIVes JVssIt gaVDere soLVtos.
\(\}=1522\)
1523.

Clemens vir. Hadriano vi. succedit.
\(\left.\begin{array}{l}\text { QVfro QVotVs CLemens ChrIstI papa VenIt oVILI? } \\ \text { QVIppr soLet QVotVpLeX statVI noVa gratIa fLatVs. }\end{array}\right\}=1523\)
I 524.
Henricus Zutphanius martyrio apud Ditmarsos coronatur.
Leti CIVe poLi zVtphano Martyre fient,
Letior In sparsis Versans eCCLesIa terrIs. \(\}=1524\)
Aliter
\(\left.\begin{array}{l}\text { 2VtphanIo QVoD non sInt hac terrestria CorDI, } \\ \text { neC parCens proprIo nobIs, aIt IpSe, CrVori. }\end{array}\right\}=1524\)
1525.

Seditio agricolarum per Germaniam mota.
\(\left.\begin{array}{l}\text { agricola In soLIVM regale obLItVs aratri } \\ \text { NItItVr, aC sperat tristes a prinCIpe pgenas. }\end{array}\right\}=1525\) Sperat pro meruit.
1526.

Ludovici regis Pannoniæ interitus et natalis septemviri Saxonum augusti.
\(\left.\begin{array}{l}\text { nobILIs hVngarif CaDo reX, DVCe saXone gIgnor } \\ \text { aVgVstVs, QVo non aVgVstis CarIor aLter. }\end{array}\right\}\)
1527.

Philippus Caroli v. filius Hispaniarum rex nascitur, quo tempore ab exercitu paterno Roma capiebatur.

Cresaris Vt felix eXercitVs est, Ita ConivnX, VrbeM aLter VeXans graVIter, genIto aLtera rege. \(\}=1527\)
1528.

Cum Paccius Otho denuntiasset occultum bellum a Pontificiis parari, Elector Saxoniæe et Landgravius arma, sed frustra sumserunt.
hassia saXonibVs soCIalia IVnXerat arma,
QVef faX et tVbICen fVIt? VnVs paCCIVs ottho. \(\}=1528\)
I 529.
Solymannus Viennam obsidet.
non proCVL eXItIo resILIs ab atroCe VIenna
te fera gens Captat posItIs prope Mgenia Castris. \(\}=1529\)

\footnotetext{
\({ }^{1}\) This makes only 1466 ; the error is in the original.
}

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1537.

Edwardus Britanniæ rex, Henrico viII. nascitur et regnavit quidem sed puer.
\(\left.\begin{array}{l}\text { reX eDVarDe freto CLaVsIs nasCere britannis } \\ \text { o sI ContIngant annos tVa sCeptra VIrILes. }\end{array}\right\}=1537\)
1538.

Argentoratensis academiæ initium Johanne Sturmio rectore.
argentorati est sChoLa non argentea, sed qVe
Conferri CresCens fVLVo QVoQVe DebVit aVro. \(\}=1538\)
I 539.
Georgius Saxoniæ dux moritur, successore Henrico fratre Lutherano. CeDe LVtheranis prinCeps heredibVs hostis \} LVtheri, CVnCtis pejor graviorqVe georgi. \(\}=1539\)
1540.

Ordo Jesuiticus, cujus autor fuit Ignatius Loiola, confirmatus à Paulo tertio, hac conditione ne plures 60 recipiantur. \({ }^{1}\)
\(\left.\begin{array}{l}\text { per soCIos DeCIes seX Vt spargatVr IesV } \\ \text { ORDo, pontifiCIs paVLI pIetate LICebIt. }\end{array}\right\}=1540\)
Aliter.
\(\left.\begin{array}{l}\text { orDo noVVs QVasI non generIs satIs IstIVs esset } \\ \text { pontIfICIs aCCresCens VeterI ConDebar IesV. }\end{array}\right\}=1540\)
I54I.
Henricus Saxoniæ dux Mauricii et Augusti electorum pater discessit.
\(\left.\begin{array}{l}\text { MaVriCII pater aVgVstIqVe a fratre reLICta } \\ \text { his bona sIC CessIt, LetVs sIt Vt Ipse paternIs. }\end{array}\right\}=1541\)
Paternis,-id est cælestibus post mortem.
I 542.
Joannes Fridericus Elector, et Mauritius ad bellum grave consurrexerant, nisi Landgravius placasset.
\(\left.\begin{array}{l}\text { MaVrICIVs beLLo pasChaLI eXarsIt, et eIVs } \\ \text { ensIfer agnatVs; paCatos hasse reLInqVas. }\end{array}\right\}=1542\)
Paschali,-ita à vulgo appellabatur quod circiter illud tempus esset motum.
(Hasse, i.e. O Landgrave of Hesse.)
1543.

Princeps Clivensis Cæsari se subjicit.
\(\left.\begin{array}{l}\text { aVfert CliVensis prinCeps a Carsare paCem, et } \\ \text { aVferri patitVr LIbVIt qVa aVferre potenti. }\end{array}\right\}=1543\)

\footnotetext{
\({ }^{1}\) The Society or Company of Jesus was founded by Loyola in 1534 ; he presented its institutes in 1539 to Pope Paul III., who raised some objections; alterations having been made, the Pope confirmed the institution by a bull in 1540. The number of members was not to exceed sixty, but that restriction was taken off by another bull, 14th March 1543.
}
1544.

Franciscus secundus Henrici filius rex Galliæ nascitur.
\(\left.\begin{array}{l}\text { franCIsCo franCIsCe nepos nVnC GIGnere regi } \\ \text { reX breVIs a patris tibI rapti Morte fVtVrVs. }\end{array}\right\}=1544\)
1545.

Albertus Brandenburgicus archiepiscopus Moguntinus Magdeburgensis et Halberstadensis episcopus, itemque R. E. Cardinalis moritur.
aLbertVs tripLICIs generosVs episCopVs aVLee \(\} 1\)
CarDInIs et LatII pars, his De qVatVor eXIt
1546.

Obitus Lutheri, quem secutum est eodem anno bellum Schmalcaldicum.

ContinVit ViVens pro papa Cesaris arMa
LVtherVs, solvit neCe; sIC eVenta probarVnt. \(\}=1546\)
1547.

Franciscus Gallix, Henricus viII. Anglix reges defuncti sunt, eo ipso anno quo Cæsar electorem Saxoniæ vicit, cui alioqui vel ambo, vel alteruter auxilio erat futurus.
\(\left.\begin{array}{l}\text { QVIs sCIt saXoniCa an potVIssent arma tViri } \\ \text { sI Letho reges CarVIssent gallvs et anglVs? }\end{array}\right\}=1547\)
1548.

Sphinx Augustana proponitur.
\(\left.\begin{array}{l}\text { papa LVtheranis VIX ConCillabitVraVDaX } \\ \text { Interea posses sic et siC tradere pastor. }\end{array}\right\}=1548\)
1549.

Paulus iII. admodum senex obiit, pauld ante initium Jubilei quem non mediocriter videre cupierat.

QVIs sVCCeDentIs tibI IVbila precIpit anni? otertie paVle, sVIs an fVisis invida parCa? \(\}=1549\)
Precipit,-id est preripit.
1550.

Magdeburgi obsidio. (Magdeburg, the Maiden-city.)
sVstineas obsessa VIros Vrbs noMIne VIrgo,
aVXILIo Celi beLLans, et nesCIa VinCI.
\[
\}=1550
\]
1551.

Magdeburgi deditio.
\(\left.\begin{array}{l}\text { aCCIpIas hostes Vrbs VIrgo ; InIVrIa nVLLA } \\ \text { VIs te nVLLa petet ferri experieris amicos. }\end{array}\right\}=1551\)

\footnotetext{
\({ }^{1}\) This makes 1550 ; all the words agree with the original.
}
1552.

Joannes Fridericus Septemvir et Philippus Landgravius dimittuntur a Cæsare inclinata fortuna.
\(\left.\begin{array}{l}\text { CaptIVI rediere DVCes a Cesare CVIVs } \\ \text { non VIrtVs, non fortVna est VetVs agnita Castris. }\end{array}\right\}=1552\)
1553.

Mauricius elector proffligatis copiis Alberti Marchionis Brandenburgici victor obiit.
\(\left.\begin{array}{l}\text { MarChIo ViCtVs abit, qVa saXo VICtor obIre } \\ \text { CogitVr e pVgna; Variat sors beLLa gerenti. }\end{array}\right\}=1553\)
1554.

Sibylla uxor Electoris Joannis Friderici et ipse Elector placidè paucorum dierum intervallo commoriuntur.

1555.

Marcellus secundus pontificatum adipiscitur ac pauld post obit.
hVIVs MarCellys papa est neC totivs anni,
VIX parVf partIs; tollVntVr Cetera fato.
\[
\}=1555
\]
1556.

Thomas Cramerus in Anglia comburitur. (i.e. Cranmer.)

I557.
Pugna ad S. Quintianum Gallorum et Hispaniorum Gallis infelix.
\(\left.\begin{array}{l}\text { QVIntini pVgna toLlVntVr robora gaLLo } \\ \text { gaLLIs VIX gravior CLaDes obLata VIDetVr. }\end{array}\right\}=1557\)
1558.

Caroli v. imperatoris ex hâc vita discessus.
\(\left.\begin{array}{l}\text { Carolvs a qVarto qVI proXimVs arbitrr orbis } \\ \text { et sVCCessor aVI fVIt, hinc reVoLabat In astra. }\end{array}\right\}=1558\)
1559.

Henricus secundus rex Galliarum ex ludo equestri periit.
\(\left.\begin{array}{l}\text { DICItVr et Celtis henricVs obisse seCVndVis } \\ \text { Iste LVtheranos QVI reX tot IVsserat Vri. }\end{array}\right\}=1559\)
\[
1560 .
\]

Philippus Melancthon virino comparabilis preceptor noster communis ad Christum evocatur.
\(\left.\begin{array}{l}\text { Veste piè tristis nigra LVgebo, MeLancthon } \\ \text { eX qVa factVs erat, fit telLVs, qVaqVe VoCatVs. }\end{array}\right\}=1560\)

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1569.
D. Victorinus Strigelius et D. Paulus Eberus eundem annum mortis invenêre.
\(\left.\begin{array}{l}\text { non Mors strigeLio, non parCa peperCIt ebero } \\ \text { VICtorine tibi, tibI spargens paVLe CoLores. }\end{array}\right\}=1569\)
Spargens colores,-id est vos pallidos reddens.
1570.

Turcæ Cypron invadunt.
\(\left.\begin{array}{l}\text { QVI ChrIsto ante aLIqVot rhoDIos DetraXIt aprILes } \\ \text { eXIt Vt In Cypro QVoQVe nVLLVs ChrIste sVpersIs. }\end{array}\right\}=1570\)
1571.

Turce pugna navali superantur.
\(\left.\begin{array}{l}\text { QVI rhodIIs CyprIos adIeCerat hostIs egenos } \\ \text { CLasse CorInthiaCo non res Ita In aqVore gessit.- }\end{array}\right\}=1571\)
I 572.
Nuptiæ Gallicanæ toti Galliæ funesta sublato perfidem Amirallio. \({ }^{1}\)
paX gallis fraVs, faX est fraVs regia nVpta
IaVsQVe tripLeX pape ; JaCet amIraLLIVs ILLa. (sic) \(\}^{\mathbf{1}}\)
1573.

Joannes Gulielmus Joannis Friderici electoris filius, Saxoniæ princeps, obdormiscit.
\(\left.\begin{array}{l}\text { an sCIt Ioannes gVLIeLMVs spernere fata; } \\ \text { et sCIt et his hóspes sVperatis CgLICa tangit. }\end{array}\right\}=1573\)
1574.

Henricus Henrici iI. Galliarum regis filius Polonorum rex factus, .
eodem anno aufugit.
\(\left.\begin{array}{l}\text { gaLLIs henricVs non reVaVIsse poLonos, } \\ \text { regna sCit; ergo Manens heC et VoLet et feret alter. }\end{array}\right\}=1574\)
1575.

Maximilianus in. imperator eligitur rex Polonorum a parte ordinum regni.
\(\left.\begin{array}{l}\text { ILLe foret Cresar gaLLo fVgIente poLonos } \\ \text { QVI CVraVIsset, sed DIssensere Creantes. }\end{array}\right\}=1575\) Flacii Illyrici.
peCCati oCCIsa est sVbstantIa, et aCCIDIt.
franCofortensIs gLeba IaCtItare sepVLCrIs.
Aliter.
aCCIDIt Vt peCCati obeat sVbstantia, at o si
fiat Vt feterris DeLeri possit hic error. \(\}=1575\)
Alluditur ad certamina illius.

\footnotetext{
\({ }^{1}\) Referring to the death of Admiral Coligny. See page 132, ante. The chronogram is wrong ; the last word is doubtfully printed; it makes only 1567.

2 This chronogram is badly printed and wrong; it makes only 1519.
}
1576.

Maximiliani in. imperatoris optimi maximi obitus.
\(\left.\begin{array}{l}\text { hei MIhi ; Ve terref Cesar non VLte (sic) poLonos } \\ \text { regna petIs Cceli non InterCepta VoCatVs. }\end{array}\right\}=1576\)
Non vlte (sic) polonos, -notatio est Maximiliani cujus alioqui nomen versum duplici de causa non ingrediebatur.
1577.

Dantiscum à Polonis obsidione premitur. \({ }^{1}\)
\(\left.\begin{array}{l}\text { In DantisCanas ColleCta poLonia partes } \\ \text { nVLLLa parte VIros trepidos InVenerat Vrbis. }\end{array}\right\}=1577\)
1578.

Sebastianus Posthumus rex Portugalix cadit in Mauritaniá.
VnVs Vt hispanos rVrsVs reX sVbjVget oMnes
QVI obstIteras VIVens, periIsti reX apVD afros\(\}^{2}\)

I 579.
Incendium Erphordiæ grassatur in locum duobus nominatis templis comprehensum.
\(\left.\begin{array}{l}\text { Inter te benediCtr, Inter te CernItVr aeli (sic) } \\ \text { ante parasCeVen noCtV hieraphorDICVs Ignis. }\end{array}\right\}=1579\)
1580.

Formula concordiæ editur et Cracoviæ libris pontificiis ingrati comburuntur.
\(\left.\begin{array}{l}\text { CraCoVI e LIbros perdi jatraris (sic) InIqVI } \\ \text { QVos pIa teVtoniCo ConCorDIa In orbe propagat. }\end{array}\right\} \boldsymbol{s}\)
\[
158 \mathrm{I} .
\]

Lapis post fulmen desuper infusus.
\(\left.\begin{array}{l}\text { tris ValVIt LIbras, noVies et qVatVor, aLto } \\ \text { QVI LapIs e CeLo DesCendit ab aere Certi. }\end{array}\right\} 4\)
Libras 31 pondere æquavit.
\[
1582 .
\]

Calendarium Gregorianum promulgatur.
\(\left.\begin{array}{l}\text { Creditor, oCtobris nona tibi LVCe tenebar } \\ \text { soLVere, QVa VoLVI, non est, Ita Debita Cessant. }\end{array}\right\}=1582\)
Jocos in dies exemptos, qui cum non fuerint, affirmatur non deberi, quod aliquo illorum solvi debuerint.
[The revision of the calendar was promulgated in 1582, when
the 'new style' was adopted by many of the countries in Europe.

\footnotetext{
A siege of Dantzig. There are some errors in the original print, and the penultimate word is not clearly legible.

This makes 1583 ; the error is in the badly printed original.
2 This makes 1582 ; the error is somewhere in the original.
4 This makes 1586 ; the composer of the chronogram is responsible for the error.
}

Observe the base advantage taken by the debtor by declaring the impossibility to repay because the day of his liability was expunged from the reckoning of that year. The chronogram says- \(O\) creditor 1 I was bound to pay thee on the gth day of October, I wished to do so, but as that day does not exist, the debt consequently ceases.]
\[
1583 .
\]

Gebhardus archiepiscopus Coloniensis excommunicatur. \({ }^{1}\)

\[
1584 .
\]

Disputatio Heidelbergica. \({ }^{2}\)
\(\left.\begin{array}{l}\text { QVale Det In Cgna CorpVs tVa gratia ChrIste } \\ \text { heIDelberga sVo Certet tVtore VoLente. }\end{array}\right\}=158_{4}\)
\[
1585 .
\]

Anna conjunx Augusti Electoris Saxoniæ obiit.
Deniq. te genVit, genVIsti saXona, sed nVnC
aspicis in Celis Celestia Letior anna.
\[
\}=1585
\]
1586.

Augustus ipse, et sub finem anni Stephanus rex Polonix transeunt ex hac mortalitate.
\(\left.\begin{array}{l}\text { aVgVstVs DVX, et stephanVs reX, saXo-poLono } \\ \text { IVstitie CLari Vos LaVdibVs eCCe reLinqVent. }\end{array}\right\}=1586\)
\[
1587
\]

Maria Scotiæ regina jussu Elisabethæ Angliæ regina supplicio afficitur.

\[
1588 .
\]

Guisius ab Henrico int. Galliæ rege interfici jubetur in suspicionem affectati regni adductus.
\(\left.\begin{array}{l}\text { gaLlVs preVeniat, ne preVeniatVr, ab illo } \\ \text { QVI prope sCeptra a ManV sibi ConCILIata tenebat. }\end{array}\right\}=1588\)
1589.

Idem Henricus a Monacho Jacobo Clemente tollitur cohærent versus cum superioribus.


\footnotetext{
\({ }^{1}\) The circumstances are related at page 256, ante; they are very curions
\({ }^{2}\) Calvinistic disputes concerning the nature of the sacrament of the Lord's Supper.
\({ }^{2}\) This chronogram is very much blurred, and reads doubtfully; the date, however, is made right, 1589. See Chronograms, p. 116, assassination of Henry III.
}

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\section*{SOME AFFAIRS IN THE NETHERLANDS.}


QUARTO volume of twenty tracts, \({ }^{1}\) in the Cambridge University Library, labelled 'Varia.-Cc. 12-48,' contains some interesting chronograms relating to members of the Imperial House of Austria and their dominions in the Netherlands.

\footnotetext{
TRACT No. 1, published at Brussels, is in praise of Count de Daun, Governor of the Austrian Netherlands in 1725. A handsome engraving stands in the place of a title-page, representing on two shields the armorial bearings of the De Daun family only, and those of other families in nine quarterings, all surrounded with bold scroll-work supported by two angelic figures ; a coronet surmounts the whole. Beneath is a chronogrammatic inscription as follows, in imitation of the original, making the date 1725-
}

\section*{}

\section*{ principl thlanensi
 bellalil cilizernator}

\footnotetext{
\({ }^{1}\) This volume is probably unique. I do not know where else the individual tracts exist.
}
i.e. An applause to Viricus Philippus Laurentius de Daun, Prince of Teano, Knight of the Order of the Golden Fheece, Governor of the Netherlands, and restorer of his languishing country.

The tract consists of thirty-one leaves, with engravings of medals, twenty-eight in number, bearing emblematical designs to exemplify the public and private beneficent acts of the prince, each with an anagram on his name and titles, and a Latin epigram of four lines in his praise. On leaf 3 there are some verses addressed to him preceded by this chronogram (in imitation of the original) of the year 1725 , the last two words being anagrams on the name ' Daun,' and are made to bear some figurative meaning in the verses-

\section*{G V bernatorl D A V N LItterIs bIs eLoCatIs n V Da \(\mathrm{V}_{\mathrm{n}} \mathrm{Da}_{\mathrm{a}}\).}

On leaf 30 the tract concludes with the following words, giving the names of the authors of it :-

Humillimi atque obsequentissimi vestræ famuli Fratres petrus Canonicus Frigidi Montis et Joannes carolus vander borcht Brux. Cæs. ac Cath. Majestatis a Monetis Prefectus dedicant consecrant.
The importance of the noble family of Daun can be traced back for at least 700 years. See Zedler's Universal Lexicon, vii. 274, 'Daun,' and xlii. 497, 'Teano.' This Wiric Philip Laurence von Daun became Prince of Teano, in Italy, and knight of the Golden Fleece ; he was an officer of high rank in the army of Charles iII: of Spain, who at a later period was elected as Emperor Charles vi. of Germany.

\(\uparrow\)RACT No. 3 is 'Oratio Funebris Ferdinandi im.,' dedicated to his son Leopold (the Emperor), King of Hungary and Bohemia, by Ferdinandus Ernestus de Trauttmanstorff, s.R.i. Comes. Ant werp (?) 1657. It contains twelve well-engraved emblems, with epigrams in honour of the deceased Emperor, and only one chronogram (on page 72), alluding to a column erected by him to the Virgin Mary, in the market-place at Vienna-
statVaM hanC eX Voto ponit fernanDVs III aVgVstVs. =
The name is printed in the book now quoted as ferDInandVs, this is manifestly wrong as a chronogram. Having myself copied the inscription from the column at Vienna, I make the required correction here. See Chronograms, page 81. The name frequently occurs spelt in this manner.

TRACT No. 9 is ' Oratio Funebris in obitu serenissimæ Mariæ Annæ Electricis Bavariæ Archiducis Austrix, etc.,' by the English College of the Society of Jesuits at Louvain. 1666. The oration is followed by a series of Latin poems, concluding on page 40 thus-

> MARIA ANNA BAVARO-AUSTRIACA.
> Anagramma.
arca, ara, manna, via, arbos, vita.
Here follows a short Latin poem on this theme, and 'Sex chronogrammata prædictum anagramma illustrantia, facta pro Anno Domini 1665, quo serenissima Archiducissa mortua est '-

Inopis arCaM aVara LIbItIna predatVr. \(=1665\)
Oppressi aram InIqVa CLOTho DIrVIt. \(=1665\)
esVrIentIs Manna rIgIDa LaChesIs Vorat. \(=1665\)
regie pIetatis eternvm InsIgne seVa parCa Delet. \(=1665\)
DILeCta fatigatis VMbra heV perift. \(=1665\)
LangVIDI VIta Morte aCerba obIIt. \(=1665\)

TRACT No. 10 is ' Oratio Funebris in parentalibus reverendissimi ... Guilielmi ab Angelis Ruremondensis episcopi nominati, S. Th. Doctoris . . . in academia Lovainiensi, ab Antonio Dave.' Printed at Louvain, r649. On the back of the title-page areChronicon anni natalis ejus. DeVs aVXILIVM sVIs.
Chronicon anni mortualis ejusdem.


TRACT No. 13, a short heroic and allegorical ballet, ' Les Atheniens,' performed at Brussels on 4th November 1739, to celebrate the fête of the Emperor Charles vi., in the presence of Her Highness the Archduchess, Governess of the Netherlands; it is thus dated on the title-page-
\[
\left.\begin{array}{l}
\text { AU noM De CharLes sIX, } \\
\text { PeUpLes, soIez JoIeUX. }
\end{array}\right\}=1739
\]


\(A^{N}\)
NDREAS CREUSEN, fifth Bishop of Malines, died on the 8th of November 1666; this neat chronogram is at the end of his funeral oration-

Chronographicon anni.
anDreas antistes QVIntVs MeChLIniensis obit \(=1666\)
Mensis et Diei,
DeLetVr oCtaVa noVeMbris. \(=1666\)

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The chronogram within the cross on the preceding page is to be read thus-
\[
\left.\begin{array}{l}
\text { In noMIne DeI patris, fILIIQVe } \\
\text { SpIrItVsQVe SanCtI. }
\end{array}\right\}=1675
\]

Six pages of Latin verses immediately follow, arranged as couplets and short devotional poems on the subject of the Cross. Passing them over, I extract only the chronograms which accompany them-
\begin{tabular}{ll} 
DVM CRVX SALVs. & \(=1675\) \\
SVM DVagramma. & \\
SV CLARV. & \(=1675\)
\end{tabular}
\begin{tabular}{|c|c|c|}
\hline CrVX saLVtem datVra. & = & 1675 \\
\hline CrVX Dat plaVsVM. & = & 1675 \\
\hline CrVX tandem salvat sVos. & = & 1675 \\
\hline MIhi CrVX sis Vna fidelis. & = & 1675 \\
\hline CrVX eXaltanda Mane. & = & 1675 \\
\hline CrVX splendet per evVM. & = & 1675 \\
\hline CrVX semper LavDetVr. & \(=\) & 1675 \\
\hline CrVX LVMen adaVget. & = & 1675 \\
\hline Dat CrVX Vna poLVm. & \(=\) & 1675 \\
\hline MIhI sIs CrVX Vna fidelis. & \(=\) & 1675 \\
\hline semper LavDetVr CrVX. & \(=\) & 1675 \\
\hline
\end{tabular}

\section*{\(\boldsymbol{* * * * * * * * * * * * * * ~}\)}

\section*{THE LOUVAIN-MALINES CANAL.}

Acurious tract, consisting of eight pages, in the collection of the Rev. W. Begley, is filled with poetry in long metre, in the Flemish language, written to commemorate the commencement of a canal from Louvain to a place beyond Malines, on the river Senne, called Sinnegat. His Royal Highness Charles Alexander, Duke of Lorraine, governor of the Austrian Netherlands, cut the first sod ('leva le premier gazon') on 9th February 1750. The tract contains several chronograms of the date, in the Flemish and Latin languages, and a map, in size 55 by 10 inches (on a scale of about 10 inches to a league), with explanations in French, showing the canal to be about five leagues in length; also two engravings, representing in actual size the front and back of the silver spade used by the Duke on the occasion. The spade was highly ornamented on both sides with armorial shields and emblems, with chronogrammatic mottoes, which give the date 1750 ; the accompanying two facsimile copies (slightly reduced from the originals) will render any further description needless. This is the only example of such an application of chronograms that has fallen under my notice. The title-page is as follows-

5
;

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\section*{sChoon CanaeL Der peeterMannen \(=1750\) \\ tot Welvaeren vande oude Hooft-Stadt \\ LOVEN,}

Eertydts Vermaert door den Coop-handel, daer naer door de
Roem-rughtige Universiteyt ;
Ende nu wederom door het graeven der
NIEUWE VAERT:
Waer toe de gewenschte octroy genadelyck
is verleent van haere Keyserlycke en Coninghlycke Majesteyt
MARIA TERESIA
Den VYf-en-tVVIntIChsten Van JanU-) \(\left.\begin{array}{c}\text { ARIUS, SEVENTHIEN-HONDERT } \\ \text { ENDE VYFTICH. }\end{array}\right\}=1750\)
In welcke varrt den Eersten Steeck is gegraeven met een
ZILVERE SCHUP
Door syne Coninghlycke hoogheydt en Prins
CAROLUS ALEXANDER
Hertogh van Loreynen en Baer, en Gouverneur der Oostenrycksche
Nederlanden, \&c. \&c. \&c.
op den 9 van Februarius 1750.
Zynde hier by gevoeght de afteekeninge van de zilvere schup, ende het plan vande geheele nieuwe vaert, gegraveert op kopere plaeten.

