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FROM THE FUND OF
HARRIET J. G. DENNY
OF BOSTON
CHRONOGRAMS CONTINUED
AND CONCLUDED.
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.

LONDON: ELLIOT STOCK, PATERNOSTER ROW.

1885.
ANOTHER QUITE NEW BOOK OF RIGHT EXCELLENT CHRONOGRAMS ISSUED BY I. HILTON, F.S.A.
When 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
PREFACE.
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 unpub-
lished 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 compos-
ing 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,
one 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 1004-1012 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 'Angelical 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. Agensis, 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 examples, many of them having been reproduced expressly 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 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 321, 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 up—

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<tr>
<td>The former volume contains</td>
<td>5,147</td>
</tr>
<tr>
<td>And the further number referred to, but not transcribed</td>
<td></td>
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<tr>
<td>from the books therein quoted</td>
<td>5,614</td>
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<tr>
<td>The present volume contains</td>
<td>5,378</td>
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<tr>
<td>And the further number referred to in books herein quoted</td>
<td>4,898</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>21,037</strong></td>
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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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passim
ENGLAND.

At 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 Requicy for October of that year:

'We strongly recommend our readers to at once order this book and to write within it'—

\[
\begin{align*}
\text{THIS BOOKE OF CHRONOGRAMS} & \quad \text{1882} \\
\text{WITH SHARPEST LEARNING FROM} & \\
\text{THIS BRIEF YEAR OF ELIOT STOCK} & \\
\text{I BOUGHT.} & \\
\end{align*}
\]

Another reviewer in Notes and Queries concluded his remarks at the date 24th February 1883 with these words—

\[
\begin{align*}
\text{FAREWELL HILTON,} & \quad \text{1883} \\
\text{MAY YOU FLOURISH EXCEEDINGLY.} & \\
\end{align*}
\]

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—

\[
\begin{align*}
\text{THANK YOU MR. GOODEN} & \quad \text{1882} \\
\text{FOR THE LOAN} & \\
\text{OF} & \\
\text{THIS REALLY CLEVER} & \\
\text{BOOK.} & \\
\text{F. VV. PIXLEY}. & \\
\text{1882.} & \\
\end{align*}
\]
ENGLAND.

Here are three chronograms, 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 leaved vert; and beneath it, ‘In memoriam Dominiæ uxoris Johannis Fry de Yearty Devonensis armig; quæ unica fuit filia Roberti Naper de Puncnbole Dorcetriensis armig: Obiit 25 die Martii, Anno Dom: 1683, æ†at: 39.

Chron:  
CÆLVM VXORI FÌÆ DEVÆ PARAVIT.  = 1683
Hâc Annæ corpus dilectæ conditur Vrnâ  
Quæ vivens læta prole beata fuit,  
Felices paucas natuâ 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 same!

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.

A LABORE ET MALIS  
DELIBERANTVR BONI.  \{ = 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 ye 29th daye of June anno dom: 1648 æ†ATIS SUÆ.  
IOHANNES BOVVREDGE MORTVVVS REVIXVVRVS.  = 1648
FESTO DÌVÌ PETRI, MDXLVIJI.’

i.e. Bowbridge is dead, on the feast of St. Peter 1648, but to live again in Christ.
ENGLAND.

See Polwhele's History of Devon, 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 33 years old.'

In Wolborough church, Devon, the monument of Sir Richard Reynell 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 yâ€‘ VViSe sIR RICH: reyneL knIGht) VWho LEft EARTH on yâ€‘ reSVreCTIoN DAY. APL. 18. 1652. = 1652

The verses commence thus—
Friend you that read our Names that counsell take
Wch 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 inscribed—

ME reNOvAVIT GV: CLArK IVssVsBVs DAVID warreN1 et pro votis

i.e. William Clark made me at the commands and for the promise of David Warren.

The chronogram is faulty because one letter s 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 moriendor 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—

ecCe tVrris oLIM strata
deO nVrsVs eXornata
resonnantI VoCe grata.
i.e. Behold this tower aforesite laid low,
To God again is well set up,
With joyful tone resounding.
ENGLAND.

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 Widdecombe-in-the-moor, by Robert Dymond, F.S.A., 1876.

To the memorie of Mary the third wife of John Elford of Shiptor, Esq.', was here interred Feb. y° 16, A° 1642, 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' imbrace A dearer loue

Anagr. { MARY ELFORD } { FEAR MY LOR'd. }

Then FEAR MY LOR'd whilst yet y° mou'st on mold
That so those armes that mee may thee inflold
Neer twelue moneths day her maridge beer did pass
Her heavenly nuptiall consummated was
She fertile prou'd in soule and bodye both
In life good works at death she twyss brought forth
And like A fruitful tree with bearing dy'd
Yet Phoenix like for one there two surui'd
Which shortly posted their deare mother after
Least sin's contagion their poore soules might slaughter
Then cease your sad lamentes I am but gone
To reape above what I belowe haue sowne.

A° ætat } { VIXIT obIIt sVperIs = 25
MARIA gALE IOHANNI ELFORD VXOR TERTIa
HEV, obIIT ex pVERPERIo } { Erectum fuit A° 1650. } = 1642

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
ENGLAND.

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—

anno qvo.

ECCLESIAE PAROCHIALIS.

AMPLIFICATIO.

RECTORI. ET POPVLO.

NON. PLA CVIT.

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 RVRAI DEAN IS A MAN OF GREAT SKILL.

VE SHALL NOVV HAVE A FEAST THRICE A YEAR. \{ = 1883

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—

EA DOMVS ANGVSTA ET QVQVE CASVRA

NOS PLVS ABHINC NESCIET. \{ = 1882

i.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—

J. E. VAUX

ALTER ILLE BALBV

MVRI A SOLO CONDI TOR. \{ = 1884

i.e. James Edward Vaux, that second Balbus, is the builder of the wall from the foundation (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 1651 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 HAMPSTERD. (Sic.)**

\[ \begin{align*}
\text{ALT} \text{O} \text{ D} \text{E} \text{O}, \text{ HOSP} \text{I} \text{T} \text{I} \text{ ET} \text{ A} \text{MICO}. & \quad = \quad 1653 \\
\text{FOR THE LORD AND CHRISTIAN FRIENDS.} & \quad = \quad 1653 \\
\text{ALT} \text{O} \text{ DOMINO AC HOSPITIL.} & \quad = \quad 1653 \\
\text{D} \text{EO} \text{ TER OPTIMO AC HOSPITI LETO.} & \quad = \quad 1653
\end{align*} \]

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 foot. The breadth of the doore is 2 foot. The compass of the turret on the top is 34 foot. The doore in height to goe in is 6 foot 2 inches. The height to the turret is 33 foot. 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 fourteen 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—

\[ \text{o LORD! o CHRIST! KEEP ME IN THY RIGHT WAY!} \quad = \quad 1653 \]

\[ \text{to DIE to SIN, AND DWELL IN LIGHT FOR AVE!} \quad = \quad 1653 \]

Some Latin verses, the last of the series, conclude with this chronogram—

\[ \ldots \text{ESTO SACRATA DEO MIRABILIS ARBO!} \quad = \quad 1653 \]

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—

\[ \text{VIVAT VINCAT REGNET} \]

\[ \text{ELIZABETHA} \]

\[ \text{ANGLIE FRANCIE AC HIBERNIÆ} \]

\[ \text{REGINA} \]

\[ \text{FIDEI DEFENSATRICE,} \]

\[ \text{HENRICI 8o REGIS F.} \]

\[ \text{ANNO REGNI SVI XXXVII}. \]


The word 'Grone' was probably intended for Greenwich, where the Queen was born.
ENGLAND.

This picture, dated the thirty-seventh year of the Queen's reign, professedly represented her when approaching the age of sixty, but the countenance is that of a person of less than half those years. It has been much repainted.

(Extracted from the Transactions of the London and Middlesex Archaeological Society, vol. ii. p. 168, for the year 1864.)

As to the chronogram, it makes 1579; that year is the twenty-first of the Queen's reign, showing something wrong in the inscription itself. The thirty-seventh year of her reign is 1595.

Through the kindness and with the personal help of the Dean of Westminster, I have inspected this picture. The inscription is in the left-hand upper corner (looking at the picture). It is correctly transmitted as above, except that the letter X in the fifth line has a mark over it thus X, the meaning of which is not clear; if it doubles the numeral it does not rectify the date. The letter v in the next line stands for 'fili.' There is a strong doubt whether the picture is contemporary; it is even thought to be a copy not a hundred years old. Perhaps the painter was ignorant in the matter of chronograms, and did not observe the confusion of dates; or perhaps the inscription was added by the hand of another person likewise ignorant.

A copy of Morgan's Sphere of Gentry, folio 1661, belonging to Mr. Tucker, Somerset Herald, contains a plate of the Royal arms (of Charles II.), with this inscription at the foot—

CAROLO DEI GRATIA FIDEI DEFENSORI
ANNO RESTAURATO. D.D.D.CLVIII.

= 1660

The following is from Notes and Queries for 30th December 1882, page 535:—

'Mr. Hilton's recent work on chronograms having excited some interest in this special branch of mental ingenuity, I would venture to point out that my own name, in Latin form, includes the date of my birth, thus—

GVLIELVMVS FRANCISCVS PRIDEAVXIVS.

Such a coincidence as this must be sufficiently rare as to merit a corner in Notes and Queries.  

Jaipur, Rajputana.  

W. F. Prideaux.'

The British Museum, 'Add: ms. 18044. f. 79,' contains this chronogram—

MIHI DEVS LVX ET SALVS.

= 1627

The almanacs published by John Booker, during many years of the first half of the seventeenth century, commonly bear this title: 'Celestial calculations, or an Ephemeris of the motions of the sun, moon, and planets for the year of man's redemption by Jesus Christ [1658].—And on the last page, 'And till the next yeare farewell. Thine, J. B.' The title-page concludes occasionally with a chronogram motto of the
ENGLAND.

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

VIVō Dēo sīt CLORIA, pAX IN TERRIs, ET
HOMINISVS BENEVOLENTIA. AMEN. = 1638
VIRTVS DV M PATITVR, VINCIT, pAX POSTE REGENT.
AMBVLENT ANGLI-DILIGENTER = 1639

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 Vove. 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—
MVNDI IN REX CHRISTVS RIGNABIT VERVS ET VNVS = 1643
i.e. 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 olim.
... Ridentem reddere.
Ne videar vixisse.
Vocem aggredior.
TV CRISTE, TV SVS SVPERMVVS. DVX IN VIIVS = 1645

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 Praetorius 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., 1631-1696.' Edited by M. H. Lee. London, 1882. 8°:

At page 193, totVS MVNDVS CONFLAGRABIT = 1666
i.e. 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.'

TO ALL MARSHALLS ALL OVER THE WORLD
I BEOVEATH THIS VERK GRATIS.

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

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 father's house in Hackney, near London, in the county of Middlesex, July 3, 1661. 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 Batchler. 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 c heav'n pure sun.

Ah! I c see now (late dim half moon)
Bright heaven's pure sun in its glorious noon.

And at page 123 there is this very good example of an English chronogram—

\[
\text{AN ELEGIE ON THAT PفيرLESS VIRGIN सVSANNA}
\text{PERVICH, PARAGON OF ALL VERTVE, THE}
\text{FLOVIRISHING GLORY OF HER SEXE,}
\text{WHO LATELY DECEASED.}
\]

A chronogram occurs on page 209 of an 8° volume bearing this title, 'Ἡγουμένη χρωτιανοῖ; a Christian's acquiescence in all the products of Divine providence.' A sermon at the funeral, in 1674, of Lady Elizabeth Langham, wife to Sir James Langham, knet. 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'—

\[
\text{ELISABETHA LANGHAM NOBIS ABLATA DEO VIVIT.}
\text{i.e. Elisabeth Langham, taken from us, lives with God.}
\]

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, i. fol. 104." "From a letter of John Anstis to Thomas Hearne, dated Putney, 7 January 1722." "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 PleBLI
(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 CVVCMVLCCL. 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 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

---

1 Thus, the initials of the words are RICARDUS. Then change the second initial J 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.
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 dyn i rodio fel y rhingo ef Fodd Duw. The last few pages have been cropped by the binder, that one which otherwise be numbered 343 has, among some verses, this

Chronogramma.

ARFER DUWIOLODEN A LAFURIAIS I, YN OEM 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.)

---

A small manuscript book in the British Museum (press-mark Ad. mss. 15277.), 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.

Chronogrammatia.

‘In Henricum principem.‘

(On the death of the Prince of Wales, Henry Frederick, the son of James I., on 6th November 1612.)

IS PRIOR DVCVM. = 1612
ANTE-CHRISTVS DEMORITVR. = 1612
MELLEVS VERIS ADONIS. = 1612
ENGLAND.

In Jacobum.
Moribus IIIs splendor avlæ. Año. Dhi 1602
Reg. II

In medicum morientem. 1613
Hev medicivs & vitâ exiis = 1629
Terrestre npver exvīt = 21
Onvs. = 5

The first set of the above chronograms relates to the Prince of 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 21st 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 41. 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, 23rd August 1628. I have never met with the verses in print. The writing is scarcely legible in some places. The initial letters of the lines make the date 1628 in Roman numerals.

GEORGIVS DVX BVCKINGHAMIIÆ. = 1628

Malignant characters that did portend
Duke-murdering Fate & his untimely end,
Constrain’d to die, that would have liv’d & fought
Xantippus like, but that fell Felton brought
Uncertain projects to a certain end.
Vaine are designs, 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 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.
ENGLAND.

A volume of 'Poemata varia' of the Universities of Oxford and Cambridge (British Museum, press-mark 1213. l. 9.) contains fifteen tracts, only two of which afford any chronograms. Tract 6, 'Bodleianmna,' 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 I., 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 GRATÁ SORTÉ BEARE
ANNOS ORO DEVS CHRISTE PER INNVMEROS.
Joh: Glanville, & Coll: Bal: Sac: Theol: Bac:

= 1612

In sheet n. In nuptias Fredericet Elizabethe chronogramma—
HIC CLARVS CLARE COMES EST PALATINVSES ELIZEE,
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 II,408. aas.), 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 1605, and he is the subject of the poems 'In obitum illustissimi viri D. Johannis Petrei Baronis de Writtle,' etc., Oxford, 1613, 4° pp. 48.

At p. 43 is this, the only chronogram—

DOMINVSES IOHANNES PETREVSE BARO CESSIT.
T. L. Lord John, Baron Petre, died 1613.

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 chronogram-making 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 chronogram-making; 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 I., who died on the 6th November 1612, at the age of eighteen or in his nineteenth year. A volume of tracts (British Museum, press-mark 1213. l. 13. 1-6). Tract 1, 'Epicedium Cantabriense in obitum immaturum semperque deflendum Henrici illustissimi principis Walliae.' Cambridge, 1612, 4°. pp. 112. At page 43 is the following chronogram—

\[
\text{NONVS INIT MENSIS: LVX SEXTA: TER IBAT ET ASTAS} \\
\text{SEXENIS, CARLO, HENRICI LVX ACTA, REFECTA.}
\]

\[= 1612\]

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

\[
\text{QVIS TALIA PANDO} \\
\text{TEMPERET A FLETV?}^1
\]

\[= 1612\]

Non ego, Guili: Bouswel. Art. m. Cant: Jesuanus.'

i.e. Who, in the telling of such woes, can refrain from tears?

I cannot, William Bouswel of Jesus College, Cambridge.

Tract 4. 'Justa Oxoniensium, 2 Reg: 3. 38.' Num ignoratis quoniam princeps et Maximus ceedit hodie in Israel?—Londini, 1612.

---

1 These exact words are from Virgil, Æn. ii. lines 6 and 8. They constitute a remarkable 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.
These poems are designated ‘Lachrymæ Oxonienses in tumulum ... principis Henrici.’ On sheet 1 (there is no pagination) is this anagram, and the verses containing two words printed as if for a chronogram, which I give below, to show how imperfectly the author or the printer has done his work, and in the hope that some one will set it right. The anagram on the name

*Fredericus—Ferri decus,*

occurs frequently in continental examples of earlier date; it is probably an imitation here: the words are used in the verses which follow—

_Henricus Fredericus Stuwartus VValliae Princeps._

_Per Anagrammatismum._

_Heu nunc surculus, salus patriæ, decus ferri periiit._

sVrCULVs, heu perIIIt magnâ de stirpe Jacobi,
Ille salus patriæ, spes fuit ille suæ.
Amorum ferrique decus, pacisque columna
Ecce quot hoc unum funera funus habet.

On sheet 0 there is a short poem of six lines, preceded by the name of the prince in Latin, containing nineteen letters. The first line tells us that the prince lived as many years as there are letters in the name. The chronogram gives the year of his death, after making four corrections of errors in the original print—

Heinricus Fredericus,
Tot vixit noster princeps clarissimus annos,
Quot numeres hoc in nomine litterulas.
Annum cui vitæ decimus nonus, Decus orbis
Heinricus nonus mense Novembris obit.

\[\text{oCCVbVIT} \text{prINCEPS} \text{heINRICVs, CAROLVs ILLI}
\text{sVCCessIT, DEVs HVNC FRATRIs VICE VIVERE sINIте} \}
\quad \text{=} \quad \text{1612}

\text{Quod sit felicissime et diutissime votum}
Thomas Carey. Exon: Coll:

\text{i.e. Henry Frederick, our renowned prince, lived as many years as you may count letters in this name, whose year of life was the nineteenth year, this ornament of the world died in the Nones of the month of November. Prince Henry is dead, Charles has succeeded him, may God permit him to live in the place of his brother. That this may be is most happily, and continually the wish of Thomas Carey of Exeter College.}

Tract 5, entitled ‘Eidyllia,’ is in continuation of the same subject; the last page alone contains a chronogram, thus—

_Finis._

\[\text{VIVAT DIVINissIMVs BRITANNIÆ ET}
\text{HIBERNIÆ rex VÆRE PIETATIS LVX REGIÆ} \}
\quad \text{=} \quad \text{1612}

Et ut longum vivat.

\text{i.e. Long live the most divine King of Britain and Ireland, the royal light of true piety. And that he may live long.}
Tract 6 is again in continuation of the same subject; the title is 'Luctus posthumus.' Oxford, 1612. At page 54 is 'Chronogramma in annum Christi quo obiit princeps 1612.'

\[\text{F}rede\text{r}I\text{C}Vs\ \text{M}or\text{t}e\ \text{p}er\text{I}t,\ \ast\ \text{honor} \ \ast\ \text{V}p\text{er}\text{stat.} \quad = \quad 1612\]

i.e. Frederick is dead but honour survives.

Some verses follow, and the tract concludes at page 62, thus—

Finis

Anno quo

TV \text{T}IBI \text{LV}ges \text{M}ag\text{DA}lena.

i.e. Magdalen (College), thou mournest to thyself.

This tract is noticed at page 18 of Chronograms.

(A volume (British Museum, press-mark 1070. l. 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 $D=500$, as a numerical letter. The tract is No. 3 in the volume. It bears the title 'Monumentum consecratum honoris et memoriae serenissimi Britannorum principis Henrici Frederici. Authore Dominico Baudio I.C. Historiarum professore in Academia Leidensi.—Lugdunum Batavorum C10 D CXL' (1612.) 4'. 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.

Hallucinatantur qui $D$ computant

inter litteras numerales.

\[\begin{align*}
\text{eXori} & \text{ens phe} \text{bVs vir} \text{dI sv} \text{e flo} \text{re ivv} \text{ent} \text{e} \\
\text{occ} & \text{v} \text{bat, et secv} \text{m g} \text{av} \text{d} \text{i cv} \text{nct} \text{a rap} \text{i} \text{t.} \\
\text{sp} & \text{es regn} \text{i occ} \text{vb} \text{vit vir} \text{idant} \text{i ex} \text{sp} \text{i} \text{rat in ævo deli} \text{c} \text{iv} \text{m pop} \text{v} \text{li, p} \text{vb} \text{lic} \text{v} \text{s orbi} \text{s hono} \text{r.} \\
\text{lvg} & \text{et ap} \text{ex, crvdo sqv} \text{alle} \text{c} \text{it re} \text{gia lv} \text{c} \text{tv, fil} \text{ivs hev regis fvenere aemtvso obi} \text{it.} \\
\text{o} & \text{gessit patr} \text{le ten} \text{ebra} \text{s lvx sex} \text{ta no} \text{ve} \text{mbris, lvc} \text{ifer occ} \text{vb} \text{vit cvra nitorve poli.} \\
\text{occid} & \text{it eXori} \text{ens s} \text{oL sex} \text{ta lv} \text{ce no} \text{ve} \text{mbris, lv} \text{x f} \text{vit hæc orb} \text{i f} \text{vnere} \text{tatra di} \text{es.} \\
\end{align*}\]

\[= 1612\]
ENGLAND—UNIVERSITY LAMENTATIONS.

PROFH. FACINVS VIRIDI CADIT EXORIENTE IVVENTA
PRINCIPVS, CVI NVLLVS PAR ERAT AVT SIMILIS.
HENRYCVS PRINCIPVS FVI T HEVI VIX VLLA DEINCIPS
FERRE PAREM QVI VNT, NON SI AVREA SACCLI REDIVNT.

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) mourns, 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 succeeding age be able to bring us his equal, no, not even should the golden age return.

__________________________________________________________

A VOLUME of tracts (British Museum, press-mark 1070. m. 5.), tract No. 5—'Jacobi Ara Deo Reduci, cuu in Jacobi ... regis ... reditum e Scotia in Angliam. Oxford, 1617. 4°, no pagination. Academiae Oxoniensis gratulatoria. Poems and verses on the return of King James I. from his journey to Scotland in 1617. On sheet b 2 are the following verses, with chronograms—

IS MVSI S DECVS, PATRONVS.
A quo regnorum sumpset rex magnus habenas;
Non annus, quo non plurima magna facit.

IS MVSI S DECVS EST PATRONVS et optimus; illis Compositis lites, et pia jura dedit.

REX BONVS ADIT SCOTIAM.
REX BONVS et multis regnis in commoda natus,
Ipsum ADIT SCOTIAM, regia multa facit
Multum cum sumptu, studio, pietate, labore,
Ordinibus cunctis justa decora dedit.

OXONIÆ MEDICVS.
OXONIÆ MEDICVS, medicæ nempe Facultas
Te reducem gestit; sic quoque quære Toga.
Et templo et regno, populo, gentique togatæ
Quo bene tu facias (Optime) quoque diu;
Sanos et multos annos (Rex maxime) votis
Exoptat summis OXONIÆ MEDICVS.

ENGLAND—UNIVERSITY GRATULATIONS.

A tract (British Museum, press-mark 161. b. 46), 'Funebraria sacra,' etc., on the death of Anne, wife of King James I. of England; poems by various members of the University. Oxford, 1619. 4°, no pagination. On sheet c is the following somewhat faulty chronographic epitaph on the Queen, who died on 2 March 1618—

In obitum serenissimae reginae Annae
Epitaphium chronographicum.'

DOMINA REGINA ANNA INTER VXORES POLLENS = 1618
EXPIRANS MARTII SECVDNO
HIC DORMIT; REGIS GNATA, SOROR, VXOR, PARENTS. = 1618
VXOR ERAT REGI ET DOMINA GENTI CHARA. = 1618

MARTII erat mensis, martis crudelior omni,
Anna quod expirat, mense dieve dies.
{ Anne secvnda dies sit nomine, at omine nunquam
Esse reor faustum que mala tanta tuli.
Gnata, sororque, parentis hic dormit regis et vxor
Regis vxor, genti charaque erat domina.
Regina haec pollen VXores inter, et anna
Haec domina est generis gloria feminei.

On sheet F 3—
SACRVM TRISTI SIC LVGENS.
CONSECRAT SEPVLCHRO.

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

LETHVM REGINAE DEFLEBITIS OXONIENSES: = 1619
Paremus, modo sic placentur Numina flemus.

On sheet M 3 is this verse—

DESIIT IN VIVIS ESE OPTATISSIMA PRINCIPS. = 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 VNOVAM
ILLE DIES? = 1618
Vidimus, ast iterum nunquamme videbimus Annam?
NON ERIT HEV VNOVAM, qui fuit ILLA DIES.

On sheet P 3 is this chronogramma, and verses—

VER RIDERNE NEGAT, MARS SECVVS ANHRET APRILIS = 1618
PLET, TIBI HEV LVGENS MENSIS ET ANNVS ADEST. = 1618
Quid lacrymas fundis? quid tot suspiria? frustra est,
Sat Mars singultus, sat dat Aprilis aquae.
Si Mars, defunctâ, possit durissimus Annâ,
Suspirare, nefas sit tibi nolle mort.
Quandoque inafluos se solvit Aprilis in imbris,
Turpe est si non sis Anglia, tota palus.
A volume of tracts and congratulatory poems (British Museum, press-mark 837. k. 9.), 4°. Tract 4, only four leaves of Latin verses, the title is ‘Prophonesia ad serenissimum et celebratissimum regem Jacobum I.,’ etc., à Petro Pradelio, Schemniceno. Anno Cor regis probo in manu dei est, fuit et erit. = 1616 Londini. 1616.

A thin 4° 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 I., 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 Magne Britanniae regem [on the arrival of Prince Charles in Spain] . . . Pia et humilis Oxoniensis gratulatio,’ London, 1623. On the back of the title-page there is this
Chronogramma anni, quo Carolus
Princeps receptus est in Hispaniam.
GRATVS BRITANNIAE PRINCIPI
IN HISPANIAM ADVENTVS.

At page 20 some verses are preceded by this chronogram—

ARAM

IoVI TVTELARI
PRO CARLO SALVO ET VT SVOS
SOSPES REVISAT, TVRE PVRO ET
VOTIVS PRECIBVS
CONSECRAT OXONIA.

A nother 4° 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
HAVD ITA TE AMISSO LVGET HISPANIA,
VTI REPOSSESSO PIA GESTIT ANGLIA.
Insolita Angligenas admittere gaudia mentes,
Hesperum moestos cogis inre modos.

And this follows shortly afterwards on sheet f 3—
PRINCeps HESPERIIIS, TANDEM EST REGRESSVS AB ORIS,
OPTATIS PATRIÆ TERRÆQVE POTIVTR ARENIS.

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 Infanta of Spain. See also pp. 19-24, ibid.
And these enigmatical verses, with the chronogram, are in the same sheet—

El DVX IVIt CoMes.
1623.
Quomodò, dic, Princeps habeat comitemque Ducemque;
Quum duo sint tantùm? Dux erat ille comes.

On sheet 1 the commencement and termination of the prince’s journey are marked by chronograms, and epigram verses which repeat the chronogram words—

De itinere principis inchoato, 1622
terminato verò anno, 1623.
DoMVs AVSTRIACA TRAXIT.
= 1622
EXIT AVSTRIACA DOMV.
= 1623
Cum DoMVs AVSTRIACA ATTRAAXIT, currente caballo
CAROLUS, velo et præpetes Jussit AMOR.
Quando Pater revocat, sancti memor Ille Parentis
Advolut equé DoMV hic EXIT AVSTRIACA.
Qui sic observat PATREM, atque observat AMOREM,
Huic PATER indulgens, sit quoque mollis AMOR.

TRACT (British Museum, press-mark 1070. m. 7), 4º, no pagination, has this title, 'Oxoniensis Academiae 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 B 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 C 2 is this chronogram preceding some verses, which combine the words of the chronogram—

REX OBIIIT PIVs ACADMLÆ BENIGNVs.
i.e. The king, kind to the university, has died.

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 OBIIIT.
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.
ENGLAND—UNIVERSITY LAMENTATIONS.

On sheet E 3 some verses on his death are preceded by this chronogram—

\[
\text{IACOVVs MAGN\ae\ BRITANN\ae\ REX, FIDEI PROFVGATOR.} = 1625 \\
\text{i.e. James, king of Great Britain, defender of the faith.}
\]

On sheet G are some verses with this chronogram—

\[
\text{PATRONVs FIDEI MAGNVs IA COVVs OBIVIT.} = 1625 \\
\text{i.e. James, a great protector of the faith, has died.}
\]

The preface contains some verses, preceded by this chronogram, taken from Virgil, \textit{Aen.} vi. 341, giving the year of the king’s death—

\[
\text{... QVIS TE, PALINVR\ae, DEORVM ERIPVIT LONG\ae\ NOB\ae\? ...} = 1625 \\
\text{i.e. What god, O Palinurus, snatched you from us?—Or, according to Dryden’s translation—}
\]

\['What envious pow’r, O friend, \\\nBrought your loved life to this disastrous end?’\]

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 \textit{Aeneas}, 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 ‘longē’ 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°, pp. 84.

‘Ducis Eboracensis Fasciae a Musis Cantabrigiensiis rapim contexta.’ 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—

\[\text{Euge puerperio ter fausta Maria beato;}
\]

\[\text{(Hei mihi, quod nequeo dicere, fausta quater! etc.}\]

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—

\[
\text{ECCE MICAT NOV\ae\ LVX, AC SPES NOV\ae\ NASCITVR ANGL\ae.} = 1633 \\
\text{i.e. Lo! a new light shines, and a new hope is born to the English people.}
\]

At page 36, a poem, ‘De cometa, qui nasciturum principem nuperâ luce predixit,’ concludes with this chronogram—

\[
\text{SIC NOSTRO EXORITVR SY DVVS IN ORBE NOVVVM.} = 1633 \\
\text{i.e. Concerning the comet which foretold by its recent light that a prince was to be born.—Thus a new star arisen to us in the world.}
\]
At page 64, a poem, addressed to the infant Duke of York, concludes thus—

Ut tamen innumerás gratés des, Carole; nátos
INNVMSERVS VXOR DET PREDOR VSOVE TIBI. = 1633

i.e. O Charles, I pray that thy wife may continually give thee countless children.

A volume 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 a few chronograms.


Some verses by Th. Garland of Magdalen College have this title—

BRITANNVS REX REDVX,
TRIVMPHOS CANTATE.

The next page of verses has this at the conclusion—

Chronogr: Anni MDCXXXIII.

IO! VIDI M S V T TIBI SERVIAV VLIIMA THVLE; = 1633

Quid dicam Fatis jam superesse tuis.


Twelve verses by Thomas Clayton of Pembroke College are preceded by this chronogram—

OPTIMA SVN'T, QVE TVT VTVNDE BREV التونسي.

The next tract is 'EISODIA 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 poem—

Quo patriam remeat supremiti cura Tonantis,
Atque salvs populi rex, his mage gratus ocellis,
INTRAT EDINBVRGVM; si vera oracula vatum. = 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 redivo regis Caroli post receptam Coronam, Comitiaeque 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, Progredieris? Lege Distichon ordine recto.

ANGLÆ
Δεινωδυμιά
in exitu regis. Deficio, bone Rex, animo: Non gaudia regno,
Carole, nunc prestat Tu tua sollicito.

Carole, Regredieris? Cancros imitare legendo.
Solicitò tua Tu prestas nunc, Carole, regno
Gaudia : Non animo, Rex bone, deficio.

Distich: Chronogram:
MDCXXXIII.

| SCOTORVM primo in occursu Regis. | HACTENVS ANGLORVM NVLLI CONCESSA |
| Regis. | CORONA, |
| Regis. | EST: TIBI SIT SOLI, POSTGENITISQUE |
| Regis. | TVIS. |

i.e. To the most serene King Charles.

Charles, art thou going forth? Read this distich straight forward.

Despondency of England at the departure of the king.

Art thou returning, Charles? Read it backwards crablike.

Rejoicing of England at the return of the king.

Thou now affordest, Charles, joys to thy anxious kingdom; my mind fails me not, O good king.

Distich Chronogram.

Hitherto to none of the English has a crown been granted (from Scotland); be it to thee alone and to thy posterity.

A VOLUME (British Museum, press-mark 837. g. 27.) contains three tracts relating to the journeys of Charles I. to Scotland; and therein are only five chronograms. Tract 1 bears this title—

Musarum Oxoniensium

Pro
Rege suo
Soteria.
Anagramma.

Carolus Britonum Rex.
Tu rex librum coronas.

Symbola sunt Almae Matris Liber atque Corona:
Jam verum est, Librum tu (rex invicte) coronas.

Oxonie, 1633.
ENGLAND—UNIVERSITY GRATULATIONS.

There is no pagination; the only chronogram is on sheet 2, and it stands as the title of some verses addressed to Charles I.—

VIT VIVIT reX nobIs, absorpta est
MORS in VICTorIÀ, DEO gratIÀs.

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 1 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 à Scotia
reditum Mense Septembris 1641.
Et vocaberis instaurator rupturæ. Isa. 58. 12.

MDCLXLI
Chronogramma bipartitum—
QVisqVis qVisqVis qVisqVis qVisqVis separat.
VVhat goD hath th'Vs knIt togetheR CVrseD bE he
VVho fVs aSVnDer.'

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 Oxoniensis.' (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 'Chronogram 1641'—

REX bonVS reDVX gLORIÀ sALVs reGNORVM.

And on sheet c 3, other verses are preceded by this—

NOBilissIMVs REX sALVVs reDIIT eX SEPTEMbRE onc.
i.e. The good king returned, the glory, the safety of the kingdoms. The most noble king has returned safely from the north country.
ENGLAND—CHARLES THE FIRST.

A volume of miscellaneous tracts (British Museum, press-mark E. 62). Tract 14 relates to the return of the queen, Henrietta Maria, from Holland. *Muarum Oxoniensium 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—

\[ \text{REX OPTIMVS, REGINA NOBILIS REGIA PROLES} \]
\[ \text{TVTI DIV VIVAVT.} \]

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 \text{ANGE}
Qui vous estonnera par sa lumiere estrange.
L'assailiez vous encore? voila des \text{ARMS},
Abris de \text{DROIT}, maulgré d'\text{Enfer} les charmes.

A volume 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:

\[ \text{OR} \]

\[ \text{A Jury of twelve impossibilities.} \]

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;
7. *Pride's* Sword, exchange for Slings; let *Ockey* haste
9. And *Wild* (with Law) Sweep treason from his bench
10. Hedge *Martin* (all in common) with one wench.
11. Pack a committee, without knaves. Let’s see
12. A *Juncto* (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’:

\[
\text{CHARLES THE TRUE PICTVRE OF CHRIST CRVCIFIDE,} \\
\text{GREAT BRITTANS VRVTVOVS KING NOVV GLORIFIDE.} \\
\text{These Numeralls Letters, All together be} \\
\text{Just sixteene hundred, forty, and thrice three.}
\]

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 I. (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 doubt-
less they were intended for the colour of the king’s blood. A deep
black border surrounds the whole print.

Chronostichon *Decolationis Caroli Regis*, etc., tricesimo
die *Januarii*, secunda hora Pomeridiana, Anno Dom. *mdcxlvi*.\(^2\)

\[
\text{TER DENO IANI LABENS REX SOLLE CADENTE} \\
\text{CAROLVS EXVTVS SOLIO SCETROQUE SVCVRE.} \\
\text{\(\{\text{=}\) 1648}\}
\]

---

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 com-
   putation in use at that period. The plain translation 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.
ENGLAND—CHARLES THE FIRST.

Charls!—ah forbear, forbear! lest mortals prize
His name too dearly; and Idolatrize.
His name! Our Losse! Thrice cursed and forlorn
Be that Black Night, which usher’d in this Morne!

Charls our Dread-Souveraine—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-Souverain’s murther’d! Tremble! and
View what Convulsions Shoulder-shake this Land.
Court, Cuttie, Countrie, nay three Kingdoms runne
To their last Stage, and Set with Him their sunne.1

Charls our Dread-Souverain’s murther’d at His2 gate!
Fell fiends! dire Hydra’s of a stiff-neck-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 murther’d 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.