Tot Loven by Henricus Vander Haert Met Approbatie.
In the lower corner of the map, beneath a shield charged with the arms of Louvain, is this motto-

Cernens Mea DeCora Letor. \(=175^{\circ}\)
The first two pages of verse declare the importance of Louvain, and that the trade and commerce of the city will be improved by the new canal ; this chronogram leads off the subject-
\begin{tabular}{lll} 
EDeLe CoopMansChap & \(=\) & 1750 \\
MaeCkt paLLas De PLaets. & \(=1750\)
\end{tabular}

And at the conclusion of the verses is this 'jaer-schriften' -
\[
\begin{array}{cl}
\text { DOOR PALLAS KOOPMANSCHAP FLOREERT; } & =1750 \\
\text { PLENAS ADFERT PALLAS MERCES. } & =1750
\end{array}
\]

The next pages of verse are addressed principally to the Empress Maria Theresa, Sovereign of the Netherlands, who granted the privilege to make the canal; they are preceded by these two chronograms-
\[
\begin{aligned}
& \left.\begin{array}{c}
\text { 'toCtroY Van De nieUVVe Vaert Van LoVen } \\
\text { VerLeent Van Maria teresia. }
\end{array}\right\}=1750 \\
& \text { De Canael beComen. = } \\
& =1750
\end{aligned}
\]

And at the conclusion is this 'jaer-schriften,' referring to Mr. Peetermans, the chief engineer of the works-
```

peeterMans beDanCkt CareL;
=1750
Creegh toesteM Der CanaeL
1750

```

The verses on the next page are in praise of the Prince Charles and the same Mr. Peetermans, and are otherwise appropriate to the occasion ; they are preceded by-
\(\left.\begin{array}{l}\text { Door prins CaroLUs Van LoreYnen enDe baer } \\ \text { Is De nieUVVe Vaert gegraeVen geVVeest. }\end{array}\right\}=1750\)
The silver spade is described, and the chronograms engraved thereon are quoted, thus-
\begin{tabular}{|c|c|}
\hline haC Dat Canalem. & 0 \\
\hline ConDo Canalem. & 1750 \\
\hline Canales Dant MerCes. & \(175{ }^{\circ}\) \\
\hline eCCe tandem florebo. & 1750 \\
\hline
\end{tabular}

And the verses conclude with this 'jaer-schriften'-
Met Den CareL's steeCx, \(=175^{\circ}\)
De CoopMansChap herleeft. \(=1750\)
The next verses apply to the Flemish canals generally ; these chronograms are at the head-
staDts CoopMansChap fLoreert, \(=175^{\circ}\)
Door peetrrmans sChoon Canael. = 1750
And this 'jaer-schriften' is at the end of the verses, and terminates the last page of the tract-
\(\begin{array}{rll}\text { Door 't sChoon Canael Der stadt, } & =1750 \\ \text { SaL De stadt's Coophandel fLoreren. } & =1750\end{array}\)

\section*{}

THE following chronograms are from a biographical dictionary, entitled, Biographisch anthologisch en critisch Woordenboek der Nederduitsche dichters. By P. G. Witsen Geysbeek Amsterdam, 1821. (British Museum, press-mark 2038. f.) Vol. ii. i65-169. Article on Delsing J. F.

Vondels graffschrift, door G. Brandt, is ook geenzins verwerpclijk. \(\left.\begin{array}{l}\text { hier rVst Van Vondel, hoog beland, } \\ \text { apoLLo en zIJn zangberg Watid. }\end{array}\right\}=1679\)

Op den brand den Schouwburg te Amsterdam, den 11 Mei.
\(\left.\begin{array}{l}\text { MIJn bIJen zWerVen : zIe De Korf Is grVis en asch! } \\ \text { ei, zorgers! zorgt op nieVW ; zIJ Weigeen V geen WasCh. }\end{array}\right\}=1772\)
Op de inwijding van den niewen Schouwburg, te Amsterdam den 15 September.
thans zal De biJ op nIeVW In febVs rVnstroor zWeeVen,
en't eelste, 'tWelk ze'erLeest, VoorWees en arMen \(\}=1774\)
geeVen.
Tydvaers Geplaayst op den grond des gewezen Schouwburgs, te Amsterdam.
besChoVW- op nIeVWeen hVIs, Warr nog het LVstig
\[
\left.\mathrm{KrOOST}_{\mathrm{T} .}\right\}=1773
\]

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with many emblematical accessories and inscriptions. The medallion on the right represents the congress ; the chairs bear the armorial shields of their official occupants. In the upper ornament, a cornucopia on the right pours out a variety of objects, among them may be discerned the cordon of the Golden Fleece and minute medals of Leopold; the Prussian Eagle is also conspicuous. The engraving is signed, 'Fait à la Plume, etc., grave par A. Zurcher.' This name is not found in the catalogues of art engravers of the period. The impression is marked as a proof, ' Proefdruk.' The engraving is probably rare. I believe there is no copy of it in the British Museum collection.

The chronogram is as follows ; the letter \(\mathbf{Y}\) counts as 2 :zIet belgen! Leopold op's keizers troon VerheeVen V Weer, en zoete rVst, en Waare VrYheid geeVen; De brit, en prVIs, en batavier, V rViten Vit het oorLogs Vier.

i.e. See, Belgians / Leopold elevated to the Emperor's throne, a sureet rest and true peace given to Britain, Prussia, and Holland, and the fear of war driven far away.

This pacific appearance of affairs was not destined to last. Leopold died on the ist March 1792 . The French Revolution had already commenced, and one of the political consequences was a declaration of war by France against the Emperor of Germany, and the Netherland provinces were conquered by the French republicans before the end of that eventful year.

\section*{}

MAXIMILIAN VRIENTIUS of Ghent was a celebrated writer of epigrams upon the political and other events of his time. He published his works early in the seventeenth century. He also wrote very spirited epigrammatic chronograms, many of which I have given in my former volume on Chronograms. (See index under 'Vrientius.') Another work by this author has recently come into my possession, containing some examples of those compositions not before noticed by me. The title is, 'Urbes Flandriæ et Brabantix, Auctore Maxæmiliano Vrientio Belga Gandensi. Lovanii cID.IOC.xiv' (1614). A separate division bears this title, ' Urbes Brabantiæ precipuæ,' and consists of a series of epigrams and short poems concerning certain towns of Brabant, and the events, principally of war, which affected them. I extract the following miscellaneous chronograms. The letter \(\mathrm{D}=500\) is not to be counted as a numeral.

Epigram on certain ecclesiastical affairs, 'In unionem status ecclesiastici et Iv ordinum Flandrix ' -
\(\left.\begin{array}{l}\text { ordinIbVs fLandris Consors eCCLesIa nVpta est. } \\ \text { nasCatVr soboLes, paX, ModVs, atqVe qVIes. }\end{array}\right\}=\)
The tower of the cathedral of St. Bavon at Ghent was burnt by lightning in 1602. See Chronograms, p. 117. The Belfry tower, 386 feet high, is near to it, having on the summit of the spire a vane con-
\(1\)

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To the Princess Isabella Clara Eugenia, governess of the Nether-

\section*{lands-}
\(\left.\begin{array}{c}\text { Ver Velvt has VIoLas, paCem siC VernVs aprilis } \\ \text { partVrit aVspicio, diVa IsabeLLa, tVo. }\end{array}\right\}=1609\)
To both-
\(\left.\begin{array}{c}\text { dVX piVs aLbertVs, dVX aVstria Clara IsabeLla } \\ \text { beLgiadVm popVLo fgdera Leta Creant. }\end{array}\right\}=1609\)
To the Marquis Ambrose Spinola -
spinola sis feLix genve dVX InCLVte, per te nasCItVr eX spinis pacis amica rosa.
\[
\}=1609
\]

In nonam Aprilis induciarum auspicem-
salVe aVspeX paCIs, beLLIfVga, dVLCIs aprili semper, et In Viridi Veste deCorVs oVa.
\[
\}=1609
\]

Justitia et Pax osculate sunt se mutuo-
\(\left.\begin{array}{l}\text { osCVLa ConiVngVnt paX atqVe astrea, VenVstVs } \\ \text { hInC aMor, aC toto nasCItVr orbe QVIes. }\end{array}\right\}=1609\)
Ad ordines Flandriæ-

Ad Flandros et Batavos-
\(\left.\begin{array}{l}\text { paX fLandris bataVIsqVe datVr, gaVdete CoLoni, } \\ \text { farra dabVnt }\end{array}\right\}=1609\)
Ad omnes-
Candida paX rémeat nVnC nVnC seCVra reVIsant oppida pLebs, taVrVs pasCVa, pVppIs aqVas.
expectata diV paX eXtVLIt aVrea CornV, \}
neCtare et ambrosia beLgica tota fLVet. \(\}=1609\)
respirate piI, Donat gens aVstria paCem. \(=1609\)
a Martis Irâ InDVCIe.
\(=1609\)
On the fireworks at Ghent-
Igne triVMphali flagrans ferit ethera ganDa, \(=1609\)
In Maium-
Igne et pice MaIVs InarDet. , = 1609
In Martem-
Mars paCIs In IgnIbVs arDet. \(=1609\)
Teutonicum-
Den pailis VerbranDt Den CrIIgh. \(=1609\)

\section*{}

SAINT RUMOLD OF MECHLIN.

\(A\)pamphlet in the collection of the Rev. Walter Begley describes, in the Flemish language, a festival held at Mechlin in honour of the patron saint Rumold. (Pp. 104. 8 \({ }^{\circ}\).) The title is, ' Verzameling der Merkweerdigste jaerschriften, zinnebeelden, verzen en andere opschriften Waermede het Aertsbisschoppelyk Seminarie, de Collegiën en de voornaemste Straten de stad Mechelen versierd zyn,
ter gelegenheyd van het Jubel-feest van den H. Rumoldus, beschermheyligen dezer stad, den 24 Junij 1825.' The affair seems to have been very elaborate as to the poetical compositions in Latin, Flemish, and French, but there are no engraved illustrations to depict the decorative structures, which were important and conspicuous. \({ }^{1}\) There is a copious use of chronograms, mostly in Latin, which are noteworthy for conciseness, arising from the very frequent occurrence of the letter \(M=1000\), or its equivalent of letters \(D\), and consequently for the restricted use of the smaller numerals to build up the date. By this means a chronogram is condensed into the space of one line, or the compass of three or four words; \({ }^{2}\) there are, naturally, some exceptions. The work contains about 297 chronograms; a transcript of all would be uninteresting, I therefore omit those having special reference to some emblematical ornament or structure which would require a long description to elucidate the meaning. The following selection, 93 in number, may be regarded as representative examples.

The first happens to be a long one, containing no letter M ; it must be understood that the saint was a native of Scotland (or Ireland), and of royal lineage-
\begin{tabular}{|c|c|}
\hline is patronUs regia sCotie prosapià natUs Christo & \\
\hline QUerens oVes sCeptra reliqVIt; patrie hujus & \\
\hline finibUs appeLLens Ceca gentilitatis nUbila eVan- & \\
\hline gelil luce propUlit; CUJUs zelo hiC aCC & \\
\hline religio Vera, fUso ejưs CrUore Consignata & \\
\hline DIVe! salus, CoLUMen, nostris qui gloria belgis aUspiCIIs DeduC gaudia sanCta tuIs! & \[
\begin{array}{r}
1825 \\
=1825
\end{array}
\] \\
\hline Christi, Depresso beLIal VeXilla triUMphant & 1825 \\
\hline traCtibUs his fUgitant Crimina, LarVa, Dolus & 182 \\
\hline eXUVIas Certa sanCti redimire Coronis! & \\
\hline eXUlet Urbe LUes, Dent preCe, bella, faMes! & \\
\hline sol oriens radio piCeas hinC expulit UMbras, & 1825 \\
\hline In Celi Miseros LUCe reduXit Iter & \\
\hline Leta Dies agitans Celi ConVeXa triUMphis & \\
\hline CiVIbUs eVIgILat gloria, fama DeCUs. & \\
\hline eXaLtez poUr roMbaUt Vos acCents D'algresse & 1825 \\
\hline ConsaCrez Votre amoUr, Vos CeUrs, Votre tendresse. & 182 \\
\hline Cali indicium luxit. & \\
\hline CUs apostoLatUs eXCelsum & 5 \\
\hline stillicidium Charitate eXUber & 18 \\
\hline eXoriens IMpudicitie oCCasUs. & \\
\hline
\end{tabular}

\footnotetext{
\({ }^{1}\) Another festival to St. Rumold is mentioned in my former book, Chronograms, pp. 431, 432.

2 The date 1825 cannot be expressed by numeral letters shorter than mDCCCXXV ; it is otherwise with some dates; for instance, \(\mathrm{MD}=1500, \mathrm{MDX}=1510, \mathrm{MDC}=1600\); of course all such dates may be prolonged into many lines by using a multitude of the smaller numerals.
}
\begin{tabular}{|c|c|c|}
\hline Celitum Consodalitio Vixit. & & \\
\hline eXortUs peCCatorUm DestruCtor. & & 182 \\
\hline dUX sanctitatis ILLICIUM. & & 1825 \\
\hline eXhibitis CelebranDUs MiraCULis. & & 1825 \\
\hline Defensor ChristiCoLum IneXpUgnabilis. & & 1825 \\
\hline LIlium illuxisti Candore. & & 182 \\
\hline CIVIs eXCoLendus olympi. & & 1825 \\
\hline eXimie ConDeCoratUs ViCtorils. & = & 1825 \\
\hline orCum percussisti exCIDIIs. & = & 82 \\
\hline seCtator CrVCifixi imitandus. & \(=\) & 82 \\
\hline ethniCIs DILUCULUM Veritatis. & & 82 \\
\hline \begin{tabular}{l}
e were put up at the Archiepiscopal College- \\
JUbiLantibUs rUMoLIDIs sChoLa LetatUR.
\end{tabular} & & \\
\hline b DIgno presule francisco an & & \\
\hline JUBILAMUs. & & \\
\hline Llegil Juventa rumoldo JUbilat. & & \\
\hline
\end{tabular}

These were over a gateway at the College-
\(\left.\begin{array}{l}\text { illita sanCto CrUore LoCa } \\ \text { CoLe, obseCrantes VoCe, Votis, MUnere: }\end{array}\right\}=1825\)
orbIs QUoQUe CoLonUs afrLUIt. \(\}=1825\)
apostoli ad limina.
anCtas In Late terras proditrix
fama namqUe CUnCtas In Late terras proditriX
DIVIs hIC JUbILARI: (1825 bis \(=3650\).) \(\}=3650\) \(\left.\begin{array}{l}\text { DIVos hiC etiam faciles } \\ \text { FaVere postulantibus. }\end{array}\right\}=1825\)
nemo pUras hic, qUisqUIs SIT, roganDo frUstra \(\}=1825\)
\(\left.\begin{array}{l}\text { DaMnatUs Voto, tersis hinC abit } \\ \text { sUppLICator fLetibus. }\end{array}\right\}=1825\)
\(\left.\begin{array}{l}\text { QUoD JUSTUM rogitaVIt, IMpetratum sibi sentiens } \\ \text { InNoCUUS rU } \\ \text { (1825 brpetit agrestis. }=3650 \text {.) }\end{array}\right\}=3650\)
\(\left.\begin{array}{l}\text { tanta rogantis sUpplicibus nobIs } \\ \quad \text { CURA rUMoLDI bst! }\end{array}\right\}=1825\)
non sInit, Inane qUIs VoCe MUrMUr fUDerit
aUDIt, et DeI regis Infert aUribus. ( 1825 bis \(=3650\).)
arenis IgItUr tanti CrUore saCrIs MartYris aDeste CIVes, hospItes.
nIL, Dare faCILe nUMen sUIs nUnC negabit testibus.

Prudentius in libro
\(\pi \epsilon \rho \iota \sigma \tau \in \phi a v \omega v\), Hymnus primus.
\(\left.\begin{array}{l}\text { In prisCa patrUM FIDe } \\ \text { Constans UsQUe CIVItas }\end{array}\right\}=1825\)

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The following appeared on a decorative structure near the college.
They are good examples of concise chronograms-
\[
\text { SanCte CIVItatI festIVI CongaUDeaMUs. }=1825
\]
sanCte rUMoLDe, ChristianIs aUXILIare. \(=1825\)
eXIMIa DIVo ConCeLebrate JUbILa. \(=1825\)
JUbilantiUM ConCorDIe pIetatIqUe CongratULare. \(=1825\) saCro beLgil CUstoDI oVantes JUbILeMUs. \(=1825\)

LUX eCCLesIe, pIIs PresIDIUM. = 1825
CUstoDI sUo gratatUr JUbILans MeChLInia. \(=1825\)
reLUCet prisCa fides perpetUâ serie JUbiLorUM. \(=1825\)
Magnifica aC DUratUra In Verâ reLIgIone fULgent. \(=1825\)
sanCto rUMoLDo sUa pia CIVItas JUbilat. \(=1825\) FUI LILIUM DILUCULI. \(=1825\)
II, VI DIMICUI, ICI, VICI. \(=1825\)
plaUdite Vos CIVes, spLenDenti pLaUDIte soli. \(=1825\)
eLUXIt ConspICUA soLemnitatis DIes. \(=1825\)
pIetatis DILUCULUM nesCIentibUs. \(=1825\)
IngentI CIVes CeLebrant JaM gaUDIa pLaUsU. \(=1825\)
JaM Longe fUgIant fLetUs, sInt gaUDIa CUnCtis. \(=1825\)
effUso pLaUsU, Vos CeLebrate DUCeM. \(=1825\)
Many other long chronogrammatic inscriptions were placed on the ornamental structures put up in the street. The following one, of moderate length, appeared at the corn-market-
\[
\text { UnanIMI ConCorDIa CIVEs InstruUnt. } \quad=1825
\]

CorgratULatUr sanctus rUMoLDUs. = 1825
DIVUs aC Lete MeChLInIensIs Urbis patronUs. \(=1825\)
sCotia ortUs Certa De parentUMTLLUstri origIne natUs. \(=1825\)
DeInde epIsCopUs VI post hinC trUCIDatUs. \(=1825\)
In haC Valle VIVente MatUra proDIgIa feCIt. \(=1825\)
Ita Ut nUnC semperqUe pLaCIDUs In aLtis habItet. \(=1825\) Io beLge ejus DeCenter totis VIribUs CeLebrate festUM. = 1825
annIs QUInqUagInta transaCtIs eCCe hoDIe noVUM. \(=1825\) hoC tUbIs grande JUbILUM CanIte popULI. \(=1825\) Ut aDsIt nobIs Care Deo aDJUVante In neCessitate CUstos. \(=1825\)

Of the remaining chronograms, about eighty in number are quotations from the Bible, applicable to various emblematical and pictorial decorations in different parts of the city, and appropriate to the festival. I conclude my extracts with the following, which specify the date and origin of Saint Rumold-


BROADSHEETS were occasionally printed and published at some of the Flemish Universities, and perhaps placarded on the walls, to congratulate certain favourite students on their attaining academical honours or ecclesiastical dignity. These printed sheets have become rare. I know of only two examples out of the many which must have existed, and they are both composed principally in chronogram. One I have noticed at pp. 49, 50, ante, the other is in the collection of the Rev. W. Begley. It congratulates a most reverend Peter of St. Trond, in Belgium, on his election as general of his order at Liege on the morning of the day of Saint Servatius (the 13th May) 1658. The size is \(12 \frac{1}{2}\) inches by 11 . The contents are as follows (the introductory lines extend to the width of the sheet ; the chronograms are arranged in two columns).
' Reverendissimo in Christo patri et eximio Domino D. Petro A. S. Trudone celeberrimæ canonicæ S. Martini Lovanii Priori meritissimo, necnon canonicorum regularium congregationis Windesemensis secretario fidelissimo, ac tandem totius predicte congregationis, per utramque Germaniam generali longè dignissimo.

GRADVM LICENTIF HABENTI. \(\quad=1658\)
Patri sVo CoLenDIssIMo, \(=1658\)
DILeCtIssimoqVe =
LeoDil In Celebri CanoniCa sanCtI LeonarDI Confrssoris \(=1658\) 1658 DIe b. serVatil Manè eleCto. = 1658
\begin{tabular}{|c|c|c|}
\hline \multicolumn{3}{|l|}{Congratulatoria Chronica. \({ }^{1}\)} \\
\hline reVerendissime p. generalis prospera preCor, & \(=\) & 1658 \\
\hline et Ipse hVMILIter DepreCor & = & 1658 \\
\hline Devm Celi pariter et orbis; & = & 1658 \\
\hline ConserVet te A Debilitate et Morbis. & = & 1658 \\
\hline DIVIna CLeMentiâ & \(=\) & 1658 \\
\hline Det semper benignitate, aC beneVolentiâ & = & 1658 \\
\hline patri generali petro a sanCto trVDone san ttatem & = & 1568 \\
\hline ad CapItVLI prosperitatem : & \(=\) & 1658 \\
\hline pLVra etenim ordini potes Conferre bona, & = & 1658 \\
\hline qVIa preclarissima habes Dona. & = & 1658 \\
\hline naM In te generali non DesVnt heC bina : & \(=\) & 1658 \\
\hline hVMILItas et DoCtrina : & = & 1658 \\
\hline non sImVLata, sed recta pIetas est In te : & \(=\) & 1658 \\
\hline sed et stabili es et InCorrVptâ Mente & = & 1658 \\
\hline eâ De CaVsâ fidelis DIspensator est, & \(=\) & 1658 \\
\hline DIsCIpLInatos MVneres. & \(=\) & 1658 \\
\hline seD et si Delicta Vides, & = & 1658 \\
\hline sIngVLa Corrigere ne formides. & = & 1658 \\
\hline sVbDItos et preLatos, et aMes, et CorripIas; & \(=\) & 1658 \\
\hline
\end{tabular}
\({ }^{1}\) Observe the rhyme of these irregular lines.


Infirmis Verd ConDoLeas. \(=1658\) ConabimVr generali obedientes esse. \(=1658\) Petrvs à sancto Trvdone generalis. Anagramma.
Sta plenvs doctrina, tvos regenera. DoCtrinâ tVâ fillos reforma. \(=1658\)
aD generalem pro fine faVsta appreCatio annI. \(=1658\)
\(\left.\begin{array}{l}\text { eXVrgens annVs sIt felid, atqVe beatVs: } \\ \text { tV Valido semper robore sanVs eas. }\end{array}\right\}=1658\)
\(\left.\begin{array}{l}\text { ID VoVeo, eXopto plVres generalis In annos } \\ \text { VIVat et Ipse Deo, VIVat et Ipse DIV. }\end{array}\right\}=1658\)
\(\left.\begin{array}{c}\text { nestoreos VIVaX petrVs generalis In annos } \\ \text { trVDat, et extVrbet De grege trVDo } \\ \text { LVpos. }\end{array}\right\}=1658\) tot Degat annis, qVot hiC ChroniCa ColleCta Data et
oblata. \(=1658\)
et Ita oCtoginta annis etatem Deget et VLtra: \(=1658\) aMpLIVS non nISI Labor, et DoLor. \(=1658\)

ET
ensionis, quando primum intellexi quòd hVMILItas AsCendit. \(=1658\)
\(\left.\begin{array}{c}\text { reVerendissime pater, pro oVIbVS eXora, oVesqVe tVeter pastore non CessabVnt eXorare. } \\ \text { pro }\end{array}\right\}=1658\)
esto Deo et gregi InCoLVMIs \(=1658\)
CLaVDaM et erit finis. \(=1658\)
honor et glorla.
\(\}=1658\)
Typis Viduæ Hartgeri Woringen. Anno 1658.