1 Observe 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.
HE 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.

i.e. The bringing of the Olive-branch of the Oxford Muses, otherwise, A metrical 'celeusma' (or call given by the chief oarsman to commence rowing) of the gownsman 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.

\[
\begin{align*}
qV\text{erentI}, \text{ ORNA\textit{VIT} q\textit{VIS TANT\textit{A PAC\textit{E BRITANNOS}}} \quad & \quad \text{hoc DEC\textit{Vs INSIGNIS, DIC, OLIVER\textit{VS HABET.}}} \\
\text{attVL\textit{IT IS NOB\textit{IS PERGRATAM INSIGNIA HONOR\textit{IS}}} \quad & \quad \text{PACIS ET OPTAT\textit{E GRAT\textit{A TROPH\textit{EA SIBI}}} \\
\end{align*}
\]

\[= 1654\]

J. 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.

A volume 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 II., intituled, 'Domiduca Oxoniensis: sive Muse Academicae Gratulatio ob auspicatissimum serenissimæ Principis Catharinæ Lusitanæ, Regi suo desponsæ in Angliam appulum.' Oxonie, 1662. No pagination. (British Museum, press-mark 113. l. 38.)

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

\[
\text{DV\textit{RENT SVA NOM\textit{INA SAECLIS.}} \quad = \quad 1662}
\]

On leaf 53, a set of verses is preceded by this chronogram—

\[
\begin{align*}
\text{F\textit{E\textit{LICIA CON\textit{NV\textit{IBIA CAROL\textit{I BRITANNICO}}} \quad & \quad \text{ET CATHARINAE BRAGANZAE OMNES ANGLI}}} \quad & \quad \text{OPTANT.} \\
\end{align*}
\]

\[= 1662\]

On leaf 54, a Latin poem of twelve lines, signed by Moses Pengry, A.B. & Coll: Æn. Nas., is preceded by these chronograms on the return of King Charles II. from exile, and on the arrival of the queen—
ENGLAND—WILLIAM THE THIRD.

In reedium Regia.

\[
\begin{align*}
&\text{ANGLIAE FLAVDE, REDVX REX, SALVOS LVCE BRITANNOS} \\
&\text{ANGLICVS ILLVSTRAT SOL ORIENTE SVOS.} \\
\end{align*}
\]

\(= 1660\)

In adventurn regni.

\[
\begin{align*}
&\text{APPVLIIT HVCE FELIX REGINA, EVGE! O, DEA SANE!} \\
&\text{HOC RENOVA TIBI, HAC LVX DVFLICATA FVIT.} \\
\end{align*}
\]

\(= 1662\)

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 III. 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 \textit{Univ. Lex.} LVI. 1040)—

\[
\begin{align*}
&\text{TRAIECTO FLUVIO VNO PENE DIE IBERNIAE SVPERAVIT.} \\
&\text{AVFVGO REGE.} \\
&\text{VIVAT VVILLHELMVS AVRIACVS VICTOR AVGVSTVS ANGLIÆ} \\
&\text{SCHOTIE IBERNIE Galliæ rex. ANNO SETATIS SUAR., XLII.} \\
&\text{I.e. The river being passed over almost in one day, he overcame Ireland, the king (James II.) having fled. Long live William of Orange, the august conqueror, the king of England, Scotland, and Ireland. In the 41st year of his age.} \\
\end{align*}
\]

The events here alluded to by the German writer are these: James II. 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 12th December 1688, embarked with a single attendant in a boat at Whitelhall Stairs, but was forced to land at Faversham, from whence he returned 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 5th November 1688, and on the 17th 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. Germain, 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 III. 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 1st July 1690. William with his forces
crosed the river Boyne, as mentioned in the chronogram, and James
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 III—

CAUSA DEI POPULIQUE SUI DEFENDITUR EX TEO;

i.e. The cause of God and of his people is defended by thee.

The reverse of another coronation medal is inscribed—

GVLIELM. PRINCIPVS AVRIACVS. ANGLIÆ. SCOTIÆ.
FRANCÆ ET HIBERNIÆ REX CORONATVR. D. 12 APR.
i.e. William, Prince of Orange, King of England, Scotland, France,
and Ireland, is crowned 11th 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 CONSULTA DEVVS FORTVMET VBIVX.
i.e. May God, the King of kings, prosper everywhere their consultations.

Another congress medal, not hitherto published, is inscribed in the
exergue—

ILLVSTRI SIINCRETISMO HAGÆ IN FEBRVARIO EX VOTO
POLI ET ORBIS FELICITER CONCLVSMO.
i.e. Dedicated by the decree of the people and the world to the most illustrious
alliance auspiciously concluded at the Hague in February 1691.

On the battle of the Hague; this hexameter and pentameter verse
is on the edge of the medal—

CONCASTIGATVS GALLORVM FASTVS ET ASTVS
FLVCITVS ET FVNGE FRACVS ATROCE FRAGOR.
i.e. The pride and cunning of the French on the seas chastised, and the

A folio 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
Ulteriorum Palladis Planctus in moestum et infandum obitum augustæ
ENGLAND.

Marie Stuart reginae ter magni optimique Gulielmi III. Magnae Britanniae regis optimae ut ut (sic) dilectissimae consortis. . . . Tot versus quot annos vivit, continens. In seternam seternae gratitudinis gratitudinem moestissimae Parlamenti utrique camerae jam sedenti devotos ac oblatos Anno 1695.

[Then follow the verses, explained below.]


Chronologicon.

MORS DOCET, HIEVS VULTU QUO SPONSÆ REX AVET URNAE ! } = 1695
Alget et Exequis Februa Calva tumet.

The above Latin title tells us that the queen lived as many years as there are verses, meaning the thirty-three verses which immediately follow, addressed 'Ad Parlamentum.' Her age was 33. The others are, eighteen verses 'Ad Populum,' and ten 'Epitaphium;' these numbers have no special significance, and the verses are not worth transcribing. The author describes himself as of Bar-le-Duc, and an interpreter of foreign languages, living not far from the Royal Exchange, in the street commonly called Lothbury, at the sign of the Falcon.

Sheet No. 17. Latin verses on the death of Gilbert Burnet, Bishop of Salisbury, followed by 'Epitaphium ejusdem,' in which the following bombastic verse occurs, the sublime and the purely local, a climax and an anticlimax; there is, however, no chronogram—

Mens superum, comitante Choro, pia scandit Olympus,
Quod Mortale fuit, CLERKENWEL in æde quiescit.

i.e. His pious soul associating with the heavenly choir, climbs to Olympus; what of him was mortal rests in Clerkenwell church.

He died on 17th March 1715, aged 73.

Sheet No. 20 is 'Octostichon Eucharisticum' (verses congratulating King George I. on his arrival in England) 'ejusque nobile nomen acrostichide Rotundante multoties exhibens.' The acrostic consists of eight curious hexameter lines, of six words each, on the name GEORGIUS. Then follow two chronograms giving the year in which the king began to reign, and one intended to give his age at that period—

'Eteostichon An: Dom: 1714, quo R. G. regnare ccepit Literis numeralibus, denotans.'

REGI CVNCIPTENS, PROAVI DET TEMPORA REGNI. = 1714
Imo obniæ rogamus ut

CVNCTIPOTENS, SOPHIE DET EI BONA TEMPORA VITÆ. = 1714
'Eteostichon alterum An: Ætatis g. r. sub regni initio Lit: Num: Sc: LIVI (54) exhibens. [i.e. 56 less 2.]

BRITANNIÆ REGNET, REFERAT SE SERVS IN ALTOS.

This chronogram is wrong, it makes 58; George the First was born on 28th May 1660, he was consequently 54 years old in 1714.
JOHN PELL

JOHN 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 ... Angliae ... D. Protectoris ablegatus ad ... proceres Cantonum Helvetiae Evangelicorum ... etc.’—also, ‘Jean Pell, agent en Suisse ... envers les Cantons evangéliques 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 well-beloved 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, Esq."

"You are desired to attend the Funeral of the most Serene and most renowned Oliver, late Lord Protector, from Somerset-House, on Tuesday the 23d 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 Honble the Council as mourning for his late Highness 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."

JOHN PELL."

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 LÆTAMVR. (=1656.) Another in the same volume (fol. 344), written by him to Pell at Geneva, concludes, "Vale Illustriiss: D. et patriæ meæ laborantii favete perge—Dab: 12 Jan. '656, ELECTOS MI DeVS PROTEGE. (=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, "Illustriissime D. Residens," and concluding, "Obitu Condeii His . . . | . . . | bus multum sine dubio decedit: | Cardinali quoque hic annus videtur suisse | fatalis | CARDINALIS MAZARINVS.

MDCLVIII.

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 1661 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 '751. fol. 301.'

Eteosticha

in

Annum 1655.

1. D\text{V}\text{R}\text{E}\text{I} \text{O}\text{M}\text{N}\text{I}\text{P}\text{O}\text{T}\text{E}\text{N}\text{S} \text{F}o\text{R}\text{T}\text{V}\text{N}\text{E}\text{T} \text{C}a\text{P}\text{T}\text{A} \text{J}\text{E}\text{H}\text{O}\text{V}\text{A},
\text{E}t \text{I}\text{V}\text{N}\text{G}\text{A}\text{T} \text{P}\text{A}\text{X}, \text{Q}\text{V}\text{E} \text{R}\text{V}\text{P}\text{T}\text{A} \text{F}\text{V}\text{E}\text{R} \text{P}\text{R}\text{I}\text{V}\text{S}. \quad \{ = \quad 1655

2. s\text{C}\text{H}\text{I}\text{S}\text{M}\text{A} \text{F}\text{V}\text{G}\text{A}\text{T}E \text{V}\text{I}\text{R}, \text{H}e\text{I}, \text{Q}\text{V}\text{O} \text{P}\text{E}\text{S}\text{T}\text{I}\text{S} \text{D}i\text{R}\text{I}\text{O}\text{R} \text{H}a\text{V}\text{T} \text{E} \text{S}\text{T}, \text{T}\text{V} \text{S}\text{T}\text{R}\text{E}\text{N}\text{V}\text{O}\text{S} \text{J}\text{E}\text{S}\text{V} \text{IV}\text{V}\text{A} \text{P}a\text{R}\text{A}\text{R}\text{I}\text{O}\text{S}. \quad \{ = \quad 1665

3. a\text{N}\text{G}\text{L}\text{V}\text{S} \text{E}t \text{H}e\text{L}\text{V}\text{E}\text{T}\text{I}\text{V}\text{S} \text{C}o\text{N}\text{I}\text{V}\text{N}\text{C}t\text{I}\text{M} \text{sC}\text{H}\text{I}\text{S}\text{M}\text{A} \text{F}\text{V}\text{G}\text{A}\text{R}E \text{t}\text{E}\text{N}\text{E}\text{T}: \text{P}a\text{C}\text{I}\text{F}\text{I}\text{C}o \text{n}o\text{n} \text{D}\text{E}\text{V}\text{S} \text{A}V\text{X}\text{I}\text{L}10 \text{E} \text{s}t \text{I}! \quad = \quad 774

4. p\text{V}\text{L}\text{C}\text{R}\text{a} \text{R}e\text{f}o\text{R}\text{M}\text{A}\text{T}\text{A}\text{S} \text{P}r\text{O}\text{T}\text{E}\text{S}\text{T}\text{A}\text{N}\text{E}\text{S} \text{S}\text{Y}n\text{a}\text{X}\text{E}\text{S} \text{E}\text{X}\text{T}\text{R}\text{V}\text{S}\text{I}\text{S} \text{R}\text{I}\text{X}\text{I}\text{S}, \text{C}o\text{n}\text{N}\text{E}\text{C}\text{T}\text{A}t \text{C}\text{O}\text{P}\text{V}\text{L}a \text{C}h\text{R}i\text{S}\text{T}\text{I}. \quad \{ = \quad 1655

5. s\text{V}\text{T} \text{N}\text{O}\text{X}\text{A} \text{H}e\text{R}o\text{V}\text{M} \text{N}a\text{T}\text{I} \text{H}e\text{V}, \text{G}v\text{S}\text{T}\text{A}\text{V}\text{I} \text{V}t \text{A}\text{D}\text{O}\text{L}\text{P}\text{H}i \text{P}\text{A}\text{P}\text{A}\text{N}a \text{N}o\text{X}a \text{E} \text{S}t \text{F}i\text{L}i\text{A}. \quad \{ = \quad 1655

6. a\text{N}\text{N}\text{N}\text{V}\text{S} \text{S}\text{i}\text{T} \text{sac}\text{C}\text{C}\text{H}\text{I} \text{C}e\text{t}e\text{R}\text{I}\text{S}q\text{V}\text{e} \text{F}e\text{R}a\text{x}, \text{P}i\text{E}\text{t}a\text{S}q\text{V}e \text{sac}\text{C}r\text{a}t\text{A} \text{V}\text{b}\text{i}\text{q}\text{V}e \text{s}c\text{e}\text{P}t\text{r}\text{V}M \text{eK}\text{r}\text{C}\text{e}\text{A}t. \quad \{ = \quad 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.

1.

Omina Pietatis.

D\text{E}\text{V}\text{M} \text{C}o\text{L}\text{I}\text{T}e. \quad = \quad 1656
D\text{E}\text{V}\text{M}, \text{O} \text{B}\text{O}n\text{I} \text{C}e\text{L}e\text{B}ra\text{t}e. \quad = \quad 1656
O \text{B}\text{O}n\text{I}, \text{P}\text{L}a\text{C}r\text{a}\text{M}V\text{s} \text{D}e\text{O}, \quad = \quad 1656
Ze\text{L}o \text{P}r\text{e}\text{C}V\text{M} \text{e}t \text{P}i\text{D}e. \quad = \quad 1656
Co\text{L}V\text{M}n\text{a} \text{D}e\text{I} \text{n}o\text{s} \text{R}e\text{g}a\text{t}. \quad = \quad 1656
\text{M}i \text{D}e\text{V}s \text{eL}e\text{C}t\text{O}s \text{P}r\text{O}t\text{E}g. \quad = \quad 1656
PELL.

2. Omina Pacis.

Largire DeVs pACeM. = 1656
DeLeCtMVr IRENE. = 1656
PAce DEI LetaMvR. = 1656
DVLCeM OPTO Irenen. = 1656
DVLCIA nos Maneant. = 1656
paCem pie LVDA. = 1656
qVIS pACeM LæDERET? = 1656

3. Omina Pacis Anglicana.

proteGe DeVs, angLLæ proCToreM. = 1656
senatVM angLLæ DeCora. = 1656
hosteM angLLæ ConFVnde. = 1656
angLOS oMnes CVstoDI. = 1656
nos CLEMeNS AVDI, et = 1656
pRORoGA, DeVs, angLLæ pACeM. = 1656

4. Omina Pacis Helvetica.

tVos, PATRIa, foCOS nEmo LæDat. = 1656
vinCe MalOS, deo braNte. = 1656
da, PaTere, HELVEtLæ paCeM. = 1656
CEDANT arMa toGa, LeteTvr PATRIa toTA. = 1656
arMa CaDANT, toGa sVrgAT LÆTIOr. = 1656

5. Omina Papa.

pAPA MALEDICVs, = 1656
pAPA MALEDICTVs, = 1656
LABes OBSceNA MVNDI, = 1656
CaDAT MAliS OPPRESSVs. = 1656

6. Omina Belli.

LATE bELLa DEI GERA MVRS, = 1656
CÆDe 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. B. 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 passé dans les persecutions et massacres faits cette année, 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 31st 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.

It 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 Immaculæ 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
obtained all the chronograms, which the reader will find printed in
my work Chronograms, pp. 65, 66, I should have affirmed that not a
single one existed in the building; the builder and restorer were at
work there, and all inscriptions were covered up or obstructed by
scaffolding, whilst gaudy paint was being applied to every part of the
internal walls and columns; these are fine times indeed for decorators
of this class in Germany—paint is one of the acts of restoration, and
German taste seems never to be satiated with it. It was fortunate
that I secured my chronograms some years ago.

I was allowed, by the courtesy of the librarian, to range about
with freedom of search among the shelves and presses of the small
town-library at Homburg, with full liberty to take down and replace
any of the books; the result, however, was but trifling, although many
of the books there are curious. I made the acquaintance there of a
man of considerable scientific repute, Dr. Fried. Rolle, who kindly
lent me some topographical books relating to Grätz in Styria and
other places. I made many extracts, which will be found at a later
page in this volume. I had with me ready at a moment's notice for
production at libraries and book-shops, a list of about a dozen very
rare books on my subject, and not hitherto found in the British
Museum and some other large libraries; I cannot say that I searched
for the books, but I made inquiry for them at Cassel, Hanover, and
Hamburg libraries, without success.

The town-library at Hamburg is said to contain about half-a-
million of books; many of them were formerly the property of a
monastery,¹ which fortunately escaped destruction by the conflagra-
tion which consumed a great part of the town and surrounded this
building, in the year 1842. I experienced much attention here to
my inquiries from the chief librarian, Dr. Francis Eysenhardt, who,
in addition to other linguistic attainments, is, fortunately for me, a
complete master of the English language, and I am hopeful that I
shall hear more of the contents of his library to suit my purpose,
than the negative result I experienced on my visit. The inhabitants
of this large commercial city are not bibliophiles. I searched all the
churches, and met with only one chronogram, viz., in the church of
Saint Katharine, where there is a mural memorial painted on a large

¹ It was plundered by the French General Davoust, of hated memory, and many of its
treasures were dispersed and sold.
wooden panel in remembrance of a clergyman, Joachim Westphalen, commencing with the familiar line—

‘Integer vitae scelerisque purus.”

and beneath are the following lines—

Doctrina pietate, gravis virtutibus arte
Judicio prestans, integritate fide
HAC IACET HEV FVXA IOCHRIMVVS VWESTPHALVVS VRNA, } = 1574
QVI, REX CHRISTE, TVI PASTOR, OVILIS ERAT,
Tres et triginta solvit feliciter annos
Eloquio scriptis, dogmata pura Dei
Lustra habuit vitae bis sex et quatuor annos
Cum placide subiit regna beata patris.

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 AD 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 Thoriet, who died in 1746, contains these chronograms, the words of which, in the original inscription, are all run together in a very confused manner—

\[
\text{SIST \ TVOS \ PRECOR \ HIC \ GRESSVS \ QVICVNQVE \ VIATOR} \\
\text{AD \ SVPEROS \ CALIDAS \ EIACVLAERE \ PRECES.} \\
\]

\[= 1746\]
IN SEARCH OF CHRONOGRAMS.

(Here follows the epitaph inscription.)

EXAVDIAT IGTVR DEVOTA ISTA DEVVS VOTA
ET REQVIESCAS IN PACEM.

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 CONSTITTVTIS PATROCINI
TVO ASSISTERE.

Over the door of a small roadside chapel near the new railway
station (September 1883) of Ober-Ursel, in the avenue of chestnut-
trees; the chapel was built, as it appears, by Adam Uhl and his wife
Elizabeth Uhlin, in 1741—
SACROS ISTOS LARES AETERNO BEATAE VIRGINIS HONORI EXSTRVXIT
ADAM VHL || QVETIS CVM VXORI SVA ELISABETHA VLIN=
NATA BENDERIN PLE PARENTI AETERNAE 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 inscrip-
tion 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—

ALSO BITET
MARIA VRSLA VVALLAVVIN
SO DIES ESSAVFF GESETZET.

In the parish church of Bommersheim, near Homburg, on a mural
tablet to the memory of Herr Henrich Schmitt, who died in 1752—
LVX HENRICE TVI RAPVIT TE SACRA PATRONI
QVEM CONSTRVXISTI, CONCIPE TERRA LOC.

The remainder of the epitaph is in German.

I visited the neighbouring parish churches of Weissenkirch,
Gonzenheim, Kirdorf, and Weissenkirchen, in further search of chrono-
grams, without finding any.

At Fulda I found only two chronograms, both in the Cathedral;
the monument of Bishop Constantinus (who is described in the epi-
taph as Prince-Abbot, Baron de Buttelar1), is thus dated—
VT VIRTVITIS HONOR VIGEAT POST FATA SVPERSTES
HOC CONSTANTINO PONIT AMANDVS OFVS.

Ae MDCCXXX.

The monument of another Prince-Abbot and bishop has this date.
QVOS TV NVNC CLNERS LACRYMIS CONSERVGE VIATOR
LVSTRANTEQVE IVVA SIIC RELEVARE ROGOS.

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

---

1 This bishop belonged to an English family. See Chronograms, pp. 506-509. He
died in 1746; the monument was erected in 1740.
IN SEARCH OF CHRONOGRAMS.

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 koffen den werdet ihr nicht todten konnen;' and on the next page the finger points particularly to the name of Huss in the chronogram—

\[ \text{VITA} \text{M} \text{BEV} \text{CONSTANTI} \text{A} \text{VT} \text{ABST} \text{VLIT} \text{HVSSO} \} = 1415 \\
\text{RELLIQ} \text{VI} \text{IS} \text{VSTI} \text{RHE} \text{NS} \text{VS} \text{VBIQVE} \text{VIGET}. \]

And beneath this may be read, 'Anno 1411. Hab M. Johænes Huss angefangen zu predigen in der kirche Bethlehem zu Prag. Anno 1415 zu Costnitz verbrandt.'

\emph{i.e.} (the chronogram) \emph{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 \emph{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—

\[ \text{HÆC} \text{SIBI} \text{PÆROPOSITI}, \text{MAGNO} \text{PÆRCLARVS} \text{HONORE} \\
\text{CONFECIT} \text{LACHESI} \text{PENSA} \text{TRAHENTFERA}. \] = 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 1863), neither side of the medal. The device is somewhat intricate. The legend begins after three asterisks—

\[ \text{OMNIA} \text{NON} \text{ISI} \text{PROVIDO} \text{ET} \text{VEGETO} \text{CONSILIO}. \] = 1666

The next legend surrounds the device in two lines in this order—

\[ \text{QVAE} \text{LETA} \text{FRON} \text{DE} \text{VIREBAM} * \\
\text{NVNC} \\
\text{In centre} \\
\text{a leafless} \\
\text{tree.} \\
\text{RIGVI} \] = 1666

\[ \text{SIC} \text{TRANSIT} \text{GLORIA} \text{MVNDI} * \] = 1666

The chronogram words thus read together make the date 1666 three times repeated. The other side of the medal cannot be seen.

It 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)—

‘TROPHÆVM PVGATÆ LVNÆ ET CAPTI BELGRADI. = 1717

Ab augustissimo Imperatore nostro Carolo vi. serenissimo Electori Coloniensi Josepho Clementi donatum, ab eodem princepe et episcopo nostro ad nos missum, et in hac cathedrale Hildesiensi de concensu illustrissimi Capituli hujatis in perenne monumentum victoriae tam illustris erectum.’

i.e. A trophy of the Crescent (the Turks) put to flight and of Belgrade taken. Presented by our most august emperor Charles VI. to the most serene Elector Joseph-Clement of Cologne, and sent to us 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.

\[ \text{SOLI DEO HONOR ATQVE GLORIA} \\
\text{PATRIÆ FAX BENEFACCTORIBVS} \\
\text{RETRIBVTIO SEMPERITerna.} \]

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—

\[ \text{VIRGO DEI MATER SANCTVS ICON ( . . . illegible.)} = 1713 \]

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—

\[ \text{AVXILLIS ORTI DIVINIS LVMINIS HORTI} \\
\text{SERVIS VIRGO FAVE, QVAE QVE SINistra CAVE.} \]

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 SEARCH OF CHRONOGRAMS.

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 TRANSIRE. = 1712
SOLAE COELESTIA IN AETERNVM DVRAE. = 1712
NE PROPERES VIATOR SISTE, DEVOTE LEGE, CONTEMPLARE. = 1712
ET PIE DEFVNCTO REQVIEM PRECARE. = 1712

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 difficulty—

\[
\begin{align*}
\text{oCTOBRe} & \text{ sExTVs} \\
\text{qVo CELEBRe LETO DROSte POTITVs OBIT.} & \text{=} \text{1594}
\end{align*}
\]

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 EINE MARTIRIN IN STERBEN
IST EINE PATRONIN VND BESCHVTZERIN. = 1735

That of St. John bears this, and the names of the donors—

PRÆCVSORI DOMINI ILLIVSOVE BAPTISTA POSEVRVT,
F. F. WETTENDORFF. M. C. W. ZUMBROCK. Conjuges. = 1731

That of St. Joseph with the child Jesus, bears this—

VIRO MARLE VIRGINIS ET NVTRITIO IESV CHRISTI DICAETANT, = 1731
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—

PRO PERENNIV VERÆ MISERICORDIAE SIGNO EXPENSIS SVIS
ERIGEBAT AVGSTVS BAVARIE PRINCIPIS PATRIÆ. = 1751

And over the door inside the church is this verse—

AVGVSTOS AVGVSTAE DECENTVNCE CONCEPT IT ORBIS
CON VENIT AVGVSTO HAECA FABRICA DIGNA SVO. = 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.

At 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

---

1 This bishop Clement-Augustus is mentioned at a later page in this volume. See Index.
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—
\textit{Ioan: PHILLIP. FRANC. EP. HERBIPOLIEN. S.R.I. PR: FR: OR.}
\textit{DVX. PRÆPO. MOG.}

Another medal, with device of the aloe plant. (See also \textit{Chrono-
grams}, p. 132.)—\textit{MVNDI SIC TRANSIT GLORIA LENS.}

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;
inscribed—

\textit{PROVIDENTIA CVM SORTE CLAVIS ET ROTA.}

Exergue—'Moguntiae. 8 Jvl. 1763—Wormatae I. Mart. 1763.'

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

\textit{ITA DECORATVS AMICI TITVL.}

\textit{IN DEO SI VELIT CONSTANS REQVIESCAM.}

and in the circumference,—'Ludovicus VIII. D.G. Hassiae
Landgravius s.r.i. princeps,' etc. 'Francisco Theresiae
Josepho Austria stirpi devotissimus.' And portrait.

Another medal represents the sacrifice of a lamb on an altar, and
\textit{sVscIPiENS AGRVM PRO DELICTO. LEV. XIV. 24.}

and in the exergue—

\textit{DATA SVNT ILLI INCENSA MVLTA. APOC. VIII. 3.}

Another medal, shield of heraldic arms, inscribed—

\textit{FIDES SPES CHARITAS TRES ANCHOREA SALVTIS MÆRE.}

Another medal, St. Martin of Tours dividing his robe with a
beggar, inscribed—

\textit{svB DEI VOLENTIS ET MARTINI AVSPICIIS SANVS FIT}
\textit{IVBILÆVS.}


Another medal represents St. Martin on horseback and the beggar
(the principal church in Cassel is dedicated to this saint)—
\textit{DEO, NOVO CAESAR; IMPERIO AVSTRÆ ET FRATRIBVS SVIS}
\textit{IVBILÆVS IVBILAT.}

Another medal, a woman looking upwards at rays proceeding from
the sky, inscribed—
\textit{BENEDICTIO CVLI SIT SVPER ME.}

\begin{itemize}
  \item \textsuperscript{1} This seems to be defective; possibly other chronogrammatic words are on the other,
    the invisible, side of the medal.
\end{itemize}
IN SEARCH OF CHRONOGRAMS.

Another medal is inscribed—

\[
\text{ANNOS . PER . CENTVM . DVVRAT . PAX . ISTA . VIGETQVE .} \quad \text{\{} \quad \text{1748}
\]

\[
\text{ILLIGIONIS . ORVS . SPARGITIT (in exergue) THVRAPII .} \quad \text{\{}
\]

\[
\text{\textit{Confirm : Aquisgran : (Aix-la-Chapelle) MDCCXLVIII.}}
\]

The device is an altar with Christian emblems, on one side a female figure of 'Faith,' and on the other side people kneeling. This relates to the treaty of Aix-la-Chapelle of 1748 between England, France, Holland, Austria, Spain, Sardinia, and Modena, which terminated the war respecting the succession of Maria Theresa to the Empire.

A large medal. View of a city fortified, in foreground two quarrel-some birds holding a Maltese cross, above all a label inscribed, and the chronogram—

\[
\text{\textit{VICINA LIBERA CONCORS.}}
\]

\[
\text{\textit{CrVX eQVITVM eXCrVCIA}t prVSSOS: prVTENA poLONA} \quad \text{\{} \quad \text{1754}
\]

\[
\text{\textit{hanc aqVILæ} eXCVTVNT : reXqve saLvsqve reGANT.} \quad \text{\{}
\]

Another medal, on a Reformation festival, 15th October—

\[
\text{\textit{IEZT kan siCH REGENspVRG Von nevN}} \quad \text{\{} \quad \text{1742}
\]

\[
\text{\textit{DES eDKLEN VVORTS VND gLaVBENs FREVEN.}} \quad \text{\{}
\]

Another Reformation jubilee medal represents an angel in glory—

\[
\text{\textit{paX eRIT en PALMAS CAROLO DONANTE qVETAS.}} \quad \text{\{}
\]

\[
\text{\textit{ALTERA soLEmnIS IVellæ}Ei eCCLesIE eVAngELICÆ.} \quad \text{\{} \quad \text{1717}
\]

\[
\text{\textit{CELEBRATIO.}} \quad \text{\{}
\]

Another medal on a Reformation jubilee, the device represents the 'new Jerusalem.' It was in 1517 that Luther began his opposition to the system of the Romish religion—

\[
\text{\textit{INsIGNIA DICTA sVNT DE TE CIVITAS DEI. PS. LXXXVII. 3. = 1717}}
\]

\[
\text{\textit{In exergue—DEVS IN EA NON MOVEBITVR. PS. XLVI. 5. = 1517}}
\]

This last date is that of a prominent movement in Luther's career. Another medal. Device, two arms with the hands joined above a pedestal, with PAX RELIGIOSA on a scroll, and

\[
\text{\textit{ILLO DANTE HOc FIRMANTE.} \quad \text{\{} \quad \text{1702 \}} \quad \text{\{} \quad \text{1755}}
\]

\[
\text{\textit{In exergue—stABILLIS eRIT.} \quad \text{\{} \quad \text{53 \}} \quad \text{\{} \quad \text{1755}}
\]

Another represents a town on either side of a river, and a bridge between—D. XXVIII. SEPT.

\[
\text{\textit{IN recORDationEM PACIS RELIGIOSÆ.}} \quad \text{\{} \quad \text{1755}}
\]

From a book lent to me by Dr. Friedr. Rolle at Homburg, describing the town of Marburg in Styria, I transcribed the following chronograms. The book is entitled 'Marburger Taschenbuch für geschichte Landes-und Sagenkunde der Steirmark und der an dieselbe greuzenden Länder von D.' Rudolf Gustav Puff.'—Graz. 1854.

Page 59. On a crucifix in the chapel of St. Wolfgang—

\[
\text{Hic reverenter salutetur Maria Mater Dei, Caros Meos eXAVDIS CLIENTES.} \quad \text{\{} \quad \text{1767}}
\]

\[\text{1 This medal is partly explained in \textit{Chronograms}, p. 186. The date is when the inhabitants of the Prussian provinces, weary of the oppression of the Teutonic Order, declared themselves subjects of Poland.}\]
IN SEARCH OF CHRONOGRAMS.

Page 70. Inscribed on a newly-built parochial house—

\textit{hæc ædes in vsVM paroChI, VirIbVs VnItIs fVerat exStrVxta.} \quad = \quad 1761

Page 95. Over the portal of a house of a Carthusian monastery—

\textit{nomen IesV ChristI benedicCat nos Pie Intrantes.} \quad = \quad 1711

Page 130. In the parish church of Reifenegg, over the organ, to commemorate the restoration of the church—

\textit{Deo Vni et trIno atqVe beato BarthoLoMæo exStVit \{ popVLVs rEIfnICenses.} \quad = \quad 1740

Page 150. At a country church at Draubung on Windischgratz, over the principal door—

\textit{hoc tibi sancte petre omnIs honor et decVs.} \quad = \quad 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—

\textit{ferDinanDVs sVa benignItate ereXIt, LeopoLDVs glOrioSE ornaVit.} \quad = \quad 1686

And this further inscription beneath—

\textit{elapsIs DVCentIs annIs ferDinanDVs, Cæsar glorioSE vivEnS, ornari IVssIt.} \quad = \quad 1834

Page 182. The year of the death of the Emperor Ferdinand II.—

\textit{ferDinanDVs seCVnDVs pie VIXIt pie obIt.} \quad = \quad 1637

Page 196. Bishop Count-Lambergh consecrated the church of the Augustine monastery according to this inscription thereon—

\textit{conseCrabat epIsCoFVs Lamberg lvCe sanCto kilIano sIbIqVe soLEnIn.} \quad = \quad 1721

Page 201. At Grätz, over the door of the Ursuline nunnery—

\textit{lAres sociarVM divae VrsVLae.} \quad = \quad 1722

Page 269. At Grätz, over the entrance door of a church—

\textit{sancTa mater anna interCeDe pro nobis.} \quad = \quad 1702

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—

\textit{virginI delParæ et casto sposo, atqVe seraphIcæ \{ therEsIe exStrVCtVM.} \quad = \quad 1836

Page 286. On the hill overlooking Grätz is the cemetery and the Calvarentenberge, where there is a chapel and three crosses with this inscription—

\textit{hoc anno tres crVCes a parente ferDinanDo colloCæ.} \quad = \quad 1606
IN SEARCH OF CHRONOGRAMS.

This part of an inscription on the tomb of a benefactor gives the date—

SEPVLCHRVM VERO CRISTI FIERI FECITQVE POSVITQVE
FILII LIBERALITAS OCTAVA IVNII.

And this gives the name and date of another benefactor—

IOANNIS GABRIELIS MASCHVANDER.

Another benefactor is thus named and dated—

BARONIS DEFVTATI STYRIE ANNO SECVDOS SED VIET SVE
QVINQVIES SEXTO TEROVINATO.

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

FVLVEM DEI CIT, CONVRGATIO REPARAVIT.

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

GRATIA PLENÀ DEI MATER AFFLICTOS RECREA.

Page 500. At the Carthusian monastery church, where Ottocar v., of the family of Traungauer, is buried—

HIC IACET (sic) OTTOCAR MARCI.IO STYRIE, IOANNA
KVNVGNVTH CONIVNVS, ET OTTOCHAR PIVS FILIVS.

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 GVILLIANI VENETVS SCVLPTOR INSIGNISSIMVS
HIC LOCI IN PACE QVIESCIT.

Also this to the memory of another Italian sculptor, whose works are there—

VIATOR PECES SIBI AVET PARVAS MAGNVS ARTIFEX
PICCTOR PRINCPS 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)—

MARLE OB AVERSBA BENIGNE IGNIS PERICVLA SENATVS
POPVVLVSQVE IVDENBVRGENSIS FIERI IVSSIT.

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-
IN SEARCH OF CHRONOGRAMS.

ensi, Juris utriusque antecessori primario, augustæ nationis Germanicæ protectori merissimo electo die Martii mdcxlvii. Then follow the verses, concluding with this hexameter and pentameter 'Chronodistic'—

\[
\begin{align*}
&\text{CŁARE FORÍ PRINCÉPS LVMEŅQVE SAΛVΣQVE L}V\text{CEO}, \\
&\text{TEVT}ΩΝΙCÆ\ eXORERIS STELLA BENIGNA TVAE
\end{align*}
\] = 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 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—

\[
\begin{align*}
&\text{TÉR S̄ CHRIST ALS IÀN VAN LÖVEN HIER OP DESE PŁÆTSE,} \\
&\text{DE SÉSTHIEN HEYLICHE HOSTIEN HEeft GESTOLEN.}
\end{align*}
\] = 1369

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 free-school, three cannon balls built into the wall; upon each of these three projectiles is painted one syllable of the chronogram, DELETÌ MORÌNI,

\[
\begin{align*}
&\text{DE LE TI MO RI NI.} \\
&\text{and underneath is inscribed—}
\end{align*}
\] = 1553

\[
\begin{align*}
&\text{REFARANT HOC TEMPORE SEDES.} \\
&\text{The monks of St. John had originally their monastery near} \\
&\text{Thérouanne; it was destroyed, with the town, in 1583, and later they} \\
&\text{obtained authority to establish themselves at Ypres. (See Chrono-} \\
&\text{grams, p. 99, and the index of this present volume, 'Deleti,' etc., for} \\
&\text{explanations.)}
\end{align*}
\] = 1600

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—

\[
\begin{align*}
&\text{QVAS F̄V̄R̄OR̄ HOSTILLIS S̄V̄B̄VER̄TER̄AT IGNIβVS Ε̄D}̄S \\
&\text{SARTOR RESTA}̄T̄RAT PRÆSIDÌβVS QVE DICAT.
\end{align*}
\] = 1697

i.e. The house which hostile rage destroyed by fire, the tailor restores and dedicates to the presidents of the guild.
IN SEARCH OF CHRONOGRAMS.