\section*{}

\section*{A BRUSSELS JUBILEE.}

\(A_{\text {R. }}^{\text {D }}\)
TRACT of only eight pages \(8^{\circ}\), in the collection of the Rev. W.
Begley, has this title, 'Jubileum Bruxellense carmine exhibet \(\overline{\text { R. }}\). Carolus Emanuel Barnaba presbyter. Bruxellis apud Ægidium

\footnotetext{
\({ }^{1}\) A playful allusion to his name.
}

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\section*{THE FRANKFORT CHRONICLE.}


CHRONICLE of Frankfort-on-the-Main bears this title, - Der Weit-brühmen Freyen Reichs-wahl und HandelsStadt Franckfurt am Mayn chronica, etc.,' compiled by Gebhard Florian from the manuscripts of Achilles Augustus von Lersner. 2 vols. Folio. 1706-1734 A copy is in the British Museum (press-mark 1020I. g.). There are many curious engravings of local coins and heraldry. At page 230 of vol. ii. a panegyric is quoted, in which the career of Henry Lewis Lersner is set forth in Latin verse, divided into nine 'steps of honour,' describing that number of grades of office and dignity which he filled at the city of Frankfort. It bears this title, 'PLAUSUS PARNASSI APPARATUS summo Honoris gradui, quando electus Prætor judicialis, oblatus in ipso natali festivo die Generosissimo Magnificoque viro domino Domino Henrico Ludovico Lersnero, urbis imperialis et reipublicæ Francofurtensis Liberæ justissimo prætori, judici æquissimo Scabino, consuli amplissimo sapientissimoque, Scholarchæ magnifico, in diversis legationibus. Oratori facundissimo a Musis queis Apollo præsidet, quem non Parnassus sed Paradisus possidet. Francofurti ad Mœnum. Typis Andreæ Deutschmann, Anno mDCxCv.'

The 'steps' are in Latin verse, and nearly all preceded by (carelessly printed) chronograms, in varied metre, after Horace and other classical poets. I transcribe the chronograms only.

The first or introductory chronogram is the date of his birthnasCeris In nono febrVI, tibi nonVs honoris
traditVr InDe gradVs; perbenti nata nites.
\[
\}=1629
\]

The third step is his election as 'junior consul'ConsVl es IVnior, Capere IVniorVM sale. Consilia saCro prope Carent, non est senis.
\[
\}=1677
\]

The fourth step he enters the 'Senatus Scabinorum'-
te sCabInorVM petit en senatVs, pergis, atq. Intras, sapIentIâ ornas IVre prefVLges, sophLeq. seDes

EsSE pVtarIs.
\[
\}=1684
\]

The fifth step is his election as 'senior scholarcha' -
Lersnere transI : te sChoLa postVLat
honoris ostro CVM senior nites
sChoLarCha, parnassVs resVLtat,
tota tibI resonat IVVenta.
\[
\}=1687
\]

The sixth step he is sent to Vienna on some important affairs-. astat, qVIs peraget? Magna LegatIo LersnerVs VIr aget grandis et eLoqVens, festina petIt Vrbs te prIor aVstrife.

The seventh step he is sent to Augsburg, on the coronation of the ' King of the Romans' (the Emperor) Joseph 1.-
hVngarife Ioseph regalia serta reVInCtVs
DONA STVPENDA STVPET, NONNE STVPENDVS eras? \(\}=1689\)
The eighth step, in which he is made 'senior consul'non est finis honoribVs, neC In te
VIrtVtis LVDoVice Lersner, eCCe te Donat senIore ConsVLatV.
\[
\}=1693
\]

The ninth step he is elected 'judicial prætor'-
\(\left.\begin{array}{l}\text { DIssere, QVot gradibVs nItVIt Lersnervs honoris? } \\ \text { haVD pLVres referas, angeLVs esto fVas. }\end{array}\right\}=1695\)
The same step is also marked by this metrical chronogram, which terminates the panegyric-
PRETOR FVLGES IMPERIALIS
VeCtVs In apICes Lersner honoris non pLVs VLtra, franCofVrtI gLoria non est altior Vrbis.

The second part of vol. ii. contains a large number of epitaphs and monumental inscriptions now or formerly to be seen at Frankfort. Some few contain chronograms to give the dates-
sVb JesV DoMo feLIX rVtVsQVe QVIesCo. = 1692
In the next, the chronogram words are mingled with other words or sentences, which do not count as dates, the latter being printed in simple type. The inscription was placed at or over an altar (the first two lines make 3424 ; that is double the date 1712 , the date of the dedication of the altar)-
\(\left.\begin{array}{l}\text { Deo eterno et InCarnato saCerDoti et hostife } \\ \text { DeIpare et VIrginiqVe in adam non peCCaVIt }\end{array}\right\}=3424\)
pIetati In ConIVgem per fata InDeLebiLI. = 1712

In Annam Augustam natam Comitissam de Hohenlohe Francofurti 21 7bris: 1711. Defunctam et adlatVs In Choro sepVLtaM. \(=1711\) \(\left.\begin{array}{c}\text { hoC altare epitaphiI LoCo ConDIDIt } \\ \text { ConseCrariqVe feCIt, }\end{array}\right\}=1712\)
Sere. Euge. Alexander s.r.i. de la Tour et Tassis, pro QVa saCrIfICeMVs Deo. \(=1712\)
Another epitaph, to children of the noble family of Thurn and Taxis-
sta VIator! ne ad ossa Deo Chara InCaVte offenDas = 1712 PRINCIPVM DeCora sVnt; \(=1712\)
principalis thori aridi ramvin. \(=1712\)
\(\left.\begin{array}{c}\text { serenissime stirpis de tVrre et tassis InnoCentes. } \\ \text { sIne fLore fLores. }\end{array}\right\}=1712\)
Nimirum, Philippus Camoraltus natus i Aprilis mortuus 1708.

Francisca Maria Josepha nata 1711, 19 7bris. Mortua 29 ejusdem.
Lotharius Franciscus natus i 705, 10 Martii, mortuus 1712, 27 Martii;
hos tres fLores MVnDo feLICIter genVere. = 1712
Seren. s.r.I. Princeps Eugenius Alexander de la Tour et Tassis et Anna Augusta nata Com. de Hohenlohe, florent. has proLes, e saCro fontr renatas, non fata repVerVnt sed astra. Ibi. beate In Deo anime. ossa pia reqVIesCant.

After making allowance for, and correcting probable misprints in the original, these last chronogrammatic lines do not make any probable date, and to that extent they are unintelligible. At page 171 there is a long chronogrammatic epitaph to Maria Philippina Eleonora, Princess of Tour and Taxis, but so full of manifest errors of printing, which I can in no way rectify, I am obliged reluctantly to pass it over. There are also some other similar epitaphs to other members of the same family ; they are given in my former volume Chronograms, pp. 65, 66, copied from the originals in Frankfort Cathedral.

This concludes my extracts. The work is said to be much valued at Frankfort for the great store of local history contained in its pages. It is worthy of a place in any collection. Not having room enough, I was obliged to let pass an opportunity I had for becoming the owner of a copy.


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at Paris as early as 1198 ，for the release of Christians held in cap－ tivity by the Saracens，and extended under Papal approbation，and under the patronage of various potentates of Europe，was lately established in Austria and Hungary，under the auspices of the Emperor Leopold I．，and especially at Tyrnau，in Hungary，in 1712， ＇Tyrnavia universæ Pannoniæ ornamentum．＇The narrative gives the local history of the order down to the occasion which is the sub－ ject of the tract．The following＇triumphant＇sentence is printed in bold type at page 10 ：－


There is no other chronogram in the tract．
There were several orders of Trinitarians established in Spain， France，Germany，and Hungary for redeeming Christian captives． Some were called Discalceate or Barefoot，going about with naked feet，or at most with small leather sandals．

\section*{へのへへへへへへへへへ}

\section*{THE JANSENISTS．}


SMALL tract in my possession（ \(12^{\circ}\), pp．38），printed at Amster－ dam in 1683，bears this title－

> NOVITAS

Appensa in Staterâ
ANTIQUITATIS
emblematicè trutinata．
i．e．Novelty tried in the balance of Antiquity emblematically weighed．
The contents are entirely in Latin．They relate to religious doc－ trines which were the subject of dispute in the Netherlands and France．The name Nicolaus Costanus is signed at the conclusion of the preface，which tells us that the tract is a translation and printed at his expense，the author＇s name being unknown to him．The fol－ lowing is a complete transcript of the preface ：－
ad Lectorem．
Ne mireris，Candide Lector，hæc Emblemata ad nostras manus
esse translata : semper enim Musæ Musarum patronum quærunt et inveniunt. Hæc igitur (mirifice, authoris licet incogniti, studio delectatus) sumptu proprio dedi luci, ut lucifugi Novatores, non nostri Batavi, sed Brabanti, lucem veritatis defreato mentis oculo contemplentur. Vale, et sumptibus nostris, et authoris mihi incogniti labore ac studio fruere.

Nicolaus Costanus. Amstelodamensis, 30 Julii 1683.
The plan of the work is to describe emblematical pictures, eighteen in number; each of them is preceded by a motto, title, or quotation from St. Augustine or Thomas Aquinas, and a Bible quotation; then follows a description only of the pictorial emblem; next comes a quotation from Virgil, Ovid, or Horace, and four epigrammatic lines, followed by a set of about twenty hexameter and pentameter verses, entitled Allusio ad Emblema, all devoted to a particular religious controversy and the refutation of certain ' new dogmas.' Each of these groups occupies two pages, and ends with a chronogram to enforce the teaching and give the date of the book. The little work is curious, but has less attraction for the modern reader than for him who lived in the exciting controversy two hundred years ago. It may be inferred that the tract is a reprint of another, leaving out the actual impressions of the pictorial emblems alluded to. I transcribe the chronograms only.
1. ChrIstiane, InUtILes JUnIorUM noVItates DeVIta. =
2. eXterminabUntUr noVItates falsfqUe DoCtrine. = si aUgUstinUs In thoma, non In CorneLIo Jansenio

\section*{ViDeatUr.}

MiDeatur. =
3. sanCtUs thomas aqUinas eX aliIs seqUendUs. =
4. DeCipIUntUr MUlti JanseniI noVItatibUs.
4. DACIUN
5. Via antiqUorUM tUta CorneliI Jansenil DUbia. \(=1683\)
6. CaVeas, si Velut roboam sUbDItos reXeris. \(=1683\)
7. eX Jansenio nIhIL. DoCtrinIs antiqUorUM JUngas. = 1683
8. eX Jansenista Velut est eX CorDe thomista. \(=1683\)
9. antiqua eXorientUr. noVa aC falsa DeprimentUr. \(=1683\)
10. sCIas noVitates LUtherUM seDUXIsse. \(=1683\)
ii. Ut noVUs MoritUr, SeriUs DoCtrinas LUget. \(=1683\)
12. stUDIUM noVItatis Labor VaCUUs. \(=1683\)
13. eX LIngua tUa te JUDICaMUs. \(=1683\)
14. SEpteM pUnCta a noVIs Dilatata eXpIraVerUnt. \(=1683\)
15. QUotIesCUMQUe pexitUerIs es absoLVenDUs. \(=1683\)
16. CorDe tenUs pLUrimi seqUUntUr noVItates. \(=1683\)
17. post risUs fLebitis, MonaChI Vero In Interitu Vestro
RIDebUnt.

1683
18. In VestibUs oVIUM IntrinseCe rabidi LUpi. \(=1683\)

It is evideut from these chronograms that the tract was written against the Jansenists; a sect which appeared in the Roman Catholic Church about the middle of the seventeenth century. They were the inveterate opponents of the Jesuits. They took their name from Cornelius Jansenius or Jansen, bishop of Ypres, in the Netherlands,
who published a book entitled 'Augustinus,' certain propositions in which (on faith and doctrine) were decided to be heretical, and were condemned by a bull of Pope Innocent \(x\). in the year 1653 as impious and blasphemous. A great controversy arose which caused a schism in the Church. The sectarians supported their teaching by asserting that the opinions advanced by Jansen were equally taught by St. Augustine, so that one could not be condemned without the other. The persecutions which ensued made many fanatics, but the paroxysm subsided after a few years; still other bulls, rescripts, and briefs continued to be issued down to the middle of the eighteenth century, condemning all Jansenists and their doctrines as heretical, and although the sect was not extinguished, it never again rose to any position of influence. Much of their teaching proceeded from the monastic school of Port Royal aux Champs, in France.

I cannot find a copy of this tract in the British Museum Library.
The chronograms may be thus translated-
1. O Christian, avoid the unprofitable novelties of these later writers.
2. Novelties and false doctrines shall be exterminated. Let it be seen whether Augustine be in Thomas Aquinas, and not in Cornelius Jansen.
3. Saint Thomas Aquinas above all others is to be folloured.
4. Many who are Jansenists are deceived by novelties.
5. The way of the ancient Fathers is safe, that of Cornelius Jansen is dubious.
6. You should be wary, if, like Rehoboam, you would govern your subjects.
7. There is nothing to be got out of Jansen. You should adhere to the doctrines of the ancients.
8. Of Jansenism it comes as it were, that you are away from the heart of Thomas Aquinas.
9. Let the ancient things be set up, and let the nere and false ones be suppressed.
10. You should know that novelties seduced Luther.
11. When the new dies away, the serious laments for the teachings.
12. The study of novelty is an empty employment.
13. We judge thee by thy speech. (Alluding probably to Luke xix. 22, 'Out of thine own mouth I will judge thee.' Or according to the Vulgate, ' De ore tuo te judico.')
14. The seven points set forth concerning the new doctrine, have come to an end.
15. As often as you are penitent you are to be absolved.
16. In the heart (or heartily) many have follozved novelties.
17. After laughing you shall weep, assuredly the monks will laugh at thy ruin.
18. In the clothing oj sheep you are inmardly ravening wolves. (See Matthew vii. 15, 'Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.' Or according to the Vulgate, 'qui veniunt ad vos in vestimentis ovium, intrinsecus autem sunt lupi rapaces.')

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\section*{Continue}

Römisch-Catholischen Kirchen zu der heiligen Apostolisch-Catholischen evangelischen Lutherischen kirch, gleich wie ein auderer durch Lesung der Bücher beruffener Augustinus getreten ist, und Dieses durch öffentliche Revocations und Danck-Predigt dargestellet, ab

> eVo, qVo IesVs saLVator MortĪs DestrVCtor EXtIterat.'
\[
\}=1688
\]

A very long sermon in German is the substance of the tract, on the text I John ii. 9. It is followed by his 'Revocatio,' and immediately after is this epistle in chronogram verse, as follows :-

Epistola Chronographico-Elegiaca, in quá patefacta Romani Pontificis astutia et fidei Evangelicæ puritas proponitur.
propVgVs e tenebris LVCI se sistit adaMVs.
In IesV pergens astra beatVs InIt.
\(\}=1688\)
QVI privs eXIstebat ade sat tristis IMago, pLorat, ConVersVs fortIter esse petIt.
progenitVs nö̉Mo pape DILVVIa perfert, ponitVr In CVras, spes sIbI tota fVgIt, VIVere qVâ posset : pape Dant sCeLera finem, QVeIs VIta Inferni preparat Ipse VIas.
per qVe DeCeptVs fVerat ferme Integer orbis, Vos Vestra, o papf, VertIte qVeso teLa. ast InVenta fiDes optata est arCa noüMI, QVâ salVas qVIVIs posset InIre VIas.
antIstes roMe sVbiVgans Israz̈LItas DestrVItVr, penis perpetVIs CapitVr. Venit LVtherVs, Moses Is VenIt, et aLter, antiqVe LegIs traditor Ipse fVIt.
hanC tot prophetre, tot preCones DoCVerVnt, hanC ChristVs IesVs Vera saLVs DoCVIt.
hanC CVM pontifiCes aLIqVos sCIt faLsIfiCasse, LVtherVs IVste hos heresis argVerat.
DoCtrinas pape fVgIens, Monstrare reqVIrIt antiqVas Leges, has prIor eXhibVIt
etas: qVÂ fVerat sCrIptVra MagIstra salVtis, atQVe DeI nobIs Irrita IVra ferens.
etas: QVÂ nVLLef Vergebant tradItIones, et LeX per terram Vera beata fVIt.
etas: qVÂ pape fVerat sVa pompa reclVsa, Vt IesV tantd DIgnIor esse QVeat.
QVIs per DIVItIas-tantas non spernet IüsVM, aVro proCVrans soLIa fVsa sIbI.
his In rebVs papa sVperbe ILLVDIs IësV, ast solVet redDens Infera tVrba tibI. sVCCeDIs petro Certo sVCCessor ab anno, QVo paVpertali (sic) DVCtVs honore fVIt. Vt VobIs Verbo fatear, est fabVLa roMa, astVte QVe tot DeCIpIt arte sVî.
\[
\}=1688
\]
\[
\begin{array}{ll}
\}= & 1688 \\
= & 1688
\end{array}
\]
proponit ĆVLtV Venerandos esse beatos， Ipse Deo，qVo se qVIsqVe foVere Debet．
attribVIt MIsse，qVod Vera preCatio patris， IgneqVe pVrganti nos LIberare qVeat．
posse DoCet Missis non ViVos sepe IVVari， Ignaros privant taliter rere sVo．
preterea InstitVVnt CIneres sive ossa beorVM， qVos aIVnt Iras posse Lenire DeI．
ast hi perVersi perVertVnt Merita ChristI， atqVe VolVnt propriIs regna tenere DeI．
an non Vera Debet fiDei DoCtrina perire， sI VanIs VIribVs astra tenere VolVnt．
QVe DoCtrina tVa est，DVbIos Vt tot retineres， eterna kXpertrs esse salVte Debent．
hos papa eXsolVes stringendVs In Igne perennI， CVM tíIbVet peenas Ipsa gehenna tibi．
et MonaChi CVnCti，qVi tanto In sCelere VIVVnt， pontifiCes CIngent，fVnera prestò Canent．
Dona petVnt tales，satiant se paVperis arte， et Carnes VIDVe DIrIpIVntVr IbI，
sCire Vbi Desideras？In CLaVstris sCeLera tanta eXtant et talis papica CVra fVIt：
ede，bibas，lVDas，CLaVstris est Chara VolVptas， o QVot papatVs ConCaVa Carnis habet．
De reliqVIs taceol qVIa restant tempora tanta， qVEIs QVIs papiste VItia ferre qVeat．
ast pIVs heC Cernens LVtherVs falsa DoCeri， prone Vera CVpit，pVra DoCere VoLens，
sVrgit，proponit sCriptVre DogMata proba， taliter InIVngens Vetera IVra fVIt．
hec Chare sat，qVe petrVs paVlVsqVe DoCtbant， prediCat，et pape ViCta Catena fVIt．
hVIVs erat VIri Donator pastor IesbVs saXoniam tenebris siC LIberare petens，
saXonieqVe DVCes Ita primos Inserit astris， Vt retrd possint sole beante frVI．
Vt paritrr foVeat presentia teMpora nostro pVra reponit LVX Dona saCrata sVa．
In DVCe saXonif presenti LVMIna ponens， Iste pils Verbis personat orbe sVo．
Det DeVs Vt ViVat regnans，hec Verba reserVans， aD plVres annos Irrita regna tenens．
esto DVCIs tantI Misero sVa gratia presens， IesVs qVI eLoqVIo propIor esse qVeat．
Is se ConVertit tenebras papre fVgienDo， et Verbi pVri LVMIna IVsta petit．



\section*{SOME OTHER BOOKS CONTAINING}

\section*{CHRONOGRAMS.}


HE group which follows consists of notices of smaller works, tracts, and pamphlets, containing chronograms on devotional, biographical, historical, and generally curious subjects, which are too limited in extent to form separate chapters. Although they are closely associated in these pages, they have no mutual connection ; on the contrary, they are detached and miscellaneous.

\section*{ASTRAA JUDEX.}

Aboor in my possession, pp. \(43^{\circ}, 8^{\circ}\), bears this title, 'Astrea Judex asseclarum mundi ad coelestes Agni nuptias admitti postulantium causas examinans et refellens; sive, De coelo consequendo familiare colloquium, carmine elegiaco in tres libros cum figuris æneis partitum; cui succedit mantisse loco, Vertumnus Vanitatis; Authore P. Martino à S. Brunone è Clericis Regul. Scholarum piarum. Cum facultate ordinarii. Brunæ, 1697.' There is a copy in the British Museum (press-mark 11405. a.). The contents are very curious, and consist of Latin poetry of a moral and religious tendency, in the classical style. The only chronograms occur in the introduction. The first two lines give the date of the book, the next two lines are a chronogram and a cabala of the same date combined, the third two lines are a chronogram only. The facsimile on the opposite page, taken from the original, represents them, together with the key to the cabala, as they appear in the book ; and I give them also in modern print as follows-

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Avery curious and rare little book in my possession, \({ }^{1}\) consisting of 160 pages, \(12^{\circ}\), written in 1619 , and printed at Erfurt in 1621, has for its subject the changes or permutations made by the author on the words of a single hexameter line (a chronogram) of eight words, by a regular succession of transpositions. The title-page tells us that they here amount to 3559. By calculating the contents of all the pages ( 15 to 148 ) occupied by the subject the number comes out as 3534 , sufficiently near to verify the author's quantity. The author, Jaspar à Dacheröden, is mentioned in Zedler's Universal Lexicon as 'Caspar Dacheröden,-a good man and a good poet.' The title-page is-

> Ingenii, luctus tempore, Ludus erat.
> Distichon Chronohexametri, Numerum continens:

In quinquaginta atque novem, Ter milleque formas
Quingentas, Lector, versus hic Hexameter:
Jasparis à Dacheröden
in Thal-Ebra, . . . compos. et absol.
die xbris xviii. Anno epochæ christianæ mpcxix.
excus. verò mDCxxi.
Erfurti, Typis Philippi Wittelii.
Passing over the introductory verses and an elaborate dedication to certain ecclesiastical dignitaries and learned scholars, we reach at p. 9 an hexameter chronogram written by Georgius Gramanus, and transposed 19 times, in honour of the admired author Dacheröde; it is mentioned that the line may be 'transfigured' in the same manner a vast number of times; the first four lines will suffice for an examplene CoDrVs tentet, rogo graMan, Vertere VersVs. \(=1620\) ne tentet CoDrVs graman rogo Vertere VersVs. \(=1620\) ne VersVs tentet, graman rogo, Vertere CoDrVs. = 1620 ne tentet VersVs, rogo graman, Vertere CoDrVs. \(=1620\)

At page 15 the principal work begins with this titleaDIVTORIVM ET SPES BONA, NOBIS sIt ChrIstVs. \(=1620\)

Symbolum genii.
QVoD, Mens sIt IVsto, rogo Iaspar, psaLlere IesV. \(=1619\)
Quod, sit mens justo rogo Jaspar psallere Jesu.
Quod, mens sit justo Jaspar rogo psallere Jesu. Quod, sit mens justo Jaspar rogo psallere Jesu. Quod, mens sit Jaspar rogo justo psallere Jesu. Quod, sit mens Jaspar rogo justo psallere Jesu.

And so on for the whole 3559 lines, which the author says he has composed with the same eight words.

\footnotetext{
\({ }^{1}\) I do not know of any other copy; there is none in the British Museum.
}

\section*{At page 149 this chronogram occurs-}

LaVs trino atqVe VnI gLoria fIrMa Deo. =
And afterwards the original line, Quod mens sit, etc., is set to music in a four-part song quaintly printed. The curious little book finishes with the colophon, thus,-Cum licentia superiorum. Impensis Joannis Birckneri, Bibliopolæ Erffurdensis, excudebat Phillipus Wittelius, anno CID. IC. XXI. Mense Martio.


\section*{LONG WORDS}

Atract written and published in 1630, in praise of the city of Dantzig, then in the kingdom of Poland, is dated by a chronogram composed of words of great length but of little sense ; they may, however, be interpreted, if not exactly translated, as having direct allusion to distress and anxiety consequent on war affecting the inhabitants of that city. The chronograms are similar in composition to a couplet intended to be read as hexameter and pentameter verse which many a schoolboy in times past was familiar with, as mere 'nonsense' verse ; but that couplet never was a chronogram, and it cannot be treated as one until the year 2040, when some event or other may happen to the people of Constantinople, who may then exclaim, 'There, now, is the date of it!' Until that epoch shall arrive it will suffice to print it in plain letters-

\section*{Conturbabantur Constantinopolitani Innumerabilibus sollicitudinibus.}

Now let us return to the tract mentioned at the commencement of these remarks. It may be seen in the British Museum (press-mark 11408 . a.a.a.), small \(4^{\circ}\), pp. 100. The title is ' GEDANUM SIVE DANTISCUM urbs illustris et regia, urbs illustriss. ampliss. florentiss. Annulus, gemma, decus Sarmatix; Ocellus, deliciæ, Paradisus Borussix, mercimanniorum mercantorumque nobile emporium, Variarum gentium theatrum,' etc. etc., à Vencesilao Clementis Boh. Exule.