On the other house, at its summit—

\[
\begin{align*}
\text{CoMbVsta} \\
\text{INsIGNIoR rEsVrreXi} \\
\text{EXPENSIs} \\
\text{SEBASTIANE GVLDAE}.
\end{align*}
\]

\[
\{ = 1691
\]

\text{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 \textit{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.)

\[
\begin{align*}
&\text{FVNDAVIT PIETAS} \\
&\text{EREXIT CONCORDIA} \\
&\text{PERFE\textit{CIT} V\textit{IDES}} \\
&\text{SERV\textit{ET} PAX ET IVST\textit{ITIA}}. \\
&\text{i.e. Piety founded it, Concord built it, Faith finished it, may peace and justice preserve it.}
\end{align*}
\]

\[= 1849\]

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

\[
\begin{align*}
&\text{DIVO IOANNI G\textit{LORIO}SO SE\textit{CLI T}H\textit{A}VM\textit{AT}VRGO.} \\
&\text{i.e. To the glorious Saint John, the miracle worker of this age.}
\end{align*}
\]

\[= 1720\]

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)—

\[
\begin{align*}
&\text{ST\textit{ADA STETIT STABILIS}} \\
&\text{ST\textit{ANDO STATIONE SECVNDA}}. \\
\end{align*}
\]

\[= 1659\]

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.—
SOME LOCAL CHRONOGRAMS.

PERDIDIT HAS DES FAEX SACRAS IGNE NVPER; = 1618
ERIGIT AT PATRIA DVX GVILIUS MVES 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. 2218)—
QUO CLANDESTINO VVLCANO NINIVE AD INSTAR
CINCTA, NOVARINAS PLANGET TIRNIAE TECNHAS.
{ } = 1688
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.
HEC CHRISTINA TIBI PERSOLVET LIMINA CHRISTI.
FAC VET ET ALBERTI NOS COR VRINQUE 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 Wolfenbüttel, in Brunswick, this was inscribed on one of the public buildings to mark the date—
ARK ATQUE VRBS GVLPHICA DEI AVXILIO ET AVGVSTI
DCVIS CONSILIO POST TRISTIA ET EXITIOSA BELLA
RESTITUTA ATQUE RESTAURATA.
{ } = 1643;
i.e. By the help of God, and through the wisdom of Duke Augustus, the citadel and Guelfic city was re-established and restored after grievous and destructive wars. (Zedler, lvi. 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, TERRASQUE RELINQVIT:
CHARS ANHALTVNDES DESINIT ESSE PATER.
{ } = 1742
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
54

SOME LOCAL CHRONOGRAMS.

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,
parta TVAS pax ZITTA LAIRES ET SAXONIS VMBRA
et VERBO EDIO (sic) PROFLLVa VITA BEEt.

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 CONSVLÆ FERRO
eter SOL APRILI ET HIS qVATER ORTVS VeI est.
\[ i.e. The choir was guarded by an iron lattice when Urban was Consul; the day three and twice four (the 11th of April was the time (of its removal). \]

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.

est saCRA pICTVRISS æDES ornata sVPERRIS,
sola fIDES ornet PECTORA sanCTA precOR,—T. S.
\[ i.e. This sacred edifice was adorned with superb paintings, I pray that faith alone may adorn holy minds. \]

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

sCHOLAS tVERIS POSTERIS
DeVS benIGNO nVMINE.

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

IOVA VEILIT FORRO PHILADELPHOS MITTERE NOBILS = 1665

After the siege of Zittau a tower was repaired and inscribed with these verses—

MÆNIA DVX SAXO qVATIENS hæC EXIGIT hostes,
rVRSVS DVX REPLICAT MÆNIA SAXO SVIS;
sAXONÆ IOVA DVQUEM ZITTAQVE tVERE PERNATES
ET PROHIBE A NOBIS ASPERA QVQVE ROGO.
\[ i.e. The Saxon Duke shaking these walls drove out the enemies, again the Saxon Duke repaired the walls for his own people; I pray, O Jehovah, do thou watch over Saxon affairs, the Duke, and the ‘Pentes’ of Zittau, and ward off calamities from us. \]

The period of the siege of Zittau was denoted by this distich to have been in early summer time—

sOLIS VT estIFERQ DECVRRERAT ORBITA CAndCro
ZITTAVLE sVPERRIS IACLa PARATA CADVNT.
\[ An inscription was put up in the Church of the Holy Cross at Zittau, recording its destruction in 1643, its restoration in 1651, and \]
its completion under the auspices of the magistrates of the town; this chronogram gives the final date—

\[ \text{DVX exERCI\textsc{t}VVM zITANIs VSQVE fAVETO.} \]

\[ \text{i.e. O Leader of armies, do thou constantly befriend the people of Zittau.} \]

Another church, according to an inscription, was built in 1510, destroyed in 1643, rebuilt in 1651, and repaired in 1712; the inscription concluded with this aspiration for its future safety—

\[ \text{DoMINVs CONSERVET IN pACE.} \]

\[ \text{i.e. May the Lord preserve it in peace.} \]

It is mentioned of another church at Zittau that, after the termination of the Thirty Years' War in 1648, it was generally repaired in 1654-1655, and an ornamented gate was erected bearing this somewhat obscure inscription—

\[ \text{C.S.} \]

\[ \text{Una dies homines latet observentur ut omnes proinde MORS CLADES AV!} \]

\[ \text{EITELKEIT.} \]

In the neighbourhood of Zittau rises the Oybin, a lofty wooded sandstone rock, in shape resembling a bee-hive and crowned with the highly picturesque ruins of a monastery and a castle curiously combined. The castle, a robber's stronghold, was destroyed by the Emperor Charles iv., who founded the monastery on its site in 1369. The latter was deserted in 1545 by the Celestine Monks who had occupied it, and was destroyed by fire in 1577 and 1681. The church of 1384 with its lofty gothic arches, some of which show remains of beautiful tracery, is the best preserved part. These particulars are taken from Baedeker's handbook. It is related in Zedler, xxv. 2573, Art. 'Oxbin,' that a building at the monastery founded by Charles iv., bore the following inscription; supposing it to have been cut contemporaneously with the date, it is an early example of chronogram. The letters \( \text{C} \) are not counted, and that is suggestive of a Flemish origin for the inscription and a later date for its being made.

\[ \text{CENOBI\textsc{v}M kAROL\textsc{v}s hOC CONDI\textsc{t} IND\textsc{v}PERATOR.} \]

\[ \text{i.e. The Emperor Charles built this monastery.} \]

Stralsund, a seaport town in Pomerania, lies on the Stralsund, a strait two miles wide which separates the island of Rügen from the mainland. The town is entirely surrounded by water (formerly lakes and marshes), being connected with the mainland by three bridges only; it was founded in 1209, and soon attained to such prosperity that in the fourteenth century it was second in importance among the Hanseatic towns on the Baltic. The citizens adopted the reformed faith at an early period, and were therefore on the side of Sweden during the Thirty Years' War. In 1628, aided by Swedish and Danish vessels, they gallantly defended their town against Wallenstein, the general of the imperial forces, who had sworn to take it 'though it had been attached
by chains to heaven,' but was compelled to abandon the siege after sustaining a loss of above 12,000 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 literaris.' (Press-mark 819. f. 26. Tract 2.) The title is 'Programma tertium ex doctis Westphalii 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—

Preter carmen de Stralsunda nuperrima deditio impressum, fingebam codem tempore sequentia, quæ codem pertinent et tempus deditiones ostendunt:

IPSIO SOLSTICEIO STRALSUNDAR ACTATA REGI BORVSSIAE SE
DEDEBAT.

IM SOLSTICEIO ERGAB SICH STRALSUNDAN AN PRVSSIS KÖNIG. = 1715

STRALSUNDAR, PER ANAGRA: DANS LVSTRA.
O STRALSUND ut eras Sueco DANS LVSTRA LEONI
Sic et eris Prusso et DANO DANS LVSTRA LEONI.

SYNDA, PER ANAGRA: NVDAE VNDAS DANS.
Num DANVS NVDAE circum te possidet VNDAS?

Urbem SYNDA tuam nomine DANVS HABET.

i.e. Besides the verses recently printed about the surrender of Stralsund,
1715
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 anagram,—'giving 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 thee? 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.
SOME LOCAL CHRONOGRAMS.

Mayence. In the Bodleian Library, several thick 4° volumes (press-mark, Meeran 415.), 'Codex Diplomaticus, sive anecdotorum res Moguntianas Francicas Trevirenses Colonienses Finitimorumque regionum, etc. etc.' By Valentinus Ferdinandus. Frankfort and Leipsic, 1747. Vol. ii. p. 831, Inscriptio in Mayence Cathedral—

'Hiæ jacet Elector princeps Woffgangus' (Archbishop of Mayence), who reigned 3 lustra and 4 years, and died 'anno ætatis LXIII,' in the year indicated only by this chronogram—

PRINCIPES ELECTOR QVINTO VOLVGANGVS APRILIS
MORTALI EXVTVS CORPORE IN ASTRA VOLAT.

Page 835. Epitaph of Damianus Hartarus 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, QVÆ VNA SPES POST FATA SVPÆREST.

Page 842. Epitaph of Bernardus a Gablentz, archipresbyter, who died at the age of 55, 'Cujus anima Deo vivat,' in the year thus indicated—IOANNES BERNARIVS OBV, ÆVÆX EXTERA FELIX
SCVLA DE GABLENZ INSIGNI STIRPE CAPESCENS.

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

MORS EVIVS PRETIOSA IN CONSPECTV DEI.

Page 857. Epitaph of Margareta of Bellersheim and Riedersheim concludes with these lines, giving the date of her death, 15th June 1653—

SI TIBI NEC VITÆ, NEC FÆTÆ TEMPORA CONSTANT,
COLLIGE PER LONGIS ARTE NOTATA NOTÍS.

Luces addde 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 mortem extinxit sed in uno homine multas virtutes, magnas laudes coelo posteritati consecravit . . . Vixit annos 37 obit 1607, 13 Dec.—

SIC VIXIT NOSTRO GASPAR SCHMITERNVS IN ORBE,
VT FATO EXTINCTVS VIVERET ORBE ALIO.
ÆTERNAT BONA VITA, ABEVNT BONA CÆTERA : FELIX
POST FATA VT PERGAS VIVERE, VIVE BENE.

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

QVINTA DIES IVNII PERREGIT FILA SIMONIS.

ANNO AEATIS, 46.

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 H
SOME LOCAL CHRONOGRAMS.

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; and that at Erfurt has been distinguished by a medal, 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 ERFURTII. The reverse has only this inscription—

\[
\text{YVAltherVs GLITZBERG PRO SCOTIS CONSTRVIT æDES} \quad \text{= 1036}
\]

\[
\text{NITET INSIGNIS CONIVGIS HIC PIETAS.} \quad \text{= 1730}
\]

\[
\text{ATQVE HÆC SEPTINGENTIS ANNIS ECCLESIA DVRAT: HINC}
\]

\[
\text{NOVA FIT FACIES PVLCRIOIR INDE NITET.}
\]

i.e. Walter Glitzberg built 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° (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 opgeheeldert 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—

\[
\text{HENRICVS COOLS, PRESBiter,}
\]

\[
\text{UBI VIXIT PREFECTUS C hori CEREMONIIS,}
\]

\[
\text{INIBI PIUS, SOPORATUR;}
\]

\[
\text{TU VIATOR PIIS VOTIS RIGATO}
\]

\[
\text{I, ET ITA SEQUERE.}
\]

\[
\text{15. QyRIS.}
\]

i.e. Henry Cools, priest, prefect of the choral ceremonies while living; now sleep herein; do thou weep, O traveller, and with pious vows depart, and in like manner follow him.

1 See Chronograms, p. 78.  
2 Size, 1/4 inch.
SOME LOCAL CHRONOGRAMS.

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 memoriae
IDIBUS MAII
IN TURRIS HUJUS FASTIGIO
STETIT FRANCIE AC NAVARRE REX;
Sole sub occiduo, summo hoc in culmine Turris
Sol alter Maii idibus exoritur
LUDOVICUS XV.

i.e. To perpetual memory.—On the ides of May (the 15th), Louis XV., King of France and Navarre, stood on the summit of this tower; the sun being under the west (at sunset). Another sun arises at the summit of this tower on the 15th of May.

At page 165. In the Collegiate Church at Mechlin, over an altar—

ALTARE DIVINÆ SYNAXI ESTRUCUTUM.

At page 197. In the same church, the epitaph of AEgidius de Grauw, and of his son Franciscus, concludes thus, the only indication of the date—

FEROX LIBITINA LUGENTE NATE
PATREM E VIVIS SUSTULIT IDIBUS IANUARII.

At page 193. The epitaph of Peter Scheppers concludes thus, the only indication of the date—

BREVIS VITE DIES MORTALIBUS
CONSTITUTUS, QUI PRÆTERIRI NEQUIT.

At page 395. In the parish church of Hanswyck, at Mechlin, the epitaph of Peter Luytelaer concludes thus, without any other date—

Obit Jubilarius 3. Martii
PIE IESU CONCEDE IPSI REQUEM.

At page 402. This is inscribed over a door of the cloister of Hanswyck Church, at Mechlin—

DOMUS HANSVICANA
SUB BEATI AUGUSTINI REGULA.

i.e. The house (monastery) of Hanswyck 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—

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.
SOME LOCAL CHRONOGRAMS.

D. O. M.

ET

VIRGINI MTRI DOLORSE
PIO AFFEC'TU EXTRUXIT.

(Here follow the names, etc., of the benefactor.)

At page 82. In an oratory of the Jesuits—

CHRISTO DEO
MORTIS INFERNIQUE
VICTOR.

{ } = 1691

At page 121. In the church of Saint Catherine in the Grand Béguinage at Mechlin,\(^1\) over an altar, to mark the date of its dedication—

DEO.

DEIPARE . DIVIS.
ALEXIO . CATHERINAE.
ET . BEGGE . AREA . POSITA.

{ } = 1671

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

BEGINASIA
MILLE ANNIS FUNDATA
IUBILAT.

{ } = 1666

At page 227. Inscription at the church of Liliendaal—

Op den dagh Augusti twintich twee
Meuter en steen zynde hier al ree :

GISBERTUS MUTSAERT PROOST TOT LEIENDAEL.
Heeft van de nieuwe Kerck
Gheleyt den eersten steen.
Den tweeden leghden op dit pas
Die hier Vrouw Priorinne was
ELYSABETH VAN BEKE, MEDE HET CONVENT.
Een-igelyck met eyghen hant
Heeft hier oock eenen steen geplant.

{ } = 1662

At page 228. Over an altar in the same church—

IBI VULNERA, IBI
UBERA PACANT DEUM.

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

VALLS LILIORMUM PRESIDI.

{ } = 1674

At page 234. Inscription at the Apostle's Church. The words
express the same date as do the chronogram letters—

{ } = 1711

\(^1\) A sisterhood so called from BEGGYN, 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.
SOME LOCAL CHRONOGRAMS.

UYTGAEN VAN OCTOBER SEVENTHEN HONDERT
SEVEN EN DER TIGH, IST KERCK-HOF GEVVVEYDT.

\[ \{ = 1737 \]

At page 312. An inscription at the library in memory of its inauguration concludes thus to give the date—

\begin{align*}
\text{DIDICI IUDICIA IUSTITIAE.} & = 1719 \\
\text{Psal. cxviii. 7 (Vulgate version).} & \quad & \\
\end{align*}

At page 352. The chapel of the Virgin Mary at the monastery of Affligem 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—

\begin{align*}
\text{EX CORDE EXTRUCTIONUM.} & = 1730 \\
\text{ERIGEBANT VIRGINI MARIAE PIUS} & = 1730 \\
\text{CONJUGES GASPAR ESTRIX, ET} & \\
\text{ANNA CATHARINA BRANDETS.} & \\
\text{and} & \quad & \\
\text{D. O. M.} & \quad & \\
\text{Vivus hanc mihi domum paravi,} & \quad & \\
\text{in qua quiesco mortuus,} & \quad & \\
\text{sum etenim hujus Sacelli Fundator,} & \quad & \\
\text{GASPAR ESTRIX,} & \quad & \\
\text{et} & \quad & \\
\text{ANNA CATHARINA BRANDTS.} & \quad & \\
\text{Scis jam, Viator, qui sim potius fuerim;} & \quad & \\
\text{te verò in tenebris noscere nequeo:} & \quad & \\
\text{te ipsum verò ut noscas, rogo.} & \quad & \\
\text{R. I. P.} & \quad & \\
\end{align*}

At page 392. Inscribed on the pedestal of a crucifix—

\begin{align*}
\text{IN CRUCE DOMINI.} & = 1708 \\
\end{align*}

At page 394. Inscribed over the door and on other parts of the barracks erected at the public expense—

\begin{align*}
\text{IN EEN DRAUCHT VOMARECKT.} & = 1756 \\
\text{ÆRE PUBLICO CONDEBANT ME.} & = 1756 \\
\text{MONETA PUBLICA CONDITA.} & = 1757 \\
\end{align*}

At page 437 two epitaphs are mentioned. One of Cornelius Clynaerts, 3d September 1713, concluding thus, giving the date of that year twice—

\begin{align*}
\text{MENSES VOMARECKT T’ IS TYD} & = 1713 \\
\text{VVANT MOET IN’T CORT SCHEYDEN.} & = 1713 \\
\text{bidt voor syn siele.} & \quad & \\
\end{align*}

The other of Paulus de Schutter. The year of his birth is mentioned as 1685, that of his death is told by this chronogram—

\begin{align*}
\text{precare lector} & \quad & \\
\text{LUX PERPETUA LUCEAT} & \quad & \\
\text{EI JESU DOMINE.} & \quad & \\
\end{align*}

\[ \{ = 1733 \]
At Binche, in Hainault. From a tract, 'Essai historique et descriptif sur des monuments du Hainault.' By Léopold Devillers. Mons, 1853. (British Museum, press-mark 10271. bb.) In the church of St. Ursual, 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 capiti decanus et in supremis Hannoniae ordinibus deputatus VITA DEFUNCTUS ILLIBATA PRIDIE IDUS IUNII. R.I.P. = 1734

(No other date is given, it means 12th June.)

At Mons, in Hainault, extracted from 'Memoire historique et descriptif sur l'Eglise de Sainte Waudru, a Mons,' by Léopold Devillers. Mons, 1857. (British Museum, press-mark 1732. a.) At page 73, an altar dedicated to Saint Ghislain is inscribed—

ALTARE
SANCTO GHISLINO
DICATUM.

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 (St. 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 morning 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. Vinchaint has preserved the following chronograms on the event (the letters D=500 are not counted)—

DVX LIGAT HEROS AVRATO TORQUE PHILIPPVS
HIC VBI MONTANUS EXCOLIT HANNO LARES.

VVALTVIS VERAS DEDIT HAS ECCLESIA POMPAS
CERNERE VIRGINEO QVÆ VIGET VSQVE CHORO.
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.
Icy gist George Aupatin vivant conseiller
du roy en son conseil ordinaire a Mons
fils d'honorables personnes Pierre et Daune Marguee
Plovvier decédé le 20 7bre
1676. Priez Dieu pour son ame.
SOME LOCAL CHRONOGRAMS.

georgiVS aVpatIN his Dena         } = 1676
LVCE sepTeMbrIs obIVIT
os CVbat in GeMItV DeVs
propitIVs es ab IgnE LIBera.

i.e. George Aupatin departed the 20th day of September, his bones lie in
sorrow. O God, thou art merciful, deliver him from the fire (purgatory).

A tablet, on a pillar adjoining the seat of the preacher, in the same
church, bears a long inscription to the memory of a priest, who is
indicated by the opening lines and the concluding chronogram. No
date is otherwise given. (The letters D = 500 are not counted.)
ICY gist le corps d’un Docteur
En son temps bon predicateur, etc.
Chronicon.

hIC IACET egregIVs doCTOR CarMELI Ioannes
FERREI qVando IANi LVX TRINA Dena FVIT.

i.e. Here lies John, a renowned doctor of the Carmelites, when it was
the thirtieth day of the iron January.

Another epitaph is dated thus, in words from Proverbs x. 21 —
Chronicon mortis:
Labia IVSTI erDIVNT FLVRIMOS.

i.e. The lips of the righteous feed many.

Another tablet in the same church bears this inscription —
Chronographique.
Margaris hAs FAtO terrAS venIente RELIQVIT
posset vt æthereo Degere VIVA pOLo.

ergo vos natI et vos gAvDeTe nepotes
hæC nam pons VoHIs in PIETATE FVIT.

Autre énigmatique
Margaris ecclesiam suprà, quæ floruit intrà
Ut rosa, nunc infrà rosa requirit opem.
Conjugis unius thalamos experta jugales
Millia natorum sex superesse dedit.

i.e. Margery left these lands when death came, that she might be able to
live in the ethereal heaven. Therefore do you, O sons and O grandsons,
rejoice, for she in her piety was your bridge (to eternal life).

The concluding epigram is obscure.
GOVERNORS OF THE NETHERLANDS.

The 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.

Albert and Isabella.
Governor and Governess of the Netherlands.

A quarto volume of 130 pages, in the library of the Rev. Walter Begley, bears this title—

PARNASSI BICIPITIS¹

de pace vaticinia, Chronographicis,
Retrogradis, Acrostichis et Anagrammatibus explicata.
Libro duo:

Quorem Prior est de Inducis Belgicis, Posterior de rebus tempore Induciarum gestis: Auctore Jodoco de Weerdt urbis Antverpianæ syndico. Antverpiae, 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 ‘Concordiae 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

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 my 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.

[417] HELLEI PEORIS FVGIENS A VELLERIS AXE,
INAT IN EVROPÆ VEKTORIS LVIDA PHOERVS
SIDERA, etc. etc. [in margin MDXCI.] } = 1599

I.

[417] AVSICHIIS ALBERTE TVIS FERA BELILA QVIESCVTN,
PAX ET LEX VENIANT, IVSTITA, ALMA CERES. } = 1609

II.

DECVRRVNT FVRLE COCITI IN STAGNA BIPRONIS
DVX IANI AVSTRICVS FANAIQVE CLAVSARD NENET. } = 1609

III.

ARCHIDVCES BEIIQVE ABIGVNT ODIIQVE TIIANNOS,
EXORIENS VT SOL NIVILA LVCE FVGAT. } = 1609

IV.

AXIS ERIT GLADIVS, FALX CVSPIS; CASSIDE ARATVR,
QVÆ FVIT IN BELLIS LANCÆA, VERRIT AGROS. } = 1609

V.

LAVS ILLA ALBERTO, QVI BELLA ET SVSTVLIT, ATQVE
DISIVNCROS IVNXIT PACE, QVITE, FIDE. } = 1609

VI.

[418] EXVLTENT ISTO, VIVANT ET PRINCIPÆ BELGÆ,
AVSICE QVO MARTIS EVCCINVA VBIOVE SIET. } = 1609

I.

[418] EXORITVR IANVS NOVVS IS BONA GAVIDA CVNTIS
NVNCIAT, INDICENS SÆCLA QVITEA FORE. } = 1609

II.

SIDERIIS ASPECTV LEVIOI, CERNITVR AETHER
ECCE REDVX; PAX EST SANCTAQVE IVSTITA.

I.
III.\[1609\]
exilio appellata venit pax, exvlat et mars \[1609\]
vvclanvs faber, et bellica persephone.

IV.\[1609\]
lvclifervm sqvitetvr sol, nvrres clarior abr; \[1609\]
r ixas sic pia pax, tristia bellla qvies.

V.\[1609\]
fax bellii extincta est; altis svnt tvribvs ignes, \[1609\]
hos fecit pax, et pacis amica qvies.

I.\[1598\]
constans vitam fvit, constans mors, gloriam constans; \[1598\]
vit supe ro constans tv bonvs axe cvbas.

II.\[1598\]
vt claris socianDVs avis rex astra philippvs \[1598\]
consipicit, erigone sol tvVs hospes adest.

VI.\[1598\]
italvs, et sicvls, lvsinanvs, bellgica, iberi \[1598\]
ma vsolea parant bvesta, prcseque tibi.

[419] \[1598\]
dvx alberte tibi inferior bona bellgica ce det \[1598\]
vxors claræ dosque erit illa tvæ.

[419] \[1596\]
ICCia sed prives arx, ICTa et svere ata caiti, \[1596\]
ardeaqve, veres hvlisti, lavrea sertä feren t.

[419] \[1605\]
LVX hec qve batavas videt adventare carinas, \[1605\]
antverpe goxis hec ovat et batavis.

[419] \[1605\]
FLANDRICVS ALCIDES ANTVRPE SPINOLA PORTVS \[1605\]
VT SERVET, FLVVIVS FONTE RECLVSVS ERIT.

[410] \[1605\]
VT victoria hispana phalanx dvce va dit in vrbes \[1605\]
et populos frisle, lignica septa capit.

[410] \[1605\]
oldensila dat ver, cervices faschibvs vltro \[1605\]
sviiiicit, et voto sqve vvsque tvo.

[410] \[1605\]
VVACHTONICVAA vrvs, fortisqve cracovia; spinis \[1605\]
INVIA MAGNE TVS SPINOLAE NVLLA VIA EST.

[410] \[1606\]
groALLA recepera vvit, nvrresvexata; sed hostis \[1606\]
PERCVLVVS CECIDIT, TE VENIENTE FVGIT.

[410] \[1606\]
berCA, seCVND Da ostendDA LICIet foret extItA te \[1606\]
EXPVGNATA, AVSIS VICTA SVBACTA TVIS.

I.\[1609\]
[420] CLARA DE CORATO LVX PELLIIT AB ABIRE NVRES, \[1609\]
ANTVRPEVT PORTVS DVX SPINOLAE PACIFER INTRAT.

1 Here, although the chronogram has been recast, the small d is retained in this word.
GOVERNORS OF THE NETHERLANDS.

II. AVGVRIO ADVATICAR EX VOTIS, SIC BELLAR FVGATA BELLICA, RARA QVIES EX ISTA PACIS REDIBIT. \{ = 1609

I. SPINOLO TE FOLII S CINGIT VICTORIA LAVRIS; PAX QVOQVE: ITA DVPLEX LAETAS CORONA DATVR. \{ = 1609

[421] FELIX MARS ERAT, ET FELIX VICTORIA; FELIX PACIS PATROCINII CEPTA, PERACTA TVIS. \{ = 1609

CONDVPLICANT PLAUSVS, QVÆ TOTA BRITANNIA SANXIT FEDERA, ET EX ILLIS LAVS TIBI CARA VENIT. \{ = 1609

EXPECTATA IGITVR VENIER PAX TERTIA ET ILLA LAVDESQVE, ET CVNCTIS GALDIA PERFICIET. \{ = 1609

I. ACCEPTE PIERIOS FLORES A PACIS HONORE, MANCICITOR HONOS NOBILIS HESPERIAE. \{ = 1609

II. CIVICA PAC EXORNAT LAVRO, AVROQVE PHILIPPVS, QVIT TENET HESPERICI MARTIA SCEPTRA SOLI. \{ = 1609

III. ELIGIT ALBERTVS PRINCES TE, BELGICA HONORE PLAICATA ATOLLET NOMEN AD A STRA FERET. \{ = 1609

I. TE CELEBRANT CIVES, PRVIDENTIA, PRAXIS ET VSVS, ET NVNC QVÆ EX FACTA FEDERA PACIS VICENT. \{ = 1609

II. [422] TV FEDVS, BELLAR EXOSVS TOT PVNICA, REGI SVASISTI, ARCHIDVCI, ET BATTAVICIS POPVLIS. \{ = 1609

III. HIC CARIES, VEL LIVOR EDAX OBLIVIA GESTÆ NVLLA REI INDVCENT, VIVA SVPERSTES ERIT. \{ = 1609

[422] O VIR, VIVE DIV, TER CLAVDENS OSTIA IANI; CONCORS, ET FELIX, HIC BENE VIVE, VALE. \{ = 1609

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 TRImA bellGICA pacE Fr✈EnS. = 1609

III. FRanCIa TE exOrnat LAvRIsqVe brItanniA, oLIVa bellGICA; nAM CVRIs pAx FvIt ACtA TVIs. = 1609

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I. bellGICA DIV DISCORS FvIt exITIaLIBVS aSTRIs; qu✈e LVCTVS ExPERS, FENora PacIIs habET. = 1609

II. INFELIX VIDIT CIVILES bellGICA TVRBAS, qu✈e LAVRe FEliX PEDIRe PaCIS oVAT. = 1609

III. FvNVS ERIT BellI, ex CeLIIs PaCCHa reDIbIT, LAVReTi FOllIs PaCAX rADIAITA CAPIvT. = 1609

IV. nVLLA sALVS BellI TIBI bellGICA, FLVRIMA PaCIs: exOPTAITA IGITVR PaCXVeNEna VenI. = 1609

V. vIVITe PAcIFICI, plIa Vos COncORDIA bellGae COncIVNXIT NEXV ET PEDIRe pERFETVo. = 1609

---

[423] VINCVLa qu✈e INECIT sCHALDI bELLona, reLAxAT PacX: IGITVR rVRTVs ITe, reDiΤe rATes. = 1609

II. ex ORTV, ex OCCAsV, AVSTRO PROCVRΙTE PRORE: sCHALDIS, ET ADVATrIcEx PORTVs APERTVs ERIT. = 1609

III. CVRRe LOqVAX calAMEx, ET GENTI sVB VtroqVε ReLiCTε } AXε REFER, BeLGAS PacE, quVIEte, FRvI.}

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.

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The second part of this elaborate panegyric now claims our attention; the title-page is as follows: PArΝASSI 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
GOVERNORS OF THE NETHERLANDS.

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 Panye-rylicus Parnassicus,' olim in lucem prodiit laxiori pede, qui in hac secunda editione est restrictor: in priori enim, non semper omnium litterarum numerantium in chronographicis ad amussim habita fuit ratio; quippe secundum usitatum morem, in distichis chronographicis littera D neglecta fuit, et sepius non numerata: sed in hoc, exactissima ejus in omnibus observatio: exceptis chronographicis, quæ 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 dulciorem, 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 81 Phœbus 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.

Calliope.

IVNO, VENVS, PALLAS, SCEPTRO, VVLTV, ORA; DIANA
ARCV, ET EO VICTRIX TV DECVS ARTIS HABES.

Clio.

IVNXIT OPES IVNONIS AVIS, IOVIS ALES HONORES
ADDIT; NVNC VOLVCRIS REGNA CORVSCA TVLIT.

Erato.

REGNI CLARET AVIS IAICTAT CLARA TROPHAEIS
CLARA. NIHIL MIRI: EST REGIA PROGENIES.

Thalia.

SELECTIS QVATITVR IACSVIS QVÆ FIXA VOLVCRIS,
FEMINÆ NERVO SEPVS ICTA RVIT.

Melpomene.

ARCITENENS MIRÒ REGINA ORNATA TROPHAEOS
TACTA AC ELECRIS CLARA REFVLGET AVIS.

Terpsichore.

TELÀ QVIBVS VOLVCRIS AGITATA, CVPIDO REFIGIT
CORDIBVS: HINC ORTVS PAVESVS IN VRBE RVIT.

Euterpe.

LVCE TRIVMPHATRIX BRVXELLÀ VRBS TOTA REFVLSET
HAC AVCTA, ET REGNI LÆTA FAVORE NOVI.
GOVERNORS OF THE NETHERLANDS.

Polyhymnia.

VIVE DIV FEELIX ALBERT, ET REGINA CONIVNX
CONSOTIS LECI, VIVE ISABELLA DIV.

} = 1615

Urania.

SERA TRAHANT CLOTO ET LACHESIS TVA STAMINA PARCE,
SERIVS INFECTANS ATROPOS ISTA SECET.

} = 1615

Hæc ita Calliope: confestim Phæbus et omnis
Castalidum chorus applaudens oracula metris
Hæc predicta novis, citharas et plectra resumunt,
Cornuaque et lituos, et quæ meliora retractu
Instrumenta sonant calami. Vox omnibus una est,

Acclamatio
chronographica ad
Reginam
anno 1615.

Concortis concentus; VIVAT REGINA ISABELLA,
ALBERTI CONIVNX ISABELLA, ET REGIA PROLES.
BELGICA BELLA FVGANS, VIVAT REGINA ISABELLA.
BELLA REPERT PINDI RESONANS IN VALLIBVS SCO.

} = 1615

Pergit Calliope: Flammæ Furialis Erynnis

Accedent animos; Germanaque pectora ferrum
Corripium: petitur Matthias; agmine facto
Bohemi patrnt scelus ipsa morte piandum.

De tumultu
Bohemico
1618.

IACANT PRECIPITES A MAGNI VERTICE CASTRI
PRECIPVOS REGNI PROCERES: totoque clientes
Cæsaris ejiciunt Regno, Clerumque fidelem.

Hinc in foedifragos Cæsar movet arma rebelles,

Sad fato preventus obit. Successor habenas

De Ferdinando
Imperatore
anno 1619.

Suscipis Imperii Rex Fernande, CORONA
TERRARVM TIBI TRADETVR TOTIVS ET ORBIS. = 1619

Sad tua vesanus regalia sceptra vasallus

Appetet: audaci nimium temerarius ausu

De Frederico
Palatino rego
Bohemio
electo 1619.

REX FREDERICVS ERIT BOHEMIUS: attamen anteb
Quam Titan anni spatio lustrabit Olympi

Zodiacion, fugiet LVGENS REGNO EXVL ADEMPTO. = 1620

Etc. etc. etc.

At page 86 commences a poem in hexameter verse, entitled,
' Cursus Casimir, seu Civitatis Colonienis cathedraliam capituli cum
calvinisticus conflictus carmine celebratus.' Three pages are filled with
the verses, every word of which begins with the letter c. The circum-
cstances 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. The next poem
takes up the subject, the leading points being emphasized by marginal
notes and occasional chronogram verses, thus—

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.'
GOVERNORS OF THE NETHERLANDS.

Chronographicum anni MDLXXXIII,
de fuga Casimiri Palatini.

VT LIBRÆ SPECIES TENEREBRÆ ZQVARAT EOIS,
ECCE VERENS VBIOS HINC CASIMIRVS ABIT.
(De occupato Palatinatu per Marchionem Spiniolam, 1621.)
... tua et insuper arva
Cuncta Palatinæ ditionis miles habebit
Externus; veteres ista regione colonos
ET MAGNA REGET ARTE, NOVA ET DVX SPINOΛA LEGE.
(De coronatione Frederici¹ in agro stellato, 1619.)
EXTAT AGER STELLATVS, VBI TE PRAGA REBELLANS
INDVPERATORI EXCIPIET, TOTAQVE CORONA
EXVLTANTE, DABVNT REGNÆ TIBI SCEPTRA BOHEMⅢ.
(De ejus clade cedem loco, 1620.)
Sed Frederice tibi gravior citó luctus cedem
Campo, qVANDO TVOS ROMANO BAVARVS ENSE
CONFERET invalidos ausus; etc. etc.

The poem applauds the Emperor Ferdinand II, who was then peaceably acknowledged as King of Bohemia, according to the predictions of the Sibyls, which are set forth in chronogram, and to the omen of a comet which had recently appeared.

Sibyllarum chronographica duodecim
de novo cometa
conspecto mense Decembri MDCXIX.

Sibyllæ Persicæ.

VENIT AB OFFENSÆ PRESENTS HOC NVMINE SIDVS.
Sibyllæ Lybicae.

IRRA DIANS EXTAT TOTO IVBAR ORBE COMETES.
Sibyllæ Erythracæ.

SIRMATE CONSPICVTVR CEŁO NOVA STELLA RELVCENS.
Sibyllæ Cumanæ.

TERRAT APPARENS CRINIVVM SIDVS AB AVSTRO.
Sibyllæ Phrygiae.

LVCET STELLA POLO CVRDILIS NVNTIA CLADIS.
Sibyllæ Hellespontiacæ.

STElla DEI EXORTA EST, PRAVÔ TERRÆ MİNANTIS.
Sibyllæ Samiæ.

STElla RecENS CONSPECTA ERIT EXITIALE FLAGELLVM.
Sibyllæ Cumææ.

VLTOR CONSPICVTVR SCERLEIIS NOVA STELLA COMETES.

¹ Frederic, King of Bohemia, Elector-Palatine, etc. See Chronograms, pp. 464-468. He married the Princess Elizabeth, daughter of James I. of England; he lost both the kingdom of Bohemia and his Palatinate.

² In this chronogram the author takes the liberty of neglecting to count two letters D = 1000, contrary to the principle asserted in the address to his readers.
GOVERNORS OF THE NETHERLANDS.

Sibyllæ Tiburtinæ. = 1618
VISVS ERIT RADIUS PRAVOS TERRERTE COMETA.
Sibyllæ Delphiæ. = 1618
STELLA CORVSCA DEI CAVDATO CRINE RECVRIT.
Sibyllæ Herophilæ. = 1618
SANGVINEO APPARET RADIUS NOVVS ISTE COMETA.
Sibyllæ Europææ. = 1618
PRAVA PALATINO SIVIS FERT PLVIRIMA PRAGÆ.

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—

I.

TE CÆSAR CÆSARIS DECORAT VICTORIA SIGNIS;
HOSTE REFERCVSSE, RAPTÀ CORONA DATVR.

II.

CÆSAREOS FACCES, VICTRICIA SIGNA, BOHEMOS
COGITVR OPPRESSOS CERNERE PRAGA RVENS.

III.

MARS AQUILÆ NIVEL TRADET RVBRA SIGNA LEONIS.

IV.

ARTE ET MARTE TVO, CÆSAR, DATVR VRBS TVA PRAGÆ.
The next four apply to Maximilian, Duke of Bavaria—

I.

VICTRICES AQUILAS EXTOLLIT VICTOR, ET VRBEM
EX HIS AVSPICIIS BAVARVS INTRAT OVANS.

II.

BAVARVS HÆRETICOS PROSCRIPTOS CÆSARIS HOSTES
DEBELLAT, TREPIDOS PELLIT, AB ARCE FVGAT.

III.

MAGNA DATVR BAVARO STELLATO EX AGGERE PRAGÆ.
(This chronogram is also arranged in the complex form of the comet which appeared in the year MDCCXIX., i.e. 1620.)

IV.

ARX ET CASTRUM DATVR PRAGÆ.
(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 PRAGÆ DOMITOR BVQVOIVS ARCLIS.

(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.'
GOVERNORS OF THE NETHERLANDS.

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

ARCIS.

SVIOVQVBROTIMODÆDOMITORBVQVOIVS
VIOVQVBROTIMODÆGÆDOMITORBVQVOIVS
IOVQVBROTIMODÆGÆDOMITORBVQVOI
OVQVBROTIMODÆGÆRAGÆDOMITORBVQVO
VQVBROTIMODÆGÆRPRAGÆDOMITORBVQV
QVBROTIMODÆGÆRPTPRAGÆDOMITORBVQ
VBROTIMODÆGÆRPTETPRAGÆDOMITORBV
BROTMODÆGÆRPTETETPRAGÆDOMITORB
RTOSMODÆGÆRPTETETPRAGÆDOMITOR
OTORMODÆGÆRPTETIRITETPRAGÆDOMITO
TIMODÆGÆRPTETIRIERITETPRAGÆDOMIT
IMODÆGÆRPTETIREIERITETPRAGÆDOL
MODÆGÆRPTETIREINIERITETPRAGÆDOM
ODÆGÆRPTETIREINGNIERITETPRAGÆD
DÆGÆRPTETIREINGENIERITETPRAGÆD
ÆGÆRPTETIREINGENIERITETPRAGÆD
DÆGÆRPTETIREINGENIERITETPRAGÆD
ODÆGÆRPTETIREINGNIERITETPRAGÆD
MODÆGÆRPTETIREINIERITETPRAGÆDOM
IMODÆGÆRPTETIREIERITETPRAGÆDOMI
TIMODÆGÆRPTETIREIERITETPRAGÆDOMI
TOTIMODÆGÆRPTETIRITETPRAGÆDOMITO
RTOSMODÆGÆRPTETETPRAGÆDOMITOR
BROTMODÆGÆRPTETETPRAGÆDOMITORB
VVBROTIMODÆGÆRPTETPRAGÆDOMITORBV
QVBROTIMODÆGÆRPTPRAGÆDOMITORBVQ
VBROTIMODÆGÆRPRAGÆDOMITORBVQV
OVQVBROTIMODÆGÆRAGÆDOMITORBVQVO
IOVQVBROTIMODÆGÆDOMITORBVQVOI
VIOVQVBROTIMODÆGÆDOMITORBVQVOIV
SVIOVQVBROTIMODÆDOMITORBVQVOIVS

ARCIS.
GOVERNORS OF THE NETHERLANDS.

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 CD.XX.—

FERDINANDO CAESARI HUNGARLE REGI VICTORI FELICI HOSTE
PROSTRATO PRAGA RECONCILIATA P. C. = 1620
DVCI BAVARLE FIDELI CATHOLICÆ ASSERTORI HÆRESEOS OSORI
CAESARIS PROTECTORI LÆTA PRAGA P. = 1619
CAROLI BVQVOLE COMITI, PRINCIPI CLARO, HEROI FORTE, ICTA
REGIA PRAGA P. = 1620
FRETERICO PALATINO BOHEMIAE REGI CORONATO VICTO
CONFRACTO AVGATO LOBENS PRAGA P. = 1620

A column supposed to be erected at Prague to the Most Serene Duke of Saxony is represented, thus inscribed—

S. DVCI SAXONIÆ IMPERII E. PRAGA G. E. P. = 1620

The same European Sibyl thus advises Frederick Count-Palatine—
NON CAESARIS, TIBI NEC DABITVR, FREDERICE: TIRAR HAC
CAESARIS 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—

Famae fortunae felicitatis Ferdinandi
Fatum felix faustum favorable.

FERT FERDINANDI FASCES, FERT FOEDERA FAVSTI
FASTIGI FORTVNA FAVENS; FERT FULCRUM 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.'

Hec ita dum Præae; Fernandi exercitus hostes
Victore invadit gladio, superatque rebelles.

CAESARIS OBSEQVII Sesse IPSA MORAVIA SVBDIT.1 = 1621
PVLSA REJVX PLETAS ET RESTAVRATVS VBLQVE2
RELLIGIONIS HONOS, ARIS REVERENTIA, CVLTVS
ASTRICOLES, LAVS GRATIA DEXI, ET LATRIX TONANTL
SVBDITVR ET REGIO ALSATÆ, ATQVE SILESIA MAIOR,3
ET TENET ET VVLT SOLA PROCAETER ARMA REBELLIS4
HUNGARIA, ASTRICICIS FATAS SACRATA TROPHÆIS5

Hec dum Pannoniis peraguntur taliter oris,
BELLA PALATINO FORTESV MÖVET, ACRIAE BELLA,6
SPINOLA; CASTRA CAPITA VARIA, VRBES; foedere solvit, etc. etc. } = 1621

(There are no more chronogram lines.)

Marginal notes to the lines. 1 De Moravia reducta 1621. 2 De restituta religione 1621. 3 De reductione Alsatiae 1621. 4 De bello Hungarico 1621.—(The chronogram is wrong, it makes 1626.) 5 De victoria Marchionis Spinola in Palatinatu 1621.
GOVERNORS OF THE NETHERLANDS.

Then follows a 'Chronographicum' on the death of Philip III.,
King of Spain——

I.
reGIs IBEra aDIenS reGNA AC PEnETraLE PHILIPPI,
aNtE DIes senII NeCAT HVnC CRESEntIVS annIS.

II.
sIC rEx DeCeDes: PIETAS sACRA reLLIGIOQVE,
PRo sCepTRO, tIBI FERT æTERNA regNA CORoNÆ.

III.
eT CArEt inTERITv tVA FaMA, eT gLoRIa FINe,
COgnITa TOta soLO, IN CoLo sPectATA sALoQuVe.

Then follows a 'Chronographicum' on the death of Charles,
Count of Bucquoy——

HINC pARTes PEtIT PVNcarICas, vBI FOrTIEr HEROS
BVqVoIVs, CVm BELLa PARAT, PRoPElLIIT 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 Bruxellæ ad magni Principis aulaM,
ALBERTI aRCHIDVCIS lÆDENs CoR: InTERIT IPE,
eT FRAtrI aSTRIFERa REGI SOciATvR IN ArCE, etc. etc.
(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.
AvSTRUACVS PRInCEPS, sVPERo EXToLLEnDVs IN AXE,
DVX pIVS ALBERTVs (sELGICA PLANGE) PERIIT.

II.
CONslIIs fABIVS, CAto IN oRE, eT sCIpIO GESTIs,
LEGs soLOn, ZElo IN reLLIGIONE vVMa.

III.
IN CoELIs CVM sINt tVA sCepTRA æTERNA, CoRONAS
HINC oRBIs FRAGILES sPERNERE noTvS ERAS.

IV.
nON PheCNIX cADit oCCasV, eXORItVrQVEx FaVILLIs;
NEC, DVX ALBERTVs, POST sVA FATA PERIIT.

V.
nON PERIIT, IN CoELIs hOC sOLIs CLARiOri IGNE Est;
ET RAdiAT RAdiIs, LVnA ISABellA, sVIS.

VI.
LVnA REGeNS, sPLEnDenS, ALBERTO soLE cADente,
AtQuE nITEnS RARa LVCE, CoLoRE nOVo.
GOVERNORS OF THE NETHERLANDS.

(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:

Lætitiae nova causā datur: discerte luctus
Et lacryme, tristes gemitus, quia nostra gubernat
Luna gubernatrix Belgas, et lumine lustrat
Et beat inflexu placido: quà regna PhilippVS
ACCESSIT HESPERÌE, sCEPTRVM REX AQVe tiARAS
IN popVLos, orIENS qVos sol quVosqe ipse rEVersVS
CERNIT: et Imperium tibi erit quà divite currit
Amne Tagus, etc. etc.; mentioning many rivers in the dominions of King Philip. The poem concludes with the exclamation 'Vive o Rex, vive Philippe,' and it is immediately followed by a 'Votum chronographicum' for his safety—

PHILIPPÆ REX IBER RELIGIONIS PETRA CANÆ æTATIS CERNENS
ANNOS FELICITER sCEPTRIS IMPERÁ.

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 Europæ quo Philippo¹ optimo regi catholico vitam et incolumitatem appercultur.

LANIFICÆ TIBI sINT neCTENTES staMINA LARGO
POLLICE, reX, PRINCIPS STIRPIS ET HESPERÌE.

It reads backwards thus—

HESPERÌE ET STIRPIS PRINCIPS, REX POLLICE LARGO
STA MINA neCTENTES sINT TIBI LANIFICÆ.

A 'Votum chronographicum' for the safety of the King of the Belgic provinces—

PVBLCæ sACRIFICAT TIBI REX VoVET atqVE saLVIS
ADIVTRIX, FÍAT CorDIIS AVITæ saLVs.

A 'Votum chronographicum' of the clergy, for the same—

HVMANO generI CHRIStVS LVX, spès qVosqe CERTA,
SIT sCopVS hic, VITÆ REX CINOSVRA TVÆ.

A 'Votum chronographicum' of the nobility—

EXEAT INFELIX LVTÇVS, LABOR EXVLET, atqVE
TabIFICVS LANGVOR CORPORS atqVE AMÌÆ.

A 'Votum chronographicum' of all adherents—

BELGECA fLORESCAT TVA FELIX PRINCIPÆ TALI:
VIVE PHILIPPVS DIV, REX NOVE VIVE DIV.

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 Phœbus appears with

¹ Philip IV.; he came to the throne of Spain in 1621.
GOVERNORS OF THE NETHERLANDS.

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a 'final flourish' commencing in these words, concerning the Duke de
Spinola and the capture of the fortress and town of Breda—
Legerat hae dea Calliopea: coronidis addit
Haeo oraclo loco Phoebus memoranda per ævum:
Cespites fatalis brede: TV Cespite Capta es;
Cespite et aggere DVX TE Capiet SOLIPAN.

} = 1625

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 Phoebus (who opened the pan-
egyrlic) forbids her to disclose any more secrets—
'Plura loqui, vel scire ævi secreta futuri,
Me vetuit Phoebus: fatalis clauditur ergo
Mnemosyne codex: omnes cum matre reducunt
Thespiaides.' Etc. etc.

The official licence to print the book is on the last page; it is
worthy of notice, and is as follows—

Approbatio.

Haeo Parnassi bicipitis de Pace Vaticinia, vario metri artificio
decantata à Clariss: Dom: Jodoco de Weerd, Urbis Antuerniensis
Syndico, digna censeo, quæ ob argumenti raritatem, et metri varietatem,
typis committantur, et ad Reipub: Litterarum ornamentum
evulgentur.

[Official signature.]

The Archduke Ferdinand.

A VOLUME of tracts relating to Belgian history (British Museum,
press-mark 1193, l. 6.). Tract No. 3 bears this title,
'BRUXELLESIUM TRIUMPHUS serenissimo principi
Hispaniorum Infanti, Ferdinando archiduci Austriae s.R.I. Cardinali
Belgium ingrediente erectus. Describavit Sebast. Tychonis, insignis
ecclesiae Colleg. D. Gudiltæ Sacellanus.' Brussels, 1635. 4º. 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—
PRINCEPS TIBI FERDINANDVS VENIT:
IO VIVE, IO GAVE PATRIA.

} = 1634

i.e. Prince Ferdinand comes to thee; Hussa long live, hussa rejoice O
country.

In my book Chronograms, pp. 424-429, will be found a
great many chronograms on the same event.
GOVERNORS OF THE NETHERLANDS.

Leopold William.

A small book in paper covers (British Museum, press-mark 1157. de.) 'CHRONOGRAPHIA SUPER lactum et inopinatum felicemque INTROITUM IN BELGIUM serenissimi archiducis Austriae 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, FLOREAT IO LOVANIVM ET VNIVERSITAS IN PACE INSTANTE VTI CASTOR ET POLLVX CONCORS PERENNIT.

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 MDCLXVII. Hoc chronographicum reperies numerum 6847, juxta communem philosophorum sententiam.

LEOPOLDVS GUILIELMVS AVSTRIACVS FRATRIS SVI NVTV, EX PII NOSTRI REGIS VOTO, BELGARVM APPLAVS: BATAVOS VERO SVPVENTE; ATTONITVS INIQVVS MARTE GALLICO BVXELLÆ HORIZONTEM FELICITER INTRAVIT, FAC O PIE DEVVS VTI QVOQVE INTRÁVERIT IN PECVS HVIVS DVPLEX SPIRITVS PATRIS ELÆ = 6847

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 parti Virginis Deiparæ.

IN ADVENTV PRINCIPIVS LEOPOLDI AVSTRIACI IN BELGICAS TERRAS IVSTITIA ET PAX SEXE OS CVLATE. = 1647

Anagramma.

Leopoldus. = Duos polle.

Illud anagramma interpretatur hic subsequens versus chronographicus.

ENSE TVO EXPELLAS FRANCO; BATAVOS QVOQVE PACE; VERÈ DVOS POLLVS SIC LEOPOLDVS ERIS.

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

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.
GOVERNORS OF THE NETHERLANDS.

In virtute et timore Domini.
IN VIRTUETE ET TIMORE DEI STRENVVS VT LEO VNIVERSOS PROFILIGABIT HOSTES SIOS. = 1647

Anagramma.
Leopoldus. = Polo ludes.
HERCVLEOS FRVSTRA VVLTVS SCANDERE GALLVS. AT TV LVDE POLO PRINCEPS VIRTUTE PATERNÌ. = 1647

Chronicon.
BENEDICTVS QVI VENIT IN NOMINE REGIS, ET AB VNGVE HOSTIS VRBES NOSTRAS TVEATVR. = 1647

Anagramma.
Leopoldus. = Duplo sole.
IN TE SOL DVPLVS NÎTET EN SERENISSIME, PATRÌS IN TE EST VIRTUITS, IVSTITIAEQUE IVBAR. = 1647

Chronicon in honour of the august House of Austria.
VIVANT IGITVR AVSTRACI ROMANÆ SEDIS PROPVGNATORES; VIGRANT HI IN NESTORIS ÆVA. = 1645

Anagramma.
Leopoldus. = Plus leo do.
si LVCEVS VIRTUETE LEO, QVOQUE POLEDVS OLORE ATTRIBVES PRINCEPS SLIC TIBI, PLVS LEO DO. = 1647

Chronicon.
GAVDEAMVS IN PRINCIPIIS INGRESSV QVI EST PAX NOSTRA ET VITA NOVA.

Chronogram made of nine words, the initial letters of which marked in figures, are the nine letters composing the name.

1 2 3 4 5 6 7 8 9
LEOPOLDUS.

1 2 3 4 5 6 7 8 9
LVX EST, ORDO PATRÌAE, OPPRESSOS LEVANS DVX VERÈ sVBDITOS. = 1647

Anagramma.
Leopoldus. = Pello duos.
IN TVA LVCTANTES VICTISTI HIC FATA NECEMQVE GASSION1 ET RANSEAV1 LONGE TV PELLIS VTRSOQVE. = 1647

Chronogram made on the arrival of the archduke Leopold, in honour of the Flemish people—
GADA TVOS CESSA EXTRACOS LVGERE LONESES FORTIOR ECCE TVIS NOVVVS EST PERSEVS LEOPOLDVS. = 1647

Chronogram on the loss and recovery of the town of Courtray—
CORTRACL ACTVRA INDEX FVIT ANTE SALVTVS PROFILVET HOAC PLANETIS FONTE RVLNA, SALVS. = 1647

The 'second part' of the book contains chronograms on the acts and victories of Leopold William in Belgium, the first being one

1 The names of two Generals in the French army.
which gives the year, month, and day when the town of Armentières was captured from the French and restored to Flanders (on St. Petronilla's day, the 31st May)—

Gallo supervato princiPi nostro pío sìderi avstriacoi leopoldo fàvit petroneLLa virgo in ense victori svo. = 1647

Chronogram on the contention¹ before the besieged town of Landrecies between Gassion the French General, and Leopold William, on 24 July 1647—

LandraCo obsoess gassioN ipso visitationis delparæ festo visItans castra princiPi nostri avstriaci, inopinatâ salvtatione reCепtVs trîstis abîît.

Chronogram on the same contest, continued on the following day—

et lVce sequÌtâs viSiTaræ leopoLdî viRes pectore spirans;
constantìâ eivs attonìtVs eì vaLeDICit. = 1647

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—

LVce eIs oCtaVA IVLI leopoLdVs aBeGIt
hostîles landracaNæ eXVIt vrbe BrîtAnnos.
VIVat io vrbs landraci vos gavDete renates
hannonći, galo pVls coVICto, atqVe reIpco.
in avstriaci hoC gavDete leopoLdo hannones
HIC vos IacenTes trAXIIt ex galli IVGo.

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—

qvæ franci patràre thHenis danaï qVoqVe troIæ
Maioræ à bataVIs vvavrià passa fvi.
VvavriÌa fìdeLÌter pro bono relgii vrorì bataVì
resistentDø nonà IVNI Dirvta est. = 1647

These events terminated in peace, as indicated by this, the last chronogram in the book—

fìat pax et salvs pìe IesV relGIs in dieVs nostriS
avthore leopoLdo avstriaci princiPe pacifico. = 1647

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

Maria Antonia.

A tract 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

¹ Probably a meeting between the two leaders to discuss terms for surrender of the town.
GOVERNORS OF THE NETHERLANDS.

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

\[
\begin{align*}
\text{EJVS PIEBANT} & \text{ EXEQVLE DECIMA FEBRVARII} \\
\text{ASSISTEBATQVE INTEGRA AVLA.} & \text{=} \text{ 1693}
\end{align*}
\]

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

CHRONICON.

Loci, Anni, Mensis et Diei.

\[
\begin{align*}
\text{MARIA-ANTONIA VIGILIA NATIVITATIS CHRISTI DEVOTE} & \text{=} \text{ 1692} \\
\text{VIENNÆ EXPIRAT.} & \\
\text{Aliud ; Anni, Mensis, et Dic.} & \\
\text{PRIDIE QVO DEIPARA PARît ABSQVE DOLORE, ANTONIA} & \text{=} \text{ 1692} \\
\text{LVGENTIS BELGII GVBERNATRIX PIE OBÌT.} & \\
\text{Aliud ; Anni 1693.} & \\
\text{PIE JESV! PROFITIVS SIS PIE MARIE-ANTONÌÆ VXORI} & \text{=} \text{ 1693} \\
\text{PLANGENTIS DVCIS BOÌARÌÆ.} & \\
\text{Aliud ; dicti Anni continens nomen autori.} & \\
\text{FRVATVR ANTONIA REQVIE PERPETVA, HIS PÆTÌT} & \\
\text{GVILÌÆLMVS VANDER SLOOTEN PÆRIÆTER} & \text{=} \text{ 1693} \\
\text{Custodiae sue celsitudinis Capellanus.} &
\end{align*}
\]

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.

Charles Alexander.

A tract 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. poëta clarissimo, prælo luceæ publicæ 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
GOVERNORS OF THE NETHERLANDS.

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—

\[
\begin{align*}
\text{DUCI CAROLO LOTHARINGICO GRUDIOS:} \\
\text{SUI PRESENTIA HONORANTI CONCORS} \\
\text{SENAUS POPULUSQUE LOVANJENSIS.}
\end{align*}
\]

\[= 1749\]

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

\[
\begin{align*}
\text{LOTHARO DUCI} \\
\text{FELICES THERESIÆ AUSTRIÆ AQUILAS} \\
\text{EXULTANTE BELGA} \\
\text{REDUCENTI} \\
\text{THERESIANÆ LOVANNII.}
\end{align*}
\]

\[= 1749\]

The next was on an arch 'ante portam medium platea Theanensis,' erected also by the Carmelites—

\[
\begin{align*}
\text{IN ADVENTÆ GUBERNATORIS PATRIÆ} \\
\text{CARMELUS EXULTANS EXEQUIT.} \\
\text{MERCURIUS EXOPTATVS ANNUNTIAT} \\
\text{EXORATÆ PACIS GAUDIA.}
\end{align*}
\]

\[= 1749\]

Maria-Christina and Albert-Casimir.

A rare 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 13th June 1791, on their way to Brussels as Governors of the Austrian Netherlands, when the Emperor Leopold II. 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 Liège 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 7th to 9th 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
GOVERNORS OF THE NETHERLANDS.

leading part, displaying or expressing much sincere affection. The chronograms commence at page 63; flattery and high-flown expressions are conspicuous in them; allowance, however, must be made for the habitual extravagant language which was then considered due to exalted personages, and for the popular joy at the deliverance from the fury of the insurgents.

The title-page is, "COLLECTION DES POESIES, emblèmes, chronographes et autres inscriptions faites à l'occasion du passage de leurs Altesses Royales par le Limbourg, et de leur entrée triomphante dans la ville de Herve, le 13 Juin 1791.—Herve, chez F. J. Vieillevoye, imprimeur.'

The remarks which accompany the following chronograms are translations, or adaptations of those in the original.

This good chronogram, which was placed over the great gate of the Royal College, has been very much praised. It recalls the culpable daring of the rebels in effacing the inscription which had been the glory of the college, by giving to it the good and true name of Royal. The author of this distich and of the translation is the Abbé Van-der-linden, prefect of the said college, already known as the author of several poems. His zeal induced him to place over the said gate the words in letters of gold 'COLLEGIUM REGIUM'

AUSU VESA VINM ER Wo EDTAR E LEONIS,
CHRISTINE OB SBET, LITTERA FVLVA NITET.

The French translation.

Lettres, que du Lion fouilla l'aveugle effort,
CHRISTINE vous gararde, et vous devenez or.
i.e. The letters which were defiled by the rash daring of the furious Lion,
become golden through the look (or gaze) of Christina.

This chronogram, not less admired than the preceding one, is by the same author. It was placed over a door in the college, with some other inscriptions—

NUPER DENTE FEROX, AQUILE PROSSERNITUR UNGUI,
ET DOLET INFRERDENS TRISTIA FACTA LEO.

The French translation.

Ce Lion, dont la dent commit tant de forfaits,
L'Aigle l'abat ; grince, et pleure ses excès.
i.e. The Lion (of Belgium), recently so fierce, is beaten down by the talons of the Eagle (of Austria), and, gnashing his teeth, bewails his evil deeds.

We wish to know who was the author of this good verse, which is also a chronogram. He is, they say, a clergyman in the country. Virgil and Horace, if they had made chronograms, could not have composed a better—

AUSPICIIIS, LEOPOLDE, TUIS PAX ALMA REVIXIT.
i.e. Through thy auspices, O Leopold, gentle peace has revived.

This chronogram, which is one of beautiful simplicity, was put over one of the windows of the house of M. Lys, official and curé of Herve, among other inscriptions. It rendered justice to the clergy of
Herve, who always prided themselves on their fidelity to their sovereign—

Maria, Alberto Venientibus, Usque Fidelis herve Clerus Ovabat.

i.e. The clergy of Herve, continuously faithful, exulted at the arrival of Maria and Albert.

Marie-Christine, Albert gouvernoirs généraux des pays-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. Dehouse, '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 hommages et veux reunis.

i.e. Soiron 'the great,' 'the little' Rechain come to offer their homage and united vows.

Vivent Marie-Christine, et Albert de saxe, gouverneurs si chéris!

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 commences—

Vive, salus patriæ, Cesar Leopolde; fidelis agricolæプラスus accipe, quêsco, 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., chéri, auguste souverain.

i.e. Live, Leopold II., the emperor-king, our beloved august sovereign.

Vivat Maria-Christina reDiens, IllustriSque belgii gubernatrix.

i.e. May Maria-Christina live, who has returned, the illustrious governess of the Netherlands.

Vive Diu, Leopolde, inDuperator auguste Belgiiique 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—

1 This chronogram is erroneous; it makes 1795.
GOVERNORS OF THE NETHERLANDS.

AQUILA REDUX LEO NeM EXOSCULATUR.  = 1791
i.e. The Eagle (of Austria) returning, embraces the Lion (of Belgium).
LUCET TIBI LUX VIVA, FIDEIS SEMPER HERNIA.
= 1791
i.e. Here, 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.
= 1791
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—
MARLE-CHRISTINÆ-REGIAE, SPONSÆ QUOQUE FELIX HUC
ADVVENTUS.
= 1791
i.e. The happy arrival hither of Maria-Christina the royal and her
husband.
LEO BELGICUS INSURREXERAT, AQUILA TRIUMPHANS RE-
DIVIT.
= 1791
i.e. The Belgian Lion had revolted, the Eagle has returned in triumph.
OUI, CŒURS, VOTRE TYPOGRAPHIE GRAVERA NOMS, VERTUS,
BIENFAITS DE LEURS ALTESSES ROIALES.
= 1791
i.e. Yes hearts! your typography will engrave the names, virtues, bless-
ings of their royal highnesses.
TYPOGRAPHIE N'AURA NULS CARACTERES QUI SOIENT DIGNES
DE NOUS PEINDRE VOS VERTUS.
= 1791
i.e. Typography will have no characters worthy of painting for us
your virtues.
LES JUSTES VŒUX DE LA TYPOGRAPHIE SUPLIBANTE ATTENDENT
LIBERTÉ DE VOS BÉNIGNES ALTESSES.
= 1791
i.e. The just aspirations of suppliant typography wait 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
AMBOSUS UREBATUR.
= 1791
i.e. Christina and Albert having arrived, the incense of a tender heart
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, PEULPE
D'UN CŒUR ZÉLÉ FAITES BRILLER LE FEU.
= 1791
i.e. Christina with Albert comes to this place, the people with one heart
light the bonfire. [?]
ARRIDENT nobIs Christina, AlbertUs; oVantes
PLAUDenti popUlo GAUDiA QUanta ferUnt!
i.e. Christina and Albert smile upon us; how many joys they bring to
the applauding people!
CHRISTINâ ALBERTOqUE VenIentIBUS, VerUS AMOR, VeLUT
sol. IrrADIABAT.
i.e. Christina and Albert having come, true love has shone like the sun.
prîncipes optimi, IStIUUS DÎEi prôVINcLeqUE LUX estIs.=
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 Bolland—
exIstit AMícA pAX, ChristINâ ALBERTOqUE 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 saxONIÆ
reDœUnTES.
i.e. Long live Maria-Christina of Austria and Albert of Saxony, who
have returned.
DE LÉOPOLD LOUnS TOUS LA GRANDeUR;
SES roIALES VertUss proUVEnt NOTRe bonHeUR.
i.e. Let us all praise the grandeur of Leopold, his royal virtues prove our
happiness.
VIVE LA JOIE qUE CHristINE, CasIMir INSPIReNT AUJOuRD'HIUl.
i.e. Blessed be the joy which Christina and (Albert-) Casimir inspire
to-day!
ALTESSes roIALES, regARDeZ; VOîCI vos génÉREUX GUERRIERS
LIMbourgeois.
i.e. Behold, royal highnesses, see here your generous Limbourg warriors.

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 tr ir dol reple
os unc ifico ux a ore rat.
H n leet l ist nit deco

In plain Latin it reads thus—
Quos tunc lethifico trux ira dolore replerat,
Hos nunc letifico 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, GUERNAtoRES CHARA LUX. = 1791
i.e. To us, love is a true guide, our governors are a beloved light.

1 This chronogram is erroneous; it makes 1891.
GOVERNORS OF THE NETHERLANDS.

Ut ridente fati felix aurora beatia,
herveius animos recreat atque fovent!

i.e. When the happy dawn of blessed destiny smiles, may it refresh and support the affections of the people of Herve!

Quanta lux tibi, herve, fulgent dilectissimi gubernatores!

i.e. How great is the light which thy most beloved governors shed on thee, O Herve!

The remaining pages contain the poems and verses by which much genial flattery was addressed to the royal personages by the inhabitants of Herve; they are mentioned as follows—

A poem, 'Couplets,' sung by the officers of the Limbourg Volunteers at the repast given by them on 23rd June 1791, on the occasion of the arrival of their Royal Highnesses.

Sonnet by M. Prayon, a master-tailor at Herve, also a rondeau, and an acrostic on the names Maria Albert, by him. A note remarks, 'What might we not have had if this gentleman had completed his education!'

A poem on the fête of the Emperor-King Leopold II., 'Nayvet è Rustique ou Chanson Wallone,' sung in the fine tent which the people of Olne had prepared for the occasion. The poem is in the Walloon language, followed by a French translation, and this chronogram—

Christine, Albert, époux bien assortis, vivez long-temps pour le bonheur des pays-bas.

i.e. Christina and Albert, well-matched spouses, may you live long to be the happiness of the Netherlands.

An address by the town of Herve to Count Metternich-Winneburg, the Emperor's Minister-Plenipotentiary, on passing through Herve on his way to Brussels, on 5th July 1791.

Stanzas to the Countess, also to the Count, on the same occasion.

Ode to the Emperor Leopold on his coronation at Frankfurt, on 9th October 1790.

Extract from the Cologne Gazette of 8th July 1791, describing the reception of Count Metternich when he passed through Herve. He arrived at 8 p.m. and departed at 10; the rain interfered with a most elaborately arranged programme.
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 *Chronograms* in the way of congratulations and memorials to various Flemish Bishops.

A tract 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—

\[
\begin{align*}
\text{CHRISTIANO orbI DEFLENDA DIES ISTA.} & = 1655 \\
\text{STABILISSIMA fIDEI ANCHORA} & = 1655 \\
\text{FIDISSIMA SPES BELGII IACET.} & = 1655 \\
\text{TRISTIA IACOBII FATA OMNES BONI DEFLENDES} & = 1655 \\
\text{ANTISTITI DENT LACHIRIIMAS.} & = 1655 \\
\text{BELGAE DOLEANT LDVMEN} & = 1655 \\
\text{ET} & \\
\text{COLVMEN DEESSE.} & = 1655 \\
\text{hOC FATVM DEPLORATE:} & = 1655 \\
\text{BELGARVM DECOR,} & = 1655 \\
\text{A BONO REGIMINE TER PREDICABILIS,} & = 1655 \\
\text{BELGII IN HONORE PRIMAS, PIETATE CANDOR,} & = 1655 \\
\text{MACHILIENSI SEDES ANTISTES,} & = 1655 \\
\text{MORE, ORE, ET CORDE PRESVL,} & = 1655 \\
\text{AD CHOROS ANGELORVM,} & = 1655 \\
\text{ASCENDENS FLOS PASTORVM,} & = 1655 \\
\text{CASHVM DEPLORANTE REGE,} & = 1655 \\
\text{CVSTODIEM FLENTE GREGE} & = 1655 \\
\text{DVLCEM} & = 1655 \\
\text{DVCEM ANHELANTE} & = 1655 \\
\text{oCTOGESIMO ET BINO AEVI ANNIO BELGIS DEPERIENS} & = 1655 \\
\text{AD COELOS TENDENS DENATVS EST} & = 1655 \\
\text{PROFESTO RVMOLODO SACRO.} & = 1655 
\end{align*}
\]
SOME FLEMISH BISHOPS.

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—

CHRONICON.

\[
\text{ab Cessit} \quad \text{IVnII ter Denâ LVce Iacobvs,}
\]

\[
\text{at} \quad \text{las, CVV} \quad \text{is regVla LVX fIDEI.}
\]

\[
\text{Pangebat F. J. J. Canonice}
\]

\[
\text{Martinianæ Religiosus.}
\]

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 low. Let all good people deplore 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 30th day of June, the Atlas of his country, a pattern and light of faith to every one.

A small 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 1680. 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 Ägyptius, inscriptus Reverendo ... patri P. Michaeli Verdiere, Insulensi, ... S. Theologiae Laurea in alma universitate Lovaniensi insignito, die 20 Novembri 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, Ägyptiis notissimus.
The poem concludes thus—

Hæc semel evacuent: Si nolint plura, recusent;

_Trias sunt, reponent, omnia._

Chronicon.

_LÆTARE; REX, SACERDOS,_

_sophVsqVE MAGNVS es._

} = 1675

---

**Tract No. 2.** 'Phosphorus, sive Stella matutina, dicata Reverendo . . . Patri P. Gregorio van Goorlaecken, Mechinensi sacrae Theologiae 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. 1. It concludes with this 'chronicon'—

_LVX et PROTECTOR MEVS, DEVVS._ = 1675

_DIV VIVITE SANI ET INCOVMES._ = 1675

_Offerebat Professoribus suis colendissimis, Cursus Theologicus Lovaniensis._

Printed at Louvain, Anno 1675.

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

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**Tract No. 4.** 'Agnus Paschalis dicatus reverendo . . . P. Philippo Tax, ordinis Eremit, S. P. Augustini, Agnum eucharisticum modo incuento 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

_AVVCVLO NEPOTES EX ANIMO DONANT._ = 1676

---

**Tract No. 5.** 'Eximio patri Domino ac Magistro nostro Christiano Lupo, Ipresi, . . . Theologiae Doctori . . . studii theologici regenti meritissimo, In Comitiis provincialibus Angiae 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.