Anno, quo sæpe precatus est
ne ContristentVr DantisCanopoLItani beLLa parabilibvs sollicirvDinibVs.
\[
\}=
\]1630

The poem in praise of Dantzig occupies 92 pages. It is followed by some epigrams about Dantzig, and verses addressed to the author, who is there called 'Exul pro Christi nomine.' At page 96 there are two varieties of the chronogram-
\[
\begin{array}{ll}
\begin{array}{l}
\text { Ne ContVrbantor DantIsCanopoLItani } \\
\text { ContristabilibVs soLLICItVDInIbVs. } \\
\text { Vel }
\end{array} & \}=1630 \\
\text { NE Constringantor DantisCanopoLitani } & \}=1630
\end{array}
\]

Anagram on the author's name. Magister VVenceslaus Clemens, En sis magnus, et crucem alleves.
i.e. Master Wenceslaus Clement, Lo I mayest thou be great and set up a cross.-We learn from these extracts that he was a refugee from the religious persecutions in Bohemia.
In imitation of the foregoing tract, the same writer in 1636 produced another in praise of the city of London, in the form of a poem bearing a name adopted from that of the ancient inhabitants of the country north-eastward from London, the Trinobantes. It may be seen in the British Museum (press-mark 837. g. 29). \(4^{\circ}\). The title in full is as follows, ' Venceslai Clementis a Lybeo-Monte TRINOBANTIADOS AUGUSTA sive Londini Libri vi. quibus urbis nobilissimæ, Antiquitas, Ortus, Progressus, Glorix, Famæque incrementa, Tanquam Sciographia, luculenter exprimuntur.
\[
\left.\begin{array}{l}
\text { ne CoL̆LVCentVr trinobantIaDopoLItanI. } \\
\text { IntestabILIbVs soLLICItVDInIbVs.' }
\end{array}\right\}=1636
\]

There is no other date on the title-page. The verses in praise of London occupy 204 pages. The work is dedicated to Charles i. of England. I cannot find any direct explanation of the place ' LybeoMonte' which the author adds to his name. It is the Latin form of a town, probably in Bohemia. I find this in Zedler's Universal Lexicon, vol. xvii. p. 809, 'Libus, oder Lybus, Libuch, Libetz, Libitz, Libiz. Latin Libussa, ein schloss in Böhmen.'

The same author also wrote a poetical work without any chronograms, about the Order of the Garter, entitled 'Garteriados,' under the same designation, 'a Lybeo-Monte.' The subject comes into the book next to be noticed.

\section*{}

\section*{THE ORDER OF THE GARTER.}

ASmall thin book (British Museum, press-mark 12430; a. 12) \(12^{\circ}\) -a pencil note ; 'fine copy ; scarce ; \(£\) I, irs. 6d.' The title is, 'RATIONIS ET ADPETITUS PUGNA. Hoc est, De amore Edoardi in. regis Angliæ et Elipsiæ, comitisse Salisbericensis historia, quam ex Famæ fanum adjecit

Æschacius Major.
HALIS SAXONIE AD SALAM \(=1612\)
eDebat IoaChimVs krVsere, \(=1612\) presserat
ChalCographo CeLe
ChristophorVs bismarCVs.'
\(\}=1612\)
The dedication is dated-Kalendis Quinctilibus cio.ID.cxir. i.e. (1st July 16i2). The book contains no other chronogram.

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\section*{Continue} dissertation at Landau, on the subject of Jubilations, is dated by a chronogram on the title-page, which commences thus, 'Disputatio de Jubilatu,' etc., by 'Hugo Cusonius, Iandaviensis.'

Anno, IVbilate IVVenes Leti In DoMIno. \(=1621\)
i.e. Rejoice in the Lord, ye joyful youths.

This is an amusing tract. The author laments that although books abound on matters of grammar and logic, yet nothing has been written about rejoicings, 'de jubilo.'- ' 0 tempora \(\hat{o}\) mores !' He alludes to joyful sounds uttered in song by the Heavenly Host, King David, and others; and so downwards to ordinary men and women, giving amusing definitions of the various sounds made by them when laughing or using joyous expressions, such as 'balbitans,' 'blæsans,' 'oncans,'-bleating, lisping, braying, with their variations when indulged in by stammering, young, old, or toothless persons. He represents in a long sentence of syllables the exclamations used by students and courtiers (i.e. in Germany), and he describes the noises which they make in the streets by striking their swords on the ground with great clamour on their way home at night, so that they may be recognised by each other, and fall into quarrels, or trip up the watchman and others by ropes stretched across the streets. Having arrived at this low depth of jubilation, one naturally expects to find a moral ; the author does not, however, reach that point, he only says, in the space of three or four lines, that all he has described ought to be seen to. Indeed, the only moral precept is the chronogram on the title-page.

\section*{MARIA VIRGO SOLIS.}

Abook of 'Emblems' in the British Museum (press-mark 11409. g. 11 ), \(4^{\circ}\), pp. 140 . The title-page is as follows:-
\[
\begin{gathered}
\text { V } \\
\text { MA } \\
\text { R } \\
\text { I A }
\end{gathered}
\]

G
Mystica sub SOLIS imagine Emblematicè expressa.-etc.
(by)-P. F. Joanne de Leenheer, ordinis Eremitarum Sancti Patris Augustini religioso.-Brussels, 168 I .

There is a nicely engraved frontispiece, having at the bottom the Virgin surrounded by cherubs in the air, holding shields, on which acrostic lines are engraved, commencing with the letters of the name
maria. There are throughout the book numerous emblems, accompanied by texts in Latin and Dutch.

The 'Epistola dedicatoria,' to De Villegas, Baron de Hovorst, contains a quintuple acrostic on his name, devillegas, and concludes with this chronogram-

DeI genItriX, VniCa egrotantIVM saLVs. \(=1680\)
This is followed by epigram verses addressed to the author and to his book, headed thus, 'Reverendo in Christo patri F. Joanni De Leenheer, Gymnasii Literarii Magni Patris Augustini Bruxellis Præfecto,
eX Voto VIrginI LIbrVM DICantI. =

Ita accinebat amico, ac suo quondam Magistro F. Philippus Tax, Augustin. Philosophiæ professor.'

Then follow the epigrams and the rest of the book.

\section*{}

\section*{A. B. C. POEMS.}

AsCarce book, published at Ghent, without date on the title-page.
' Den nieuwen Spiegel der jongheyd, of te Gulden A, B, C, Voor de Leerzuchtige Jongheyd. Dienende tot stichtige Onderwyzinge, en om in de kleyne Katholyke Scholen gebruykt te worden. In Rym vertoont door den Eerwierden Heer Ferdinandus Loys,' etc. etc. \(4^{\circ}\). pp. 124. On pages 4 and 5 there are some verses complimentary to the author, and descriptive of the contents, preceded by this chronogram-
U zY toeVVensChInoe UYt zUYVere en VVaere affectie, Van Den rYM-konstIgen aUteUr.

The work consists of poems or verses in the Flemish language on subjects mostly of religious or moral instruction, arranged alphabetically, and printed in various kinds of type, and having consequently a singular aspect. The above chronogram is probably the date of the original authorship of the work. On the colophon there is the official approbation of the work, dated 9th April 1772 , and another approbation of the present reprint of the same, subscribed thus-

Reprimi potest.
Datum Gandavi hac 30. Octobris 1810.出 Maurit. Epũs Gand.

THEATRUM STULTORUM.

ABook entitled ' THEATRUM STULTOR UM joco-serium, sive Mundus fatuus emblematicè expressus per R. P. Joannem de Leenheer, Augustinianum Bruxellensem.' Brussels, 1669. (British

Museum, press-mark ir409. e.-2.) The contents are principally maxims on the subject of Folly, followed by verses in the Latin and Flemish languages, commencing with an address, 'Ad Libellum, Lectoremque Benevolum,' which, at page 12, concludes thus, giving the date of the book-
\(\left.\begin{array}{c}\begin{array}{c}\text { Venite } \\ \text { ridete hec Ipsa Videndo } \\ \text { AVt fLete. }\end{array}\end{array}\right\}=1669\)

At page 27 some verses addressed to the author are subscribed thus-
\[
\begin{gathered}
\text { diCat MagIstro, philippVs taX. } \\
\text { Poeta Brux. }
\end{gathered}=1669
\]

At page 66 some verses are headed, 'Stultitia concionatorum Pharisaicorum, Ministrorum videlicet in Hollandia minister (Anagramma) mentiris.'
At page 151 the concluding set of verses bears this title, SluytRyden, and they are followed by these chronograms-
fInIs OPERIs.
theatrVM CLaVDItVr.
\(\}=1669\)

DetVr Deo, Deipare,
aC b. patri aVgVstino gLoria.
\[
\}=1669
\]


\section*{DANIEL SCHWENTER.}

Avery thick \(4^{\circ}\) volume, all in German, full of curious matters in natural and experimental philosophy, and illustrated by many rough woodcuts of machines and apparatus; but it is very badly printed. The title is, 'DELICIE PH YSICO MA THEMATICA.' By Daniel Schwenter. 3 volumes bound in one. Nuremberg, 1651. (British Museum, press-mark 716. f. 3. Another copy, 529. d. 3.-4i) It is understood that this author's name is a pseudonym for Janus Hercules de Sunde. It is not explained why it was adopted by him. The present work is a collection of his papers published by his family after his death.

At page 70 of one of the divisions of the work, are these chronograms of the years 1652 and 1653. They seem not to have any particular application, at least none is assigned to them-
i. Magno Deo sanCto gloria In orbe \(\left\{\begin{array}{l}\text { patet. } \\ \text { nItet. }\end{array}=1653\right.\)
2. tempora DoCta Latent et gratia In arte \(\left\{\begin{array}{l}\text { Perennat. } \\ \text { SIta est. }\end{array}=1653\right.\)
3. teMpora DoCta patent, emternat gLoria In arte. \(=165^{2}\)

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Tract 3, printed at Tübingen in 1584, is a funeral oration on Caspar Wildius, a man of renown in Würtemberg, etc., by Georgius Lieblerus. The last page, 21 , concludes with this distich, containing the place, year, month, and day of his death -
\(\left.\begin{array}{c}\text { seXta DIes febrVi fVLgebat IN AXe CorVsCo, } \\ \text { In tVbIa eXtInCtVs VVILDIVs Vrbe IaCet. }\end{array}\right\}=1584\)
And this acrostic epitaph on him-
Hac jacet exiMius conteCtus Wildius Vrna
Inclyt...... A quem vitAe fama sVperstes habet. Consilis maGnis ducibuS qui profuIt almis
\begin{tabular}{|c|c|c|c|}
\hline In & primis & Patri dux & udoice, tuo. \\
\hline Aspexit & miSeros & mAnsueto & corDe benignus, \\
\hline Canden & Ti cunctis & pectore & Iustus erat. \\
\hline Ex totoque & DEum & colUit conamine, & cVjus \\
\hline Tandem, sed & meRito, & Sydera & Summa colit \\
\hline
\end{tabular}

Hic Jacet Magister Casparus Wildius.
Tract 6. Elegies on the death of Lewis Count Palatine and Duke of Bavaria, printed at Heidelberg, 1583. These chronograms occur, made by Joannes Lundorpius-
Iste pater patrie prinCeps obilt LVDoViCVs,
CVI Cordi Integritas reLligionis erat.
Iste palatine LoDoViCVs gloria gentis oCCVbat, oCtobris QVarta ter ItqVe DIes.
In CIneres patrif pater, heV, heV, tristia fata, bis seXta oCtobris LVCe Cadente Cadit.
\[
\begin{aligned}
& \}=1583 \\
& =1583 \\
& =1583
\end{aligned}
\]

LVDoVICVs prinCeps paLatinVs eLeCtor DefVnCtVs est. \(=1583\)
Another tract contains these couplets on his death-
\(\left.\begin{array}{c}\text { Intereant CasV bona Vel Mala CVnCta reppente } \\ \text { et Verè Constans nil VagVs orbIs habet. }\end{array}\right\}=1583\)
\(\left.\begin{array}{l}\text { en paLatinvs erat qVI DVX LVDoViCVs In aVLa } \\ \text {. nVnC VIVIt Christo, perfrVitVrqVe poLo. }\end{array}\right\}=1583\)
Tract No. 7, an elegy on Prince Fridericus Mauritius of Anhalt, gives two chronograms of the date of the tract, one at the foot of the title-page, the other on the colophon. Printed at Soteropolis, Anno-
\[
\begin{aligned}
\text { sors principis In ManV prepotentis DeI est. } & =1611 \\
\text { SORS hoDIe MIhI; CrAS VEnIet tibi. } & =1611
\end{aligned}
\]

Tract No. 15, of elegies on a renowned official person of Ratisbon, contains this date of his death-
\(\left.\begin{array}{c}\text { eheV Iam nobIs Letho sVrreptVs aCerbo } \\ \text { DefensorqVe potens eXIIt orbe pater ! }\end{array}\right\}=1684\)

A tract, No. 9, in a volume, British Museum, press-mark 12301. dd. 7 , an oration, etc., at the funeral of Johannes Rodolphus Westenius, followed by 'Epicedia,' where the following appears at page 80-

\section*{Lectissimo conjugum pari.}
eX Voto Vos Vna DIes ConiVnXIt aMantes \(=1643\)
LVXIt et eXtinCtos hebDoMas Vna sibi
\(=1684\)
Scilicet unanimes qui tot vixistis in annos
Vultis et æternâ pace, simulque frui.
The first line gives the year of their marriage on the same day, the second that of their death in the same week.

This tract is one in a series of eight volumes, the above is in volume vii. Elsewhere I have noticed vol. vi. All the other volumes are devoid of chronograms.

\section*{}

\section*{BOHEMIAN ARTISTS.}

EXTRACTS from a dictionary of Bohemian artists, ' Allegemeines historisches Kunstler-Lexicon für Böhmen, etc.' By G. J. Dlabacz. Prag, 1815.3 parts. \(4^{\circ}\). (British Museum, press-mark 2033.g.) The following chronograms are gathered from the closely printed pages, where they are likely to be overlooked unless the search for them is carefully made.

Anton Birkhart, sculptor, 1677-1748. On a portrait by him of St. Paul-
paVLo Magno apostoLo nostro DVCI \(={ }^{\prime} 1711\)
InCLyto gentilis praVItatis DoMatori. \(=1711\)
Inscription on a statue by him in Stephens-gasse, Prag-
MVnIfiCentia, et beneVoLentia DeLata, = 1714
Illustrissimo . . . Francisco Antonio . . .comite de Sporck, Domino in Lissa, etc.; forma statVe In platea stephanensi, neo-prage sita, sCVLpta et edita. \(=1714\)

A statue by him of the Virgin Mary was inscribed-
beata DeI genItrix, Maria CotiesChoVena. \(=1720\) Ibidem Vt CapitVLI preses peenitentes soLatVr. = 1720

A monastic building decorated by him was inscribedpatribVs ConsCrIptis in habitis totivs proVinCIe CoMitils saCrata et ConseCrata. \(=1727\)

Another statue by him of the Virgin Mary was inscribedMater Dei Vera aVXILIatriX ConsoLatriX nostra. \(=1745\)

Another statue by him, St. Podivinus, was inscribed-
sanCto poDIVIno eX Voto pIe, et eniXe DediCatVr, \(=1745\) a Joanne Antonii Cajetano Libero Barone de Wunschwitz.

Carl Birkhart, sculptor, a building decorated by him, and
dedicated to the Virgin Mary by Maria Theresia, Queen of Hungary. An inscription thereon contained these chronograms-
en DVo Vere pietatis et reLIgIonis proDIgia, In LVDoVico, et In theresia hVngarif regibVs. = 1743
\(\left.\begin{array}{c}\text { Vnde VenIet aVXILIVM regIne VngarIfe. } \\ \text { a pIa regIna CaLI. }\end{array}\right\}=1743\)
Ut rex Hungariz Ludovicus nomine magnus, Hostes devicit, Virgine Matre duce, Sic pariter, vario redita certamine Victrix, Regina Hungarix, Czechiadumque Caput
\(\left.\begin{array}{l}\text { Magna Deo VIVas per Canos nestoris annos, } \\ \text { stIrps VICtriX VIVas posterItatis honos; }\end{array}\right\}=1743\)
\(\left.\begin{array}{c}\text { pLVs VLtra CresCant, pLVs aVrra serta VIresCant, } \\ \text { PLVra VbI beLLa geres, pLVrIMa serta feres. }\end{array}\right\}=1743\)
\(\left.\begin{array}{l}\text { hoC saCrar regif MaIestati Vestree! } \\ \text { eX Voto DeVoto VoVet, et optat Vates, }\end{array}\right\}=1743\) Subjectissimus Christianus Ferber, Locumtenens Auditor.
Johann Bök, a celebrated bell-founder at Kaurzim in Bohemia, put up a fine bell in the church-tower, thus inscribed (the chronogram shows two dates)-
honori DeI Venerationi sanCtorVM petri et paVLI In SOLatIA PII RegIs refVsa sVb. \(=1736\) Clemente xi. pontifice maximo, Carolo vi., Rom. Imp. . . . etc. anno QVo LeopoLDIna CoMItI eX sternberg abIIt VIenna. \(=1726\)

Jacob Codicillus belonged to the University of Prague, and followed the art of music and dramatic performance. His epitaph in Latin verse concluded thus, giving the date of his death, on the day of St. Maurice, the 22d September 1576-
\(\left.\begin{array}{c}\text { LVX VbI MaVriCIe CVrrebat saCra IaCobVs } \\ \text { eXhaLat: VIrtVs est graVItas QVe sVper. }\end{array}\right\}=1576\)
Johann Gaspar Dooms, a portrait-painter. A picture by him of Saint Francis Borgias bore this inscription-
sanCtVs franCIsCVs borgIa DVX ganDIr, e soCIetate IesV. prepositVs generaLIs III. In Vrbe XII. apriLIs CanonIzatVs. \(=167 \mathrm{I}\)

And over the head-
LargVM VtrinqVe DeCVs. \(\quad=167 \mathrm{I}\)
And beneath-
LVMEN GANDIACIS EXISTIS BORGIA TERRIS \(=1671\) QVID IesV soCIIs? LVMen Ipse nItor. \(=1671\)
Johann Franz Fischer, a copperplate engraver at Prag. A picture by him of Saint Lidwina was inscribed and datedbeata LYDVIna egris patientie specVLVM.
\(=1721\)
A picture of Saint Agnes was inscribed and dated-
sanCta agnes De Monte poLItiano roris sVperni aspersione, et floribVs e terra eXortis ornata.

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Friedrich Michael, a celebrated bell-founder at Prag. He put up a fine bell at the church of St. Kastutus in 1689, bearing this date-

Elias Müller, a copperplate engraver at Prag. A picture by him of fourteen saints bore this date-
Isti sVnt qVatVorDeCIM aVXILIatores patroni nostri, oVI pIIs sVprragilis honorantVr.
\(=1707\)
One representing Saint Joseph was thus inscribed-
DIVo Iosepho patriarChe DeDICata, \(=1709\)
ab aDDICto rhetorice stVDIo pragensi. \(=1709\)
Reiner. Under this name, at page 553 of vol. ii., a work is mentioned with a very long title, commencing thus-
Designatio IConographiCa oberLeVtensDorfenses pannarIas officinas VVLgo fabriCas penicilli arbitrio representans, etc. etc.
J. Anton Schlachter, a fresco painter at Prag. An engraved copy of one of his works was thus inscribed-
\(\left.\begin{array}{l}\text { astra VoCant, te terra petit, CertatVr honore, } \\ \text { astra tibi LaVros, nos pia Vota DaMVs. }\end{array}\right\}=1779\)


Heinrich Genomatsky, a bell-founder at Schlan. He put up a bell there with this date, part of some inscribed versespensilis illo anno toLlebar In aera MoLes
qVo pestis patrils Cessit aCerba foCIs.
\[
\}=1614
\]

Johann Rudolf Sporck is mentioned at p. 427 ante, as having been an artist and author of a very remarkable chronogrammatic work. A list of his artistic works is given by Dlabacz in the biographical Lexicon now being quoted; No. 21, a portrait by him of Mathias Leineck, was thus inscribed-
\[
\begin{array}{ll}
\text { MoDo CECo PaX LIbet. } & =1761 \\
\text { Ista LeX paCe Cantata Deo Manet. } & =1761 \\
\text { MoDo hoC perfecto ex LIttera patet. } & =176 \mathbf{1}
\end{array}
\]

Another work by him was thus inscribed-
per Istas paginas semper fidelis CapItVLI pragensis effigies tibi eXhibetVr.

THE foundation-stone of a castle in the province of Hesse was thus inscribed, according to the vol. for 1851 of 'Archiv für Hessische Gescheiten,' Darmstadt, p. 411 -

DIe VICtorini QVI erat
25. Mens. febrVar. St. Veteris. \(\}=\) i.e. On the day of Saint Victorinus, which was the 25 th of the month February, old style.

Observe that the words of the second line are abbreviated to suit the year date. There were two saints Victorinus; one flourished in the year 290, and died a martyr probably in 304, his day is 2d November; the other and his six companions, citizens of Corinth, were all put to death with horrible cruelties, according to the adopted traditions, on 25 th February, A.D. 284.

At Breslau, from 'Nova literaria Germaniæ,' vol. for 1709, p. 305. John Christopher de Tarnau, a senator, died 5th April 1708. 'Anno millesimo septingentesimo octavo, die 5 Aprilis 1708, dominus de Tarnau obit, religiosus senator, vos cives lugete eum,' or according to his epitaph-
taVsend sIebenhVnDert aChte, Den fVnften april, stIrbt herr Von tarnaV, ein geVVIssenhaffer rathherr, \(\left.\begin{array}{l}\text { Ihr bVrar bevVeint Ihn :-quo justior alter, Nec } \\ \text { pietate fuit, patriæ nec major amicus. }\end{array}\right\}=\)

In a volume of German tracts in the Bodleian Library (pressmark Diss. K. 212.), one on the subject of the emperor and controversial theology (at page marked 639) is dated-Anno, o pII In toto orbe, Date sVa Cersari, et Deo QVe sVnt DeI. \(=1620\)
\(I_{n}\) another similar volume (Diss. 195.), 'Historia vitæ Georgii Spalatini,' a theologian of Saxony, by Christian Schleigel : Jena, 1693, with portrait. At page 177 is the following notice of his death-Josephus à Pinu ejus emortualem hoc inclusit eteosticho. \(\left.\begin{array}{l}\text { sVstinet haC reqViem spalatinVs Corpore terra } \\ \text { nesCiVs eXtIngVi spIrItVs astra Colit. }\end{array}\right\}=\)

In the library of the Rev. Walter Begley, 'Melissi Schediasmatum reliquix.' (Extemporaneous poems ? by Melissus.) The introductory verses are signed in a singular printed flourish making the author's name. Chronogram verses occur at page 23 printed in plain letters, the date letters not in any way to be distinguished from others; the verses are addressed to the Venetians on their victory over the Turks at Lepanto, on 7th October 1571. (Here, on the next page, printed as an ordinary chronogram) -
fLVCtIVagI tVrCas VenetI straVere DVeLLo; nonIs oCtobris LVX qVIa DeXtra faVet.
And these verses, on page 24 , contain the same date-
VICtor aqVIs henetVs prostat; ferVs oCCVbVIt thraX; \(\}=\)1571

In volume 2, pp. 353, 359, of ' Der Nürnbergischen Muntz-Belustigung,' by G. A. Will, 1766 , it is related that the Franciscan monastery at Nuremberg was burnt more than once, and on one occasion, in 1671 , the fire was caused by some carelessness in the use of tobacco; it is likely enough to have been the immediate or approximate cause of the catastrophe thus elegantly alluded to-
an fVIt In fatis, edes antIqVa, tabaCI
Vt te foetentis sterneret herba Mala?
\(\}=1671\)
i.e. Was it a fatality, \(O\) ancient house, that the evil herb of stinking tobacco should overthrow thee?

I met with a book at Frankfurt thus dated-
\(\left.\begin{array}{c}0 \text { pII In toto orbe, Date sVa Cesari et } \\ \text { Deo QVer sVnt DeI. }\end{array}\right\}=1620\)

A tract contains the date in the leading words of the title-page, thus-

Cum Deo I
Disputatio historico-physica, de
Crotalistria tepidi temporis hospita. =
A disputation at the University of Leipzig between Johannes Pretorius and Franciscus Romanus Bruno. There are three copies in the British Museum, catalogued under 'Bruno, F. R.;' and dated 1672 and 1702.