_LADEVTR VIR PROFVND DE DCTVS._ = 1676
SOME FLEMISH BISHOPS.

Tract No. 6. 'Tuba Cornea illustrissimi ac reverendissimi Domini Francisci van Horenbekke Bruxellensis, ... decimi Gandavensis antistitis, etc., ... per virtutem exaltata, poesi emblematica illustrata a Juventute studiosâ Gymnasii literarii M. P. Augustini Lovanii.

Franciscus van Horenbek(x)e Antistes.

Anagrama.

Habens cornu, canis natus, et ferves.'

Printed at Louvain, 1677.

There are eight pages of poems in hexameter and pentameter metre, each with a classical or Biblical sentence for its programme, and followed by an emblematic poem, the latter concluding with an allusive line in chronogram, which I proceed to transcribe separately. The whole is a laudatory congratulation on Francis being made the tenth bishop of Ghent—

qVIA FACiS, qvE DoCes, ePIsCoPAlE in viTâ DecVs ACCiPis = 1677
eLoqVIentISiMVs veRBI DEI NITes, NIteSiqVe PRêCo. = 1677
ferVens scElerVM aVDIs exTRIPAtoR. = 1677
DIVINIoRI ex CeLo retI anIMAs veNaRiS. = 1677
CLARISsIMVs DIVINi veRBI INterPREs habEtVR. = 1677
CoRNv eIVs latè eXTeNDITvr per terrAM. = 1677
vIRTVte aD epISCOpaTVM eLeVatVR. = 1677
ex aLto CoRNv aVDIetVR MaGIs. = 1677
vIRTVte tÎBI, saLVtisqVe DaBÎt CoPLaM. = 1677
hoC PRêsVL, CoRNv CIvIVm PECCata CoRRVEnT. = 1677
STRENvvs fVLgres CIvIVm DEFensor. = 1677
vaN horenbekke CoRNv saLVtis gAnDAvEnsIVm. = 1677
eXALTATVM est CoRNv IPSIVs a Deo. = 1677

FINIS.

Tract No. 7. 'Stella Pastoritia lucens in tenebris, honori Reverendi ... Joannis Cobbeltjers Lovaniensis, ... ex Plebano insignis ecclesie collegate D. Petri Lovanii optimè merito, nunc demum feliciter electi Decani ... inscripta et dicata a Gymnasio literario S. P. Augustini Lovanii.' Louvain, 1677. The poem concludes with—

Chronicon.

es noVVs deCAvNs loVaniensIVm. = 1677
MVsa aVGerSTÎNA NÎVo deCAvN gratVlata est. = 1677

Tract No. 8. 'Epigrammata emblematica ad arma cyplearia, scitum, et virtutes Reverendi ... Cobbeltjers, etc. (as in the foregoing tract) ... by Ignatius Arnoldus Jansens. IN lITERARIo DIVi aVGerSTÎNÎ GYMNASIo TIRO poEtICes.' = 1677
Louvain, 1677.
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 LVCT.

MVLTOS TV PAVERES HIC ADIVVAS.

LOVANIESI IN VRBE DISIVNCTAS IVNGIS MENTES.

EX CELO VENIS ORPHANORVM ADIVTOR.

PAROCHVS DAS OVIHVS LVBENTER VITAM.

EX PLEBANO DESCANVS IAM STAT VITVR.

VOVEO, ADHVC ALTVS PROMOVARIS.

Ignatius Arnoldus Jansens. Poeta.

Tract No. 9. 'Plausus . . . Reverendissimo . . . Auberto Vanden Eeden Bruxellensi Juris utrique licentiatu ex insignis ecclesiæ Cathedralis B. Marie Virginis Antverpiæ canonico, etc. . . . nunc demum . . . octavo Antverpiensi episcopo dignissimo datus Gratulabunda juventute Gymnasi magni P. Augustini Antverpiæ 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—

A V B E R T V S.

Anagamma.

T V B E A R V S.

The poem is followed by these three chronograms—

ADES OCTAVVS ANTVPERPIENSI VM PRESVL.

IVRE IVRANDO IN PRÆLATVRA ANTVPERPIENSI CONFIRMARIS.

PRIDIE SIVE IN VIGILIA SANCVMVM HONORATVS.

Tract No. 10. 'Insignia . . . Auberti octavi Antverpiensi 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—

AVBETVE VIRTIVTM ODORIE EISCOPATV FLORES.

AVBETVE VANDEN EDEE FORTITVDO ES, AC SARVS ANTVPERIÆ.

AVBETTVS PRESVL PVRAE MENTIS CANDORIE VIGET.

Tract No. 11. 'Reverendo . . . Anthonio Spanoge . . . monasterii S. Bernardi ad Scaldim . . . inaugurato sacraque infinulè decorato gratulatur et applaudit Gymnasiun S. Augustini Antverpiense . . . die Aprilis.' The year date is only given by the chronograms on the last page. The poem is entitled 'Ecloga,' 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)—

\textit{Intendis Virtute Tva ClaVo optime Favitore} = 1679
\textit{Bernardi, et Vltor: Præbet Isi MnVs 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—

\textit{Motto.}—Sicut pastor gregem suum pascet.—Isaiah xl. 11.
\textit{Emblem.}—A crook stick or staff growing in a woody landscape.

\textit{Intendendo}² PEdeo sINt PaSCVVA PROSPera³ PRÆSVL.
\textit{Prospera}¹ sVnt AGnis PROSPera¹ sVntqve gREGi. \{ = 1679

\textit{Motto.}—Erexit cornu salutis nobis.—Luke i. 69.
\textit{Emblem.}—An ox running, with horns erect.

\textit{Corns} MANdantis EVexIt sIGNa sALVtIs. = 1679

\textit{Motto.}—In silentio et in spe erit fortitudo.—Isaiah xxx. 15.
\textit{Emblem.}—A winter scene, three blackbirds in a tree.

\textit{ID MERVLaE repetVnt bene nos taCVIssE IVVABIt.} = 1679

\textit{Motto.}—Cantabo, et psalnum dicam.—Psalm xxvi. 6.
\textit{Emblem.}—A summer scene, three blackbirds in a tree.

\textit{si sYPerIs LaVDeS CAntAMVs pingVIS aVENA:}
\textit{SVAVIS in hiS MERVLaE LaVDIeVs ora placrant.} = 1679

\textit{Motto.}—Esurientes implevit bonis.—Luke i. 53.
\textit{Emblem.}—An eagle has brought a tortoise to a mountain top as
food to her young.

\textit{Dona gregi præsVL sVayEs vt dividit escas,}
\textit{gratVs est oVIVs victIMA blanda sVIS.} = 1679

\textit{Motto.}—Sicut aquila provocans ad volandum pullos suos.—Deut.
xxii. 11.
\textit{Emblem.}—An eagle followed by its young flying towards the sun.

\textit{Nox sine LAVDe probas PVLlos IOVIS arMiger aXe,}
\textit{sic qVQVae dat præsVL gREGIeVs plA MvNERA et astrI.} = 1679

These final chronograms terminate the last page—

\textit{EXIgVos POrTVs aBBAS DIGNISSIMe CLaVo}
\textit{PAnDIMVs INGENTI, gratO hos roGO svSCIpe vVLTV.} = 1679

TRACT NO. 13. "Vanitas aulae et Inconstantia fortunæ exemplo
duorum fratrum Meliandhi et Celi lii confirmata," etc. . . . Louvain,
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, chm primum in cathedralm suam solemniter induceretur. Applaudebat Gymnasium Litterarium S. P. Augustini Antwerpiae MDCLXXIX.’ The poem is in hexameter verse, near the end this line occurs—

FAVSTVS ADES PRÆSVL, CANIMVS TIBI FAVSTA IOANNES. = 1679

And after the last line this chronogram follows—

IOANNES 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 CONSTANTIA. 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 VIGET EPISECOPVS. = 1679

IOANNES VAN BEVGHEM, VIRTUTE ET CONSTANTIA 1 Digne præsvl. = 1679

IOANNES FERNANDVS NATVS GRATIOSVS SOLIS LVMIN PRÆSVL. = 1679

PASTOR SAVISSIMO VIRTUTIS ADORE CLARVS. = 1679

IOANNES DIV FVLEGAT SVO GREGI FAVSTE CANIDIVS. = 1679

QVIVIS PERBLANDA IOANNIS VOCE MOVETVR. = 1679

VAN BEVGHEM CASTITATIS ODORE FELIX VIGET. = 1679

PRÆSVL OVES PVNGIT, QVI ET AERIS MEDICVS EST. = 1679

PRÆSVL VAN BEVGHEM IN ADVERSIS HEROICA GENEROSITATE GRATVS. = 1679

FERNANDVS SIT FELIX IN AETERNAVEM EPISECOPVS. = 1679

Tract No. 16. ‘Reverendo in Christo patri P. Jacobo Baert, grammaticos magistro dulcissimo Jesu pabulo in primitiiis saginato. xix Kal. Febr. MDCLXXXIX.’ The poem, in hexameter and pentameter verse, is preceded by this quotation—

Sicut ungumentum in capite
Quod descendit in Barbaram.—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.
SOME FLEMISH BISHOPS.

A capite in Barbam hæc veniunt, a numine Christo
Qui caput, hic in Te Mysta manere cupit.
Es Barbæ, in Barbam descendit, dulciter unguens,
Et caput, et Barbam, corque, fibrasque tuas. Etc. etc.
The allusion to the ‘most sweet ointment’ in the following
chronogram, which comes at the end of the poem, is thus rendered
intelligible—

PAVSTE VNGVENTO IESV DVLCISSIMO satIARIS.

Applaudabant Grammatici.

Thus concludes the volume of tracts.

A n exceedingly curious, and probably a rare book (British Museum,
press-mark 619 a. 14.), has this title, ‘CARMELUS TRIUM-
PHANS seu sacrae Panegyres sanctorum Carmelitatarum ordine
alphabetico compositæ, cum novâ et extraordinariâ methodo, Authore
R. P. Hermanno A. S. Barbara, Carmelitâ Discalceato Leodensis.’
1688. 8°. Pp. 30 and 371. The author’s dedication of the work to
John Lewis de Elderen, Prince and Bishop-elect of Liège, concludes
with these chronograms—

LAVS EBVRONVM VIVAT, DECVS VRBIS ET ORBIS
LEGALDVMOVE PATER, LVX PLV, VITA SALVS.
IOANNES LVDOVICVS EBVRONVM, PATRIÆQVE PHÆBVS.
VIVAT NOVS PRINCIPVS LEGALDVMOVE PATRONVS.
VIVAT IOANNES LVDOVICVS EBVRONVM PATER.
IOANNES LVDOVICVS VERE ERIT EBVRONVM PATRONVS.
IOANNES LVDOVICVS EX ELDEREN.
PRINCIPVS ELECVS AC CREATVS.

A complimentary address next follows, occupying three pages,
alliterative on the letter P, every word commencing with that letter.
It begins thus, ‘Princiæ piissimo, præsuli pretantissimo pontifici
praecelissimo. Princeps piissime, Patere, paternis provolvus pedibus,
perexiguis Panegyres presentaturus, pro perenni pietatis pignore
posteritati palpalandæ:’ etc. etc. This is followed by some verses
to the ‘novus princeps Ioannes Elderin,’ and these two chronograms—

PRINCIPVS NOVS GAVIDVM ET EXVLTATIÆ NOSTRA.
IOANNES LVDOVICVS EBVRONVM PHOENIX.

An address next follows, alliterative on the letter c; and a set of
acrostic hexameter verses, five words in each having the same initial
letter, and each verse commencing with a letter of the following
sentence in regular succession, ‘Vivat Ioannes Ludovicus Baro ab
Elderen episcopus et princeps Leodensis.’ And some echo verses.

The author then approaches the main subject alluded to in the title-
page, and fills 371 pages with panegyrics in Latin prose, 34 in number,
on various saints, doctors, martyrs, and virgins, who had belonged to
the order of Carmelites; each panegyric is alliterative on one of the letters
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.

A tract 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?] and archbishop of Mechlin, bearing this title—

APPLAUSUS PANEGYRICUS

illustrissimo ac reverendissimo Domino Carlo de Spinosa ex ordine Fratrum Minorum Capucinorum Dei et Apostolice sedis gratia Episcopo Tricalensi Archiepiscopatus Mechlinensis suffraganeco, etc.

Duplex Chronicon.
INAUGURATUR TRIGESIMA NOVEMBRIS
CAROLUS DE SPINO.
DEI GRATIA EPISCOPO TRICALENSI PLETATE ORNATUS.

Mechliniae 1723.

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 mottos, 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 GAUDIAC.

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 xx. 28 (Vulgate Version).
Chronicon.

Verè te CosItUIt DeUs ePiSCoPUM. = 1723

Then follows a series of lesser poems, the first bears this title—

Chronicon.

De spINosA heroICIs UbIqve MeRITIs ILLUstRIs. = 1723

Plausus Emblematicus.

Illustrissimo ac reverendissimo Domino Carolo de Spinosa Tricalense.
epiScoPo, suFFraganeo oVIum CuStOdI:

Ad gentilitia insignia, Emblem I. = 1713

Spinae, et tribulos germinabit.—Genesis iii. 18.

It concludes with this chronicon—

De spINosA peCCATUM eXtInGUIT.

Emblema II. = 1723

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, DIERQVe LABoRES.
LUX ORITUR MessIs, TÆDIA LONGA sUBIt.

InDEFessUs aDEST, Messor sUDATqUE, VAqATqUE,
InDULGETqUE operI Is, CERTIFICATA sALUS.

DENIQVE post operas, post aRDUA MeMBra QUESCUNT
et CARpIT FRUCTUs, fit pIA CURA QUIES.

pRÆSULIS oFFICIUM est LUCERE, MONERE, DoCERE,
HUJUS, et ANtISTEs tu qUoqUE tEStIS aDES.
sUnt CURÉ SPINÆ, sUnt SPINÆ InCoMMoDa VITÆ.

In CRUCE non VITAS, sED GENERoSUss oVAS.

AD sUPERos cALCANDa MANET VIA regIA cÆLl.

INTREPIDUSqUE HEROS aRDUA qUEqUE sUBIt.

Post LUCTUs, CURASqUE GRAVES, POST nVbILA PHæBUs.

Post MorteM dono VERa corona daTUr.

Chronicon.

De spINosA pieTAtIS FAX ARGUE, OBsECRA, 2 Tim. iv. 2.

INCREPAM OmNI PATIENTIa.

Emblema III.

Velociores Lupis vespertinis.—Habac. i. 8.

The poem concludes with this chronicon—

CaroLUss De spINosA ANtISTEs FUGAT HÆRESIs LUPUM. = 1723

Emblema IV.

Sicut Lilium inter Spinae.—Canticles ii. 2.

The poem concludes with this chronicon—

Verè a De spINosA LILyVM CoNserVATUr.

Emblema V.

Ero quasi ros, Israel germinabit sicut Lilium.—Hosea xiv. 5.

The poem concludes with this chronicon—

DoCTRINÆ pABuLUM larGITur suIs. = 1723
**SOME FLEMISH BISHOPS.**

**Emblema VI.**
Flos crescens in campo, et Lilium in valle.
Ego Flos campi, et Lilium convallium.—Canticles ii. 1.
The poem concludes with this chronicon—
LILIAM INTEGRÆ PUDICITIÆ 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 INNUNT.

**Emblema VIII.**
Chrono-programma.
CAROLUS ANTISTES VIRTUTUM SPLENDORE EMITET.¹
 Chronic-anagramma.
DE SPINOSA STELLA EMICET; RUUNT TUTOR NUTRIES.¹
Orietur stella ex Jacob.—Numbers xxiv. 17.
The poem concludes with this chronicon—
FULGENS SIDUS ASSIGNAT VOBIS COELUM.

**Emblema IX.**
Fulgebunt quasi splendor in firmamento, et qui ad
justitiam erudient multis quasi Stella in perpetuas
æternitates.—Daniel xii. 3.
LUX POPULI PRAESUL POPULO SACRA DOGMATA PANDIT.²
DIVITIASQUE APERIT; SANA PATRARE DECIT.²
INSTRUCTUS VIRTUTUM ACE VELOUT ASTRA REFULGET.
ANTISTES MERITIS (PERGE MONERE) SCATES.²
ILLI AD JUSTITIAS (PERFUSI CELEIT US EST U)
ERUDIUNT MULTOS, HI PIETATE MICANT.²
ET VELOUT SUA CONTRA HOSTES DUX AGMINA DUCIT;
SIC ETIAM PRESEUL PERGE PRAEIRE GREGES.²
ID FACIS EXEMPLIS, EXEMPLIS CORDA TRAHUNTUR;
TANGUNT VERBA, REGIS PECTORA, ET ORE TRAHIT.²
Chronicon.
PRAESEUL SUOS BONIS PRAECEDIT EXEMPLIS.

**Emblema X.**
Quasi Stella matutina in medio nebule.—Ecclesiasticus l. 6.
The poem concludes with this chronicon—
FECCATORIBUS IESU VIAM OSTENDUNT.

¹ Observe the anagram combined with the chronogram.
² These again are double chronograms, making twice 1723.
³ Daniel xii. 3.
SOME FLEMISH BISHOPS.

Emblema XI.
Species cœli gloria Stellarum, mundum illuminans in
excelsis Dominus.—Ecclesiasticus xliii. 10.
The poem concludes with this chronicon—
STELLA LUX INTERNE HOMINIBUS SPLENDES. = 1723
Then follows a quintuple hexameter acrostic on the name, etc.,
of the bishop, 'Vivat Carolus De Spinosa Episcopus Tricalensis,'
which is preceded by this chronicon—
CAROLUS DE SPINOSA STIRPE ERIT ANTISTES VIGILANTISSIMUS. = 1723
After the acrostic the tract concludes thus—
Chronicon.
VIVAT CAROLUS PRESUL AMORE DEI NITENS = 1723
CAROLE ANTISTES HIS FESTIS EXULTANS DO MATER VESTRA = 1723
ORDO CAPUCINORUM TIBI VOVET = 1723
HIC, ATQUE POSTHAC SUMPERNA IN AETERNUM GAUDIA; = 1723
Carole tota tibi est devincta Provincia-Flandro-Belgica,
quam meritis vis decorare tuis.
DAT GAUDIA VIRTUS.

A Pamphlet in the collection of the Rev. Walter Begley affords a
conspicuous example of the late use of chronograms on the
occasion of a public festival, viz., in the year 1817, when such use was
fading away from notoriety in all parts of Europe, even in the little
kingdom of Belgium, which at the time in question had just emerged
from the political dangers of the great European war. For the period
of six years preceding this date the archiepiscopal see of Malines had
been vacant, 'sans Titulaire,' when through the intervention of the
King of the Netherlands, and of Pope Pius VII., the Prince de Méan,
a prelate who had gained high reputation in another diocese, was
chosen to be the new Archbishop of Malines, to the great joy and
satisfaction of the inhabitants of that city. His solemn entry was
celebrated there on the 13th October 1817, by a festival and process-
sion such as the Belgians had been accustomed to in former days.
On this occasion the city was decorated with triumphal arches, and
upon them, as well as on the public buildings and private houses, an
unusual number of congratulatory and complimentary inscriptions
were exhibited, a large proportion of which were in chronogram. At
the conclusion of the festival they were of course removed, and all
would probably have been forgotten but for the enthusiastic care of
the anonymous producer of the pamphlet from which I make the
extracts. The size thereof is octavo, in 40 pages. The title-page is
as follows—

1 This carries on the account of Netherlands pageants from my book on Chronograms,
p. 432.
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. Æneidos 203.

A Malines, chez P.-J. Hancq, imprimeur de l'Archevêché.'

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 meaning or interest. 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—

praesuli civitate m solenniter ingredi ent erecta. = 1817
And the statues of Abundance and Moderation were inscribed—
sponsus adest praesuli! mechlinia latea resulta. = 1817
Is tibi nunc jaciat semina sacra diu. = 1817

Another inscription thereon was—

felices populi! a celo ductore potit i!
qui dat commissis fabula vera sibi.

Another triumphal arch was inscribed—

la ville de malignes a son archeveque. = 1817
The façade of the church of Hanswyck was inscribed—

principi de mean archiepiscopo suo intrant oves. = 1817
ecce sacrados magnus gregi suo gratus intrat. = 1817
gaudrant nunc omnes chari cives. = 1817

And this was in the interior, on a statue of the Virgin Mary—

sancta dei gentiri x sis archiepiscopo pia mater. = 1817
And these appeared in the Hanswyck street—
nunc concupitum adepti. = 1817
vivat acceptus princeps de mean.
verwillemot alle den aertebisschop. = 1817
Among others this was on the house of a painter—
den schilder wenschte den prins geluk,
alts bisschop hem de volle jubel-kruk.

alle myn verven, borstels, penceelen

zynt tot zynen dienst.

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—
civis nobile ac insigni praesuli de mean.
c'est enfin aujourd'hui, monseigneur, que vos ouailles vous souhaitent le bien-venu. = 1817
SOME FLEMISH BISHOPS.

LE SACERDOCE DESIRE LE BONHEUR DE VOTRE ARRIVE: = 1817
JOUR REMARQUELE QUE LE TREIZE OCTobre DANS LES
ANNALES. = 1817
ITA EX INTROITUS EJUS TOTUS LÆTATUR SENATUS, TOTUSQUE
POPULUS MECHLINENSIS ABRUND. = 1817
VENEZ, QUI VENEZ, ILLUSTRIS ARCHEVEQUE SI DESIRE;
QUE LE JOIE ICI, QUEL BONHEUR POUR LES CITOYENS DE
LA VILLE.
SOYEZ AINSI LE BON-VENU, Digne prélat, DANS CE DIOCESE. = 1817
LOUÈ SOIT L'ARCHIEVEQUE FRANÇOIS DE MÉAN. = 1817

On the front of a house—
ECCE NUNC TEMPS GAUDII. = 1817
VERBLYD U NU ALLE MECHELÆREN. = 1817
HODIE OCCURRIT OMNES ILLUSTRI ANTISTITI. = 1817

On the Hôtel de Ville—
SPECTATO PRAESULI SOLEMNITER INGRIDIENTI CIVITAS. = 1817
GRATULAMUR É CORDE ARCHIPRESULI. = 1817
HAC 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. = 1817

These were put up with wreaths of flowers and laurels—
TENUE DEVOTI GREGIS hoc ACCEPTA SERTUM. = 1817
HAC NOBILIORI LAURO SUBMISSOS SIBI DECORABAM. = 1817

And these with various appropriate devices—
DE DIGNO PRÆSULI SUO GAUDET ECCLESIA. = 1817
DECUS THRONE TUI CRESCER ETERNUM. = 1817
ELEGIT EUM DEUS ECCLESIAE SUA. = 1817
OVES RECTE AUDIENT VCEM PASCENTIS, = 1817
QUÆ CURTA SEMITA AD OVALE CELESTE. = 1817
GRATI DEO, FILII PACIS GEMINABANT ALLELUIA. = 1817
QUAM PULCHRÆ SEDÆ EVAANGELISTÆ PACIS! = 1817
NUNC ATROX DISCORDIA CEDAT. = 1817
PAX DE CELO NOBIS, AMEN, ALLELUIA! = 1817

Sur deux pyramides—
INTRAT OVANS MÜROS PRÆSUL, DATE CANTICA LÆTA. = 1817
PRÆSUL ET FRANCISCO PERAMENOS ÉDITE PÆUSUS. = 1817

Sur deux autres, qui étaient placées au Palais de Justice—
OMNIPOTENS DEVS SUCCURRAT EPISCOPO. = 1817
LES BOURgeois À L'ARCHIEVEQUE PRINCE DE MÉAN. = 1817

On the Archbishop's palace gate—
ACCEPTUS PRÆSUL LÆTITIA DOMUS. = 1817

At the gate of 'Le Seminaire Archiépiscopal'—
CLÉRUS ARCHIPRÆSULI SUO DE MÉAN. = 1817
DIGNUS PRÆSUL, ACCIPÉ VOTA THEOLOGORUM. = 1817
DIU PRÆSIS OVISI, CÆLIS SSIME PRINCPS. = 1817
FESTINAT PRÆSUL CUNCTIS ADFERRE SALUTEM. = 1817
At a niche containing a statue of the Virgin—

\[ \text{ELECTA VIRGO CUSTODI PRÆSEULM.} \]

On the outside of the same building many emblems were put up, with various inscriptions, including these hexameter and pentameter chronograms—

1. \[ \text{EUGE OPTATUS ADEST PRÆSUL MECHLINIA PSAELLE.} \] 1817
2. \[ \text{ISTA DOMUS, FRANCISCÆ, TUO LETAT RESULAT.} \] 1817
   \[ \text{ASPECTU, ET MERITOS CONSPRIRAT FUNDERE CANTUS.} \] 1817
3. \[ \text{PRÆSUL ADEST, CIVES LETE CANTANTE TRUMPHOS.} \] 1817
4. \[ \text{O PRINCIPES MITIS! POPULI TIBI CORDA LAUDAT,} \]
   \[ \text{CUM TIBI SIT CHRISTI TRADITA CURA GREGIS.} \] 1817
5. \[ \text{CASIUS ADVERSIS TIBI SINT SOLAMINA CELI.} \] 1817
6. \[ \text{NOS CONTRA VIGILANDO LUPOS DEFENDO VORACES,} \]
   \[ \text{SOLLICITASQUE PRECES VOTAQUE REDDE DEO.} \] 1817
7. \[ \text{O PRÆSUL PACIS! DECORATO TEMPESTUS OLIVA.} \] 1817
8. \[ \text{GAUDIA VOS RECREENT, PULSETIS COR DE DOLORES,} \]
   \[ \text{PRÆSUL ADEST CUNCTO REGULA FIRMA REGIS.} \] 1817
9. \[ \text{MENTES LETIFICAT VENIENS AD OVILIA CHRISTI.} \] 1817
10. \[ \text{PRÆLATUS VENIT VIDUÆ GRATISSIMUS URBIS,} \]
    \[ \text{FAUSTA POLICY CIVES SOLVERE VOTA JUVET.} \] 1817
11. \[ \text{VOTA PIO LETUS PROMIT DEPECTORE CLEUS.} \] 1817
12. \[ \text{PRÆLATO, CELEBRI QUEM NOBIS DUCTOR AB URBE} \]
    \[ \text{IPSE PIUS DONAT, DELICTA APPAUDO CATERVA!} \] 1817
13. \[ \text{FINIBUS ABSCEDATE BELGARUM, PRÆSULE CHARO} \]
    \[ \text{FRANCISCO, IMPETAS: VIVITIPRISCA FIDES.} \] 1817
14. \[ \text{VASTI HÆC CURA GREGIS LABOR EST, O PRÆSUL AMANDI!} \]
    \[ \text{PERGRAVIS, AST LOQUERIS: NON (CREDE) RECUSO} \]
    \[ \text{LABOREM.} \] 1817
15. \[ \text{ALMAS PAE FIGHT, FRANCISCO PRÆSULE, SEDES} \]
    \[ \text{IN HELGIS: FELIX ARRIDE DILIA SCALDI.} \] 1817
16. \[ \text{ILLE POS OPOS SERUS VADAT POSCAMUS IN ALTOS,} \]
    \[ \text{AC PÆVO MULTO PASCAT OVI DEI!} \] 1817
17. \[ \text{NUOC VETERES PATRLE SPLEN DORES MECHLA REVISET.} \]
    \[ \text{On the 'Petit Séminaire'}— \]
    \[ \text{COLLEGIUM VENERANDO SUO PROTECTORI.} \] 1817
    \[ \text{FRANCISCO-ANTONIO GAUDENTES VOTA CANAMUS.} \] 1817

At the 'Collège Municipal,' where much poetry and many chronograms were exhibited, with emblems, etc.—

\[ \text{SACRATO PRÆSULI, MEANTANO PRINCIPI, VITE SANCTA.} \]
\[ \text{TITATE CLARISSIMO SACRORUM AMORE CONSTANTIA.} \]
\[ \text{QUE IN SUOS INSIGNI, SAPIENTI, ALUMNI COLLEGII.} \]
\[ \text{MECHLINIENSIS UT GRATI PONI CURARUNT.} \]
\[ \left\{ \begin{array}{l} \text{7268} \quad 1817 \\ \text{1817} \end{array} \right\} \]

\[ \text{VIX LUX DIMICUI, VI LUI, LUXI.} \]

\[ \text{1 This is a 'pure chronogram,' every letter being counted.} \] 1817
SOME FLEMISH BISHOPS.

\[\textit{EMICet antistes Constans plleurs, laude frustrur, }\]  
\[\textit{vivat in aeternum casta corona, decor, }\]  
\[\textit{o decus, o extans cleris florentis amator, }\]  
\[\textit{sincero facto crde minerVa sagax. }\]  
\[\textit{donec erit prouus phæbus, bis sècula taLem }\]  
\[\textit{haud famæ tribuent, æurae secla licet. }\]  
\[\textit{tirones cantent laudum præconia pluræ }\]  
\[\textit{atque decus toLLant, nomina sacra viro. }\]  
\[\textit{gratus amor, pacata quiæs, concordia vera, }\]  
\[\textit{exemplar, castus, gloriae sacra dei. }\]  
\[\textit{antibus antistes doctos famæque coruscas }\]  
\[\textit{moribus excellens, et pietate decor. }\]  
\[\textit{concordi peragunt festum venerabile, flore }\]  
\[\textit{vates, continuo voce ciere modos. }\]  
\[\textit{exollimus concorditer. }\]  
\[\textit{tubà ac cantibus addite decus. }\]  
\[\textit{quid mæcenate presule clarius? }\]  
\[\textit{munuscula cordialia }\]  
Deferunt Studiosi Clarissimo Archiepiscopo.

On the front of the 'Hôpital Civil'—
\[\textit{episcopo suo applaudunt sacra moniales, }\]  
\[\textit{multos paCatosque dies presuli appreCantes, }\]  
\[\textit{episcopus, monente paulo, hospitalis, hospitalia }\]  
\[\textit{diliget. }\]  
\[\textit{archiepiscopale pendum eLevatUr. }\]  
\[\textit{de moyen, alter franciscus, antoniusque alter, }\]  
\[\textit{humilitate, sanctitate, vigiliantia doctrina. }\]  
\[\textit{in verbo, in conversazione, in charitate, in fide }\]  
\[\textit{gregem pasCet. }\]  
\[\textit{super candidaturum ipse lucernit. }\]  

The procession was accompanied by several emblems, among them was a triumphal car representing the Church, inscribed—
\[\textit{sedis apostolicæ et regle majestatis gratia latentur cives. }\]  

A ship representing the 'Barque of Saint Peter,' inscribed—
\[\textit{Auctent vesanæ vi, haud mergent procellæ. }\]  

On board the ship were 'young sailors' who chanted a long poem with a recurring chorus, in the Flemish language. The last words of the pamphlet are: May the epoch of the return of the peace and happiness which our ancestors enjoyed in their good old times, date from this festival, distinguished by its cordiality and its sincerity.
MISCELLANEOUS GRATULATIONS.

In 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 book in the British Museum Library (press-mark 11122 d. 5.) 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 Sylva-ducensis Ord. FF. Erem. S. P. Augustini S. Th. Licentiat. Fasciculus Laureatus comprehendens poemata LX. dignitati et honori diversorum inscripta, Diversis pro diversis ab eo composita, nunc sub auctoris nomine simul exposita: Quibus subjunguntur L. Enigmata, et totidem logographi ad exercitium studiose juvenitutis. Lovanii, 1611. 8°. The following are selected extracts—

Poem i., to John of Austria,1 on his arrival in Brabant as governor, concludes with this duplex chronicon—

HIC ADEST FLOS HEROVVM. = 1656
BELLII FVLVMEN ADEST. = 1656

Poem ii., to the same, concludes with—

VICTOR BELGAS MODERARE: = 1656
AC DA SALVTEM PATRIVM. = 1656

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—

DIGNA ES COLVMNA PATRLE.
PIA SACERDOTVM GLORIA.
DELICIVM.

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)—

INCLITA, IO, TANDEM || CONDIgnE GLORIA MIITÆ

DONATA EST : PLANE COMPETIT ISTA TIBI.

Poem ix., to John Chrysostom vander Steere, abbot of the Praemonstratensian monastery of St. Michael at Antwerp—

SPLENDE, O STELLA MIHI : || PATER O CHRISOSTOME

ME CLARO, ANTISTES, RADIO || DIGNARE CLIENTEM.

Poem xix., to F. Philip du Beyne, a reverend, pious, and wise man, concludes with these allusions to his wisdom—

SAPIENS DEVVM PLA CAT.

SAPIENS MVNDO PLA CET.

Poem xx., to Jacobus Paludanus of the Praemonstratensian order. The motto ‘omnibus’ runs through the poem, which concludes thus—

MI JACOBE PAVVDANE !
OMNIVS DONIS CLARE,

PROFICIAS AD SALVTEM.

Poem xliii., to a learned physician, concludes with—

FLORE IN MEDICINA.

Poem xlv., to another learned physician, concludes with—

DOCTRINA PER PHILOSOPHIAM,

GLORIA ET MEDICINA

TIBI JAM CLARE DAT.

Poem xlv., to another physician, concludes with—

ARTEM SVDIVOSE COLE.

A MEDICO SALVS.

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.
APPLAUSES BY MEMBERS OF THE COLLEGE OF GRAMMONT.

A curious 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 1651. The title-page is as follows—

Rhetorum
Collegii S. Adriani


Page 25. A poem in iambic verse, on the crucifixion of Jesus Christ, concludes with this chronogram—

IESV CHRISTO DEI VNIGENITO SALVATORI NOSTRO AFFECTIV
VERO AC DeVOTO NOVA ANNI IVBILARIIS STRENA CONSE-
CRATA.

At page 45 this ‘chronicon’ occurs—

\[
\begin{align*}
\text{QUA & SINT EX VERSO BONE IESV NOMINE LAVIDES,} \\
\text{SINT GRAZ & EXORANS NOSTRA THALIA PETIT.}
\end{align*}
\]

\[= 1649\]

At page 76 commences a series of poems with special titles, all under the head of ‘Rosarium sanctæ Virginis Matria.’ The second poem (each distich ending with the word ‘ave’) has this title, ‘Preparatio.’—‘Tot chronicis anni Jubilæi 1650, quot distichis expressa.’

\[
\begin{align*}
\text{VIRGO PARENTS CHRI & PARVO SVCCVRRE CLIEIENI,} \\
\text{CARMIN & QVI EXILI PANGERE GESTIT AVE,} \\
\text{FAC PRECOR EXVRGAT PARNASSI LYMPHA & CABALLI,} \\
\text{CONFERAT VT VERSVS VERBA SALVITIES AVE.}
\end{align*}
\]

\[= 1650\]

¹ The letter v counts as ii = 2.
COLLEGE OF GRAMMONT.

ScripTVræqVe saCro fac effLVat VnDa Canali,
VT bene Conveniens det Tibi servVs aVe.
SIC pia Verba DeCent, fæLIX atqVe incLYta¹ Virgo,
NON aLITer pLacet qVod Tibi fertVr aVe.
Vtpote siDereIs exTas Vbi CINcTa coRoniS,
NON nil VoCe saCra sVscipis IstVD aVe.
qVod tVlit eX ceLo foLiCiS nVntivs hOræ,
VsqVe canIt repetens et DoCet aLes aVe.
AngElVs iSte TVi praCco est eXceLsVs honoriS,
EST eX coRDe Canens qVod Tibi Cantat aVe.
qVæ rEspOnsa tVo eXcePIt bernardVs ab ore,
ferVIDVs iSta TibI pAngere gaVdet aVe.
atqVe tVas CoëlI se CVriA CVrVat AD aRas,
exVltansqVe piO pectore DiCi t aVe.
SIC rogo CeLiItiBVs nostras ConiVnGito VoCes,
exHibiT VT pLacEat piGnVs aMoris aVe.

The next 160 pages contain no chronograms. At page 238 a poem addressed to Jacobus Boonen, Archbishop of Mechlin and Primate of Belgium, concludes with—

praesVlIs ADVentvm pAnGiT LVX festI IoAnnis. = 1635

At page 242 the poem addressed to Francis Vander-Burch, Archbishop and Duke of "Camer.camelium," when he administered the sacrament of confirmation at Grammont, concludes thus—
nona Patet IVNI CeLebrans ConViVIA chriStÎ, VT franCisCe pater LiMINa nosTrA sVBIs.

At page 244 the poem to William Wits, President of the Council of Flanders, concludes thus—
nON variA eXHibeo, ne sInt onerosA ferenTÎ

Metra; solent sensibVs qVodLiset esse graVæ.

At page 246 the poem to Benedict Haeften, president of the monastery at Affligen, concludes thus—
si CeLeeSte DeCVs VaLeas in FIne tenere,
CerIVs eT tVeTae tVNC beneDiCtIVs eRIs.

At page 262 the poem to Christian Roelofs, on his inauguration as President of the monastery of S. Cornelius and Cyprian, near Ninove, in Belgium—

meNs HILaRIs poTaBiT aQvAs de fonte saLVtIs,
VIRTVTe abBatis qVI referatVs eRÎt.

At page 287 the poem to Martin Gouffart, on his inauguration as abbot of the monastery of S. Dionysius, near Mons in Hainault, concludes thus—

Anagramma chronico explicatum,
Martinus Gouffart Praelatus
Ornatus mitrâ supra affulget.

ornatVs mitrâ nOVVs iSte aFFvLGeat abBAs,
ferVIDVs iN sVPeroS plvs plEtate nÎteT. = 1646

¹ The letter y counts as ii = 2.
COLLEGE OF GRAMMONT.

At page 312 the poem to Antonius Lewaitte, on his inauguration as abbot of the monastery\(^1\) of Moulins, concludes thus—

*Anagrumma chronico explicantum.*

Antonius Lewaitte.

Est ut inventa oliva.

\[\text{ECCE INVENTAM DEI FRVCTVS QVÆ DONAT OLVÀ,} \quad \text{VT NOVVÆ ISTE ABBAS CLAVSTRÀ SACRATÀ REGIT.} \quad \{ = 1650\]

At page 318 the poem to Martin le Brun, abbot of St. Adrian, contains this distich towards the end—

\[\text{VT PHÆSÌ EXORIENS LVX VNICA PRÆVALET VMBRIS,} \quad \text{SIC VIRTÆS VITII NVENTÌA CVNCTÀ FVGAT.} \quad \{ = 1635 \]

At page 320 the poem to Charles Cuni, director of the reformed Benedictine order in the monastery of St. Adrian, concludes thus—

\[\text{HÆC EGO PRO XENIO TRIBVO VENERANDE SACERDOS,} \quad \text{ET IANI AVSPICIOI PROSPERA CVNCTÀ PRECOR.} \quad \{ = 1637 \]

At page 324 the poem to John Baptist Daneels, of the supreme Belgium Council at Mechlin, concludes thus—

\[\text{ID TIBI VT EVENIAT, XENII MEA VOTA PRECANTVR,} \quad \text{VT SVPERIS PARKER SINT EA GRATA ROGO.} \quad \{ = 1649 \]

At page 335 this anagram, explained by the chronogram, is addressed to Antonius Franciscus de Gruter, a consul at Grammont—

Antonius Franciscus de Gruter

*Anagrum.*

Terris decor, tu nunc fias agnus.

\[\text{AGVS VT IN TERRIS DECOR, ET SIS SVPLICO DIVIS;} \quad \{ = 1605 \]

hæc tibi pro xenio consvle vota lvbens.

And this, in like manner, to John Damman, a person of importance—\(^2\)

Joannes Damman

*Anagrum.*

Mane doni amans.

\[\text{QVÆ TRIBVIS POTIVS, TV DILIGE DONA IOANNES,} \quad \text{TALIVS EX DONIS IPSIS BEATVS ERÌS.} \quad \{ = 1650 \]

At page 336, and this to Livinus de Bruyne, a less important person\(^3\)—

Livinus de Bruyne.

*Anagrum.*

En uni urbi Delius.

\[\text{EN RADIANS VIRTVE TVA LIVINE VIDERÌS,} \quad \text{SPARGÌS ET IN NOSTRA DELIVS VRBE IVBAR.} \quad \{ = 1650 \]

---

\(^1\) Suppressed, and now used as an iron foundry.

\(^2\) In the margin he is designated as ‘Prinus 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 person—
Joannes vanden Houte.

Anagram.

Annè è Deo innovatus?

OPTO TIBI EX TOTO GRATIE RENOVATA IVVENTAE
VT REDEUNT AOVILÆ TEMPORA PVIRA SENI.
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 MERTO NONNE SVPERNA FERES?
And this to Giles Bess, another less important person—
Aegidius Besius.

Anagram.

Assidue vigebis.

ÆGIDI ASSIDVA TOTVS VIRTVTE VIGEBIS,
SI CHRISTI VERÈ IVSSA TENERE STVDES.
And this to James Dolislaeger, another less important person—
Jacobus Dolislaeger.

Anagram.

Sol Deo clarus, ibi age.

SOl VELVIT, CLARRVSQVE DEO TRIBVENTE CORVSCAS,
CLARIOR ATQVE SVPER SVDERA PHCEBVS ERIS.
And this to John Roelofs, another magistrate designated as
Quæstor—
Joannes Roelofs.

Anagram.

In eo flosne rosa?

PLOS PVRE VEIRVTVE ANIMÆ ROSA NONNE TENEINDA?
NIL VIRTUTE TVA SVAVIVS ESSE POTEST.
And this to David Berens, a person worthy of notice, and design-
nated Pensionarius and Graphiarius—
David Berens.

Anagram.

Ride beandus.

PLORANTES VIVANT QVISVS EST SPES PARVA SALVTIS,
TV RIDER BERENVS, NAMQVE BEATVS ERIS.
And this to Philip van Crompault, the last of the honoured
persons of Grammont, another ‘Graphiarius’—
Philippus van Crompault.

Anagram.

Tu pius in pulchra pompâ.

TV PIVS ET PVLCHERO VIVIS, REGNASQVE TRIVMPHO,
CASTRIVS ANGELICIS SIC SOCIATVS ERIS.

= 1650
At page 351, the poem to Hubert Meurant, a religious inmate of the monastery of St. Adrian, concludes thus—

si RVbVs æthero non VRerIs igne sacerDOS,
  Vrginis mentis sVnt fiA sIgnA TVÆ.
  VrGo marIA fVIt VeRè ISTo cognitA sIgnO,
  Vna DeI parIter qVÆ fVIt atqVe pareNS.  

= 1638

Hubertus Meurant.

Anagram.

En rubet maturus.

preSBYter iNSignIs cErTè est MatVRVs hVeBertVS,
  IPSæ ætate tVRet, sED pLeTate rVeBt.  

= 1638

At page 383, the poem to Adrian Casier, another in the same position, has this anagram and chronogram—

Adrianus Casier.

Anagram.

Acris es in ardua.

proSTernenDo tVos sVb iESV fortItEr hostes,
  vIctOr eO vEneIs, pAx VbI vera manet.  

= 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.

In crIsto lÆtVS iVCVNdOS coNCIpe PlAvVS
  est IVbILæI annVS letItIæqVe dIes.  

= 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 Anagrammaticæ allaboraverunt.'

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 curae Lovaniensis; cum serenissimus princeps Carolus Alexander Lotharingiae et Barri Dux, etc. etc., supremus Belgii gubernator, inter festivos civium applausus, Lovanii Primitias operis Novo
THE LOUVAIN CANAL.

Canali in Scaldim, arrepto ligone, daret hac 9 Februarii 1750. On the back of the title-page is this very long chronogram—

\[ \text{λ CCC. annis Curia Vaniensis strui cepit; Curia Jure suo jubilat; Curiaque jubilante, Carolus Lotharingus, Belgii gubernator generaliis (inter festivos applausus) iter aperit novo canali; cui gratulatur senatus populi Vaniensis.} \]

i.e. At 300 years after the court-house of Louvain began to be built, the Court rejoices in its own right; and at the rejoicings of the Court, Charles [Duke of Lorraine, Governor-General of the Netherlands (amongst festive applause), opened the way by a new canal; him the Senate and people of Louvain congratulate.

As if in contrast with the foregoing chronogram, containing 72 numeral letters, the same date, 1750, is made, in that which follows, by the smallest possible number of such letters. On page 4 a picture is described, representing a hand holding the diploma of the undertaking, bearing the chronogram motto—

\[ \text{hoc tandem placet.} \]

i.e. This undertaking at length gives satisfaction.

The accompanying narrative mentions that on the preceding 25th of January the city was freed from the French yoke, and on the 23d of the next January (i.e. 1750), the Prince conceded the canal, and gave the diploma; both events are indicated by the following chronograms, with marginal notes—

Note to the first line.—Hac die concessit dux Carolus canalem.
Note to the second line.—Inde lati comissarii redierunt Lovanium, 25.

XXV. Januarii anni præteritis Gallicus hostis abitur

XXIII. Januarii anni presentis, urbs Vaniensis receptabat princeps canalem.

i.e. On 25th January of the past year the French enemy retired from Louvain; on 23d January of the present year the city of Louvain received the canal from the prince.

Passing over several ordinary inscriptions, we reach, at page 6, the mention of a representation of Duke Charles's chariot, with this inscription, which tells us that the mounds and ditches, recently constructed for warlike purposes, are now useful for the new undertaking—

\[ \text{Ecce laborando remanent.} \]

Aggeribus nuper Martis, vallisque suæruit,

Nunc Grudis apte, tempore pacis, erunt:

\[ \text{Ecce laborando remanent; has cespites plenas} \]

Ducte carrucas; nec gravet iste labor.

Aspirat vestro Dux Carolus ipse labori,

Datque dabitque animos, qui patefecit iter.'

---

1 The building of the beautiful Hôtel de Ville at Louvain was commenced in the year 1450.
THE LOUVAIN CANAL.

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

\[
\text{AUSTRIACÆ VO_LUCRES PANSIS DANT CARBASA PENNIS,} \\
\text{AUSTRIA FLAT; NAVI VENTUS ET ILLE FAVET.} \\
\text{ANCHORA SIT CAROLUS, QUI CIVES PROTEGIT ISTOS.} \\
\text{FELIX, I FELIX, CURRE RECURRE RATIS!}
\]

\(= 1750\)

\text{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 ship, make speed and return.}

Under a shield of the armorial device of Louvain—

\text{ECCE MO_DO FLOREBO.} \\
\text{FLOREND_0 CRESCAM.} \\
\(= 1750\)

The tract concludes on page 12. ‘Civitas Lovaniensis cernua dextera manu Cor inflammatum gerit, cum hoc Lemmate}

\text{CAROLO DO COR AMANS;} \\
\(= 1750\)

\text{altera chartam, cum hac inscriptione,} \\
\text{HÆC POEMATA DO CAROLO.} \\
\(= 1750\)

Inferius legitur hoc chronicum, \\
\text{HÆC DATA POEMATA PLACANT.'} \\
\(= 1750\)

Then follow some verses complimentary to the Duke Charles.

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 born 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 vitæ 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—

\text{Chronica per Alphabetum.}

\text{A DEO FVIT MORS CONS_00LIS ISTA} \\
\(= 1663\)

\text{BEXII MODICE FLETE.} \\
\(= 1663\)

\text{CANITE VOS GLORIAM VNI DEO.} \\
\(= 1663\)

\text{DELICIVM VRIS} \\
\(= 1663\)

\text{EXPIRAT DECIMO TERTIO SOLE} \\
\(= 1663\)

\text{FLVENTIS MARTI DENASCIVT VR.} \\
\(= 1663\)
MR. BEX IS EULOGIZED.

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 jaarschripter, verzen te Waer mede de stad Gend heeft vergierd 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.

THE SIEGE OF VALENCIENNES.

A rare 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 ignes triumphales publicos laetitiae et obsequii testes cum veneratione applaudit collegium Soc. Jesu Bruxellis 23 Iulii 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. The Latin poem contains no chronogram; but at the conclusion thereof, on page 11, are the following:

1 Chronicon natalis, the year of his birth.
2 See my book on Chronograms, p. 265, and at page 116, note, of present volume, 'The Sacrament Robbery and Miracle.'
THE SIEGE OF VALENCIENNES.

Chronica.

I. Valencenas Domæ. = 1656
Sic nempe Valencenas ridens hostem. = 1656
Sequente gloriosè geste, Avestriacæ palmæ date. = 1656
Et io dicite, principecs hostem pvgna Delet. = 1656
Certo scilicet venerabilis, et Deiparae favore, Hæc enim auspiciata Austriacis sidera:
Hæc sidera Leonem¹ fovent. = 1656
Hæc hispano sola semper adsunt. = 1656
Hæc Dant sola triumphos. = 1656
Quia vero sacra venerabili prodigioso nox felix Austriacis pugnae
auspicium dedit, quidnli illi merito accinatur?
Venerabile nocte dat arma. = 1656
Hoc semper adest aqvilæ.² = 1656
Svo hoc pondens magna Leoni.
Magna sVb hoc tentanda Leoni.³ = 1656
Neque excidat hanc victoriam festis ignibus celebrari 23 Julii cum
jam sol signum leonis in zodiaco percurrit, quare leoni hispano
alludens cum plausu exclama,
VT radias hoc mense Leo ¹ = 1656
Sua quoque Deiparae pars triumphi detur.
Deipara Valencenas aMata. = 1656
Semper Valencenis adest. = 1656
Avestriaci sola semper adest.
Hæc sola svo adest ambiant.
Sola semper adest rebvs arCtis.
Quare pro tanto beneficio utriusque sideris ætemum memor
HVNC solem hispane adora.
Hanc LVnam hispane adora. = 1656

Ad majorem Dei gloriæ.

THE SACRAMENT ROBBERY AT BRUSSELS.

The 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

¹ The Lion in the armorial shield of Spain and Austria.
² The Eagle of Austria and the Lion of Spain.
languages, and of various dates. Some are probably reprints, with new or later title-pages, of that which no doubt is the most important one by Cafmeyer. The copy which I used, belonging to the Rev. W. Begley, has on the title-page an error in the author's name, where it is distinctly printed 'Oafmeyer,' a small but a very misleading misprint. The Dutch, and apparently the same edition in the library of the Society of Antiquaries of London, has the name correctly and distinctly printed. I can only offer as an explanation that in the progress of printing the letter C had dropped out, or in some way failed to make its mark in print in many of the title-pages, and that the vacancy had been filled up by hand, stamping in the letter O instead of C. It will easily be understood that the circumstance, however it may have occurred, would mislead any one searching a library catalogue. My French edition of 1720, printed at Brussels, 'premiere edition' (the volume also contains the second part, dated 1735), gives the author's name correctly; and so likewise does the British Museum copy, which differs in some respects from the other editions.

A folio volume in the British Museum, press-mark 9917 k., comprises three separate works on this subject—1st, a description in the Dutch language, of the jubilee held in 1670; 2d, the jubilee festival held in 1720, also in the Dutch language, by Cafmeyer; 3d, the festival held in 1735. The chronograms in the two last will be found in my former book; I proceed to notice the 1st, the jubilee of 1670, and all the chronograms therein.

The title-page begins, 'Brusselche Eer-triumphen,' etc., and is without author's name or date. The introduction is dated 31st July 1670, and signed Jaecques Stroobant. The engravings of the triumphal arches are by G. Bouttats, and differ from those of the 1720 and 1735 festivals. The last page is 128. The chronograms are at

Page 81. IVRAMVs CAROLO, GAVDET, = 1666
Meaning Charles II., King of Spain, as Duke of Burgundy. He came to the throne in 1665.

VVY DON KAREL RBDT, ZVT AL BLYDE, = 1666
(The letter V counts as II=2.)

Page 83. LAVRVM DVCI, = 1666

DRAEGHT DEN HERTOGH DE LAVVVERIER CROON, = 1666

Page 99. On an arch, CHRISTO JESV, IN TRNIIS HOSTIIS VERÉ PRODIOGIS, A JVDÆIS IRRISO ET SVBSSANNAT, GLORIOSVS IN TERTIO SÆCVLO JVBILANTI HOC REPA-RATIONIS HONORIS OPVS ZELOSÍ CANTER—STEENSESES POSVÉRE.

i.e. To Jesus Christ, who in the three truly miraculous Hosts was mocked by the Jews with derision and insult, the more gloriously in this the third jubilant centenary of the reparation of his honour have the zealous people of Canter-steen raised this structure.

Page 101. IONATHAS IVDAEVUS IN HORTO ET A MALIONIS NESCATVR, = 1670
i.e. Jonathas the Jew is killed in his garden by malignant persons.
Page 103. A triumphal arch bore these inscriptions—

citam abel provt in hostias datvr. = 1670

i.e. The hosts are maltreated by the barbarous (or foreign) Jews in the
city.

victima abel provt in hostias datvr. = 1670

i.e. A victim like unto Abel is given in the hosts.

ivdæis barbariæs in cain flavit. = 1670

i.e. The savageness of the Jews flows as in Cain.

tv es devse qvi facis mirabilia. = 1670

i.e. Thou art the God who doest wonderful things.

Page 104. A triumphal arch bore these among other inscriptions—

triumphant de tribvs seculis trinæ hostis. = 1670

ivdæis malitiae evs contra consuls. = 1670

i.e. The three hosts triumph for three centuries.—The Jews being con-
founded through their own wickedness.

ivlili bis de cimia stvpante natura. (sic.) = 1670

hostiarvm figvræ in realis specie devrnantes. = 1670

Page 113. Another arch, bearing pictures of the burning of the
accused Jews, bore also these chronograms, with many other inscrip-
tions, the dates of the several centenary festivals—
evcharistiam vlciscitvr igne. = 1370

i.e. (The Duke Wenceslaus of Brabant) avenges the Eucharist with fire.

neō amicos cognoscit ivstitiae lex. = 1470

The circumstance alluded to is thus explained, ‘Carolo audace,
Burgundie Brabantiaque ducis, supraste mulieres à prefecto Zelandiae,
quamvis sibi amicissimo, fortissimo judice, quod perfidiam in cineres
fortitudo redegerit, primo seculo jubilante.’

Page 115. Dilexit ivstitiam = 1570

This explanation follows, ‘Philippo secundo Hispaniarum
Indiarumque rege, Brabantiae ducis, impiorum et hæreticorum con-
stantissimo, qua patet, orbis extirpatore, ob confusam cruento
patientis, constantiae miraculo impietatem, secundo seculo jubilante.’

et est ivstitiam vlcisemen sedis tvæ. = 1670

This explanation follows, ‘Carolo secundo Hispaniarum
Indiarumque rege, Brabantiae ducis, integerrime avitæ justitiae filio,
quo 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—
miraçvlos vtrinque hosties devse. = 1670

i.e. God miraculous in the three hosts.

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 IV., 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 Chronogram, 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 representa-
tion of it. Refer to index, ‘John of Austria.’
IVBILANS DONAVIT ET DEDICAVIT S. P. Q. B. = 1670
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.

---

LESSUS GALICUS.

A political brochure (British Museum, press-mark 161. b. 64. catalogued under 'Austriacus'), 8°, 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, re-echoed 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—

Lessus Gallicus

in Gallorum e Belgio discessu
per Gallum ad Belgas ingeminiatus.
Ejusdemque in
Gallorum e Belgio discessu
Paraphrastica dimembratio (sic) per Belgam ad Gallos
directa; quibus accedunt
Jubilatio Belgica, aiaque metrica.
LESSUS GALLICUS.

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 chroniambicum—

\[
\begin{align*}
\text{AUFERTE GALLOS PERFIDOS} \\
\text{SIC BELLICIS DE PINIBUS;} \\
\text{UT PACEREMIT BELLICIS} \\
\text{REIGNA VICTRIX GENTIBVS.}
\end{align*}
\]

\[
\begin{align*}
\text{= 1748}
\end{align*}
\]

And at the conclusion of some verses, ‘Ad Comitem Saxoniae,’ is this chronicon, in which almost every letter is a numeral—

\[
\begin{align*}
\text{ERUPT DUX, CIVIUM CRUX.}
\end{align*}
\]

\[
\begin{align*}
\text{= 1748}
\end{align*}
\]

At page 27, at the end of the verses ‘Jubilatio Belgica ex allata pace, Gallorumque diessu’—

Chronodistichon.

\[
\begin{align*}
\text{O PAX BELLA FUGA, SATUROS AC SANGUIINE GALLOS} \\
\text{ULTRA SAUROMATAS PELLE, SCYTHASQUE PROCUL.}
\end{align*}
\]

\[
\begin{align*}
\text{= 1748}
\end{align*}
\]

At page 30, at the end of the verses ‘Germaniae plorantis ad Imperii Romani principes elegus e exhortatorius’—

Chronodistichon.

\[
\begin{align*}
\text{AUSTRIACOS SERVATE LARES, PROCERESQUE DUCESQUE,} \\
\text{AUSTRIA TUNC VESTROS NOCTE DIEQUE COLENT.}
\end{align*}
\]

\[
\begin{align*}
\text{= 1748}
\end{align*}
\]

At page 32, at the end of the verses ‘Domus Austriacae firmitas ad augustissimam imperatricem Hungaricae reginam, Austriae archiducem,’ etc. etc.—

Chronodistichon.

\[
\begin{align*}
\text{VIVE DIU AUSTRIACAE SPES AUGUSTISSIMA GENTIS,} \\
\text{JUGITER ET BELGAS, PLENA FAVORE REGE.}
\end{align*}
\]

And on the same page, at the end of the verses ‘Augustissimo Josephe imperatricis primogenito, Belgarum vota’—

Chronodistichon.

\[
\begin{align*}
\text{FELIX PARVE FUE! DABIT INVIDA GALLICA JUNO} \\
\text{LAC TIBI: SIC BELGIS ET VIA LACTIS ERIT.}
\end{align*}
\]

\[
\begin{align*}
\text{= 1748}
\end{align*}
\]

The epilogue verses conclude thus—

\[
\begin{align*}
\text{VIVAT AUSTRIA.}
\end{align*}
\]

PHILIP THE HANSDOME.

PHILIP I., King of Spain, called the Handsome, was the son of the Emperor Maximilian I. 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
error that has caused some trouble to other writers. The faulty one
runs thus (in plain letters)—

'Omnibus acceptus regnat bonus ecce Philippus,'
When this is read with reference to an infant child, the epithet ‘good’
might be questionable, he might not eventually deserve it, and he
had not as yet begun his reign; the right version is as follows—

\[\text{Omnibus acceptus regnat novus ecce Philippus.}\]

\[\text{i.e. Lo! accepted by all, may this new Philip reign.}\]

The epithet ‘new,’ instead of ‘good,’ is applicable to the newly-
born prince, and the aspiration that he may reign accepted by all the
dominions and dependencies of his father and mother, both the
German, the Spanish, and the Burgundian—(Austria, Spain, and
Flanders)—is entirely applicable to the discordant circumstances
which prevailed at the time.

\[\text{HOLLAND.}\]

\text{WILLIAM CHARLES HENRY FRISO, Prince of Orange,}
was elected the first Hereditary Stadtholder of Holland on
3d May 1747; the following ‘prodigious anagram’\(^1\) and chronogram
were composed on the occasion by Haarburg. (Zedler, lvi. 1479)—

\text{Vivat}

\text{Gulielmus Carolus Henricus Friso}
\text{Praecelsus Arausiensis}
atque ex antiquo illustrium Belgii Comitum
vel postea Principum Nassawio
Dietunium stemmate
Princeps!

\text{Per prodigiosum hoc purum Anagramma;}
A septem unitis Belgii provinciis,
Communi omnium cum applausu
electus juratusque est

\text{Vicarius Capitaneus Generalis, Admiralis,}
hostes consilio fortique manu
rursus expellet.

* * *

\text{Chronodistichon in diem electiones.}

\text{\(\text{\texttt{LVX MAII CVCEIS APPELLATA REPERTAE EST}}\)}
\text{\(\text{\texttt{CVRCE QVI BATAVOS LIBERET, HAC ORITVR.}}\)}

\[\text{\(\text{\(= 1747\)}\)}\]

\(^1\) This anagram is imperfect as to the number of letters; the first part contains 145, the
second 149. Many anagrams more ‘prodigious’ than this have been made, and some
truly marvellous both for length and for being at the same time chronograms.
HOLLAND.

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!

By the seven united provinces of Holland he is, by the common applause of all, elected and sworn Vice-Commander-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 17th 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—

\[
\begin{align*}
&\text{EVGE EVGE} \\
&\text{VVIILHELMVS CAROLVS HENRICVS FRISO AVRIACVS ANNA} \\
&\text{BRITANNICA SPONSVS ATQVE SPONSA CONNVIBIO IVNGITVR} \\
&\text{FORTVNATO.} \\
&\text{= 1734}
\end{align*}
\]

A medal struck at Amsterdam to commemorate the birth of their son has this inscription—

\[
\begin{align*}
&\text{PRINCEPS PACIS ERIT, NEO NATI EST ANNA BRITANNA,} \\
&\text{CARA PARENTS, REGIS FILIA, PACIS AMANS.} \\
&\text{QVOS PATRIA OPTASTI NEO NATO PRINCIPE FRVCTVS?} \\
&\text{PAX ERIT, ET REQVIERE, LETITIA EST ET ERIT.} \\
&\text{= 1748}
\end{align*}
\]

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)—

\[
\begin{align*}
&\text{DOMINE SALVA SERVOS TVOS QVI INOQANT TE.} \\
&\text{GODT VVIL DIT SC HIP BEVVAREN VAN DER NOOT.} \\
&\text{= 1678}
\end{align*}
\]

In a small 8° volume, 'Lebess 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)—

\[
\begin{align*}
&\text{AVRIACVS PRINCEPS HISPANI FRAVDE TYRANNI} \\
&\text{OCVVMBIT, VNCI NON ALITER POTERAT.} \\
&\text{= 1684}
\end{align*}
\]

i.e. The Prince of Orange falls by Spanish deceit, he could not otherwise be conquered.
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.

THE BELGIAN CHRONICLE.

A book 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°. The title is 'Ferreoli Locrii Paulinatis chronicon Belgicum, ab anno cclviii. 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—

LoCRIvs oCCIdIT (heI!) doCTE LVGETE CaMGENE. = 1614
(Signed) Gulielmus Riverius. G. T. F.

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 (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 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 1189 Elizabeth, the wife of Philip Augustus, King of France, died, after giving birth to twins. The author composed some verses, concluding with this ‘chronicon’—

\[
\text{Sl Ita Tibi FVTVRVM ERAT, QVID NECESSE FVIT} \\
\text{TIBI THORVSVS, ELIZABETHA?} \\
\]

\[= 1189\]

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 chronicographicum.

Nonne CHRONOGRAPHICVM ? sat habes, est nosse potestas. \(= 1206\)

At page 388, and under the date of the year 1226, the death of Louis viii. 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,

\[
\text{VT LODOICE TIBI CRESCIT HEC, ISTAQVE PROLESVS;} \\
\text{QVANTA SOLO, ET CELIS TE GENERASSE PVTVAS?} \\
\]

\[= 1226\]

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

\[
\text{DEVSVS MEVS ET TESV ET SPERO IN TE.} \\
\]

\[= 1516\]

At page 401 there is a list of the seven rightful Counts of Artois prior to thecession of that territory to Count Robert by the King of France at the date thus indicated—

\[
\text{ARTESIAE QVÆRES QVANDO SVVS EST COMES? AVDI:} \\
\text{AB REGE HANC QVANDO FRACTRE ROBERTVS HABET.} \\
\]

\[= 1237\]

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 thirty-sixth year, in battle against the barbarians at ‘Manzora,’ on the Nile. The chronogram, however, makes 1239—

\[
\text{QVOS RAPERIS GENEROSE COMES? TE PROPRIA QVÆRVNT:} \\
\text{NE TAVA BARBARICO FVNERA QVÆRE IVGO.} \\
\]

\[= 1239\]

In the year 1329, it is mentioned that Joan (‘Joanna iv. Artesiae 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

\[1\] This fact disposes of any question whether the chronograms of early dates were not composed at those dates.
THE BELGIAN CHRONICLE.

was removed by poison, having reigned but a few days. The author made this chronogram—

\[
\begin{align*}
\text{ANNVM IANE aPERIS;} & \quad \text{APERIT SVA IANNAQVE REGNA:} \\
\text{IANE BEATVS INIS, hæC CITÀ FATA CAPIT.} & \quad \{ = 1329 \\
\end{align*}
\]

At page 463, Joan II., Countess of Artois, wife of Eudo, or Odo, or Otho, Duke of Burgundy, died in 1347, on whom the author wrote the following—

\[
\begin{align*}
\text{CVR MIGRAS PRINCEPS IOANNÆ?} & \quad \text{EN, CERNE; BRITANNVS} \\
\text{FRENDETEN NIIXV PER TVA RVRA FVRIT.} & \quad \{ = 1347 \\
\end{align*}
\]

In the month of November 1361 died Prince Philip, ‘Philippus princeps noster anno ætatis xv., vix puber.’ The author made this chronogram—

\[
\begin{align*}
\text{ATER VBIQVE CoLoR: NIVIS HOS DEPONE NOVEMBRE;} \\
\text{IN TANTA AVDAXQVE ES VIVERE CLADE DIV.} & \quad \{ = 1361 \\
\end{align*}
\]

In the year 1382 died Margaret, Countess of Artois, widow of Count Louis, ‘Ludovicus Nivernensis’—

\[
\begin{align*}
\text{SAT LVCTVS HIC FVDISTI, CASTISSIMA TVRTVR:} \\
\text{ASTRIS BEERE PERENNITÉR.} & \quad \{ = 1382 \\
\end{align*}
\]

In the year 1383 died Louis VIII., ‘Ludovicus Maleanus,’ Count of Flanders, Duke of Brabant, etc., and late in his life he had added the titles of Artois and Burgundy. The author writes concerning him, ‘Liberas illegitimos habuit non paucos.’

Distichon

Artesii et Flandrii dum sceptra priora redundant,
Mortis ad imperium, proh! Lodoice cadis.
Epitaphium Chronographicum.

\[
\begin{align*}
\text{LODOVICVS MALEANVS FLANDRIÆ ET ARTELÆ} \\
\text{PRINCEPS, ABIIT E VIVIS.} & \quad \{ = 1383 \\
\end{align*}
\]

In the year 1404 died Philip the Bold, Duke of Burgundy and Count of Artois. ‘Obitus sui habe hanc Prosopopœiam chronographicam’—

\[
\begin{align*}
\text{PATIS LVXO QVISVS? QVID GALLICA SCEPTRA REVISO?} \\
\text{EN, INBNE MORIAR, VIRGO BEATA VETAT.} & \quad \{ = 1404 \\
\end{align*}
\]

The battle of Agincourt, on St. Crispin’s day, 25th October 1415, was accompanied by great slaughter. The author says, Cladis Azincuriæ vidi tale chronographicum—

\[
\begin{align*}
\text{CRISPINÆ MVLITOS GENS DESTRVIT ANGLICA FRANCOS.} & \quad \{ = 1415 \\
\end{align*}
\]

In the year 1419, on 10th September, Prince John of Burgundy was slain by Charles the Dauphin of Vienna. The author describes the event at page 500, and proceeds thus—

Quod tibi nomen apud tuos hæc tragediâ parasti, Delphine? Audi chronicon, quod alibi me legisse memini,

\[
\begin{align*}
\text{CADENS BVRGUNDIVM, A GALLIS DELPHINVS VT AVDI?} \\
\text{FEX, FAX, NEX, LATRO, LERNA, TIRANNVS, APER.} & \quad \{ = 1419 \\
\end{align*}
\]

at nos variantes, chronographice pariter adlusimus,
THE BELGIAN CHRONICLE.

O! Comes: o te te, CVI fideis? nonne fVeLlo?
pro patre non gestat pectora fida fver.

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 nostre,' and Charles VII, King of France.
The author concludes thus, 'De ista pace, in archivis Aretabium hi
reperitur versus, ab istius seatis imperitiae non prorsus abhorrentes.'
The first line gives the date—

ILLVXIT nobis clarī pāx LVCE MATTHÆI,
pro quā Francisci debent cum laude laetari;
Aretabī primō sonat hāc vox, voce jocundā.
Christus laudetur, cui cuncti subjiciuntur.  

In the year 1467, on the 17th 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 dIVITIE MAsoLæo?
sVB CVIVs PEDIBVS dI DICIT sVBdERE gALLVS.  

At page 534 is mentioned the death of Duke Charles the Bold,
at the battle of Nancy. The author 'finds' this chronogram concerning
him—

o MIHI sI LIcEAT aLIqVANDO, RENATE, RENaSCI;
dITaBOR spOLIIs CAVTIOs IPSE tvIS.  

At page 541 is mentioned the marriage of Mary, Duchess of
Burgundy, with Maximilian of Austria, on the 22d of August—

CLAMOR FACTVS est; ECCE spOINS VenIT; eXITe.  

And the birth of their son Philip in the following year is thus men-
tioned,—'Nono Kalendas Iuli, hora tertia pomeridianâ, Brugæ filius
Maximilianæ ex Marie nascitur, cui nomen inditum Philippus; ejus
natalem hoc rudi metro, numeralibus literis quidam expressit;'

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'—
gestIT eQVo MARIA ALIPEDES PREVERtere CERVos;
VI cadIT, AC beLOIS fVnera flEnDA PAReT.  

At page 550 it is mentioned that in 1484 the monastery Caricam-
pensis (Ant) 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 AVXIIIIS LE FRANCq EXsCVLPTA IOANNIS.  

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,—Quae, auditā mariti morte, tanto animi dolore perculsa fuit, ut ante diem infantem peperit, qui in ipso vite limine statim occidit.' Hinc—

IOANNI LVCTVS VBÌ PVILLA HISPANIÀ FVDIT
AVSTRIACI REGNI FÌT 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. Otho Egmondius wrote this chronogram on the event—

\[DVM REX CASTELLÆ LVCTATVR FLORE IVVENTE,
E SVBITÀ BVRGIS FEBRE PHILIPPVS OBIT.\]

\[= 1506\]

On the same page is this memorial of the death of Christopher Columbus, on 20th May 1506—

Item Christophorus Columbus primus novarum terræ partium et insularum inventor in Hispanis vitæ decedit. Ili hoc chronographiæm cum epistaphium;

\[CHRISTOPHORS COLUMBVS,
GENVANVS,
OCIDVI ORBIS INVENTOR
E VIVIS
ABIIT, NON OBIT.\]

\[= 1506\]

In the year 1519, the Emperor Maximilian having died, Charles I., the King of Spain (and Prince of Burgundy), resigned his crown; hence this chronogram—

\[SCEPTRA REGENDA TVO PIA FATA DEDERE NEPOTI:\nCORPORA CONDE SACRO MAXILLIANE SOLO.\]

\[= 1519\]

At page 589 is mentioned the defeat of the army of Francis I., King of France, at Ticino, in Italy, by the Austrians, on 25th February, in the year 1525. Concerning the victory of the latter this verse is extant—

\[ARMA AQVILE VINCVNT LILIA CELSA TRVCIS.\]

\[= 1525\]

In the margin, 'VEL DVCIS.'