A small tract in the British Museum Library (press-mark 12305. aan. 33), \(16^{\circ}\), pp. 32, contains 12 engraved emblems, with descriptions in German, relating to the conclusion of the Thirty Years' War. It bears no date besides the chronograms on the title and concluding pages. The title is, 'Meditationes emblematicæ de restaurata pace Germanix cum brevi explicatione. Sinnbilder von dem widergebrachten Teutschen Frieden kürtslich erklärt durch Johann Vogel. Anno
CVM DIXERINT ; PAX NON ERIT PaX, PAX ERIT.' =

And on the last page, Nürnberg im Jahr
\(\left.\begin{array}{l}\text { VVann sIe etVVan sagen ; es ran nVn nicht } \\ \text { Seyn, VVIrD fried VVerden. }\end{array}\right\}=1649\)
The words of this chronogram seem to have been suggested by passages in the Bible at Ezekiel xiii. 10, Jeremiah vi. 14, and viii. 1 r.

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\section*{SOME MORE FLEMISH BISHOPS AND CHURCH EVENTS.}


HE earlier pages, 88 to 103 , of the present volume are devoted to the notice of some of the Flemish bishops. Since those pages were printed, I have obtained from a German bookseller seven other rare tracts on the same subject. In 'this chapter I offer a description of them, with copious extracts from their chronograms.

The first tract is a congratulation to Henry Gabriel van Gameren, sixteenth bishop of Antwerp, on his arrival there. No date is mentioned. It bears this title-' Illustrissimo ac reverendissimo domino D. Henrico Gabrieli van Gameren xvi. Antverpiensium episcopo in solemni ad cathedram suam adventu, dramatice aggratulatur Gymnasium Augustino-Antverpiense.' A portrait of him faces the title-page \(\boldsymbol{1}^{1}\) I give the accompanying facsimile copy of it, as an example of the application of a chronogrammatic inscription in hexameter and pentameter verse, which reads as follows-
VIr VIrtUte Dei,* fUlgens VirtUtis IMago, henricus presul VivUs In effigie.
Ut VirtUte Deo Vigeas, antVerpia, sponsUs
VIrtUte eX alto LUCet IMago tUI. Majestas pietasqUe VIgent VirtUtis In Una seDe: pIIs LUX est, qUI VIr apostoLicUs. saCra eVangelii lucens flagransqUe LUCerna, qUI LUX eXeMpLIs, fULGET et eLoqUIIs. qUI pUra popULUM sUb reLLIgIone tUetUr, qUo tUtore DeI greX sIne Labe VIget. pasCIt oVes Christi, Verbis qUI bIbLIa saCrIs eXpLICat: Ut LUX, sIC forma, saLUsqUe gregis
* gabriel : Vir Dei.

\footnotetext{
1 The chronogram date of this portrait leads to the inference that it was engraved seven years after the event commemorated in the tract. Observe the explanation of Gabriel = Vir \(D e i\), the leading words of the verses ; and the recurring play on the first word.
}


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kind are thus introduced, 'Illustrissimo . . . Henrico Gabrieli van Gameren,
\[
\begin{array}{ll}
\text { FIDeLIssIMo nUNC epIsCopo } & =1759 \\
\text { inusitato versus leonini genere aggratulatur } & \\
\text { Menalcas.' }
\end{array}
\]

The verses conclude with this couplet-
\(\left.\begin{array}{l}\text { VIVe DIU feLIX; hiC seCULa plUra gUbernas, } \\ \text { aC fidei In CoeLIs sUsCIpe serta tUe. }\end{array}\right\}=1759\)
At page 24 the tract is brought to a conclusion in heroic verse, thus introduced, by the genius of the college, and ended by a separate couplet-
fIDeLI prasULI
AC
stUDIoso reipUbLICe LIterarife faUtori
pLUres gratias exsolvit
CoLlegiI geniUs.

THE second tract is a congratulation to the same Bishop Gameren, by the College of the Jesuits at Antwerp. The titlepage is in the same words nearly as the former one, and is dated 1759. On the back thereof the armorial shield and cardinal's hat are represented by a different engraving. The address to him in heroic metre is thus introduced-


Sixteen pages of verse then follow, at the conclusion of which there are six engravings of pastoral emblems in frames of bold design. They are preceded by an engraved title, showing the bishop's armorial shield, and his crest a faithful dog, with a crown on his head, the motto fidelitas coronatur, and these chronograms\(\left.\begin{array}{l}\text { gaMerana fidelitas } \\ \text { poetice ILLUStrata. }\end{array}\right\}=\) \(\}=1759\)
Canit hUnC Insigne fiDelem. \(=1759\)
Each emblem occupies a page, the headlines of which are in chronogram, intended to be read consecutively along as referring to the bishop. At the same time they bear some allusion to the emblem which follows. The absence of the emblems from my pages deprives the chronogrammatic verses and their mottoes of the somewhat need-
ful explanations which they afford. (Each page consists of the headline, the emblem, the motto, and the verses, in regular order and in chronogram ; the dog personifies the bishop.)
```

I. henriCo Van gaMeren episCopo
(Emblem, a dog watching a flock of sheep.)
nIhIL hoC CUstoDe tIMebIt. $=1759$
$\left.\begin{array}{c}\text { hoC Cane greX fido si nil CUstoDe VeretUr, } \\ \text { neC Cank tUta LUpos Ulla VeretUr oVIs; }\end{array}\right\}=1759$
$\left.\begin{array}{l}\text { tUqUe noVo VIVens JaM presUle tUta fideli } \\ \text { nIL anVersa tibi, nil Vereare tUIs. }\end{array}\right\}=1759$
2.
Vere eCCLesLe patri fIrMe aDherentI. = 1759
(Emblem, a shepherd and his dog, with the flock.)
DUCI ILLE FIDELIS ADheret. $=1759$
$\left.\begin{array}{l}\text { adstat Ut UsqUe Canis pastori fidús adherens, } \\ \text { seCUrUsoUe sUas rite tuetUr oVes ; }\end{array}\right\}=\begin{aligned} & 1759\end{aligned}$
tU qUoqUe, roMULeo patri qUI presUL aDheres,
seCUrUs tUtas rite tUeris oVes.
$=1759$
heresim a CatheDra VIgILanter arCentI. = 1759
(Emblem, the dog driving wolves from the homestead.)
hosteM Vigil arCet et InDe repeLLIt. $=1759$
$\left.\begin{array}{c}\text { hiC CanIs hiC VIgILat noCtUqUe DiUqUe LatranDo } \\ \text { arCet et a stabUIIs InseqUItUroUe LUpos: }\end{array}\right\}=1759$
sIC QUoQUe tU VIgILans proCUL, ILLUstrissime
PResUL $\}=1759$
heretiCos arCes InseqUerIsqUe LUpos.
a VIa DeCLInantem InCrbpanti. = 1759
(Emblem, the dog driving straying sheep into the flock.)
seVIt hiC In DeCLInanteM. $=1759$
$\left.\begin{array}{c}\text { CeU Canis hiC CUrrit DeClinantesqUe requirit } \\ \text { sevit et In Lentas CeU fUrIbUnDUs oVes; }\end{array}\right\}=1759$
$\left.\begin{array}{l}\text { siC qUoQUe DUCIt oVes, DeCLInantesqUe reqUIrit } \\ \text { presUl hiC et CaUtas CUrat InIre VIas. }\end{array}\right\}=1759$
aMIssos feLICIter reDUCentI. = 1759
(Emblem, the dog drives lost sheep towards the flock.)
retrahit Cogitque reDIre reLICtaM. $=1759$
$\left.\begin{array}{l}\text { si qUa VagatUr oVIs, QU/ritit Canis Iste Vagantem } \\ \text { aC trahit eX antris atoUe redire JUbet. }\end{array}\right\}=1759$
tU pariter DIVo, presul, qUoQUe redDis oVili,
hereticos Inter si qUa VagatUr oVIs.
$=1759$
henrici antistitis fidelitati mitra Coronate. $=1759$
(Emblem, the dog stands in a peaceful landscape wearing his crown.)
JUsti MerCes Condigna Laboris. = 1759
$\left.\begin{array}{c}\text { pramia JUsta sibi retULIt CanIs Iste fidelis, } \\ \text { eXposito IntentUs oUI fuit UsoUe gregi : }\end{array}\right\}=1759$
$\left.\begin{array}{l}\text { eXposito IntentUs qUI fUIt UsQUe gregi : } \\ \text { URqUk tibi hic, presUl, DatUr InfULa saCra fideli }\end{array}\right\}=1759$

```

The tract concludes with an epitome of an 'Applausus convivalis,' a kind of emblematical scenic accompaniment recited by certain pastoral characters personated by members of the college, whose names are given. There are no more chronograms.

\section*{}

THE third tract consists of 28 pages, and describes a public festival at Antwerp, on the arrival, on 9th September 1776, of Jacobus Thomas Josephus Wellens, the seventeenth bishop of that see, when the streets were decorated with structures, emblems, and inscriptions, and a grand procession took place. The whole is described in the Flemish language, and the inscriptions are partly in that language and 'partly in Latin, a few being also in French. They were mostly in chronogram, 320 of them being so. Although so numerous, they are not generally interesting or remarkable. A few extracts will suffice to represent this multitudinous assemblage. The title-page is, -- Verzamelinge der bezonderste chronica, inscriptien, zinnebeelden, veerssen en andere, tot Antwerpen gezien den 9 van September en de volgende dagen van't Jaer 1776, ter gelegentheyd van den plegtigen intréde van syne doorlugtigste hoogweirdigheyd myn-heere, mynheere Jacobus Thomas Josephus Wellens xvir. bisschop van Antwerpen.' These inscriptions were seen at various places in the streets (the letter \(W\) counts 10 , and \(Y=2\) ).

VerWil'CoMD WeLLens̀. \(=1776\)
CUnCtorum Votis postulatUs adest. \(=1776\)
aVIte familie CIVItatisQVe DeCUs. \(=1776\)
MaeCrt VreUgD, VolCr, In antWerpen. \(=1776\)
Wil'CoM aU geWensChten herDer. \(=1776\)
Coldum Vere exaudit preces. \(=1776\)
MonseIgneUr Wellens Le Veritable obJet De La JoYe \(=1776\)
\(\left.\begin{array}{c}\text { CLaMant hilariter CUnCtI: tU gLoria, tU Letitia } \\ \text { aC beLgil honorifiCentia. }\end{array}\right\}=1776\)
VIro InsIgni appLaUDIMUs CUnCti. \(=1776\)
CorDiali pietatis amore eXUrgite CIVes. \(=1776\)
Iosephus Wellens, anVerse presul, paCem adfert. \(=1776\) IaCobUs presul, sapientie Dote ILLUstrissimus. \(=1776\) hilari animo presUli CongratULantUr sUbDIti. \(=1776\)

\({ }^{1}\) These two lines make 3552, i,e, twice 1776.

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domino D. Carolo de Spinosa ordinis FF. Minorum Capucinorum ex Tricalensium, nunc duodecimo Antverpiensium episcopo, cum primùm in cathedram suam solemniter induceretur, applaudebat Gymnasium Literarium S. P. Augustini Antverpix. Anno mDCcxxviin. ' It commences with a laudatory poem, which at p. 6 concludes with 'Ode Musica' in four stanzas, and-

Tripudium chronicon
faUstus aDes presul, Canimus
tibi grata LUbenter.
1728
At page 11 a second part commences, bearing this title, 'Acclamatio emblematica alludens ad arma gentilitia illustrissimi . . . D. Caroli de Spinosa, duodecimi Antverpiensium episcopi.' The frontispiece to the tract is a finely engraved representation of his armorial shield, surmounted by a cardinal's hat with ten tassels ; the motto is, ' arce lupos.' The armorial devices are the same as those described at p. 96 ante, but the engraving is different ; they consist of thorn trees (' spinosa'), lilies, and wolves.

A series of twelve engraved emblems commences at page 12 , each with Latin epigrammatic verses and a chronogram having some figurative allusion to the armorial devices; a text from the Vulgate Bible precedes each, thus-

Emblema 1. Lilium inter spinas. Canticles ii. 2. The engraving is a lily growing among thorns-
tUtiUs Inde saLUs CUM res spinosa resUltat. =
Emblema II. Ex omnibus floribus orbis elegisti. Lilium unum. 4 Esdras v. 24. The engraving represents a garden in which lilies are conspicuous, the bees are seen to forsake other flowers and choose them. The chronogram is allusive to the Emperor Charles vi. and the bishop Charles-
pre Ceteris Celo, et aUgUstissimo CaroLo seXto pLaCet Carolus.
\(\}=\)
Emblema III. Unguebant oleo multos ægros, et sanabant. Mark vi. 13. The engraving represents an angel administering medicine composed of lily to a person who is said to be suffering from the 'stone'; this allusion to the bishop is obscurely figurativeCaroLUs amoris oLeo InDUratis aUferet noXas. =
Emblema Iv. Venenum aspidum insanabile. Deut. xxxii. 33. The engraving represents two young angels preparing a remedy against snake poison, from lilies-
peCCati Venenum de spinosa eXtingUet. =
Emblema v. Introibunt in speluncas petrarum. Isaiah ii. 18. The engraving represents sheep in safe refuge on the sacred Mount Olympus, against the surrounding wolves-

\footnotetext{
Dente noCere oVibUs non Valet
LUpUs, preside De spinosa.
\[
\}=1728
\]
}

Emblema vi. Lupus ad vesperam vastavit eos. Jeremiah v. 6. The engraving represents wolves prowling about for their prey at night-
\[
\left.\begin{array}{c}
\text { noVUs presul, noVas, sI sInt, perde } \\
\text { HeretICorUM Latebras. }
\end{array}\right\}=1728
\]

Emblema VII. Intrabunt lupi rapaces, non parcentes gregi, . . . propter quod vigilate. Acts \(\mathbf{x x} .29,31\). The engraving represents the watchful shepherd and his flock-
\[
\left.\begin{array}{l}
\text { ne LethaLe DogMa eXUrgat, } \\
\text { VIgILabIt prasUL. }
\end{array}\right\}=1728
\]

Emblema VIII. Festinavit in dolo pes meus. Job xxxi. 5. The engraving represents huntsmen tracking the footsteps of the wolves in the snow-
\(\left.\begin{array}{l}\text { Ut nIX proDIt LUpos, Ita CaroLI } \\ \text { Integritas proDet InfiDos. }\end{array}\right\}=1728\)
Emblema IX. Bonus pastor animam suam dat pro ovibus suis. John \(\mathrm{x} .14,15\). The engraving represents the shepherd attacking a wolf which had endangered his flock-
pro oVIbUs VItaM DabIt CaroLUs prasUL. \(=1728\)
Emblema X. Tollebat arietem de medio gregis . . . eruebamque de ore eorum. I Kings xvii. 34. The engraving represents the shepherd seizing a wolf and rescuing from his grasp a lamb taken from the flock-
fidUs ab ore LUpI serVabit CaroLUs agnUM. \(=1728\)
Emblema XI. Salvum fecit a pusillanimitate spiritus, et tempestate. Psalm liv. 9. The engraving represents a ship safe from the concealed dangers of the sea, guided by the Pole-star, that star being typical of the bishop-

CaroLUs prasUL fide aMbIgUo sUbVenIet. \(=1728\)
Emblema XII. Orietur in tenebris lux tua. Isaiah lviii. 10. The engraving represents the ship approaching the wished-for port at night, under the same guidance-
aD PORTUM CaroLUs LUX erit In tenebris. = 1728
Then follows an anagrammatic gratulation to the bishop. It consists of a series of anagrams on his name, DE SPINOSA, etc., which stand at the head respectively of a series of emblematical verses, each of which is concluded by an allusive chronogram thus (it is needless to transcribe the verses, etc.) -
```

VoLUntaria paUpertas DItaVIt CaroLUM. $=1728$

``` CaroLUs De spInosa spInas, et tribULos DeVoratUrUs aDest. \(=1728\) antIstes CaroLUs MansUetUDIne poLo UnItUs, \(=1728\) eX gratUIto peCCatoribUs MeDebitUr. \(=1728\) Celeste DonUM, presUL eXpetivisti. \(=1728\) De spInosa presul avias ad oVILe redUCet oVes. \(=1728\) DIU pasCas, prasul, In QUIETE POPULUM. \(=1728\)
```

A finishing poem concludes with this 'Tripudium'-
' Chrono-metra.'
panDIMUs eXILes antIstes CaroLe, VersUs, $=1728$
tUos, preCor, assumas, VeniUnt hi CorDe faVenti. $=1728$
'Chronicon.'
$\left.\begin{array}{l}\text { Metra Data aCCeptet eX Voto } \\ \text { aUgUstiniano antIstes. }\end{array}\right\}=1728$

```


THE fifth tract in my possession consists of an address to Dominic de Gentis, the fifteenth bishop of Antwerp, on his inauguration in 1749, \(4^{\circ}, \mathrm{pp} .20\). It bears this title, 'Illustrissimo ac reverendissimo Domino D. Dominico de Gentis ex sacro prædicatorum ordine decimo quinto Antverpiensium episcopo, cum primùm in cathedram suam solenniter introduceretur, applaudebat Gymnasium literarium, M. P. Augustini Antverpiense, mDCcxlix.' A prose address concludes at page 6 with this chronogram-
\[
\left.\begin{array}{l}
\text { DoMInICo GENTIS } \\
\text { ANTISTITI EXOPTATO } \\
\text { PRECATUR } \\
\text { AUGUSTINIANA JUVENTUS. }
\end{array}\right\}=
\]

Then follows a poetical lament on the death of the preceding bishop Herzelius (William de Herzelles), and praising the appointment of the new bishop, with 'Musica,' and 'Rhythmus'; followed by a poetical 'Apostrophe' to the Empress Maria Theresia, sung by the Virgilian characters Tityrus, Corydon, Melibœus, Alexis, and Amyntas, which is brought to a conclusion by this 'chronicon'-


An apostrophe to the then reigning pope, Benedict xiv., next follows, concluding with this 'chronicon'-
\[
\left.\begin{array}{l}
\text { benedictus roManUs pontIfeX } \\
\text { ÀUstriaCIs Votis, Utpote sIbI Gratis, }
\end{array}\right\}=
\]

The applause is continued in similar form of 'musica,' and recited by Amyntas and his companions, addressed to the new bishop, concluding at page 19 with this 'chronicon' (the last words in the tract)-

\section*{DoMInICUs gentis noVUs \\ epIsCopUs antVerpiensis sUIs sIne spina et UngUe. \\ Sixtant}

THE sixth tract, consisting of 16 pages \(4^{\circ}\), is a gratulation on the inauguration of Macarius Simeomo, abbot of St. Michael's Church at Antwerp in \(\mathbf{1 6 6 3}\). The title is, ' \({ }^{\prime}\) Fausta gratulatio in solemni inauguratione Reverendi . . . Macarii Simeomo s. т. L. Abbatis cele-

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\begin{tabular}{ccc} 
In MaCario Vestra Latet beatitVDo & \(=1663\) \\
Leoni DIgno gregIs Drfensori DICant noVItil. & \(=163\) \\
MaCariVs bediet V, saLIgh. & \(=1663\) \\
Vt Leo, DoCtrina fortIssimVs. & \(=163\)
\end{tabular}

\section*{}

THE seventh tract, consisting of 48 pages \(4^{\circ}\), describes a jubilee held at the church of St. Saviour at Antwerp, in honour of thirty-six saints whose relics are preserved there. The title is, - Verkondinge van het hondert-jaerig jubilé aengaende de lofweerdige instellinge van't vermaert Broederschap der xxxvi uytmuntende Heyligen, welckers geäpprobeerde reliquien rusten, en geeeert worden in de kerke der abdye van S. Salvator, tot Antwerpen.' No date is mentioned, but the chronograms give 4th August 1771 . The narrative is in the Flemish language. The chronograms, 58 in number, are all in Latin; they were inscribed among the statues and other decorations at and in the church. There were numerous other inscriptions in Latin verse, which are translated into Flemish verse.

On Pope Clement the Tenth, in gold letters-
\(\left.\begin{array}{l}\text { CLemens X hUJUs ConfraternItatis } \\ \text { InstitUtor InDULGentIarUM Dator. }\end{array}\right\}=3342\left\{\begin{array}{l}1671 \\ 167 \mathrm{I}\end{array}\right.\) sanCtorUM LaUDis rXtoLLIte. \(=1771\)
LUstris abhinC VIgInti InsIgnis sanCtorUM
XXXVI InstItUta Confraternitas, qUorUM
reLIqUIf In sanCti saLVatoris eCCLesIâ


PUBLICR EXPONUNTUR, QUARTÂ aUgUstI UnanIMI JUbILat pIetate.
On the organ in the church-
aDVenIt JUbILeI tempUs: sanCtIficate \(=1771\)
eXULtate In DILeCtIs MIrabILI. \(=1771\)
bUCCInIs tYMpanoQUe JUbILate Deo. \(=1771\)
In Chordis, In Canore eXUrgite aLtissimo. \(=1771\)
Ingentis triUMphI DIe psaLLIte eXCeLso. = 1771
The following are the thirty-six saints; their dates are added from other authorities:-

On Saint Benedict, abbot, died circa 543-
SanCto benedicto InsIgni sUIs eXeMpLari. \(=1771\)
On Saint Scholastica, sister of Saint Benedict, abbess, 542 -
DIVe sChoLastiCe VanItatIs gaUDIa DetestantI. \(=1771\)
On Saint Placidus, martyr, 541 -
sanCto pLaCIDo InsIgnIbUs Meritis eXornato. \(=1771\)
On Saint Gertrude (there are two of this name in the calendar)-
SANCtr Gertrudi hUMILItatIs faUtricI.
On Saint Ignatius, martyr, 108-
DIVo IgnatIo De CrUDeLItate VICtorI. \(=1771\)

On Saint Agatha, martyr, 251 -
\[
\text { DIVE AGATHE TRIUMPhatriCI pECULIarI. }=1771
\]

On Saint Anselm, Archbishop of Canterbury, died \(1109-\) DIVo anselmo InVICte CUre antistiti.
\(=1771\)
On Saint Margaret of Cortona, 1297
DIVe Margarethe Cortonensi Celestes VIas InqUIrenti. \(=1771\)
On Saint Paulinus of Nola, 43I-
DIVo paULIno eLeỉmosYnis In paUperes preclaro. \(=1771\)
On Saint Juliana, probably the martyr, end of third centurysanCte JULIane pIetate In DeUM ILLUstri. \(=1791\)
On Saint Bartholomew, early Christian martyr-
DIVo barthoLomeo seVItie et neCIs VICtorI. \(=1771\)
On Saint Elizabeth of Hungary, 123 I -
DIVe eLIsabethe hUngariCex Verì LIberalissime. \(=1771\)
On Saint Josaphat, bishop and martyr-
sanCto JosaphatI eXIMIo DesertI CULtorI. \(=1771\)
On Saint Thecla, martyr, in first century-
DIV压 theCLe pgnis In oMnibUs InVICte. \(=1771\)
On Saint Moses, the Ethiopian martyr, fourth century-
SANCto MoYsI DeLICta AUSTERÉ EXPIANTI. \(=1771\)
On Saint Felicitas and her seven sons, martyrs, circa 160-
DIVE FELICItatI CUM natIs oVanti.
On Saint Blasius, bishop and martyr, 304-
DIVo blasIo ConstantIaM In peenIs eXerCentI. = 1771
On Saint Lutgardis, abbess, 1246 sanCte LUtgardi Christi In aMore VIVenti. \(=1771\)
On Saint Maurus, abbot, 584 diVo MaUro Continentià aC sangUIne nobili. \(=1771\)
On Saint Agnes, martyr, 305-
DIV f AGNETI DIGNO PUDICItIE SpECULO. \(=1771\)
On Saint Augustin of England, 604-
DIVo aUgUstIno preConi InCoMparabILI. \(=1771\)
On Saint Dorothy, martyr, in the third century-
sanCte Dorothere MartYri In Christo eXULantI. \(=1771\)
On Saint Yvo, confessor, 1353-
SanCto YVoni afflictorUM adJUtori. \(=1771\)
On Saint Mary of Egypt, 'penitent,' fifth century-
DIVe Marie egYptiaCe VIte pgenitentia InClYte. \(=1771\)
On Saint Roch, active helper in the plague, circa 1327 or 1348-
DIVo roCho pestilentia LaborantIUM opituLatori. \(=1771\)
On Saint Elizabeth, queen (of Portugal, 1336?)
sanCte eLIsabethe InVICte MansUetUDInIs regIne. \(=1771\)
On Saint Adrian, martyr, 290-
sanCto aDriano nataLIe eXCItatione triUMphanti. = 1771
On Saint Cunera, martyr, fifth century-
DIV尼CUNERE VIrgInI LeCtissIM\& \(=1771\)

```

584 SOME FLEMISH CHURCH EVENTS.
On Saint Pelagia of Antioch, 'penitent,' fifth century-
DIVe peLagif MIrâ pgenitentî exCellenti. = 1771
On Saint Hyacinthus, confessor, 1257 -
DIVo hYaCIntho Vero Marie CULtorI. $=1771$
On Saint Christina, martyr, circa 300-
DIV在Christine MIrabILIbUs eVeCte. $=1771$
On Saint Alexius, confessor, fourth century
DIVo aLeXIo CastItate pLank MIrabILI. $=1771$
On Saint Cecilia, martyr, 220-
DIV $\begin{aligned} & \text { CeCilie MartYrio eXornate }=1771\end{aligned}$
On Saint Catharine of Alexandria, 290-
sanCte Catharine eXIMIA fortitUDIne gLorIose. $=1771$
On Saint Barbara, martyr, circa 306-
sanCte barbare InVICta fiDeLItate eXimie. $=1771$
Other Chronograms.
ILLa Dies Venit: festivas DICIte LaUDes: $=1771$
eXImias DIgne reLLIqUIas CoLIte. $=1771$
eXimils sanCtis pia applaUDe Confraternitas. $=1771$
saCris soLemnitatibus JUnCta sInt gaUdia. = 1771
eLeCtorUM VIrtUte CongaUDete. $=1771$
MagnifiCentUr Vestra, affLICtI, sUbsIDIa. $=1771$
VereerLYCkt altegaeDer Die WonDerbaere heYLIgen. = 1771 Imprimi potest \&oc. . . . Antv. L. Cens.

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In a mission-room built in 1884. Inscribed over a cross-

> O SALVATOR,

QVI nos peCCatores
Pretioso tVo sangVine redimisti, \(\}=1884\) propitivs aspice nos.
i.e. O Saviour, who hast redeemed us sinners by Thy precious blood, graciously look on us.

Above a figure of the Good Shepherd, in a chancel added to a mission chapel in 1884 -
\[
\left.\begin{array}{l}
\text { O BONE PASTOR, SALVATOR MITIS, } \\
\text { STANTES ROBORA, RELEVA LAPSOS, } \\
\text { OVES A PASCVIS TVIS ABERRANTES REDVCE, }
\end{array}\right\}=1884
\]
i.e. O Good Shepherd, gentle Saviour, strengthen those that stand, raise again the fallen, bring back the shecp who are wandering from thy pastures.

On a new wall to an old churchyard, built in 1884 DoMIne ne In fVrore tVo \({ }^{1}\)

> argVas nos

i.e. \(O\) Lord, rebuke us not in Thine indignation, but spare Thow ws sinners, and pardon us.

The following were sent to me by the Rev. Ernest Geldart, who made and used them at his church of Little Braxted, in Essex :-

On the chancel gate (adapted from the Vulgate) -
\(\left.\begin{array}{l}\text { oCCVpet saLVs oVILIs MVros } \\ \text { et portas ejVs LaVDatIo. }\end{array}\right\}=1884\)
On a clock placed inside the church at the west end of the nave, facing the altar; hence the reference to 'panis viatoribus'-
\[
\left.\begin{array}{l}
\text { Vaga MVndi gLoria transit et InanIs, } \\
\text { eCCe VIatoribVS IesVs Constat panIs. }
\end{array}\right\}=1884
\]

On the reredos under the east window, of the Annunciation-
\(\left.\begin{array}{l}\text { nobis DatVs ChrIste natVs e Maria VIrgine, } \\ \text { nos sanasti nos Lavasti a peCCatis SangVine. }\end{array}\right\}=1884\)
On the rood beam, under the cross-

Versified translation.
Here finds the Law in Jesu's light true reading,
Now by His Cross our King the pardon needing
Gives, that the flock may on their Chief be feeding.

\footnotetext{
\({ }^{1}\) Psalm vi. Vulgate Version.
}

On the wall faced with stones picked by children to build the north aisle of Little Braxted church-

Versified translation given to the school children for their edification-

Here the young ones of the fold,
Christ, for Thee the Lord of grace,
Having none of this world's gold,
Gathered stones to build a place.
Rock of Ages, grant that they
Firm on Thee may stand for aye.
The writer of the foregoing five chronograms wrote also this one on the tower of Stanford-le-Hope church, Essex, which had fallen down and cracked the bells. The tower was rebuilt in 1883, and inscribed thus-


It was thought desirable that the understanding of the parishioners of this almost isolated parish should be helped by a translation and a legible date. The following was prepared by the writer of the chronogram, and inscribed on another side of the tower-

This tower once down, to God again
Rebuilded, rings with pleasing strain. 1883.

Another notice of the chronogram, with a translation, is given at page 3 of this volume.

A clergyman wrote some tracts on the much controverted question of 'marriage with a deceased wife's sister.' The profits accruing to him therefrom were expended on the building of a fernery; whereupon Mr. Geldart, the author of the foregoing chronograms, wrote this one to be inscribed on his friend's structure-
\[
\left.\begin{array}{l}
\text { o soror } \\
\text { VIDUI hoDIe, ConJUgIsVe herI } \\
\text { eXpUGNata styLoQUe InterfeCta } \\
\text { ReVIVesCens ephinLtes CLerI } \\
\text { herbIs eXorna filicibUsQUe teCta } \\
\text { o soror. }
\end{array}\right\}=\begin{aligned}
& 1884 \\
&
\end{aligned}
\]
i.e. O Sister! Whether of the husband yesterday, or of the widower to-day (sister still), banished and killed indeed so far as pen could do it; -since you have cropped up again to be a bugbear to the clergy, at least be useful, and ornament a cleric's home with plants and ferns.

Another writer, also a friend of the 'clergyman,' wrote a chronogram to be placed on the solid wall of the structure, as follows-

My Late VVIfe's sIster bVILt this VVaLL
bVt I In trVth
neVer VVed any VVIfe at aLL, NOR VVONT FORSOOTH,

SAITH J. E. V.
It must be explained that the 'clergyman' mentioned, the writer
 the tracts, the builder of the fernery (whose initials are J. E. V.), has never been married; hence the paradoxical treatment of the subject.


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the given year. For instance, under the given year 1620 there are 49 texts to express that year, for example-
DeVs TVVS EST TECVM. \({ }^{2}\) Sam. xiv. \(17 . \quad=1620\)
ReX SALOMON BENEDICtVs. \(=\)
Drop the letter \(\mathrm{M}=1000\), and print the word saldon, you have 666, "the number of the beast," out of the same text, with less trifing, perhaps, than it took Macaulay to derive the same sacred number from the House of Commons, by counting the members and eight officers. No doubt this industrious trifing kept the Bishop out of the mischief of idleness, a disease worse than chronogrammatizing.'

As I am unable to meet with this book in the British Museum or elsewhere, I preserve what notice I can of it by the foregoing amusing extract. Mr. Stevens says that about ten years ago he had at Boston, in the United States, a collection of Mexican books, many of which, perhaps 200 , contained chronograms on title-pages or otherwise, also squares, crosses, labyrinths, and other fanciful arrangements of words. The whole of those books were sold in America.

In another catalogue prepared by Mr. Stevens, 'Bibliotheca historica, 1870,' I find the notice of another book which must be a -great curiosity. 'Conceptio Immaculata Deipare Virginis' ( 3000 numerical anagrams on the plan of the alphabet caballa), 'à Francisco de Sancto Joanne, et Bernedo Presbytero Hispano Capellano Capellæ Paulinæ ubi colitur S.S. Imago B. Marix Virginis a S. Luca depincta in Sacro Sancta Basilica Liberiana S. Marix Majoris Romæ. Roma, 1686.' (The Basilica of S. Maria Maggiore at Rome is called also the Liberian Basilica.) I am unable to obtain any further knowledge of this work, which is in some way connected with chronograms.

In a foreign bookseller's catalogue, price 10 francs, ' Applausus et vota civitatis Bruxellensis, in adventu Ser. Princ. Lotharingiæ Caroli Belgii gubernatoris, etc. Bruxelles. A de Vos. \(1748.4^{\circ}\). Tres bel exempl. de cette pièce rare, remplie de chronogrammes, sur l'arrivé du prince Charles de Lorraine à Bruxelles.' I was unable to obtain it.

The four following works have been noticed in book catalogues and elsewhere-
1. 'Batavia triumphata : anno quo summus arbiter rerum'

DeposVIt potentes De seDe et eXaltaVIt franCos.
2. 'Ostendana Francorum clades, quâ principe Joanne Austriaco faciente per tredecim menses,
\[
\begin{array}{ll}
\text { CroMVELÍo Irato et Deriso, } \\
\text { Mazarino a flanDris ILLVso, } & =
\end{array}
\] juncti amiserunt Franci.' \(\mathbf{8}^{\circ}\).
3. 'Chronica chronographica ab anno 1600. . Pp. vi, 97. Viennæ, 1665. \(4^{\circ}\). This is a history of events from 1600 to 1665 in prose, all chronograms, beginning-

4. 'Livre des Prestres.' A tract of eleven leaves, small \(4^{\circ}\). This meaningless sentence occurs to give a date (it is in capital letters of uniform size, but here printed as a chronogram)-
rIXo CeCI CVnICVLVM.
This is only noticeable as being somewhat like a supposed chronogram C. CVCVLVM VIXI = 1382, mentioned at p. 12 of Chronograms.

In the great Library at Dresden was seen by my friend the Rev: W. Begley, a very curious thin quarto pamphlet, entirely in chronogram. The title-page is as follows-

CVM Deo
1605
pIe MeDItatIonIs eteostiCha \(=1605\)
per DIspersas In bIbLIIs gnoMas eLaborata \(=1605\)
ad Vota CoMpetenter apparata \(=1605\)
pro MVnDo Laborante et anno Labante \(=1605\)
1605
bresLe sILesIf eMporio In rIpa oDere \(=1605\)
De praLo et Labore baVManno \(=1605\)
anno ChrIstI DoMInI nostri. \(=1605\) hoDIe MIhI Cras tIbI.
aCh. heVte roth Morgen toDt.
1605
Then begins a series of sentences, proverbs, and meditations, chiefly in Biblical language, extending to 167 chronograms in all. Towards the end the name of the author is brought in, and proves to be Jacobus Berelius à Mielowitz. The pamphlet has no indication of place or printer except in the above chronogram.

There are two tracts in the great Dresden Library by Chr. Faustus, both entirely chronogrammatic-
1. 'Durus et Minax Cometæ cauda,' etc. Budissinæ, 16i8. \(4^{\circ}\).
2. 'Eteosticha votiva.' Budissinæ, 1602. \(4^{\circ}\).'

In the University Library at Liege there is a modern work, 'Eligia chronodisticha.' L. J. Caris. Leodii, 1846, 8. I have no particulars of its contents; I cannot procure a copy of it. Also the two following-
' Metamorphosis Angelica Mariana in ter mille figuras transformata QVaM brVgIs eXhibVIt JVLeVs De Cesar XI aVgVstI'= a remarkable assemblage of anagrams on the 'Ave Maria, etc.,' mentioned in Le Bibliophile Belge, 1845, vol. i. p. 200 (British Museum Library). At p. 145 of the same volume another remarkable work is mentioned, as follows-
' Poemata, chronometra anagrammata, epigrammata, et alia his affinita. In monte Parnasso.' No date or place. \(8^{\circ}\). Pp. 292.

By a monk of Ninove, by name Van Halen. Printed, 1784. There are chronograms in Dutch and Latin, many pages long, composed of words avoiding the higher numeral letters, M D C L.

Both of these works are specially mentioned in Chronograms, p. 408. I have never met with either.

Joannes Rudolphus Sporck, the author of a work mentioned at p. 427, ante. It is to be inferred therefrom that he wrote two other chronogrammatic works, about which I can find no particulars. Ibid. p. 428.

Michael Winepaher, the author of the Calendar mentioned at p. 410 , ante, is believed also to have written chronogrammatic works for the years 1724 and 1727 , and printed at Salzburg (?). I have not been able to find them.

Andreas Streithagen is catalogued as the author of a work entitled ' Chronodisticha' in 1635.
J. B. Waseige wrote 'Leopoldus Austriacus, etc.,' circa 1640, probably a chronogrammatic work.

The author of 'Decas Mariana,' mentioned in Chronograms, p. 44I, wrote also 'Decas anagrammatum metrica arte elaboratorum, illustrissimo honori 'Sereniano sacra. Vetero-Prage, 1680'; also ' Decas sacrorum anagrammatum e sacris programmatis utpote sacris hymnis, textibusque sacris, metrico labore concinnatorum. VeteroPrage, 1672 .' I have ascertained that a volume in the University Library at Prague contains the three works, with this chronogram. . matic title-page, giving the date 1672 six times repeated-

Anagrammata Sacra, metrico labore concinnata, VrbI neopragensi pVLVere generosi Martis InsIgniter DeCore; a CaroLo IV IMperatore fVnDate et eXornate, | VariIs Dotate et aVCte imperialibVs gratIIs; | VỊris erVDItis, armaqVe traCtare peritis florenti; portiter stanti adVersVs teLa sVeCorVM; generoso | In hostiles aCIes arDore perstantI nVtantibVs In regno prope oMnibVs.
' Vota chronographica que sub inauguratione illust' et Rev' D. D. Henrici van Halmale xi Yprensium episcopi . . . offerebat ex voto Daniel Franciscus de Maeyer,'-pp. 11-Antwerp, 1672-4, is the title of a tract containing 240 lines of elegiac verse, each giving in chronogram the date 1672 . This is in the Brussels Library.
' Vita Sanctissimi Confessoris et Pontificis Huberti, pp. x, 68. Brussels, 1730-4.' Preface signed P. Willemaers, Pastor in Viera Ducum, contains many rhyming chronograms in Latin, introduced into the text and appropriate to the subject discussed. This is also in the Brussels Library.
' Liber Eteostichorum,' by Joseph à Pinu, is quoted by the epigram and chronogram writer Nicolas Reusner in 1590. The work contains a great many chronograms. I have never met with a copy of it, and search for it in foreign libraries has hitherto been unsuccessful.

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while the whole sentence, or the sentiment conveyed by it, is appropriate to the subject, and derives some of its special point from the meaning of the date-words. The difference between Hebrew and Latin chronograms will be obvious. This chapter does not extend to Arabic, Persian, or other chronograms, which are more strictly speaking of Oriental origin.

The value of the Hebrew letters as numerals is as follows:-


The following explanation of Hebrew chronology is adapted from Dr. Ginsburg's Life of Levita, \({ }^{1}\) page 3 :-
'To understand the dates mentioned, it is necessary to remark that the Israelites reckon from the creation of the world, and that their chronology is about 244 years shorter than ours. Thus, for instance, whilst the year 1882 A.D. is with us 5886 A.M., it is with the Jews 5643 A.M. Moreover, it is to be noted that in Hebrew mss., as well as in printed books, two modes are adopted of expressing the date. The one is by writing the full numbering: that is, 5643 A.M. \(=1882\) A.D., which is called the great or full era (Dרט נדול) ; and the other is by omitting the thousands, and leaving them to be understood, as 643, instead of 5643 , which is called the short era (bp p, abbreviated \(p^{\prime} 0\) ), and which is more generally used for the sake of brevity.'

The reader will find information on Hebrew chronology in the Handy Book quoted at p. 538, ante; also in a work, 'Essays on Indian Antiquities, etc., by the late James Prinsep, edited by Edward Thomas, 2 vols. 1858.' At vol. ii. second part, p. 138, it is observed, 'The Jews date from the Creation, which they consider to have been 3760 years and 3 months before the commencement of our era. Their year is luni-solar, consisting of either 12 or 13 months, and each month of 29 or 30 days. To reduce the Jewish time to ours, subtract 376 I , and the remainder will show the year.'

The Hebrew chronograms which follow have been interpreted into their equivalent dates of the Christian era.

To begin with the manuscripts, which were somewhat sparingly dated, the 'Codex Kennicott 89,' which was written by Jacob Ha-Levi, has the subscription in the year התור, i.e. The Law=A.D. 1208. So again the 'Codex De Rossi, 826,' is dated הנואל לעולם, i.e. The Redeemer for ever= A.D. 1280 .

The copy of the Pentateuch, by R. Meier, which is bound up with the celebrated Ayin Ha-Korē of R. Jekuthiel (Additional ms. 19,776, British Museum), has the chronogram date on folio inja as follows-放 in the year 'Zion 'shall be redeemed with judgment, and her converts with righteousness' (Isa. i. 27) \(=156\), or A.D. 1396.

\footnotetext{
\({ }_{1}\) Massoreth Ha-Massoreth of Elias Levita, Hebrew, with an English translation and critical notes, by Christian D. Ginsburg, LL.D. Longmans, etc, 1867.
}

The Five Megilloth and the Perecopes, which form the second part of this manuscript, has the following chronogram on folio \(169 b-\)
חזק ונתחזק, שמחה לוי לא יחק, בנה לפרט, חוטש זה נחרט, ביוס אג בא לארד השיםי רני , Be of good courage, Simcha Levi shall not be hurt. He formed it in the era this Pentateuch was written, 'Thou shalt compass me about with songs of deliverance' (Ps. xxxii. 7). In this chronogram, the two letters Nun and He of the triliteral 17 , he formed, gives the date, i.e. \(55=\) 1295 A.D.

After the invention of printing from moveable types (circa 1450), and as the use of printing advanced, chronogrammatic dating became more frequent. Thus the edition of Proverbs with the Chaldee paraphrase and the commentaries of Levi b. Gershon and Menachem Meieri, which appeared at Lierre in Flanders in 1492, is dated, שנת ובאו ציח ברנה, In the year 'And they shall come to Zion with songs' (Isaiah xxxv. 10), i.e. \(5^{252}=1492\). So also the beautiful edition of the Prophets Isaiah and Jeremiah, with the commentary of Kimchi, which was printed at Lisbon in the same year, is dated, בששנח בא יבא ברנה לפרע היצירח , i.e. In the year of the creation, 'He shall doubtless come again with rejoicing' (Ps. cxxvi. 6), i.e. \(5252=1492\).

The Hebrew Bible, with points, printed at Brescia in 1494 (this edition), has the chronogram שענ לפלא נרך, In the year 'to accomplish a vow' (Levit. xxii. 21), i.e. \(254=1494\). This edition is a very interesting one, from the circumstance of its having been used by Luther when he made his translation of the Bible.

The Machzor or Festival Prayers of the German Jews, printed at Augsburg in 1536, has the chronogram -

> שנת בריח ניחח ארצה אתכם

In the year, 'I will accept you with your sweet savour' (Ezekiel xx. 41), i.e. \(\mathbf{2 9 6}, 296=1536\).

It will be seen that the chronogram date is here given twice. First, in the words בריח ניחח, with your sweet savour, which exhibit the year '296; and in the word ארצה, I will accept you, the numerical value of which is also 296. This magnificent copy (British Museum, press-mark 1971. f. 1.) is printed on vellum. The anti-Christian passages, which were omitted in different parts of the book during the printing by the order of the censor, are here so beautifully written in the blank \(s\) ces in the letters of the excised type, that it is difficult to say whether they or printed.

The Commentary on the Pentateuch, by Shem-Tob ben Jacob Melammed, which was printed at Venice, 1596 (British Museum, press-mark 1964. e. 2.), has the chronogram-

\section*{בשנת ונרננה ונשמחה ליצירה}

In the year, 'That we may rejoice and be glad' (Psalm xc. 14) of the creation; i.e. \(5356=1596\).

The first translation of the Old Testament into Judæo-German (British Museum, press-mark 1900. d. 4), made by Jekuthiel ben Isaac Blitz at the expense of the celebrated Uri Sebes Levi, printer at Amsterdam, and grand-
son of the head of the Maranite community in that city, has the chrono-gram-

> יערףף כמעםר לִקחי תֵּל כטל, אמרחי,
' My doctrine shall drop down as the rain, my speech shall distil as the dew' (Deut. xxxii. 2), i.e. \(439=1678\)-9.

As time went on, the practice of thus dating Hebrew printed books increased, and came to be extensively adopted, especially by the Dutch printers. The following are some examples-

Buxtorf's Bible, Basel, \(1618-19\), is dated \({ }^{\text {an }}\) - Behold, a king shall reign in righteousness' (Isaiah xxxii. r).

Bible, Amsterdam, \(1676-78\), is dated \(ת\) ת ת ת (Deut. xxxii. 2).

Bible, Amsterdam, 1687, is dated תבואתה לראש יוסף 'Let it come upon the head of Joseph' (Deut. xxxiii. 16).

The Pentateuch, with the Chaldee paraphrase and 'Rashi,' Dykenfurth, 1784, is dated על פי דתאורח צמשר יןורך 'According to the sentence of the law which they shall teach thee' (Deut. xvii. 11).

Chronograms in the Hebrew language had now attained a high state of development, and acquired that extensive use which has been maintained down to the present time, while their use was being abandoned by authors and printers of books in other languages used in Europe. Moreover they present to us many remarkable peculiarities. Thus for instance when the letters, as simple letters, of the Hebrew alphabet are used to express a date, combinations are avoided which produce words suggesting an unpleasant meaning, such as in evil=275, or whame \(=308\), or other words which would signify a curse or an imprecation, or the mention of any member of the body not usually spoken of.

The more elaborate form however was preferred, that of the true chronogram or date-sentence, and in this certain peculiarities are found which are absent from the chronograms in the Latin or other Western languages. The earlier Hebrew chronograms consisted generally of one or two words selected for their agreeable suggestions, or their joyous import. Thus the words רננו, to rejoice, occur frequently in the dates of Venetian printed books of the sixteenth century. Later on, the chronogram expanded into a whole sentence from the Bible, of which some of the foregoing dates are examples.

As a further illustration, and as exhibiting a singularly elaborate form, may be noticed the date given by Samuel Schotten of his work entitled Kos Ha-yeshuoth, which appeared at Frankfort-on-the-Main in 1711, as follows :-

 היריעה, וביום שנאמר בו שני טעםים כי טוב בשבועח, נשלם ספר כום הישועות i.e. Whoso desireth to know the year of creation let him pour out the fulness of the cup (i.e. let him remove the 'Vau plene,' and count the numerical value of

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Exodus, printed in the same year, has the chronogram-
שנת מקור חיים פי צדיק
In the year, 'The mouth of the righteous man is a well of life' (Prov. x. 11), i.e. \(574=1813\).

Leviticus, printed in the same year, has the chronogram-

> שנת יראת ה' מקור חיים
i.e. In the year, 'The fear of the Lord is a fountain of life' (Prov. xiv. 27), i.e. \(574=1813\).

NUMBERS, also printed in the same year, has the chronogram-

> שנת תורת חכם מקור חיים

In the year, 'The law of the wise is a fountain of life' (Prov. xiii. 14), i.e. \(574=1813\).

Deuteronomy, which was also printed in the same year, has the chrono-gram-

\section*{טקור חיים שעכל בעליוֹ}
'Understanding is a well-spring of life unto him that hath it' (Prov. xvi. 22), i.e. \(574=1813\).

Vol. ii., which contains the earlier prophets, i.e. Joshua, Judges, Samuel, and Kings, and which was printed in 1814, has the chronogram-

שנת ותיה טעשח הצדקה ששלום
In the year, 'And the work of righteousness shall be peace' (Isa. xxxii. 17), i.e. \(575=1814\).

Vol. iii., which contains the later prophets, i.e. Isaiah, Jeremiah, Ezekiel, and the twelve minor prophets, and which was printed in 1815, has the chronogram-

\section*{שנת שתחו שערים ויבא גו" צדיק שמר זממנים}

In the year, 'Open ye the gates, that the nighteous nation which kecpeth the truth may enter in (Isaiah xxvi. 2), i.e. \(575=1814-15\).

Vol. iv., which contains the Hagiographa, i.e. Psalms, Proverbs, Job, the five Megilloth, Daniel, Ezra, Nehemiah, and Chronicles, and which was printed in 1816, has the chronogram-