Also this ancient one—

\[AQVILA CONCVLCAVIT LILIVM.\]

\[= 1524\]

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, who, whilst fighting before the walls, was killed by a leaden bullet. This chronogram expresses the event—

\[
\text{orbis, Roma, CapVT, hæc VT Tibi fVnera boro, qVid gelidæ efficienT effera corda plagæ?} = 1527
\]

In the same year, at Valladolid, the future King of Spain, Philip II., is born, the son of the Emperor Charles V. and Isabella. There were great rejoicings on the occasion, and this chronogram is extant—

\[
\text{grata deo soboles, generis spes clara philippvs, nascitvr, avstriaco la vrea prima patri.} = 1527
\]

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—

\[
\text{ecce alienigenæ, et tirvs, et popvlvs, æthiofvm, hi fVervnt illic.} = 1537
\]

In the year 1539, calends of May, died Elizabeth [Isabella], the wife of the Emperor Charles 3—

\[
\text{poscit fVneræs vbi cæsaris aVla cvpresseVs; fVLcher vernantes abstrahæ maie rosas.} = 1539
\]

In the year 1547 the whole of Germany was subdued by the Emperor Charles. Upon this 'Cæsarean victory' the author made this chronogram—

\[
\text{cæsaris aquilas vt trvæ germania spernit, cœgitvr, at leni, svbdere colla ivgo.} = 1547
\]

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—

\[
\text{Nunc seges est, ubi erat Morinum, resекandaque falce luxuriat Franco sanguine pinguis humus. And these chronograms give the date—}
\]

\[
\text{dELetI morinII.} = 1553
\]

\[
\text{IVNIVS EX MORINIS VICTrICIA SIGNA POTENTI dat carolo, francCVs VIDIIT et INDOlvit.} = 1553
\]

\[
\text{cæsaris aquila proVocans ad Volandvm fVlllos sVos, et sVper eos VolitanVs, exFpandet alas.} = 1553
\]

\[
\text{NON IN MVLTITVDEINE EXERCITVS EST VICTORIA sed ex cælo VICTORIA EST.} = 1553
\]

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.

4 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.
THE BELGIAN CHRONICLE.

In 1553 and 1554 the imperial forces besieged and took other towns in the region about Artois. The author made these chronograms on one town destroyed and another built—

\[
\begin{align*}
\text{Canchiades} & \quad \text{LaChrVMant VT ad Vrbis saxa prioris,} \\
\text{sepIVs in LVCTVs ingeniosa sVos:} & \quad = \quad \text{1553} \\
\text{Vndis exCItVs CanChi} & \quad \text{CpVT: en noVa dIXIt} \\
\text{Moenia, perpetVae respicienda DlE.} & \quad = \quad \text{1554}
\end{align*}
\]

In 1557, the French having broken the treaty of peace, the war recommenced, and they were defeated at Quinquinopolis (St. Quentin) on St. Laurence’s day, the 20th of August. The author made this—

\[
\begin{align*}
\text{LVX saCra LaVrentI, gAllorVM sangVine sordet,} & \quad = \quad \text{1557} \\
\text{sVb qVintinopolI VT castra phiLiPPVs habet.}
\end{align*}
\]

In the year 1558, on the 21st September, the Emperor Charles v. died—

\[
\begin{align*}
\text{CarOlvS hac qVintVs parVae retINeVr in Vrnâ,} & \quad = \quad \text{1558} \\
\text{gerManiS, gAllis, italiis, tvrcIsqVe seVeRs.}
\end{align*}
\]

In 1562 died Franciscus de Glen, bishop of Henin-Liétard (‘Henniacensis’). His epitaph there concludes thus—

\[
\begin{align*}
\text{ILICet AVfVgit, sVesVos exoSa tvMVlatVs;} & \quad = \quad \text{1562} \\
\text{eXCIplS haNC gratO sed bone crISTe sINV.}
\end{align*}
\]

In 1565 the Scheldt river was frozen, denying the way to ships, but affording it to horses and wagons. The author goes on thus in sapphic verse—

\[
\begin{align*}
\text{Anno 1566. patria obdVcto tenebrosa somno} & \quad = \quad \text{1566} \\
\text{non potest aCrès cohIbere belgas;} & \quad \quad \text{INNITOR ORA.}
\end{align*}
\]

Sic enim annum hunc ordior, exordium ad omnem futuris tempori-bus calamitatem. The narrative then adverts to the war and rebellion which desolated the country, and introduces this chronogram, an adaptation from ‘Judas Maccabeus’—

\[
\begin{align*}
\text{sancTA tYa ConVCleCata sVnt et Contaminata.} & \quad = \quad \text{1566} \\
\text{In the same year, on the 23rd August, the infant of Spain, Isabella} & \quad \quad \text{1566} \\
\text{Clara Eugenia, was born, and the author makes this—} & \quad \quad \text{NASCERIS, o prInCeps! arDet Fera belGIca belLO,} \\
\text{at non Sic;} & \quad \quad \text{AT NON SIC; MODS TV VENERIS IPSA DEA.}
\end{align*}
\]

Several of the chronograms contained in the next of the author’s pages have appeared in my former work, and need not be repeated here. I pass on to

The assassination, in 1588, of Henry Duke of Guise and his
brother the Cardinal, by order of Henry III of France. It is alluded to in these chronograms made by the author—

\[
\begin{align*}
\text{GVIsIVs} & \text{ a GALLi CONFOSSVs MILITE, IN ATROS} \\
\text{CONuERsVs} & \text{ CINERES, CORPORE VASTVs OBIT.} \\
\text{HEM} & \text{ DIvE HEROS PVRPVRATE! sVB hASTIs, VIIs} \\
\text{INIQVA} & \text{ TIBi, LATiTAT.}
\end{align*}
\]

\[\{ = 1588\]

The assassination of Henry III of France, on 27th August 1589, is marked by this chronogram as a retribution for the foregoing one:

\[
\begin{align*}
\text{GES} & \text{T V\text{ET} hENRICVs MACcATI SANGViNE GViS} \\
\text{C\text{E}L\text{ITVs} ILL\text{AT}A CA\text{E}DE PVD\text{ENTer} O\text{BIT.}}
\end{align*}
\]

\[\{ = 1589\]

With this I bring to a conclusion my chronomagrammatic extracts from the chronicle of Ferry de Locre.

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**THE SAXON CHRONICLE.**

A folio volume, the Saxon Chronicle, by David Chytreus (British Museum, press-mark 157 g. 9.), is contained in about 1250 pages. The title is, ‘Davidis Chytrei, Historici clarissimi saxonii, ab anno Christi 1500, usque ad annum mdc, nunc tertium recognita’ (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.


\[= 1504\]

Page 213. Concerning war between Prussia and Poland, and subsequent peace in 1521, the king of Poland ‘Sigismundus ad hanc pacem ineundam eò propension erat, quod recens copis ipsius profligatis, Tattarorum impressiones novas denuò meruebat. A TATARIIS CÆSI PROH MAGNA STRAGE POLONI IN SOCAliNIIS OCCVBVISTIS AGRIS.’

\[= 1519\]
THE SAXON CHRONICLE.

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. ‘Annun et diem electionis Gostavi, Henricus Mollerus Hassus poeta, his versibus expressit;’

\[
\text{qvâ} \text{VICINA TVAS IVNI sVBIT OPTIME NONAS} \text{IN gothicIS PERSET LVI} \text{EA SACRA PLAGIS.} \\
\text{TOTTVS ISTA TVLIT PER VOTA POTENTIA REGNI} \\
\text{GOSTAVO PATRÆ REGIA FRENÆ PATRI.} 
\]

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,

\[
\text{CHRISTE, AN NATALIS LVCE ORIENTE TVL.'} 
\]

Page 279. The chronicle for 1524 mentions, ‘In Polonia, Turci, per Walachiam, in Russia Poloniae regi subjectam, impressionem fecerunt; Tattari verò Preccopenses, ingenti agmine reliquam Russiæ illius partem, et minorem Poloniaem pervagati et depredati sunt,’

\[
\text{ET TVRCE ET TARTARI DIRÀ AFFLIXÈRE LATRONES} \\
\text{GRASSANTES, TERRAS, LACHIA, CLADE TVAS.} 
\]

Page 347. The year and day of the birth of Eric, King of Sweden, is thus chronicled, Ericus III. Sueciae rex (son of Gustavus). ‘Erici Sueciæ regis annum et diem natalem expressit Henricus Mollerus;’

\[
\text{LVCIA SCEPTERÆ NATALÌM PORTAT ERICO,} \\
\text{QVI NITIT IN REGNIVS VÆCIA IVSTA TVO.} 
\]

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 Brunsvicensis conjugem: Elizabeth Magdalenam Luneburgensi duci nuptam: et Sophiam, Wilhelmom domino a Rosenberg Boemo elocatam suscepit.’

\[
\text{HEDVIGI PRINCPS HOH BRANDBNVRGIVS ANNO} \\
\text{POLONÆ LETIS IVNGITVR AVSPICIIIS.} 
\]

The death of Catharine, wife of Gustavus, King of Sweden, follows next, ‘Catharina, Gostavi Sueciae regis uxor, Erici xiv. biennio ante in lucem editi, mater: filia Magni ducis Saxoniae, Angariae et Westphaliae, rebus humanis exempta est’ (i.e. she died).

\[
\text{SANGVINÆ SAXONICO, GOSTAVO CONIVGVE, ERICO} \\
\text{INSIGNIS NATO, IAM CATHARINA IACET.} 
\]

Page 379. Chronicle for 1537. Gustavus, King of Sweden, has a son born to him, who came to the throne in 1568 as John III. ‘Annun et diem natalem, hoc Tetrasticho Numerali, expressit Henricus Mollerus Hassus.’ (i.e. On St. Thomas’s day, the 21st December 1535, as indicated by the chronogram)—

\[
\text{LVI VT HABERETVR (sic) THOMA SACRATA, IOANNES,} \\
\text{NASCTRVR IN SEPTIS ARX STEGEBORCA TVIS.} \\
\text{FINNONÌÆ PRÈNCEPS, GOSTAVI NATVS ET HÈRES} \\
\text{PERPETVRVS REGNI SVÈCIA TOTA TVL.} 
\]

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, forte animo prisci cas qVÆ eXceLLvit heroiNAS, pannoniC u regi nvpta isabella fVit filia Sigismundi regis Poloniar, ex =
Bone Sforza conjugio primogenita, Joanni Ungariæ regi in matrimoniium data est, quæ sequenti anno filium Stephanum, avo paterno Æmilenno, postea Joannem II. dictum, enixa, maritum intra paucos
dies febris extinctum amisset.'

Page 431. Chronicle for the year 1548 records that Sigismund I.,
King of Poland, died, aged 81, having reigned wisely and happily for
42 years.—'In Polonia, rex Sigismundus I., cum inter quatuor fratres,
Casimir magni filios, minimus natu, ad regnum tandem pervenisset,
1539
idq' 42 annos sapienter et feliciter rexisset, die Paschæ, quæ in
Calend' Aprilis incidit, anno ætatis 81 rebus humanis exemptus est;
post regni patrI rex sIgisMVNdVs honores,
. rex pIVs et fortIs, regra beata sVbit;
relicto unifo filio Sigismundo Augusto,' etc. etc.

Page 438. The chronicle for 1550-1552 mentions that Barbara
Radziwill, who had been married to Sigismund Augustus II., 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, Sigis-
mundo Augusto regi aliquot annos nupta coronatur, et paulo post
extinguitur; de quæ sequens distichon extat, cujus prior versus
Hexameter, annum nativitatis, Pentameter annorum coronationis
continet—
illVstrI qVannVam CapVt esset CInCta CoroNa,
. barbara regales mœret adepta toros.
. annus
. conjugi.
Vxor qVoD fVeRIs aVGVsTI mœreO rVrsVs
. annus
. mortis.
. barbara te lÆtOr post data regra morI.
= 1523
= 1550
= 1547
= 1551

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 Suecia regina, Gustavi regi
alta conjux, cum tres filios et filias quinque, marito reliquisset, in
cœlestis regnum emigravit;
regiNAS iNaer preœcellens margariIs aLtas
. conIVGe, preœcellens, fronte, lepoRE, trIBV.
. Vt tres gosTaVo natos, nataœ. telIVsset
. qVINq, sVas terras LInqVit, et astra petÏt.

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—'Gustavus Sueciae rex, Sapiens, mag-
THE SAXON CHRONICLE.

nanimus, fortis et felix . . . anno ætatis septuagesimo, die Michaelis, rebus humanis erat exemptus. Annum et diem obitus, Henricus Mollerus, vir et poeta optimus, hoc disticho expressit,' 

AT LVX ANGELICÆ FVLGERAT SACRA COHORTI, 
gostVV sVEONVM reX VIGIL, ara, perit. 

= 1560

Page 527. Chronicle for 1561. The coronation of Eric, King of Sweden. 'In Suecia, Erici XIII. regis coronationi, dies 29 Junii destinata erat.' (He was the son of Gustavus Vasa, and was deposed and slain on 29th of June, the day of St. Peter and St. Paul, by his brother John III.)

IVNIVV VT PETRI ET PAVLI sVA festa sVbIRET, 
Velat erice CataVt sVEca CoroNA tVVM. 

= 1561

Page 543. Chronicle for 1564. Alexander Despota, Prince in Wallachia, having been expelled through the results of war in 1563, is reinstated, 'sequentia anno Alexander tyrannus iterum in Wallachiam Turcicis auxiliis restitutus est;'

DESPOTA VT EST CasVs, VIsNOVeCVsQVe (scri) tyrannVs, 
VRSVs ALEXANDER VLAChIA reGNA REGIT. 

= 1564

Page 558. Chronicle for 1565. 'Nicolaus Radivilus Dux Olicae et Nieswisensis . . . ingenio, virtute et authoritate excellens, cui quidquid nunc est puræ religionis in Lithuania debere adfissent, die 28 Maii extinctus est;'

occidis ArcToœ, RADIVILE, O GLORIA TERRÆ, 
HEROS INGENIO NON CITÔ TALIS ERIT. 

= 1565

Page 563. Chronicle of the year 1566. The author now treats of some of the bishops in Saxony, and here he mentions Bernhard, Bishop of Münster, who resigned in consequence of the mandate of Pope Pius v. against the licentious habits of the clergy.—'Nunc in Diecesibus aliquot Saxoniae, Episcoporum successiones attexam. Bernhardus enim Monasteriensis episcopus, Pii v. pontificis mandatum de concubinis removendis, clero dieceseos suæ in synodo praæposens, canoniconum animis jam antè adversus se exacerbatis, et nunc magis etiam, instictu concubinarum, odiis inflammatis, post paucos dies episcopatum resignat (et CVM SCORTA VELINT LVIgens ELECTE recEdIS.) Cui postridie resignationis, Joannes Comes ab Hoya = 1567 
episcopus Osnabrugensis, princeps ingeniosus, eruditus, eloquens et munificent, a Collegio substitutus est.' (This chronogram is faulty, because the letter D = 500 is not to be counted; it would otherwise make the impossible year 2067. The chronogram indicates in what way the bishop himself was the more faulty.)

Page 594. The chronicle for 1569 mentions the death of a witty poet, celebrated in Lithuania and Poland, 'Nicolaus Reius, Polonus, lingua patriæ poeta ut primus,'

RIVs CESSIT IN Astra; saLES PERIÆRIOCIqve; 
NEC tALEM INGENIO LACHIA FORTÈ FERET. 

= 1569

Page 606. The chronicle for 1571 mentions George Fabricius, of Chemnitz, who was born in 1516 (see my former volume on
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—

\[ NVSQVAM TVTA FIDES: natalem continet annum \]

\[ LVSTRI VOX, necis, una notat. \]

Page 606. In the same year, 1571, Petrus Cæsar, a worthy man, a military officer at Leipsic, was murdered on 12th June, at night, in his bedroom at Carlsbad. The circumstance is thus narrated; the chronogram was made by his nephew—\textit{Hoc anno dum in thermis Carolinis noctu decumbens, cuidam nobili familiariter noto, cubulici ostium improbrius pulsanti e lecto surgens aperiit, ex insidii ad illo confossus est, 12 Junii, cujus nefandæ cædis eteostichon a Christophoro Cæsare, fratris filio, scriptum extat;}

\[ TVNC QVANDO LVCET HISEXTO IVNIVS-ORTV \]

\[ EXTINCTVS DIRO VVLNERE CÆSAR OBIT. \]

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 'Nuptiae 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 Castillonenses \textsuperscript{1} Amiralii, and the horrible mutilation of his body; and proceeds in these words—\textit{Quod his ipsis verbis Gallicus scriptor commemorat. Mortui famam pontificii carminibus etiam probrosis lacerare conati sunt; inter quae imprimis argutum est Jo Aurate epigramma. E contra Reformata Religionis viri docti, honorescentissimis eum elogia prosecti sunt, ex quibus unicum epitaphium, in quo PIETAS et AMYRAULII colloquentur, adscribo;}

\textit{P.}—\textit{Isté Dei miles Amyraullius, armis}

\[ Omnibus invictus, victus ad insidiis. \]

\textit{Sic ego te video, dolor, \delta dolor! ergo jacentem?}

\textit{A.}—\textit{Sic jaceo, non me, vera, jacente, jacent.}

\textit{P.}—\textit{Ab quis erit, sanctum qui nunc propugnet ovile?}

\textit{A.}—\textit{Ipse suum tutum Pastor ovile dabat.}

\textit{Versus numeratis, annum et diec cædis nefandæ indicans,}

\textit{BARTHOLÔMÆVS FLET, QVIA FRANCISCVS OCCVBAT ATLAS = 1572}

\textit{Gallica nunc verè Punica facta fides.}

\textsuperscript{1} This Admiral Caspard de Coligny was one of the principal leaders of the Huguenot 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 \textit{Times} newspaper of 26th March gives, in a leading article, an epitome of historical and other explanations.
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 321. 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;'

\[
\begin{align*}
\text{ARIT HILCVS AGER, CERVOSITIS ORA PERVRIT,} \\
\text{ACCENSO RHEVS FLVMINE ANHELAT AQVAS.} \\
\end{align*}
\]

\[= 1590\]

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 Lithuaniae stemma, et Aquila Polonica, versibus artificiosis ornata, cujus memoriam conservatum non indignam chronicon in fine anni 1579 testatur.'—'In ense, majoribus characteribus, significatur annum, quo potentissimus Stephanus feliciter inauguratus est, 1576.' (The sword was inscribed with this chronogram, giving the date of the coronation)—

\[
\begin{align*}
\text{ENSE DEI LEGES, TE REX REGVVMQVE TVEBOR.} \\
\text{VIRIBVS EXCELLO, LETVS QVQVE SERVIO REGI:} \\
\text{IVDICIOQVE SVO STQVE CADQVE LVBEINS.} \\
\end{align*}
\]

\[= 1576\]

\[= 1577\]

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,'

\[
\begin{align*}
\text{VERA FVTO REGIS LAVS EST, DVMVSSDVPERBOS.} \\
\end{align*}
\]

\[= 1577\]

(This chronogram is in my former book on Chronograms, 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;'

\[
\begin{align*}
\text{REGALI GAVDET STEPHANVS REX MAGNVS HONORE.} \\
\end{align*}
\]

\[= 1576\]

The second part of the volume is the continuation of the chronicle of Chytræus down to the year 1611. 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
OF
PROCOPIUS LUPACIUS.

A book, said to be a rare one (British Museum, press-mark 9315, aa. 2), 8º, bears this title, 'Rerum Bohemicarum Ephemeris, sive Kalendarium historicum: ex reconditis veterum annalium monumentis erutum. Authore M. Procopio Lupacio. Praeæ, 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, Regiae 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

1 Chronograms printed in this manner are referred to in my work on Chronograms, published in 1882, page ix. I obtained about 50 examples from a rare work, 'Icones sive imaginis virorum literis illustrium,' by Nicolas Reusner. Augsburg, 1590. (British Museum, press-mark 611. 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.
which an event happened. That indication is frequently effected by an allusion to the relative position of the sun and a particular star in a constellation, or to the sun's place in one of the signs of the zodiac on a particular day, facts well known to astronomers, while the general reader is not enlightened by the astronomical allusion. Classical phrases or names are sometimes used, such as Janus for January; also the reckoning of time by lustrums or periods of five years. The same fanciful method of indicating the particulars of a date may be noticed in chronograms obtained from other sources. They are not peculiar to this chronicle. The following examples will direct the reader's attention to these points:

Burianus completes 'quatuor lustra,' i.e. he died at twenty-five years of age.
Carolivicus,—Lachesis cuts his thread 'ubi quarta dies Jani fulget,' i.e. he died on 4th January.
Maximilian died on a day indicated by 'Claviger,' i.e. the constellation Hercules.
Præmyslus died in January, indicated by 'bifrons Janus.'
Korland died 'ubi lux Brigittæ dilabitur,' when the day of St. Bridget departed, i.e. the evening of the 1st February.
Maximilian died 'Februï lux nona bis orta,' i.e. the 18th of February.
Mathias was born 'sex ubi ter Februi luces et quinque,' i.e. the 23rd of February.
Charles v. was crowned 'octo ter Februa luce intente,' i.e. on 24th February.
Michalovicus died when 'lassus equos agiles per pisces Phœbus agebat,' when tired Phœbus drove his swift horses through the fishes, or when the sun was passing through the zodiac sign Pisces, the 6th of March, in the evening.
Gregorius died 'lux ubi currebat martis septena,' i.e. the evening of the 7th of March.
Wenceslaus 'apricas satus est in auras, martius ut nonâ fulsit ab axe vice,' or 'clauserat auroras ut ternas Martius et sex,' i.e. he is produced (or born) into the sunny air of day when March had shone from the sky for the ninth turn; or when March had closed three and nine mornings. In plain English, he was born on the 9th of March.
Ferdinand 1. is born when 'ubi aurea velligeri cornua Phœbus adit,' when the golden sun approached the horns of the fleece-bearer (the zodiac sign Aries, the ram). This also points to the Golden Fleece, the badge of the Spanish-Austrian family. The day is the 10th of March.
Albert becomes Emperor on a date indicated by the same figure of speech, 'ubi sol lassabat vellera ovis,' when the sun had sunk to the fleece of the sheep, the sun's place in the zodiac on the 20th of March.
Glatovia is burnt when 'in Maio Titan ter quarto egit iter,' when the sun had made his 12th journey in May, the 12th day of that month.
Maria of Austria is born 'Phoebus ubi aestivi tetigisset brachia cancri,' when the sun had touched the arms of the summer-season crab, or when the sun had just entered the zodiac sign Cancer, the 21st of June.

Schounberg died on the 24th of June, St. John the Baptist's day, 'agniferus 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 Phoebus ab axe subit,' when the sun went under the balance, *i.e.* into the zodiac sign Libra, = 20th 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 Chironia 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-

<table>
<thead>
<tr>
<th>The sun enters</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Aries</td>
<td>♃ March 19-21.</td>
</tr>
<tr>
<td>&quot;</td>
<td>♈ April, about 20.</td>
</tr>
<tr>
<td>&quot;</td>
<td>♉ May, about 20.</td>
</tr>
<tr>
<td>&quot;</td>
<td>♋ June 20-22.</td>
</tr>
<tr>
<td>&quot;</td>
<td>♌ July, about 20.</td>
</tr>
<tr>
<td>&quot;</td>
<td>♍ August, about 20.</td>
</tr>
<tr>
<td>&quot;</td>
<td>♎ September, 20-22.</td>
</tr>
<tr>
<td>&quot;</td>
<td>♏ October, about 20.</td>
</tr>
<tr>
<td>&quot;</td>
<td>♐ November, about 20.</td>
</tr>
<tr>
<td>&quot;</td>
<td>♑ December, about 20-22.</td>
</tr>
<tr>
<td>&quot;</td>
<td>♒ January, about 20.</td>
</tr>
<tr>
<td>&quot;</td>
<td>♓ February, about 20.</td>
</tr>
</tbody>
</table>
THE BOHEMIAN CHRONICLE.

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 encyclopedia 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—

HAC COMES A RICZBERG TERRA BVRIANE IOANNES,
POST QVATVOR TORPENS LVSTRA PERAICTA IACES. (I. R. Z.) \( \text{\textcopyright 1574} \)

Christophorus Carolivicius, a knight of the empire, wise and learned, died 8th January 1578—

CVSTODI BIS QVARTA DIES VBI FVLGET IANO,
FILA SECAT LAChESIs FERREA CHRIStPHORO. (B. S. P.) \( \text{\textcopyright 1578} \)

The Emperor Maximilian died 12th January 1519—

CLAVIGERI TER QVARTA PATRIS LVX CVRIT AB AXE
CAESAR VT E VIVIS EMILIANVS ABIT. (B. S. P.) \( \text{\textcopyright 1519} \)

Caspar Cropacius of Pilsen, poet laureate, piously departed from this life 12th January 1580, and was buried at Meissen—

SOL FVSORIS AQVE TERN A VICE REPLET VBI ASTRA,
E PATRIA CESSIT CASPAR, VT ASTRA COLAT. (I. R. Z.) \( \text{\textcopyright 580} \)

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 PRIMISLVVS EXIIIT ALTO
VISVS ERAT FVLGENS IANVS IN AXE BIFRONS. (D. C.) \( \text{\textcopyright 1230} \)

Wladislaus, the eldest son of Wladislaus I, King of Bohemia; died 18th January 1176, or, according to other but less reliable authorities, 1174 or 1172—

FREN S VT SEPTEN S VVLAISLVVS REGALIA LVSTRIS
GESSERIT; HVNC CLOTHO TETRICA SPONT S NECAT. (D. C.)

This chronogram makes 1185 when carefully compared with the original. The discrepancy is not explained.

Anna, or, as she was baptized, Elizabeth, wife of Ferdinand, King of Hungary and Bohemia, died 17th January 1547, at the age of 44, after childbirth—

PARTV NECUTA CADIT FERNANDI REGIA CONIVNX,
TER NOV 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.

CLAVIGERI TERT NONA PATRIS LVX ORTA NITEBAT;
FERNANDI CONIVNX VT CADIT ANNA NECE. (B.S.P.) \[ = 1547 \]

Wenceslaus Korland, Professor of Theology at Prague, died at six in the evening, 1st February 1519, at the age of 95. Post ictum horae sextae nocte vergente in sacrum Purificationis festum. Sepelietur in sede D. Galli Pragae, honesto frequentiique funere elatus,
LVX VBI BRIGITAE SOLITO DILABITVR ORBE,
EXCLUDIT VITAE, VINCENS LAVS ONVS. (B.S.P.) \[ = 1519 \]

Another.

ARTIBVS EXACTIS CVLINDA VERENDVS ET ANNIS
NVNC VIVIT CHRISTO; VIXERAT ANTE LIBRIS. (B.S.P.) \[ = 1519 \]

Franciscus, native Moravus, nonnullis Borussus, Jureconsultus, died 4th February 1541. He founded a Greek professorship at Prague.
FRANCISCVM RAPT HINC LVX FEVRVA QVARTA: LEGENTI
GRÆCA AB RO PRAGÆ PENSO GRATIA VENIT. (I.R.Z.) \[ = 1541 \]

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 FEVRVA NATA, JOHANNES
SYLVANVS TERRIS MIGRAT IN ASTRA PIÆ. (I.R.Z.)

Maximilian, Archduke of Austria, was elected King of Bohemia at Prague, on 18th February 1549—
AVCTVS VBI ES SŒPÆTI TITVLQ, AEMLIANE, PATERNI,
FEVRVI LVX CÆLI NONA BIS, ORTA STETIT. (I.B.) \[ = 1549 \]

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 Cathedrati ut vulgô vocant, hoc est 23 Februarii,) sub auroram, quibusdam in locis Boëmiae pluit nive sanguinea, latericique coloris, quâ ad altitudinem unius digitî, terra fuit adoperta: cruentum cæli, imo Dei judicium, tempestatum, motuumque bellicorum, qui non multo post, maxima sanguinis humani profusione, exundârant in Boëmia, plurimisque prope continentem durârant annis. Crykani quoque, colluvies hominum malefica, impura, furax, eodem anno pervagantur Boëmiâm: et pestilentia simul eidem regno incumbent,’ etc. Hence the following chronogram—
VENTVRV CRVOR EST PRÆNVCIVS, ÆTHERE FVSVS,
QVO NON TRITA PRVS, NIX RVBEFACTA, MALI. (B.S.P.) \[ = 1416 \]
THE BOHEMIAN CHRONICLE.

Mathias, Archduke of Austria, is born at Vienna on 23d February 1557—

PRINTIE MATTHIA ERAT NATO VT AVISA VIENNA,
TVNC VELOX LANCES CYNTHIUS AXE PETIT. (d. c.)

Another.

SEX VBI TER FEVRUVS LVCESES, ET QVINQVE, CIBARAT,
MATTHIA CVNIS LETA VIENNA CANIT. (b. s. p.)

Charles v., the Emperor, etc., is born at Ghent, 'quæ est in Flandris urbs magnitudine celebris,' on 24th February 1500. This gives the year and the day—

SVA QVATER LÆTO FEVRU LVX CONSTITIT ASTRO
GANDAVI AD CVNAS, CAROLE QVINTE TVAS. (i. b.)

Charles v., the Emperor, is crowned at Felsina (Bologna) by the Pope, Clement viii., on 23d February 1530—

CAROLES IMPERII, FELISNE, INSIGNIA FORTIS,
OCTO TER FEVRVA LVCE NITENTE TVLIT. (i. b.)

Laurentius Span, doctor of medicine, died on 23d February 1575, at Zatecia (Saaz), about 10 miles from Prague. Several of his works are mentioned, 'quæ nos vidimus et legitimus, aliaque non paucæ,' etc.—

QVII COLVIT LATTII GEMINAS BENÆ APOLLINIS ARTES,
PRO CYTHERIS, HERBIS, EN, SPANVS ASTRA COLIT. (i. r. z.)

The town of Brixtia, in Bohemia, was burnt, with 400 of the inhabitants, on 4th March 1515. 'Bryxia sive Pons oppidum regni Boemie, tristi et acerbo damnosoque vastatum incendio consagravit. Incubuerumeo momento civitati venti vehementes, quæ graniis flammæ incitœntur et adauxerunt vires, ut illa non in ædes ædificiaque modò, verhæ in homines, tanto tamque inopinato malo attonitos, deserviret: Quorum ultra 400 utriusque sexus extincte ferebantur. Sensit ilio ipso anno similem Lippa in Boœnia : Nissa in Silesia : Posonium in Ungariæ, incendii calamitatem.'

EGREGIE PER TECTA FVRIET FAX NOXIA BRIXÆ,
LAPSAVE VVLCANO FVNERA MVLTVA IACENT. (b. s.)

Another.

BRVXIAR CORRIPITVR VVLCANO EXVSTA SECVNDÒ,
BBLLONÆ QVARTIS EVNTE DIE. (i. r. z.)

A comet appeared at nine at night on 3 Non. Mart. 1556—

LETALIS CROCEO FVLGET PALLORAE COMETES :
Ostentum petit hoc te, Leo, Roma, Caper.

Johannes Michaelovicius, a pious man and learned in the law, died on 6th March 1572; the first chronogram line implies that it was in the evening—

LASSVS EQVOS AGILÆS PER PIISCES PHŒBVS AGEBAT,
SPES PATRIS, AC PATRLE, MICHAELINE, IACES.

Another.

The text is a historical chronicle in Latin, detailing events and births of notable figures, including Mathias of Austria and Charles V, the Emperor. It also mentions the death of Laurentius Span, a doctor of medicine, and the burning of the town of Brixtia in Bohemia. A comet is reported to have appeared at night, and the death of Johannes Michaelovicius is noted.
Gregorius de Gelenia, a noble and learned man, died 7th March 1514—
LVX VBI CVRebat MARTIS septena: CRVento
VICTVs LVgetVr fVnere gelenVs. (b. s. p.) = 1514

Wenceslaus, Archduke of Austria, born 9th March 1561—
apRicas satVs est, sVNC vENcesILaVs in aVRas
MARTIVS VT NONA fVLSiT AB aXE vIce. (d. c.) = 1561
Another.
CLAVseraT aVRoras VT ternas MARTIVS ET sEX,
nascITvr aVstrIaCIs vEncesILaVs aVIS. (b. s.) = 1561

Ferdinand I., Archduke of Austria, is born 10th March 1503, at 'Modina,' in the kingdom of Castile—
Numerale anni.
HESPERIA Eova GENTI PROGNATE MOdINa, etc. (m. c.) = 1503
Eteostichon ejus sic habet.
rex VBI CASTILLE FERNANDVS NASCITVR ORBI,
AVERA vELLigери CORvNA PHOEBVS aDIT. = 1503

The church of SS. Vitus and Adalbert, in the 'citadel' of Prague, was restored and enlarged by Duke Spitigevus in 1606. Cuthen made these verses to indicate the several epochs in the existence of this structure—
Fundation. vENCesiLaVs fVNDAT LATIO HaEC sACRARIa VITo. = 923
Dedication. qVÆ PRECE, sANCTE, PIA LATVs, sVOLfanG, DICsTI. = 923
Amplification. sPITINEVs PROFERT LAPsI POMERIA FANI: = 1060
Reparation prior.
hoste fVRENTE VORAEx qVÆ CVM VASTAVERAT IGNIS, = 1142
CæCVs IOHANNES OPvs HOC EXTRVXIT, ET IPSVM = 1343
Ornament. CAROLVs EXCoLVIT VARIo REEx MVnERE ET AVRO: = 1347
Reparation posterior.
HæC VIOLAT POSTOvAM VVLCanVs CVNCtA seVERVs, = 1541
LESa REFORMANtVr, FERNANDO REGNA TENENTE. = 1555
Quâ de re apud Hagecum et in Chronicis uberis.

Albert, on the death of Sigismund, becomes Emperor, the second of that name, on 20th March 1438—
A VstrIA qVExIS, MVLtIS PrIVATA Carebat ab ANNIS,
ALBERTO rVRSVs PrINCIPE sCRIPTA GERIT. (b. s. p.) = 1438

Ferdinand, the son of Maximilian II., the Emperor, is born at 'Ziglis;' in Castile, in the year 1551—
NatVs qVI FelIEX FVERAS COGNOMINIs HÆRES,
SOL VBI LASSABAT VEILLera FVLCHER qVIS. (d. c.) = 1551

Maximilian I. was proclaimed at Aix-la-Chapelle on 27th March 1486. 'Nonnulli diem designationis habent 16 Februarii, quod et hoc etoesticho est expressum'—
ÆMILIANVs PAtRI SOCIATVr hONORE, COLORAT
oCTAVo BIS VBI febRvVs ORBE PoLos. (b. s.) = 1486
THE BOHEMIAN CHRONICLE.

Martinus Cuthenus died at Prague, 'Pib 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). 'Scrispit complura epigrammata et epitaphia, quorum non-nulla typis expressa extant; multò tamen major pars publicam lucem nondum vident, lectu digna,' etc.

CVTHENVS, CELSI FELIX HELICONIS ALVMVNS, \[ = 1564 \] 
IN BVSTIS FRVITVR, PRAGA QVIETE TVIS.

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 FIA PODERAGI, 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 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 KAROLVS FRAGAM 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 desagrat incendio, quod cùm piscis in quodam casa suburbana frīxissent, 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.

CZASLAVIDE FVLCHRAS COMBVSSTÆ RESPIE 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 Brixia civitas Boemiæ 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.)

BRIXA RVIT VALIDE VVLCAVNI EXVSTA FVRORIE, \[ = 1578 \] 
INSIGNIS FACIBVS TECTAVVE RVPTÆ CAADVNT. (B. S.)

Alilud.

ORTA VBI SEXTA FVIT LVX MAIO TVNC VICE TERNÆ
TOTA FERÈ IN CINERES BRVXIA FVLCHRRA RVIT. (L. R. Z.) \[ = 1578 \]
THE BOHEMIAN CHRONICLE.

On the same day, in other years, events are thus quaintly mentioned. '1531. Turris arcis Pragensis, etc., vulgo Daliborka, etc., de ccelo tacta, pinaculum ejus, parque tecti latericii dejecta.' . . . '1539. Flamma Cometea per hos dies arsit. Duravit usque ad Junium. Secuta aestas sicissima, adeo ut sylva, a radiis solaribus accensae, conflagrarint. Incendia crebra,' etc.