> פֶנת סור מרעע ועלּה טוב

In the year, 'Depart from coil and do good' (Psalm xxxiv. 15), i.e. 576= 1816.

A recent chronogram on the title-page of a book is seen on the two parts of Rabbi Jacob Saphir's travels in Egypt, Arabia, Jemen, etc., which were respectively published at Lyck in 1866, and Mayence in 1874 -
בשנת רִני וִשִמִִי למֵיק
\[
\text { In the year, 'Sing and rejoice' (Zech. ii. 14), i.e. } 624=1866 .
\]

And
שנח ברוךך אתתה לם"ק

In the year, 'Blessed shalt thou be' (Deut xxviii. 3), i.e. \(634=1874\).
There is one remark to be made about Hebrew chronograms, and it applies equally to all others which are built up from an alphabet wherein all
the letters are numerals, such as the Greek and Arabic, and where the dateletters are contained in only one or two words in a long sentence. A chronogram so composed, being printed or inscribed erroneously, by the intended date-letters being made small instead of large, an observer could not rectify it without some independent clue to the date; the sentence would contain more than enough letters, and a selection from them for the purpose of correction would, to say the least, produce an uncertain result. This imperfection is absent from a chronogram composed with the ordinary Roman numeral letters, and it can be seen at a glance almost whether it be correctly written, and any numeral letter therein made small may be regarded as an error obviously to be rectified. A forcible illustration is seen in the case of chronograms printed entirely in small letters, as those at page 512 , ante, and \(569,570,571\), all in this volume. Those are easily made to disclose the date by writing large all the letters which are Roman numerals.

The intimate connection between chronograms, anagrams, and acrostics has already been noticed, and the pages of this volume alone afford abundance of examples; \({ }^{1}\) it has also been remarked that it is not safe to rely on them for support to any religious dogma. The chapter on the 'Angelic salutation,' commencing at page 482 ante, and the Rosary at page 442 ante, also the chapter which next follows on the mystic number 666, may be referred to, especially the remark at page 504 . It is certain that the letters forming the dates of chronograms and the words of anagrams are capable of being used for a double purpose, one by the supporters of a dogma to give force or even proof of the validity of its teaching, the other by the opponents to uphold an entirely opposite doctrine. I now give a striking illustration of this fact from the mode in which it has been used in controversy with the Jews, by means of an acrostical application of initial letters.
' No less a person than the celebrated Reuchlin, who lived 1455 to 1522 , would have it that the doctrine of the Trinity is to be found in the first verse of Genesis.- He submits, if the second Hebrew word ארב, which is translated created, be examined, and if each of the three letters composing this word be taken as the initial of a separate word, we obtain the expressions Son, Spirit, Father. Upon the same principle this erudite scholar deduces the first two Persons in the Trinity from the words, 'The stone which the builders refused is become the head stone of the corner' (Psalm cxviii. 22), by-dividing the three letters composing the word אבא, stone, into אנב ב, Father, Son. (Comp. De Verbo mirifico, Basel, 1494. British Museum, press-mark 3834. bb. 1-2.) Such proofs, however, of the doctrine of the Trinity bring no honour to our religion, and in the present day argue badly both against him who adduces them and against him who is convinced by them, since the sentences extorted from the texts by this process depend upon the skill and ingenuity of the respective combatants. And it must be confessed that owing to their better knowledge of the Hebrew, and their greater facility in composing sentences in this language, the Jews in such arguments contrived to silence their Christian opponents, as may be seen

\footnotetext{
\({ }^{1}\) See also p. 458 of Chronograms, the chapter on 'Conceptus Chronographicus.'
}
from the following fact. At the end of the celebrated polemical work against Christianity, entitled 'The Fortification of Faith ' (חונחו), we are told as follows :-
טען נצצר א׳ לר נחמן המכונה יעקוב טבעל שׁץ ואמר, הנה בהתחלת תורתבם רפח כי בי



'i.e. A Christian said to R. Nachman, called Jacob of Bels, It is acrostically indicated in the very beginning of your Pentateuch that God consists of Father, Son, and Holy Ghost, for the letters of the word ארב, he created (Gen. i. I), contain this indication. To this he replied, If thou believest in such acrostic indication, I will show thee that this very verse is against your religion, for I read it thus-
- Son of the first religion, faithful remnant of Israel Ye searchers after truth, hearken 1
Jesus born of a woman was no God,
He was human by his birth,
As is shown by his ignominious death. Can God be crucified ? Does the Pure Spirit die like men ?'
This remarkable instance is taken from 'The Kabbalah, its doctrines, development, and literature,' by Christian D. Ginsburg, LL.D., second edition, not yet published. Dr. Ginsburg has allowed me to copy the above from the ms. of the forthcoming edition.

A little explanation is needful. On the left hand the Hebrew words of the first verse of the book of Genesis are printed in a column, each word being opposite to a line whose words have for their initial letter the component letters in succession of the words so taken from Genesis, the translation shows with what effect this is done.

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been tried. We find from the earliest periods of Christian literature, from the writings of Saint Irenæus (circa A.D. 200), and others of the early Fathers, that the subject was one of extreme interest to them, and one that through all subsequent time has engaged the attention of scholars, theologians, and polemical writers, who followed the search for the interpretation by means of numbers and their alphabetical equivalents. At other places in this volume will be found the several methods of numeration, viz.-the Roman numerals (see Preface); the other old Roman numeration (see cabala at p. 289, ante) ; the Greek at p. 32 I , ante; and the Hebrew at p. 594, ante; those numerals apply to the notes which now follow.

A book, 'Athanasii Kircheri e Societate Jesu arithmologia,' etc., Rome, 1665 (British Museum, press-mark, 50. c. 23), remarks that heretics have left no stone unturned to show that the Pope is the Antichrist indicated by the Beast and its number ; for example, they take the word 'Lateinos' in Greek letters, and 'Romiith' in Hebrew letters, according to their numerical value, and find the number 666-

and then by way of retaliation the names of reformers and others are adduced to show that the Lutherans and Calvinists are, with equal force of proof, capable of being identified; for example, Luther was a native of Saxony, Calvin a native of Picardy; take Luther in Hebrew letters, and Saxoneios in Greek, the same number comes forth-


In like manner, the number 666 is found in many names and words which have been used by ancient writers in support of controversy on the verse in the Apocalypse ; they are thus mentioned-

Nomina Antichristi, quibus Apocalypticus numerus 666 convenit, ex Irenæo, Aretha Cappadoce, Primasio, Ticinio, Ruperto Abbate, extracta,

Et erit numerus bestix sexcenta sexaginta sex
\begin{tabular}{|c|c|c|c|}
\hline Evavoás & Euandus. & Kakòs ód \(\quad\) ¢òs, & Malus dux. \\
\hline \ateivo & Latinus. &  & Verus nox \\
\hline Teıráv, & Sol Titan. & 10. Пá入aı Bárкavos, & Iterata invidia. \\
\hline Apvồ \(\mu\) и, & Nego. & 11. A \(\mu\) vós ádıкоя, & Agnus injustus. \\
\hline Гєvonpikós, & Gensericus. & 12. Avtemos, & \\
\hline  & Splendor. & 13. Maométis, & Mahom \\
\hline 0 N ıкทTis, & Victor. & 14. इa goveios, & Saxo. (Luther) \\
\hline
\end{tabular}
\[
\text { LVPVs pICarDVs (Id est Calvinus). }{ }^{1}=666
\]

\footnotetext{
\({ }^{1}\) As before mentioned, Calvin was a native of Picardy, born at Noyon.
}

I \(\sigma 0 \psi \eta \phi_{i}\) a, Seu resolutio in numeros
\begin{tabular}{|c|c|c|c|c|c|c|c|c|c|c|c|c|c|}
\hline & I & & & \multicolumn{2}{|c|}{3} & \multicolumn{2}{|c|}{4} & \multicolumn{2}{|c|}{5} & \multicolumn{2}{|c|}{6} & \multicolumn{2}{|c|}{7} \\
\hline E & 5 & ^ & 30 & T & 300 & A & 1 & r & 3 & , & 30 & & 70 \\
\hline \(\mathbf{T}\) & 400 & A & 1 & E & 5 & \(\mathbf{P}\) & 100 & E & 5 & A & 1 & N & 50 \\
\hline A & I & T & 300 & I & 10 & N & 50 & N & 50 & M & & I & 10 \\
\hline N & 50 & E & 5 & T & 300 & 0 & 70 & \(\Sigma\) & 200 & II & 80 & K & 20 \\
\hline \(\boldsymbol{\theta}\) & 9 & I & 10 & A & 1 & \(\boldsymbol{T}\) & 400 & H & 8 & E & 5 & H & 8 \\
\hline \(\boldsymbol{\Delta}\) & 1 & N & 50 & N & 50 & M & 40 & \(\mathbf{P}\) & 100 & T & 300 & T & 300 \\
\hline \(\Sigma\) & 200 & 0 & 70 & & & & 5 & I & 10 & I & 10 & H & 8 \\
\hline & & \(\mathbf{\Sigma}\) & 200 & & & (sic.) & & K & 20 & \(\Sigma\) & 200 & \(\Sigma\) & 200 \\
\hline & & & & & & & & \begin{tabular}{l}
0 \\
\(\mathbf{\Sigma}\) \\
\hline
\end{tabular} & 70
200 & & & & \\
\hline & 666 & & 666 & & 666 & & 666 & & 666 & & 666 & & 666 \\
\hline
\end{tabular}
\begin{tabular}{|c|c|c|c|c|c|c|c|c|c|c|c|c|c|}
\hline \multicolumn{2}{|r|}{8} & \multicolumn{2}{|c|}{9} & \multicolumn{2}{|c|}{10} & \multicolumn{3}{|c|}{11} & 12 & \multicolumn{2}{|c|}{13} & \multicolumn{2}{|c|}{14} \\
\hline K & 20 & A & 1 & II & 80 & A & 1 & A & 1 & M & 40 & 2 & 200 \\
\hline A & 1 & A & 30 & A & 1 & M & 40 & N & 50 & A & 1 & A & 1 \\
\hline K & 20 & H & 8 & , & 30 & N & 50 & T & 300 & 0 & 70 & 罙 & 60 \\
\hline 0 & 70 & \(\boldsymbol{\theta}\) & 9 & A & 1 & 0 & 70 & E & 5 & M & 40 & 0 & 70 \\
\hline \(\Sigma\) & 200 & H & 8 & I & 10 & \(\Sigma\) & 200 & M & 40 & E & 5 & N & 50 \\
\hline 0 & 70 & L & 200 & B & 2 & A & , & 0 & 70 & T & 300 & E & 5 \\
\hline \(\Delta\) & 4 & B & 2 & A & 1 & \(\Delta\) & 4 & 2 & 200 & I & 10 & I & 10 \\
\hline H & 8 & \(\boldsymbol{\Lambda}\) & 30 & L & 200 & I & 10 & & & \(\Sigma\) & 2080 & 0 & 70 \\
\hline \(\Gamma\) & 3 & A & 1 & K & 20 & K & 20 & & & & & \(\Sigma\) & 200 \\
\hline 0 & 70 & B & 2 & A & 1 & 0 & 70 & & & & & & \\
\hline \(\boldsymbol{\Sigma}\) & 200 & E & 5 & N & 50 & \(\Sigma\) & 200 & & & & & & \\
\hline & & \(\mathbf{P}\) & 100 & 0 & 70 & & & & & & & & \\
\hline & & 0 & & & 200 & & & & & & & & \\
\hline & & \(\Sigma\) & 200 & & & & & & & & & & \\
\hline & 666 & & 666 & & 666 & & 666 & & 666 & & 666 & & 666 \\
\hline
\end{tabular}

Hæc sunt nomina bestiæ Apocalypticæ numero insignita, quorum innumera alia ab iis, quibus sat temporis et otii est, jam adductis haud similia reperiri possunt.

And the author elsewhere remarks, ' \(D^{i} c^{i}\) non potest, quantum hic numerus multorum interpretum torserit ingenium.'

Abook in the Lambeth Palace library, 'De Antichristo libri undecim : F. Thom. Malvenda Setabitano, Ordinis predicatorum descriptore : Roma, 1704' (press-mark 9. A. 2.), contains a vast amount of writing on the subject ; it gives most of the foregoing allusions to the number 666, together with the following Пaגaı Baokavos. \(=666\). i.e. Jam olim invidens. DIC LVX. =666. i.e. Quia Antichristus dicet, ac jubebat se lucem esse. \(\Gamma \in \boldsymbol{\sigma} \eta \mathrm{p}\) ккоs. \(=666\). Gensericus Vandalorum rex in Africa Arianus Mastyx orthodoxorum fuit. (The word is elsewhere said to signify in the 'Gothic' language 'the seducer of Gentiles.')
A \(\mu\) vos adıcos. \(=666\). Agnus nocens.

The letters in Revelation \(\chi \xi \delta=\mathrm{chi}\), xi, st. \(=666\), have been applied thus-Xpıatos \(\xi^{\text {vidov }} \boldsymbol{\sigma}\) tavpos. i.e. Christus lignum crucis. Quod nimirum Antichristus imponet sibi nomen quod e diametro pugnet cum Christo, ejusque sanctissima cruce, quo se utriusque hostem appellabit.

At pages 436 and 437, the following sentences are mentioned as composing the number 666-
 Deus sanctus. The name that Antichrist would blasphemously adopt.
 Pater noster meretrix seu scortorum papa.

These sentences, however, are beyond the limits of the enigma, which declares the number to be that of a man.

Another book in the Lambeth Palace library, 'Theatre de Antechrist,' etc., by Nicolas Vignier, 16 ro , folio. A controversial work on the side of the reformed church, it mentions most of the foregoing explanations, and adds that according to the scheme of Latin numerals the number 666 is contained in the words-
\[
\begin{aligned}
& \text { L' ANTECHRISTROMAIN. }
\end{aligned}
\]

In another work I find that the name of the great reformer may be used with the same result-


Atract in the Lambeth Palace library (press-mark 30. 7. 16.), 'A letter written by a true Christian Catholike, to a Romaine pretended Catholike,' etc. 'Imprinted at London by John Windet, dwelling in Adling Streete, at the signe of the White Beare, neere Baynards Castle. \(\because 1586\). Pp. 86. Small \(4^{\circ}\). This work is of course a controversial one, and a consideration of 'the marke or name of the beast' is introduced, with the mention of several of the interpretations which I have already noticed. At page 7 I I find these additional ones. Ecclesia Italica, the Italian or Roman Church; «єрократиа как \(\eta\), an evil priestly or ecclesiastical government or power ; and \(\theta_{\epsilon \sigma \rho} \varepsilon \mu \iota \iota \pi \iota\) jains, I am God upon the earth; they give the number 666 thus-
\[
\begin{aligned}
& \text { IEPOKPATIAKAKH. }
\end{aligned}
\]
\[
\begin{aligned}
& \text { - EOLEIMIEIII ГAIHE. }
\end{aligned}
\]

The author asserts that these words and the numerical results are 'onely appliable to the Byshops of Rome.'

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\section*{Continue}

\section*{The Papists chime for the Pope.}

He sitteth as teacher of the people, in the holie Chaire of Saint Peter.

seate.
His particular church is the Italian Church.
But Rome, or the
Rom. Church is the
Catholicke Church
He is the head of CapVt soLIVs eCCLesIfe CathoLICe his the onely Catholike In terris.666

Church on earth
He hath given to him trIpLeX Corona DatVr. . . \(=666\)
a triple crowne.
Therefore wee must \(\beta \in v \in \delta i ́ k t o s . ~ . ~ . ~ . ~ . ~=~ 666 ~\)
account him blessed.
Behold now the account you make of the Pope (ye Papists), we do willingly agree in the reckoning, and hereby find him to be
In his teaching a bad kàкos óoŋ \(\gamma \boldsymbol{\partial}\) s. . . . . . \(=\)666
guide.
Through his pride. In his sVperIority the DIVeLLs LeIfetenant. . . . . 666
A tyrant by his lawes. DeCreta SVa sVnt Leges Veri tyrannI. \(=666\)
And therefore should every one say to him,
Ito Lege exeCrandVs.666

This is followed, at page 344, by other mystical applications of the number 666, but not in the form of chronograms or other interpretation by numerical letters.

It has been observed that one of the titles assumed by the popes (övo \(\mu\) а \(\beta \lambda \sigma \phi \eta \mu i a s\) ) makes the number, thus-

VICarIVs fILII DeI.
It was also said that somewhere in Italy (Venice?), a picture was publicly exhibited in honour of Pope Paul v. with this inscriptionpaVLo V. VICe Deo.

The chronogrammatic power of the letters here printed large was soon discovered to be 666, and much scandal was caused by asserting this to be an unintentional proof that this pope was himself the Antichrist.

The appellation given to the Pope in the Council of Trent was-
VICariVs generaLIs DeI In terris.

Again, these words are found to contain the number-
\[
\begin{array}{ll}
\text { Marre } & \\
\text { A } \pi \text { ooras, the papacy. } & \\
& =666 \\
& =666
\end{array}
\]

I refer my readers to pp. \(465,468,48 \mathrm{I}\) ante, where the writings of Johannes Pretorius are quoted. This mystical author makes some exceedingly fanciful applications of the number 666 to the supposed eventful or fatal year A.D. 1666, which, to say the least, are difficult to comprehend.

'S
ECHS hundert und sechs und sechzig,' is the title of an article in Zedler's Universal Lexicon, vol. xxxvi. p. 86 I.
Many interpretations are given of the mystical number, which are to be found in other books, also these following, which I have not noticed elsewhere. They seem to have been used in the religious controversies raised by the rival followers of Luther and Calvin in opposition to the Romanists.
\begin{tabular}{|c|c|c|}
\hline aleXanDer epIsCopVs. & = & 666 \\
\hline aVreLianVs DaCVs. & = & 666 \\
\hline benedictVs LarVatVs. & & 666 \\
\hline bonifaCIVs Diserte LitigiosVs. & \(=\) & 666 \\
\hline CaroLVs DIVVs. & & 666 \\
\hline ChildebertVs reX. & \(=\) & 666 \\
\hline CLoDoVaeVs tertivs. & \(=\) & 666 \\
\hline nebVCaDnezar feLIX. & = & 666 \\
\hline herodes LVCIfVgVs. & = & 666 \\
\hline CLaVDIVs ferVs. & \(=\) & 666 \\
\hline aDVLterinVs CVstos. & = & 666 \\
\hline aVentinVs CoLendVs. & \(=\) & 666 \\
\hline CLandestinVs reX. & = & 666 \\
\hline CLIens orthoDoXVs. & = & 666 \\
\hline CVLtVs DIVertans. & = & 666 \\
\hline DILeCtVs grex. & = & 666 \\
\hline DraConis LVX. & = & 666 \\
\hline DVLCIs VVa. & & 666 \\
\hline LVCIDa fax. & & 666 \\
\hline sty \({ }^{\text {crVblelis. }}\) & = & 666 \\
\hline ge in the same article I find the follo the subject ; a 'gloss' in German is , at least such appears to be the inten & & \\
\hline DeCas phalanX qVIngena. & = & 666 \\
\hline Eine summe von 10. 8000. 500. & & \\
\hline DoCtor, LeX, IVs. Ein Lehrer, Gesetz, Recht & \(=\) & 666 \\
\hline
\end{tabular}

At a later page in the same article I find the following, which are said to bear on the subject ; a 'gloss' in German is added to make them intelligible, at least such appears to be the intention-
\[
\begin{array}{lll}
\text { DraCo, LynX, VIpera. } & = & 666 \\
\text { Ein Drache, Leichs, Natter. } & \\
\text { sACerDos, faLX, oVIs. } & 666
\end{array}
\] Ein Priester, Messer, Schaf.
There are many pages of explanation, not so much in the form of chronograms as these extracts, but nevertheless curious and fanciful, and not usually found in books devoted to biblical commentary.

THE solution of the enigma by numerical letters has been followed in many other directions. Here are some examples. The name of Napoleon, in a form as if used in a dedication sentence in Greek, contains the number, thus-
\[
\begin{array}{cccccccccc}
\mathbf{N} & \mathbf{A} & \mathrm{II} & \mathbf{O} & \Lambda & \mathbf{E} & \mathbf{O} & \mathbf{N} & \mathrm{~T} & \mathrm{I} . \\
50 & 1 & 80 & 70 & 30 & 5 & 70 & 30 & 300 & 80
\end{array}
\]

The name of Louis xiv., put in the Latin form in a chronogram, on a medal, to commemorate the misdeeds of that monarch, contains the number-

LVDoVICVs.
\(=\)
He was therefore the 'beast.' It must be remembered, however, that there were at least eighteen kings of France of the same name, without counting the 'citizen king,' Louis Philippe, and the Emperor Louis Napoleon, who had a full share of misfortune to himself. And not the least amusing is the name of Gladstone in Greek letters-

And this has been especially pointed at as applicable to the Prime Minister of England, who happens to be an elegant Greek scholar, as well as to hold political opinions not approved of by every one.

The 'Westminster Assembly' was constituted by Parliament in 1643, 'to confer and treat among themselves of such matters and things touching and concerning the liturgy, discipline, and government of the Church of England, or the vindicating and clearing of the doctrine of the same, as should be proposed to them by both or either of the said Houses of Parliament, and no other, and to deliver their opinions,' etc. etc. The Assembly of Divines continued to sit until 22d February 1649, having met 1163 times. It was subject to much satire of the period from both the Cavalier and Roundhead factions. I find in Butler's posthumous works one of these effusions, 'The Assembly-man, written by Mr. Samuel Butler and Sir John Birkenhead, in the year 1647.' This passage occurs :-'Of late they are much in love with chronograms, because (if possible) they are duller than anagrams; O how they have torn the poor bishops' names to pick out the number 666 ! little dreaming that a whole baker's dozen of their own assembly have that beastly number in each of

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of illustration, with reference to the geological controversies which raged in his day, the Neptunist may as well refer his opponent to VVLCANo EDITVs (sc. orbis terrarum) \(=666\), and may have retorted upon him in return, oCeanVs e profVnDo tVLIt \(!=666\). But it would be idle to chase the shadow any further.

DIC LUX. i.e. Say, or speak, light. 'Ipse enim \(=666\) fatebitur se esse Lucem.' For he himself (Antichrist) will confess that he is the light.
 i.e. I am God upon earth, make the number 666. The author gives several Greek words more or less opposite in meaning, with the same numerical result, and at page 207 proceeds to point at the fallacy of the interpretations by this remark, 'I presume that a mere reference is all that is required to "Cow-pox," asserted to be the Beast, by a German physician ; the word put thus into Greek letters, Kou-roкs, certainly does amount to 666, but it is too obviously a joke to merit a moment's attention. He concludes his list of Greek guesses with the word Evtopıa (wealth), which makes 666; he finds it in a small and unpretending but clearly-written volume, published anonymously by S. Bagster, London, 1844, and entitled, 'Wealth the name and number of the Beast, 666 , in the book of Revelation.' The writer observed 'how active a passion wealth is at this moment in England among a people professing Christianity.' The word quoted is legitimate Greek, and is used in the Greek text of the passage in Acts xix. 25.

Interpretations founded on the numerical results of Hebrew words and names are numerous; the author devotes forty pages to the examination of them.

The author passes on to mention some miscellaneous and 'ridiculous' solutions according to the use of the Roman numerals; he says at page 241 , Sir John Oldcastle, \({ }^{1}\) Lord Cobham, who was executed for Lollardism in 1417, has been designated as the Beast by summing up the numerals which occur in his name-

Iohn oLDCastLe. \(\quad=\quad 701\)
Deduct his age at the time in question, 35
We have, 666 Q.E.D.!
In 'Will Laud,' the common signature of the notorious Archbishop of Canterbury, before his elevation to the episcopal bench, has been detected the ominous number-

\section*{VVILL LaVD.}
\(\|=\)
The author, at page 351 , mentions the ingenious solution computed by Mr. J. E. Clark ' on the morning of June 1, 1809, although not published until 1814,' according to the Greek numeral method these words-


\footnotetext{
\({ }^{1}\) An interesting epitome of his life is in Chalmers's Biographical Dictionary, xxiii. 320.
}

At page 359 another similar solution is quoted-


The author's reasons for declaring this to be the true solution would require too long a quotation.

A very curious work, entitled, 'An interpretation of the number 666,' by Francis Potter, B.D., Oxford, 1642, advocates another numeral method not in the form of chronogram. The author takes verses 16,17 of chapter xxi. of Revelation (and other places), where the number 144 is mentioned, and explains in his second chapter 'That the mystery of the number 144, which is the number opposed to 666, consists of the square root of it, which is 12 ; therefore the mystery of 666 must be the square root of it also.' On that basis he takes 25 (omitting a residual fraction) and finds some remarkable coincidences at the city of Rome.

Some interesting remarks may be seen in the American edition of Dr. William Smith's Dictionary of the Bible, revised and edited by Professor H. B. Hackett, D.D.

In conclusion, enough is given in this chapter to show that little reliance can be placed on a method of interpretation which is capable of leading to widely differing conclusions. This remark gains force by a reference to page 504 ante, where the futility of using chronograms and anagrams in support of a dogmatic teaching is pointed out, and to page 599 ante, where it is shown that the use of acrostics as weapons in religious controversy is very unsafe.



\section*{DATES QUAINTLY EXPRESSED IN}

\section*{LATIN VERSE.}


LOSELY connected with chronograms, is a class of inscriptions and memorial lines which were called by the antiquary Gough, in his work on the sepulchral monuments of Great Britain, 'Dates quaintly conceived.' The period when they were in general use was anterior to that assigned to the common use of chronograms, and they continued in limited use until some time in the fifteenth century, when they seem to have been entirely superseded by the compositions which my readers will have seen in great variety in the foregoing pages. They were extensively used in England and generally in Europe, for dating sepulchral inscriptions on brass tablets, and otherwise for recording and notifying dates. It is certain that many such inscriptions have perished through the usual destructive agencies, and we are indebted principally to books for the preservation of the words of many which in these days we are able to notice. In my searches for chronograms I was led to observe a considerable number of these curious memorials. I can give only a small portion of those which I found scattered about in volumes of antiquarian literature. It will be seen that the hexameter verse is of frequent occurrence, as well as verses of leonine construction. The Latin language was used almost exclusively in these quaint compositions.

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The following are from Willis's 'Survey of the Cathedrals.' 3 vols. 1742:-

Lincoln Cathedral-

> C quater X quater MV si Domini numerantur
> Annus, in hunc Hominem Mors prevaluisse probatur. \(=1445\)

L M C que quater sub luce Maii deca penta
Corruit ipse Pater, preventus morte cruenta. \(=15\) th May 1450
Ralph Selby, LL.D., died 1420, buried in Westminster Abbey-
M C quater X bis post partum virginis iste
In festo, Christe, tibi spiravit Michaelis (sic). \(=1420\)
At Cleeve, Gloucestershire, John Brien, rector, died 4th February 1388-

L ter C super M ter X simul octo. \(=1388\)
At Cheshunt, Hertfordshire, Nicholas Dixon died 30th October 1448-

Anno milleno C quater, bis, bis deca Christi
Octavo moriens mutans terrestria Celis
Octobris Luce ter deno transit ad astra.
\[
\begin{aligned}
&\}= \begin{array}{c}
30 \text { th Oct. } \\
1448
\end{array} \\
&=\quad 51
\end{aligned}
\]

Anthony de Bek, a bishop of Durham, \(1310-\)
Annis vicenis regnavit ter X I plenis
Mille trecentis Christo moritur quoque denis.
Mille trecentis Christo moritur quoque denis. \(=\mathbf{~} 3\) ro

The south aisle of the abbey church of Pershore, in Gloucestershire, was built by Abbot William de Newynton in 1434, as recorded by an inscription carved upon some old wood-work, which, more than a
century ago, patched a partition between the chancel end of the church and a small chapel on the north side-
\[
\left.\begin{array}{l}
\text { M, C bis bino, triplex X, addere quarto } \\
\text { Anno Willm̃s dñi Newnton fecit abbas. }
\end{array}\right\}=1434
\]

The following are from 'Desiderata curiosa,' vol. ii. p. 319 :-
In Lincoln Cathedral, epitaph on a bishop-
\(\left.\begin{array}{l}\text { Anno milleno, C quater, quaterq. viceno } \\ \text { Bis septem junctis vitalia lumina claudo. }\end{array}\right\}=1494\)
The first line gives the date of his translation from Rochester, 1480 , and the two lines that of his death.

William Chappel, Bishop of Rochester, 'vitae scriptore seipso'-
Post mille, quingentos et octies decem
Annos, secundus orbi me dedit; luci, dies
Decimus Decembris, etc. =Born 1580 . (He died 1649.)
At St. Peter's Church, St. Albans, from a county history-
C Domini quater, M semel, L semel, V semel, anno.
1455
At Abbots Langley Church, placed over the altar on its being repaired by Bishop Wheathamsted-
\(M\) semel \(X\) terno \(C\) quater \(I\) quoque querno \(\quad=143 \mathrm{I}\)
Ara reserata, domus haec varisque novata.

The epitaph of Margaret Dyneley, at Stanford Dingley, in Berkshire. She died on the day of St. Romanus (9th August) 1444 : engraved on a brass female figure-

Subjacet hoc lapide, Mergeret Dyneley tumulata
Quondam Willmi Dyneley conjux vocitata
Armigeri regis, modo vermibus esca parata
M domini, C quater, quater X, quater I, cadit illa \(=1444\)
Romani festo. Jesus ergo sui memor esto.
\(\mathrm{F}_{\text {rom the Zürich Antiquarian Society's Transactions, vol. ii. p. } 66-}\)
Versus quando Rudolfus rex Romanorum electus est in regem. Ruodolfus, reprimens proprio contraria telis,
In Frankenfurt rex eligitur festo Michaelis;
Ungit Aquisgranum regem sub posteriore
Luce Severini, sub Crispinique priore,
Cum semel M, bis C stat et L semel, X bis et I ter \(=1273\) or 1276
Sed tu, qui dubitas super his, fac ista legi ter.
This is also in 'Historischer Munzbelustigung,' by J. D. Köhler, vol. vi. p. 400.

From various old books of History.
A tumult occurred at the city of Prague at Easter 1339, when nearly all the Jewish population were slain in the course of two hours. A chronicler, writing in 1634, says he has read these verses some-where-

M semel, et tria C bis L XI removeto ;
Paschæ luce, reus periit tunc, cæde Judæus.
On the death of King Wenceslas of Bohemia. He died in 1419 -
Quater C semel M jungas annos deca novem \(=1419\)
August. sedena, fit Regi mortis habena.
On the birth of Waldemar III., Duke of Slesvig, son of Eric-
Anno milleno CCC ter uno cum duodeno
Waldemars dux Slesvici et natus Erici. \(=1315\)

These are gathered out of various old books-
Mille ubi quingenti post partum Virginis anni
Et duo cum lustris preterire novem.
Centenis lustris, annis et mille peractis Denos autumnos post quater atque duos.
Mille et quingenti lapsi sunt cursibus anni,
Terque duodecies frigore terra tulit.
Octo bis exierant a nato secula Christo
Detractis lustris sed tamen inde decem.
\(\}=1542\)
\[
\}=1536
\]
death of ' King Adolphus at the battle of Worms'-
Anno milleno trecentis, bis minus annis
In Julio mense, rex Adolphus cadit ense.
\(\}=1298\)

The following are from the chronicle of Ober-alt-Aich, quoted at p. 311, ante. The first, at page 213, is introduced with remarks to the following effect :-'Even in the year 1368 it was reported that the Jews derided the most holy Sacrament in their synagogues, piercing the hosts with sharp thorns till the blood flowed copiously therefrom. The common people were so exasperated at this deed that they slew the Jews without mercy in Bavaria and Austria : the people of Regensburg and Vienna sheltered their Jews. The princes stayed the ruin with all their power, but could not save it. One prince received the Jews, who would otherwise have strangled themselves to escape this so-called vengeance from heaven. This couplet commemorates the circumstance and date'-
\(\left.\begin{array}{l}\text { Annis millenis ter denis et octo trecentis, } \\ \text { Judaicus populus tunc temporis est trucidatus. }\end{array}\right\}={ }_{1338}\)
This narrative alludes to certain events in the fourteenth century,

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At \(\mathrm{Zwo}_{11}\) e, in Holland, part of an inscription in memory of the burning of 500 houses there, on the night of St. Marguerite, 20th-2 1st July 1324. (From the 'Dead Cities of the Zuider Zee')-

Post M, post tria C, post duo X, quatuor I que,
Nox Margar tillis (sic) igni tu concita Zwollis. \(=\mathbf{1 3 2 4}\)
The following are from ' Westphalische Provincial-Blätter,' published at Minden, 1843 . Vol. iii. Inscription formerly to be seen on a stone at Helvorde, in Germany-
\[
\text { M C ter L octo tibi sunt, etc. etc. } \quad=1358
\]

Another, M C ter L quart. X.
\(=139^{\circ}\)
At Paderborn Cathedral, on the tomb of Bishop Henry-
Mille quadringentis bis denis inde retentis.
\(=1380\)
On the tomb of Bishop Robert, who died in 1394 -
Annis M Christi quadringentis que minus sex. \(\quad=1394\)

From the Archæological Journal, vol. ix. p. 20 I.
In the cathedral, Paderborn, Bishop Bernard, chosen in 1320 -
Post dupla centena Christi bis bina trigena lustra die, Januarii terdena de luce vani.

The number 1000 must be understood, and the word 'lustra' must be taken as years, and not as a period of five years, according to classical Latin.

The following are from 'Flandria Illustrata,' by A. Sanderus :\(A_{t}\) the monastery Vallis S. Martini, Louvain-

C quater M que semel duo bis XL dabit annum .
Festa Dionisii preveniente die. \(=1482\)
Dant L M que semel X I ter C quater annum
Mortis Lamberte dat sacer ecce diem. \(=1463\)
In Monasterio Blandiense-
M C quater sex bis Marci sit crastina tristis. \(\quad=1412\)
In the Abbey of Furnes-
M C ter \(L\) deno, semel I, quoque complice seno
Nunc Idus terno Jani, mortem ubi cerno.
On Andrew Ginge, founder of the Lombard College at Tournay-
Mille trecentos supra, trigesimus annus
Dum coeli rapido volverat axe rotam.
\(\}=133^{\circ}\)
Concerning the library at the monastery at Taxandria (Turnhout)-
M C quater, sexto decies annoque secundo
Civis agrippinus me fundit Moor. Gobelinus.
\[
\}^{\prime}=1462
\]

At the monastery Viridis Vallis (Gronendael)-
I quater et mille, Ter C tunc floruit ille,
Qui Viridem Vallem Fundavit, ad æthera callem. \(\}=1304\)
In the abbey church of Villers, in Brabant-
Anno milleno \(C\) ter et sex quadrageno
Junensi mense, mortis tunc carpitur ense.
\[
\} .=1346
\]

In the Dominican Church, Louvain, to the Duchess Aleyde-
Mille semel et centum bis duo septuaginta
Luce Severini, fuit Aleydis data fini \(\quad=1274\)
Quam tegit hæc tumba Serpens fuit atque Columba.
The building of the Monastery of the Seven Fountains at Forest, near Brussels, was thus dated-

M, C ter, L que, ter I, semel V que, ter \(\mathbf{X}\) in Aprili luce sub undena Domini domus ista sacrata extitit.

Another inscription dated a building there-
Hoc Domini templum fuit ad Genitricis honorem
Christi sacratam, Mariæ Virginis almæ
\(\left.\begin{array}{l}\text { Anno milleno centeno bis geminato } \\ \text { Ter numero deno duplicato } ; \text { adjungito septem, }\end{array}\right\}=\begin{array}{r}\text { Irth Aug. } \\ 1467 .\end{array}\)
Tum dena Auguste lux resplenderet et una. \(\quad\}=1467\).

From Lord Orford's works, vol. iii. p. 25, an originat inscription-
Anno milleno Domini cum septuageno
Et bis centeno, cum completo quasi deno.

On the battle of Berchtem, in Franconia, on rith January 1400-
Post M C quadruplex Berchtem fuit maxima strages. \(=1400\)
The following is quoted by Locrius in his 'Chronicon Belgicum'
(see p. 121, ante), as an old verse to indicate the antiquity of a religious order-

Anno milleno Domini, deciesque noveno,
Norma Berengarii trunco nova cœpit haberi.
\(\}=1090\)
Also this, indicating the removal of the remains of St. Bertelius into a new tomb by Bishop Pontius, or Abbot Peter of Atrebatum (Arras) in the year 1228. It is quoted by the author from an old manuscript-

\(I\) desire the reader's indulgence, and request him to correct
the errors printed herein through inadvertence or oversight, in the words of a distich found at the end of a curious little book printed at Leyden
in
the year 1600,-


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[^0]:    ${ }^{1}$ Thus, the initials of the words are RICARDUS. Then change the second initial I into Z , and change the place of the C , we get ZORC as it was 'frequently written,' making Ricardus York. The letter Z is called the 'Jugum' by etymologists. Consult a modern Latin dictionary.

[^1]:    ${ }^{1}$ Since writing this, the lines have been included in an exceedingly interesting and curious work, p. 182 of 'Humour, Wit, and Satire of the Seventeenth Century, collected and illustrated by John Ashton.' London, 1883. We differ slightly in deciphering some of the words.

[^2]:    ${ }^{1}$ These exact words are from Virgil, En. ii. lines 6 and 8. They constitute a remark. able example of quoted words appropriate to the required chronogram.

    2 Or according to the English version, 2 Samuel iii. 38. This quotation (somewhat varied) is on the Lennox monument in Westminster Abbey, to mark the date. See Chronograms, p. 4.

[^3]:    ${ }^{1}$ Another book, a strange effusion on this subject, is noticed in my Chronograms, page 20, where it is inadvertently remarked that Prince Charles married the Infants of Spain. See also pp. 19-24, ibid.

[^4]:    ${ }^{1}$ This last couplet is the riddle meaning Crumb-well $=$ Cromwell.
    2 i.e. the 30th day of January of the legal year ending 24th March 1648, a method of computation in use at that period. The plain ranslation of the hexameter couplet is, King Charles falling by the axe on the thrice tenth day of January, towards the setting of the sun, is deprived of his throne and sceptre.

[^5]:    ${ }^{1}$ Ob serve the words 'Sole Cadente' in the chronogram, 'at the setting of the sun.'
    ${ }^{2}$ The gate of the Palace of Whitehall where he was executed.

[^6]:    ${ }^{2}$ This bishop belonged to an English family. See Chronograms, pp. 506.509. He died in 1726; the monument was erected in 1740 .

[^7]:    ${ }^{1}$ This bishop Clement-Augustus is mentioned at a later page in this volume. See index.

[^8]:    ${ }^{1}$ This seems to be defective ; possibly other chronogrammatic words are on the other, the invisible, side of the medal.

[^9]:    ${ }^{1}$ This church owed its existence to a statue of the Virgin, which is said to have floated up the river against the stream by miraculous agency till it stopped and remained fixed at the spot where the church, which was built in consequence, now stands. This was not the only miracle performed by the image, for it obtained such a high repute for curing all kinds of maladies, that the weak and devout made pilgrimages to it from far and near. The image exists no longer, having been destroyed by sacrilegious hands when the army of the Confederates, under Oliver Temple, in 1580 , took and pillaged the city.

[^10]:    ${ }^{1}$ A sisterhood so called from beggen, to beg, or from Saint Begga, who existed (or died) A.D. 689 . The former is probably the correct derivation, although the sisterhood is not now one of the mendicant orders. These institutions are of very ancient foundation in some of the Flemish towns.

[^11]:    ${ }^{1}$ Charles the Constable de Bourbon. The city of Rome was taken and plundered by the troops in a shameful manner, and the Pope was made prisoner.
    ${ }^{2}$ The exact words of the Vulgate Version lxxxvi. 4, corresponding to lxxxvii. 4 of the English Bible version.

    The Emperor Charles V. married Isabella in 1526. She was the mother of Philip the husband of Mary Queen of England, and died in May 1539.

[^12]:    ${ }^{1}$ This Admiral Gaspard de Coligny was one of the principal leaders of the Hoguenot party ; a proposal has just now been put forth (March 1884), calling upon all sympathizers in the acts and sufferings of that party to contribute towards the expenses of erecting a monument to his memory at Paris. Meetings are being held in England in support of the movement, and the Times newspaper of 26 th March gives, in a leading article, an epitome of historical and other explanations.

[^13]:    ${ }^{1}$ Chronograms printed in this manner are referred to in my work on Chronogrames, published in 1882, page ix. I obtained about 50 examples from a rare work, 'I cones sive imagines virorum literis illustrium,' by Nicolas Reusner. Augsburg, 1590. (British Museum, press-mark 6ir. d. 27.) There are other occasional examples. This Bohemian chronicle affords about 118 more. I would suggest the term 'crypto-chronogram' for them, because they conceal the contained date.

[^14]:    1 The island of Coos, where Hippocrates was born ; hence the epithet Coän is applied to the medical art.

[^15]:    ${ }^{1}$ PreCIOSA for PRetIosa. The chronogram required this and other corrections of misprints.

[^16]:    ${ }^{1}$ The original contains a misprint, VestIs for pestIs.
    2 This agrees with the original, but it makes 1786, and is manifestly wrong; the words quoted are from the Vulgate, and here they allude to the Archduke and future Emperor, Joseph L .

[^17]:    ${ }^{1}$ This chronogram is faulty, because the letter $D$ in this word is not counted.

[^18]:    ${ }^{1}$ Saint Stephen, Duke of Hungary, in the year 1000, established the Roman Catholic religion, and received from the Pope the title of Apostolic King, still borne by the Emperor of Austria as King of Hungary.

[^19]:    ${ }^{1}$ Anna idem ac Gratia. ${ }^{2}$ Natus in signo Leonis. ${ }^{3}$ Josephus, id est, crescens.

[^20]:    ${ }^{1}$ Observe the word 'Cui' in this couplet, and refer to page 173, ante, for the explanation.
    ${ }^{2}$ Vulgate Version.

[^21]:    ${ }^{1}$ i.e. The chief cup-bearer.

[^22]:    ' These two anagrams are perfect.

[^23]:    ${ }^{1}$ This infant archduke was born on 13th April 1716, and died in November of the same year. Of course he never reached the throne, although he is called Leopold in. in this tract. See note on page $\mathbf{1 8 5}$, infra.

[^24]:    ${ }^{1}$ The Spanish titles of the infant Leopold.
    1 The key to this cabala is elsewhere in this volume. See Index, 'Cabala.'

[^25]:    ${ }^{1}$ See my former work on Chronograms, pp. 88, 83.
    ${ }^{2}$ The names are in the first title-page of the book.

[^26]:    ${ }^{1}$ This is a favourite epithet, 'born to the imperial purple ;' it frequently occurs among these gratulations,

[^27]:    ${ }^{1}$ There are several places in Austrian territory called ' Neuhaus.'

[^28]:    ${ }^{1}$ Alluditur ad tempus nativitatis, circa occasum solis, et ad vaticinium V. P. Stredonii : ' cum te consumptum putaveris, orieris ut Lucifer.'-Job xi. 17. (See the troenty-forst titlc, ante.)
    ${ }^{2}$ Claudian, de 6. Consul Honorii.
    ${ }^{3}$ Claudian, de Consul. Prob.
    ${ }^{4}$ Ovid, L. I. Trist. Eleg. 4.

[^29]:    ${ }^{1}$ This chronogram makes 1699 ；it is manifestly a wrong date；the author does not notice it in his＇errata．＇

[^30]:    1 These two chronograms seem to be wrong. It appears elsewhere in three places in the text that she died in 1634. Born in 1607. Married 19th February 1623.
    a This chronogram is intended for 1639 ; as it stands it makes 1539 . The letter $\mathbf{D}$ is not printed as a numeral ; but if it were counted, the chronogram would make 2039, which is manifestly wrong.

[^31]:    ${ }^{1}$ These words are evidently adapted from St. Luke xxiv. 29. See my former work on Chronograms, 1882, p. 529, chron. 8.

[^32]:    ${ }^{1}$ This chronogram makes only 1644 ; there is probably an error, but the author does not notice it in his ' corrigenda.'

[^33]:    ${ }^{1}$ Sic. This line is faulty, because a numeral letter in EUGE ( $\mathbf{R V G E}$ ) is not counted.
    ${ }^{2}$ This pentameter verse is remarkable, every word is elided into that which next follows.

[^34]:    ${ }^{1}$ John Theodore was elected Bishop of Ratisbon on 29th July 1719, Bishop-coadjutor of Freising on 19th November 1723, Bishop of Liège on 23d January 1744; was made Cardinal in 1746; he died 27th January 1763.

[^35]:    ${ }^{1}$ The Castle of Wittelsbach, the ancestral seat of the regal house of Bavaria, stands between Ingoldstadt and Augsburg, was ruined in 1209.

[^36]:    1 The word 'Bercula' irequently occurs. It is the Latin form of Berkel, the name of a small river in Westphalia, which rises at or near Cosfeld above mentioned, and falls into the river Issel.

[^37]:    ${ }^{1}$ Mons, qui Cosfeldiam coronat.
    a Quando convenerant rex Polonis, Danis, Borusis.

[^38]:    ${ }^{1}$ Descriptio Theatri Corfeldiensis.

[^39]:    ${ }^{1}$ Descriptio scholarum Cosfeldiensium.
    ${ }^{2}$ Laniena sive domus Lanionia, scholis supposita est. ${ }^{3}$ Ista, ecilicet Pallas.

    - Et longum, formose, vale vale inquit Iola. Virgil, Ecl. iii. 79.

[^40]:    ${ }^{1}$ Coronis finem cujuscunque rei significat.
    ${ }^{2}$ Observe the Leonine construction of these verses.

[^41]:    ${ }^{1}$ Pallas Grecos in extruendo equo Trojano adjuvisse a Poetis fingitur.
    Rex Sionis Salomon.
    ${ }^{3}$ Nota est aurea Neronis regia.

[^42]:    ${ }^{1}$ Conus Summus apex est in acuminatam figuram dexinens.
    ${ }^{2}$ Sporta pro corbibus.
    ${ }^{2}$ Quasilli vel calathi corbes sunt ex vimine texta.

    - Ubserve these Leonine verses.

[^43]:    ${ }^{1}$ There is a copy of the work in the British Museam.

[^44]:    ${ }^{1}$ See also page 284 infra, concerning the devil and his mother.
    2 M

[^45]:    ${ }^{1}$ The reader is referred to my former book on Chronograms for notices of other similar congratulations, particularly that one at page 478 addressed to the same bishop.

[^46]:    ${ }^{1}$ I am under the necessity of remarking that on testing the accuracy of the eight anagrams, each is found to be imperfect to the extent of one to six or eight letters, a matter for which the printer of the original is by no means responsible. The number of letters to be used is 112, and it would have been a triumph of ingenuity if the anagrams had been faultess by using every letter of the 'programma' throughout the series; all anagrams should be thus strictly composed, but as the rule is not so carefully followed here the anagrams must be condemned, in that respect, as exceptionally bad. Some are also faulty as chronograms. It will be seen, on translating the anagrams, that they draw a comparison between the bishop and the Jewish priestly characters in the Old Testament.

[^47]:    ${ }^{1}$ These names are closely connected with the early history of Würzburg. Kilian is the patron saint. He was a holy Irish monk of noble Scotch extraction. With two zealous companions he travelled to Rome in 686, and obtained from Pope Conon a commission to

[^48]:    ${ }^{1}$ The name of Wuirzburg in Latin is Herbipolis or Artaunum.

[^49]:    - In original 'festa' is altered with the pen into 'testa.'

    1. (The hope) of the renowned family of Lipsky.
    2. 3. The devices in the armorial shield of the family. 4. Trina eminente dignitate, scil. Prince, Cardinal, Bishop.
    1. Jus gladii àt Duci competens.
[^50]:    1 The Monastery of Amorbach is in the vicinity of the village of that mame in the Odenwald, near Michelstadt, and some distance north-east of Heidelberg. It is now suppressed ; it once contained a fine library.
    ${ }^{1}$ See pages 272 to 286 ante, other monastic histories by the same author. A copy of this work is in the British Museum.
    : An explanatory note states the names: Carolus Martell, Pippinus Francise rex, Ruthardus comes a Frankenberg, and S. Pirminius, O.S.B.

[^51]:    ${ }^{2}$ Observe the Leonine construction of the verses.

[^52]:    ${ }^{1}$ The first line of the chronogram is an unacknowledged adaptation of the words in Revelation xxi. 4, 5-'The former things are passed away. Behold I make all things new.'

[^53]:    ${ }^{1}$ There is no such word as 'Philekma ;' it is an expression constructed by the chronicler, meaning $\phi \lambda_{\eta \mu a}=$ osculum, and which is sufficiently translated here as 'companion.' The letter $\mathbb{Z}$ is inserted ingeniously enough to get the required numeral, 10.
    ${ }^{2}$ The word 'olor' has a doable signification ; in the translation I have taken the meaning to be the 'odour of sanctity' attributed to Albertus; the word also means ' 2 swan,' whose white colour may be typical of the purity of conduct of this. reformed monk, in comparison with that of his earlier life.

[^54]:    ${ }^{1}$ Probably rare; I do not know of any other copy.

[^55]:    ${ }^{1}$ I believe a rare one ; for, unfortunately, as will presently appear, I do not know of any other copy.

[^56]:    ${ }^{1}$ Cessar is the ordinary Latin word in these and other similar compositions to signify the Emperor = 'Kaiser' or 'Czar,' etc.

[^57]:    ${ }^{1}$ This line is marked as a quotation from 'Statius, lib. 1. Sylv. in Tiburtin. M, Vopisci V., ultimo.'
    ${ }^{2}$ From this it may be inferred that there were two other sets of chronograms, one each for the second and third crowned doctors.

[^58]:    ${ }^{2}$ The names of the four persons whose portraits appear in an earlier part of the volume.

[^59]:    1 It will be observed that the context immediately following the 'programma' points out that one letter $A$ must be dropped; the fact is it contains one diphthong $A$ more than is required to make the perfect anagram. The second line of the chronogram gives the date 1612, when the Emperor Rudolph II. was reigning; he died, however, afterwards in that year.

[^60]:    ${ }^{1}$ John Nepomuk as a Christian name occurs frequently among the author's friends. The name John Baptist also occurs.
    ${ }^{2}$ The only instance known to me, of a chronogram alluding to these important portions of the human body.

[^61]:    ${ }^{1}$ The first word $A C$ in the seventh line of the original title-page is, no doubt, the author's error for ET, because the chronogram as it stands makes the date 1810. The two words are convenient alternatives where 100 more or less is wanted, and here the author has used the wrong word to express the conjunction and. I have altered it in the above place to ET. There is still an error, which may be corrected by reading the word SEU as SEV, but that brings the chronogram to 1715.

    2 The letter $Y$ counts as $I I=2$.

[^62]:    * These stars are not in the original, they are added to mark the commencement of the acrostic words.

[^63]:    ${ }^{1}$ See also my former book on Chronograms, Pp. 130-132.