The town of Glatovia (or Glatz, in Bohemia) was burnt on 14th May 1579—

Eteostichon.

\[
\begin{align*}
\text{Tota ferè vt rapido glatovia sternitVR igne} & \quad = 1579 \\
\text{In MAIO TITAN TER qVATER EGIT IER. (I. R. Z.)} & \quad \text{Aliud Monostichon.}
\end{align*}
\]

\[
\begin{align*}
\text{penë absVMpta RVIT glatovia fViNDITS igne. (I. R. Z.)} & \quad = 1579 \\
\text{Aliud.}
\end{align*}
\]

\[
\begin{align*}
\text{IN CEleres abiIT glatovia penë fAVILLAS} & \quad = 1579 \\
\text{per gEMINOS CVRrens sOl Vbi fECIT IER.} & \quad \text{(Caspar Cropacius.)}
\end{align*}
\]

Cyprian Leovitius, a mathematician in Bohemia, died on 25th May 1574; his printed works are the monument of his learning—

\[
\begin{align*}
\text{VBoANI splENDE DNE die (sic PARCA fEREBAT)} & \quad \text{= 1574} \\
\text{CapIT IER LETHI TRISTE LEovicIVS. (B. S. P.)}
\end{align*}
\]

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 Iglaviæ per incuriam excitatur, ignis primâ flammâ e cenobio erumpente, a quà 60 Ædes in urbe, et in præurbio 30 domus concremantur. Ita de anno atque die chronicon Cutheni. B. verò Sturmii habet annum 1523, et vii. Kalend. Juni, cujus ea de re etoetichon tale est;

\[
\begin{align*}
\text{PERIT IGLA LeVes COLLAPSA fVRORE} & \quad \text{= 1523} \\
\text{IN CiNERS : fVRO HIC EBRITATIS ERAT.}
\end{align*}
\]

Id nos discrimin lectori discutendo 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 sacra et dimidio Minoris urbis, Hradezianoque, proprium horarum spatio tota conflagrat, tribus in locis coorto incendio. Tam gravis atque luctuosam calamitatem, precesserunt eclipses Solis et Lunæ, an. 1541 et anno 1540 : insuper apparuit et Cometæ an. 1539 fuitque aestas sicissima, atque calidissima.'

Numerale anni.

\[
\begin{align*}
\text{NOBILE VVLCANVS CASTRVM PRAGENSE perVRENS} & \quad \text{= 1541} \\
\text{CorrIPIT, et spARsIS IGNISVs ACTA VorAT. (M. Cuthenus.)}
\end{align*}
\]
THE BOHEMIAN CHRONICLE.

Aliud anni et diei.

Conspicte: praga Minor flagravit ab igne voraci,
LVX PenteCostes ante ea qVrtaf VIIt. (Vitus Traianus.) = 1541
Aliud.

VVLCanO Cadit arX praegensIs, regia sedes,
qVa non nobiliVs CzeChia gestat opVs. (b. s. p.) = 1541

Joannes Balbinus, longiusculè recedens, quod mirum, in suo eteosticho habet 12 Maii, minus rectè; et illud tamen in gratiam lectoris adscribemus;
INCLITA TVRIGERE CONflagrat regia praga,
qVarta VB1 ter maio constiVit ora poLo.

This chronogram makes 1473, the chronicle does not explain why.

Ferdinand, the infant son of the Emperor Maximilian II., died at Vienna on 2d June 1552—

VIX Infans FerNAndVs, VB1 sVperaVerat annVM,
oppeTIt, InsaniS Vt rosa pressa notiS. (b. s. p.) = 1552

Charles, Archduke of Austria, son of Ferdinand, is born at Vienna 3d June 1540; the chronogram, however, makes 1539—

PaCTa die termo IVno CANDeNte, sVperba est,
CARoLe VagItV fVlChra vienna TVo. (l. b.) = 1539

Ernest, the son of the Emperor Maximilian II., is born on 15th June, at Vienna, in 1553—

Eteostichon.

DVX erNeSte, poli labentiS ConspiciS aVras,
qVinqve VB1 sol triPlICaT IVnIi in orbe dies. (d. c.) = 1553
Aliud.

DeDIta VB1 Vito reColVntVr saCra VeLino,
ernestVs prinCTeps nascitVr avstriacVs. (b. s. p.)

This chronogram agrees with the original, but it makes 1652.

Rudolph, son of the Emperor Maximilian II., was born 18th June 1552. He succeeded his father on the throne—

Eteostichon.

IVre, rVDolphe, sibi lavDes te iVLIvS orto, et
poscit in avstriacVs fVlChra vienna ignIs. (d. c.) = 1552
Aliud.

qVI DVbII CAFPVT est peLaGI, terræqvVe, roDoLPHVs,
CesarIbVs cezar nascitvR orTVs aVIS. (b. s. p.) = 1552

Maria, daughter of the Emperor Charles V., and wife of the Emperor Maximilian II., is born at Madrid, a city in Castile, on 21st June 1528. ('Quidam assignant xi Junii, quod fortasse inuria typographerum mendum accidit."

Eteostichon.

PhoEBVs VB1 estIVI tetIgisset braChIa CanCRI,
CASTILIIIS INFANS EST MARIA ORTA FLAgiS. (d. c.) = 1528
THE BOHEMIAN CHRONICLE.

Aliud.

SOL FER VENTIS VBI TORRENS PER BRA CHIA CAN CRI,
LABITVR, INVI CTO NAT A MARIA PATRE EST. (B. S. P.) 1528

An accident at 'Glatovia,' Klattau, in Bohemia. The fall of the roof of the church without hurting any one, on 21st June 1550, is thus related—'Sabbato ante D. Joannis Baptiste, tectum, seu testudo chori in templio Glatovenensis ad summam aram, suapte sponte corruit; sed non cuquam hominum, Dei misericordis beneficio, damnun e\'a ruina est illatum;
CEL SA GLATOVIN I PER EVNT FASTIGIA TEMPLI,
HVC VBI VE LOCI IVNIVS IBAT EQV O. (S. Ennius.) 1550

Petrus à Schvanberg, a baron of Bohemia, a worthy man, died 24th June 1575. Sepultus in Ronspergo suæ ditionis oppido;
EXVTVS CVRIS PETRVS SH VA NBERG IVS ASTRA
CVM COLIT, AGNIFERO LVX SACRA VATE VIGET. (I. R. Z.) 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 Pragens in area fori Majoris urbis Pragensis a rege Ladislaq, diademate regio recens cincto, feudum acciperunt: exhibita tum et varia spectacula, atque ludi equestres, quæ barbari hastiludia et torneamenta appellant.'
ANTE PETRO ET PAVLO SACRA IVBILA, NATE PHILIPPO
SORTIRE IMPERII, CAROLE, FREN A SACRI. (I. B.)
'Huic renunciationi interfuit nomine regis Boëmiae, utpote Electoris Romanorum Imperatoris, vir illustre Ladislaus à Sternbergk, Baro Boemiae, etc.'

Ludovicus, son of Wladislas, King of Hungary and Bohemia, is born on 1st 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 DERM NATVS. (M. C.)
Aliud anni et diei.
QVINTILLISOVE RECENS LVDOVICVS ET ACCIPIT ORTVS,
HIC SATVS IN CVNIS CERNITVR, ILL LE POLO. (B. S. P.) 1506

Ioannes Hus (sic), the martyr, was burnt at Constance, 6th July 1415—

VITAM HEV CONSTANTIA CONSTANTIA VT ABSTVLIT HVSSO,
RELLIQVIIIS VSTI RHENVS VBIQVE VIGET. (I. R. Z.) 1415

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 9th July 1530—

**THE BOHEMIAN CHRONICLE.**

The death of Bartolus in 1539 is thus mentioned—‘(Hunc annum habet M. Beutherus: setatis verb 46.) Θ (θαυμάτω) Perusii Bartolus, Saxoferratensis Umber; princeps jureconsultorum sui temporis; qui Karolo iv. Cesare vixit, ab eoque insigne argumento, donatus est leonis bicipiti caudá salientes. P. Massonus, B. Sturmus notat obitus annum 1555. (Fortassim ex Bapt. Seve, et Tritemio.)’

Ejus eteostichon tale est.

**BARTOLVS E VIVIS EXIT; QVID RESTAT IN ORBE?**

VIVIT HONOR; DOCTO SCHRIFTA PERITA LEGVNT.  

Wratislaus, the first King of Bohemia, was crowned at Prague on 15th July 1086, at 19 hours 17 minutes ‘post meridiem.’

**REGIS EKAT MAGNO VVRATSLAVS OVRNATVS HONORE,**

VT TER QVINTA EOS IVNII OBORTA FVIT. (D.C.)

This chronogram does not agree with the date mentioned, it makes 1069.

Rudolph ii., the Emperor, was born at Vienna on 18th July 1552—

**IVRE, RO.DOLphe, sIBI LAVDES, TE, IVLIVS ORTO, ET**

**POSCTIT IN AVSTRIACIS FVLCHERA VIENNA IVGIS. (D.C.)**  

Another.

**DVX LVCIS PERAGRAT CGETVLI TERGA LEONIS**

CretVs sVb VITE IVRA, RO.DOLphe, CAFIS. (B. S. P.)

This last chronogram agrees not with the preceding one, nor with the date mentioned; it makes 1551.

Ferdinand, the Emperor, died at Vienna, at six in the afternoon, on 25th July 1564, the day of Saint James, the apostle of Spain. ‘Vixit annos 61, menses 4, dies 14, horas 20. Imperavit annos 6. Regnavit in Boemia 32, in Hungaria totidem annos.’

**ILLVSTRIS CVRIS GRAVIVBS, FERNANDVS, ET ANNIS,**

**FVNCVTVs, IACOBV LXX VBV SPLNDET, OBIT. (B. S.)**  

Defuncti, imperatoris pientis corpus deinceps Pragam inhumandum deportatur, etc., quâ de re alibi fusis.

Maria, daughter of the Emperor Maximilian ii., was born 27th July 1555—

**QVR GENITRIFICIS HABET CRELEBRIS, VIRGVNCVLA NOMEN,**

**EST SATA TER IVLLII LXX XBV NONA NITET. (B. S.)**  

**T**
Augustus, the august Duke of Saxony and Elector of the Empire, was born on 31st July 1526—
AVGVSTVS PRINCEPS VBI NASCITVR, ATRIA PLAVIDVNT
AD CVNAS VIRTVS, FAX, PIETASQVE CANVNT. (B. S. P.)} = 1526
Another.
LVX VBI QVINTILIS RVTLAT GRAVIS VLTIMA PRINCEPS
NASCITVR AVGVSTVS FLOE, VIGOR, ORBIS HONOR. (B. S. P.)} = 1526

Wenceslaus vi., King of Bohemia, died of apoplexy on 16th August 1419. The chronicle mentions 'apoplecti percussus cum magno clamore et rugitu, quasi leonis, subitè est extinctus, in Novo castro propè Pragam,' etc.
BIS QVATER AVGVSTVS SOLES DVPLICABAT, AB AXE,
VT REX AD SVEROS VENCESILLA VS ABIT. (D. C.)} = 1419

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,'
VVABRVSCLI CORPVS PARI QA QVIESCIT IN VRNA,
MENS PIÃ CELESTIS VIVIT IN AXE POLI.
Aliud.
AVSTRIA CO RECEVBAT VVABRVSCHII CORPVS IN VRVO
MENS TENET EXCVLTÆ RVRÆ QVIETA PLAGÆ.

(Joan. Althomytteni.)
The second chronogram is wrong; it makes 1670, 105 years too much. It could be corrected by taking out the letters v and c from the name as it stands printed in the original.

Thomas Hussineciius, a physician, died at Prague on 21st 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 præstans Husnecius ille
Thomas, Pragensi Doctor in urbe manet,
Dum reliqui vitant Pestem, curasque reliquant
Unicus is medicâ sudat, et arte juvat, etc.
And at the conclusion was this eteostichon—
ORTA SVE AVGVSTO LVX TER SEPTENA, CELEBRIS
ARTE THOMAS COÀ, PESTE CALENTE IACET. (I. R. Z.)} = 1582

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, propriâ manu fortiter ac strenuè dimicans, in acie occurrunt,' on behalf of his friend the King of France against the King of England, on the 28th August 1346, being

1 The island of Coos, where Hippocrates was born; hence the epithet Coa is applied to the medical art.
70 years of age. The chronogram is faulty, because it makes 1396. It requires the omission of the letter L = 50.

rex, vbi tVrpe fVtas sVa Verte re terga boemos,
pernicicis fVerant anglica castra tibi. (d. c.)

He was cautioned by his friends, and replied, 'Aut ego hodie victor evadam, aut letho insigni regie cadam. 1

The battle of——? a town in Hungary, on the Danube. The chronicle says (Pugna Mogaciensi, Mogaciun est ut ait I. Sambucus, in Ungaria oppidum ad ripam Danubii situm), on 29th August 1526, the day of the beheading of St. John the Baptist. On this occasion Louis, the young King of Hungary and Bohemia, was killed whilst fighting for the Christians against the Turks——

bella tener lvdovicvs aqva celErando nEcavTr. (m. c.) = 1526

Another.

LVCE saCra pelexi collo, lvdoVICE, iohannis,
	te spVrca extiNxi tVRca crventVS aqva. (i. b.)  = 1526

Another.

rex, propVgnaT vbi, lvdoVICvs, agrosVe foCoSsve,
	avt fato, avt diris artibVs oCCVbVIT. (B. S.)  = 1526

Rudolph, son of Maximilian II., was declared King of Bohemia on 6th September 1575. This chronogram in Anacreontic metre, was made by Th. M. Lym——

rex praeptens rVDolpHVs
RomAnVs, opTo, nostras
Res, Pannonas et ornet,
Regatque Deo juvante.

The town of Tabor, in Bohemia, was set on fire by some wicked incendiaries on 7th September 1559, and continued burning for two days——

Vrbs thabor InfeLIX, teCtIs eextrVcta sVPerbi,

nat 8 MarLe sVbiitIs CenSan 8 rViT facVliS. (P. L.)  = 1559

The town of Pesth, 8th September 1541. 'Pestum a Turcicis copiis occupatum, hactenus Turciis tyrannidi subjacet'——

LVX oCtava PIGri septeMBriS ab orbe FLVebat,
tVrca vbi pestanas oCCVPat ACER opes. (B. S.)

There is something wrong here. The chronogram agrees not with the date mentioned; it makes 1644. The chronicle was printed in 1584.

The town of Buda, on the 16th September 1526, was

1 Ich diem, 'I serve,' now the motto of the Prince of Wales, was first assumed by Edward the Black Prince on this occasion. He took it from the King of Bohemia, who was killed, serving as a volunteer, as it has been expressed.

2 The day of the Nativity of the Blessed Virgin Mary.

3 Censis pro accensa.
occupied, through surrender, and devastated, by Solyman the Turkish tyrant; the Christian army under King Louis having shortly before been defeated—

\[
\text{GRASSANTE VNGARICAS TVRCA VICTORE PER ORAS,} \quad \text{= 1526}
\]

\[
\text{FIT PREDA CECIS REGIA BVDIS.}
\]

At the same time the noble library of Matthias Corvinus, King of Hungary, containing an incomparable store of literature, was destroyed, 'immaniter, prob dolor, incensa fœdèque vastata est.'

Maximilian II., Archduke of Austria, on the 20th September 1562, was crowned King of Bohemia, 'cingitur de more, ejusdem regni Boemici diademate.'

\[
\text{TVNC REX ORNARVNT SCEPTRO, FVLVAQVE CORONA}
\]

\[
\text{TE BEMI, LANCES PHŒBVS VT AXE SVEIT. (D. C.)} \quad \text{= 1562}
\]

Another.

\[
\text{SANCTA II PRAGA CELÉBRANT VBI FESTA TELONÆ,}
\]

\[
\text{SCEPTRA PATRIS CAPIENS ÂMILIANE, TENES. (I. R. Z.)} \quad \text{= 1562}
\]

Rudolph II. was inaugurated King of Bohemia on 20th September 1575. 'Quidam sacerdos Aulicus tribus dictionibus, quas hi Anacreontei Th. M. continent investigavit.'

Eteostichon.

\[
\text{VDOLPHVS IMPERATOR}
\]

\[
\text{AVGVESTVS O PATERNAS}
\]

\[
\text{Opes gubernet hæres}
\]

\[
\text{Turcas ad edomandos.}
\]

\[
\text{Aliud.}
\]

\[
\text{CZECHIA TE SCEPTRI DECORABAT HONORE, RDOLPHE,}
\]

\[
\text{VT SOL BIS QVINTO PRESSERAT AXE LIBRAS. (D. C.)} \quad \text{= 1575}
\]

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 21st September 1558—

\[
\text{CARLOVS AELEXANDRO PAR AVSIS QVINTVS, AGROSVQVE}
\]

\[
\text{HERCVLEO LATÈ NOTVS AD VSQVE IACET. (B. S.)} \quad \text{= 1558}
\]

Jacobus Codicillus died 22d September 1576. He was a physician and a worthy citizen of Prague.

\[
\text{LVX VBI MAVRICIO CURREBAT SACRA IACOBVS}
\]

\[
\text{EXHALAT; VIRTVS EST, GRAVITASQVE SVFER. (B. S. P.)} \quad \text{= 1576}
\]

Maximilian, the son of Ferdinand, King of Hungary, married Maria, daughter of the Emperor Charles v., on 23d September 1548—

\[
\text{VISA, DIES, FVIT OCTOBRIS QVÆ NONA CALÊNDIS,}
\]

\[
\text{REX INVICTE, TVO CLARVIT ORTA THORO.} \quad \text{= 1548}
\]

Mathias Lunæus, a priest of renown at Nymburg in Bohemia, died, 'ex hac vitâ emigravit,' 26th September 1567—
THE BOHEMIAN CHRONICLE.

NON OBIT, HOCCE AT ABIT, LVNEVS AB ORBE MATHIAS,
AC COLIT AETERIÆ REGNA BEATA FLAGÆ. (P. L.)
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.
Huc artem livens invidit Apollo canendi,
Hinc illum telo percult ipse suo.
Christe, tuum vatem sanctis adjunge poëtis,
Ipsum cumque suá transfer ad astra lyrâ.
PRESEVIT ORPHEO ZACCA CVNAS, PRAGA SEPVLCHRM,
CLARVS VBI VATES, ATQVE PROFESSOR ERAT.

Hermannus Mestecenus, a priest, died 2d October 1573—
OCTOBRIS LVX PER TERRAS ALTERA SPARSÆ
MESTECIVS CELOS, REGNA BEATA CEPIE. (L. R. Z.)

The town of Tachau was burnt for the seventh time on 8th
October 1543—
VIX TEMPLIS ATQVE ARCE LEVES FVGIENTIBVS IGNE,
OCATAO OCTOBRIS TACHOVVA TRISTE RVIT. (S. S.)

Maximilian, Archduke of Austria, son of the Emperor
Maximilian II., was born on 12th October 1558—
QVI PATRIS ATQVE ABAVI NOMEN TENET, AVSTRIA CVNC
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.'
ÆMILIANVS OBIT CÉSAR; FEL, TEVTONA TERRA;
CÉSAR OBIT; LEGES, IVRAQVE SANCTA IACENT. (B. S.)

Suliman the Sultan of Turkey is repulsed at Vienna on 15th
October 1529, 'Suliemannis Turcicus Tyrannus, cæsus et propulsatus
a Vienna'—
IDIIBVS OCTOBRIS TVRCE PERA SIGNA TIRANNI,
FACTA PRIOR BELLII CAEDE, VIENNA PVGAT. (I. R.)

Another.
GENS ACRI CINGIT PHARETRATA COHORTÆ VIENNAM;
SENTIT AT AVSTRIACOS NON CARVISE VIRIS. (B. S. P.)

The Turks are said to have lost 80,000 men by cold and starvation.
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—

\[
\begin{align*}
\text{VT} & \text{ PVGNAX} \text{ FVLISIT} \text{ RVTLANTI} \text{ SCORPVS} \text{ AXE}, \\
\text{TVNC} & \text{ REX} \text{ ELECVS} \text{ FERDIMANDVS} \text{ ERAT}. \quad \text{(d. c.)} \\
\end{align*}
\]

\[\text{\{ = 1526}\]

Venceslaus Melissæus, of Saaz in Bohemia, "olim sacellanus Zatecensis, deine Decanus Lunensis, postmodum pastor Bischitii et Dubæ," etc., died on 26th October 1578. His epitaph commences with these lines—

Tu quoque Zatecensem sequeris Vatslæ Decanum,

Qui tibi progenitor spiritualis erat.

And concludes with this eteostichon—

\[
\begin{align*}
\text{CLARVI} & \text{ OCTOBRI} \text{ LVX} \text{ SEXTA} \text{ VIGESIMA}, \text{ FRATER} \\
\text{VATSLEAE} & \text{ ABES}, \text{ RVTLIQVE} \text{ BONVS} \text{ REQVIESCIS} \text{ IN} \text{ AXE}. \\
\end{align*}
\]

\[\text{\{ = 1578}\]

Erasmus of Rotterdam was born 28th October 1465—

\[
\begin{align*}
\text{OC} & \text{TOBRIS} \text{ SEPTENA} \text{ QVATER} \text{ LVX} \text{ FVLGET} \text{ AB} \text{ AXE}, \\
\text{ORIS} & \text{ VBI FACTVS} \text{ CIVIS} \text{ ERASMVS}, \text{ QVAT}. \quad \text{(b. s.)} \\
\end{align*}
\]

\[\text{\{ = 1465}\]

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.—

\[
\begin{align*}
\text{CAROLVS} & \text{ IN} \text{ COLO}, \text{ FERDINANDVS} \text{ VIVIT} \text{ IN} \text{ ORBE} ; \\
\text{PLAVIBILI} & \text{ FVRITVR} \text{ CESAR} \text{ VTERQVE}, \text{ STATV}. \\
\end{align*}
\]

\[\text{\{ = 1558}\]

Albert, Archduke of Austria, son of Maximilian II., was born at Neapolis (Neustadt), in Austria, 13th November 1559—

\[
\begin{align*}
\text{DVX} & \text{ SATVS} \text{ EX} \text{ ALTO} \text{ VIVIS}, \text{ ALBERTE}, \text{ CVORE}, \\
\text{SO} & \text{L CHIRONIS ADIT SIGNA VBI HEVIAI.} \quad \text{(d. c.)} \\
\end{align*}
\]

\[\text{\{ = 1559}\]

Another.

\[
\begin{align*}
\text{EXCIPTIT V} & \text{ VT} \text{ CHIRON}, \text{ DVCIS} \text{ IN} \text{ SVA TECTA} \text{ QVADRIGAS}, \\
\text{PONITVR} & \text{ ALBERTVS} \text{ NOSILE VENTRIS ONVS}. \quad \text{(b. s.)} \\
\end{align*}
\]

\[\text{\{ = 1559}\]

Radkowa died 19th November 1560. "Emigravit ex hac vitâ, pië mortuus M. Adamus a Radkowa, patria Zatecensis, civis et archigrammatae Novæ Urbis Praengensis."

\[
\begin{align*}
\text{RADKOVIVS} & \text{ TVVS} \text{ HIC}, \text{ NOVA PRAGA}, \text{ QVIESCIT HONESTIS}, \\
\text{CVI,} & \text{ FECVNDA VIRIS, PATRIA ZACÆ FVIT}. \quad \text{(l. r. z.)} \\
\end{align*}
\]

\[\text{\{ = 1560}\]

Sebastianus Aërichalcus 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.

\[
\text{ETEOSTICHON.} \\
\text{VIXIT: AT HINC ABIT DOCTA GRAVIS ARTE SEBASTVS,} \\
\text{CONDITVR INQVE TVO, BELLICA PRAGA, SINV.} \quad \text{(b. s.)} \\
\]

Ladislaus, King of Hungary and Bohemia, died on 23rd November 1458, under mournful circumstances thus related: "Dum
THE BOHEMIAN CHRONICLE.

Prægæ maximis sumptibus apparantur nuptiae regales, dum in Galliam pro sponsa legatio splendidissima mittitur; ecce tibi, Ladislaus Ungaræ et Boëmiæ rex, florentissimæ ætate formaque juvenis, hoc die (qui fuit d. Clementi sacer) hora 23 pestilentia correptus, Præga in regia suâ, e vita emigrat; cum regnaret in Boëmia annos quatuor; ætatis anno, ut Hagecus notat, 17 et rectè quidem. Est enim natus anno Domini 1440. Ut Naucerus et Cuspinianus 19 minus rectè.

\[ \text{SVNT} \text{ LADISLAEB TRISVS LVSTRIS, ANNISQVE DVOBVS EXACTIS, VITE FILLA RECISA TVA.} \quad (D. C.) \]

\[ \text{1458} \]

Charles iv., Emperor of Germany and King of Bohemia, died at Prague, at the age of sixty-three, on 29th November 1378—

\[ \text{SOL VBI CHIROMIS TANGEBAT SIGNA BIFORMIS,} \]

\[ \text{ABLATVS TERRIS, CAROLVS ASTRA SVBIT.} \quad (D. C.) \]

\[ \text{1378} \]

Simon Proxenus, a celebrated professor of law, died piously at his own house at Prague, on 7th December 1576. He wrote many works.

\[ \text{LVX IVRIS PHÆBÆQVE DECVS, PATRÆQVE VOLSAPAS} \]

\[ \text{CÆLICOLAS GAVIDENS PROXENVS INTER OVAT.} \quad (B. S.) \]

\[ \text{1576} \]

Christophorus Carolvicius, 'eques auratus; sapientiæ, eruditione, et dignitate clarus,' etc., was born on 14th December 1507—

\[ \text{LVX CARLOVICIE GENTIS, TERRÆQVE BOHEMÆ} \]

\[ \text{VIVIT CHRISTOPHORVS NOBILÆ NATVS ONVS.} \quad (B. S.) \]

\[ \text{1507} \]

Jesus Christus was born 25th December, according to this chronicle, 'A.D. a conditione mundi 3962 (sic) ; anno urbis conditæ 753 ; anno imperii Julii Octaviani 29 ; anno Herodis e.n.l alienigenæ, Judæorum regis 36 ; Coss. Coss. Cornelio Lentulo, L Calpurnio; assumptæ humanæ naturæ, natus est Dominus et Salvator noster Jesus Christus, Dei filius æternus, ex Maria semper Virgine in oppido Bethlehem Judææ, juxta Michææ prophetæ vaticinii.'

\[ \text{EXHÆÀRIT QVA LVCE SYRVS VENERABILE TEMPLVM,} \]

\[ \text{FACTVS HOMO DEVÆ EST, SALVA VIRAGO PARENS.} \quad (B. S.) \]

\[ \text{3963} \]

This date, 3963, differs forty-one years from that usually adopted to express the Christian era, viz., 4004 anno mundi. It is in accordance with one of the many systems of chronology or calculation of that period for which there is no exact historical date.

Vitus Fayer, Sittavensis (of Zittau ?), a renowned senator and musician, died on 26th December 1551. His epitaph commenced thus, 'Quicquid fuit mortale Fayri, conditur in hoc sepulcro; spiritus gaudeat pollo.' And concluded with this epiostichon—

\[ \text{SOLERTIS VITI TELLVS CAPIT ALTERA CORVÆS;} \]

\[ \text{IN CHRISTI VIVIT MENS BENE NIXA SINV.} \quad (T. M.) \]

\[ \text{1551} \]
THE BOHEMIAN CHRONICLE.

Jacobus Camenicenus, a celebrated preacher and author, died at 'Mezerici,' on 30th December 1565, 'piè ex hac vitâ emigravit.'

\[ Arte Iacob, potens, Camenicnus, Galen, \]
\[ æternae a c Vocis, Præ professor, obit. \]
\[ = 1565 \]

Finis Ephemeridum sive
Kalendarii historici.
LAUS DEO.

A 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 Namen 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 E I O 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:

<table>
<thead>
<tr>
<th>Austriae</th>
<th>Et</th>
<th>Imperii</th>
<th>Offense</th>
<th>Volucre</th>
<th>Voluminum</th>
</tr>
</thead>
<tbody>
<tr>
<td>Augur</td>
<td>Ergo</td>
<td>Iste</td>
<td>Ostentum</td>
<td>Vesunum</td>
<td>Vaticinat</td>
</tr>
<tr>
<td>Abundantia</td>
<td>Ejus</td>
<td>Intestinorum</td>
<td>Ore</td>
<td>Vaticinat</td>
<td></td>
</tr>
<tr>
<td>Auctapur</td>
<td>Ex</td>
<td>Insidiis</td>
<td>Opinabilis</td>
<td>Visococcus</td>
<td>Venerius</td>
</tr>
<tr>
<td>Ab</td>
<td>Ectis</td>
<td>Insiciendis</td>
<td>Obsidiatur</td>
<td>Vaticini</td>
<td></td>
</tr>
<tr>
<td>Affectus</td>
<td>Effectum</td>
<td>Impii</td>
<td>Optat</td>
<td>Vaticinur</td>
<td></td>
</tr>
<tr>
<td>Austria</td>
<td>Et</td>
<td>Imperium</td>
<td>Ominose</td>
<td>Velluntur</td>
<td>Vaticinat</td>
</tr>
<tr>
<td>Austriae</td>
<td>Etiam</td>
<td>Imperio</td>
<td>Oscitanter</td>
<td>Vaticinat</td>
<td></td>
</tr>
<tr>
<td>Austria</td>
<td>Effigies</td>
<td>Ingeniis</td>
<td>Ominosior</td>
<td>Vatum</td>
<td></td>
</tr>
<tr>
<td>Austria</td>
<td>Elata</td>
<td>Ingens</td>
<td>Oculis</td>
<td>Vatum. solum</td>
<td>Vatium.</td>
</tr>
<tr>
<td>--------</td>
<td>-------</td>
<td>--------</td>
<td>--------</td>
<td>-------------</td>
<td>--------</td>
</tr>
<tr>
<td>Aurum</td>
<td>Examinatur</td>
<td>Ignis</td>
<td>Oracula</td>
<td>Vatigius</td>
<td>Veritas.</td>
</tr>
<tr>
<td>Antiqui</td>
<td>Examinatur</td>
<td>Impudens</td>
<td>Omen</td>
<td>Vaniloqui.</td>
<td></td>
</tr>
<tr>
<td>Austrologus</td>
<td>Excitutur</td>
<td>Impudenter</td>
<td>Ominosus</td>
<td>Viennæ.</td>
<td></td>
</tr>
<tr>
<td>Avertat</td>
<td>Execrabile</td>
<td>Juppiter</td>
<td>Omen</td>
<td>Vatidici.</td>
<td></td>
</tr>
<tr>
<td>Arioli</td>
<td>Experientia</td>
<td>Ineptum</td>
<td>Obriet</td>
<td>Vaticinium.</td>
<td></td>
</tr>
<tr>
<td>Aruspesx</td>
<td>Exterminabitur</td>
<td>Inanibus</td>
<td>Oraculi</td>
<td>Verbis.</td>
<td></td>
</tr>
<tr>
<td>Auguralis</td>
<td>Eluctatur</td>
<td>Jovis</td>
<td>Optima</td>
<td>Volucri.</td>
<td></td>
</tr>
<tr>
<td>Aquila</td>
<td>Ex</td>
<td>Industria</td>
<td>Ominatores</td>
<td>Ulicscetur.</td>
<td></td>
</tr>
<tr>
<td>Alauda</td>
<td>Expertor</td>
<td>In</td>
<td>Omnibus</td>
<td>(Vaticen)</td>
<td>Vaticine.</td>
</tr>
</tbody>
</table>

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 1611—

Matthias = 1611

Epigrams on the happy victory at Buda gained by the Christians under the Emperor Leopold I.; the first is addressed, ‘Ad augustissimum Imperatorem Leopoldum,’

LaVrea fer Lætis VICTOR LEopolDE TROPHÆIS; eCCe sVeBEST AQVILIS BVDA reCepta TVIS. = 1686

Another on the same event—

VIVE tibi IVsto fæLIX LEopoldE tRIVMPHO VIVE AQVILIS sUPERIT BVDA sIT VMBrA TVIS. = 1686

To the Most Serene Emanuel, Elector of Bavaria—

SIT prECIOSA1 tVIS tVA glORIA BVARE GESTIS nosIis eVM eST hoSTes te sVEperante DEVs. = 1686

To Charles, Duke of Lorraine, by A. Gorluæ—

CAROLE tV CoR HABES VICISTI CAROLE tVRCAS LAVs sOnAT e gEStIS nON MOrITVRA TVIS. = 1686

To the victorious army, both living and dead—‘Ad reliquos victores et victorii immortuos’—

VIVITE VICTORES aLTos MORs DVXIT IN aSTRA ex FVLCHRO HERoVM sANGVINE BVDA RVBet. = 1685

1 PRECIOSA for PRETIOSA. The chronogram required this and other corrections of misprints.
On the vigil of the assumption of the Blessed Virgin the Turks were defeated who attempted to enter Buda—

\[\begin{align*}
&\text{VIÆRFINIS} \text{ assVMpta} \text{ VIGILÌ} \text{ FIEtate} \text{ præibat} \\
&\text{festa saCra} \text{ DÌes} \text{ perÌa} \text{ qVarta} \text{ fVIt.} \\
&\text{HAC} \text{ hostis} \text{ perÌt}, \text{ qVI} \text{ bVDAm} \text{ intrare} \text{ parabat,} \\
&\text{pro festis} \text{ VIGILAT} \text{ VRGO} \text{ benÌgna} \text{ sVIs.}\footnote{1}
\end{align*}\]

On the festival of the decollation of St. John the Baptist the Turks were again defeated—

\[\begin{align*}
&\text{ex DeCCollatis} \text{ sVNT} \text{ faVsta} \text{ CeLebra} \text{ tVrCis,} \\
&qVæ \text{ DeCCollati} \text{ festa} \text{ JOHANNIS} \text{ erant.} \\
&Buda demum expugnatur anno post 1680. sexto s. ter secundo; \\
&\text{the chronogram, however, makes one year too much.} \\
&\text{felicis} \text{ bVDAe} \text{ VICTORIA} \text{ sCRibit} \text{ VR} \text{ annI.} \\
&sCRibitE \text{ ter} \text{ nobis} \text{ ILLE} \text{ seCVNdVs} \text{ erIt.} \\
&\text{Expugnatur mense Septembri die secunda,} \\
&\text{si bis ergo senas annI} \text{ sVggressero} \text{ partes} \\
&\text{LVX} \text{ in septe} \text{bri} \text{ nonne} \text{ seCVNd} \text{a} \text{ fVIt?} \\
&Buda expugnatur ferea secunda,
\end{align*}\]

\[\begin{align*}
&\text{fer} \text{ia} \text{ sepet} \text{enos} \text{ inter} \text{ DIVERSA} \text{ PL} \text{ANETAS} \\
&q\text{Va} \text{ bVDA} \text{ erIt} \text{ fVIt} \text{ nonne} \text{ seCVNd} \text{a} \text{ fVIt.} \\
&\text{Concluditur quod sit expugnatio ter felix,} \\
&\text{ergo} \text{ ter} \text{ fELI} \text{X}, \text{ qVIA} \text{ fer} \text{IA} \text{ MENS} \text{IS} \text{ et} \text{ an} \text{INV} \text{S} \\
&\text{in tribus optata sorte seCVNd} \text{a} \text{ notant.} \\
&Buda expugnatur die LUNE, \\
&\text{CLAARA} \text{ DÌEs} \text{ LVNÆ}, \text{ qVA} \text{ bVDA} \text{ est} \text{ CAPTA}, \text{ LABORAT} \\
&\text{prot} \text{INVS} \text{ eCLIPS} \text{I} \text{ THRACIA} \text{ LVNA} \text{ GRAVI.} \\
&Buda die LUNÆ capiitur armata manu, \\
&\text{VIS GRAViS} \text{ et} \text{ fi} \text{et} \text{as} \text{ tVrCAS} \text{ GENEROSA} \text{ sVBegIT.} \\
&e\text{stne} \text{ DÌes} \text{ LVNÆ?} \text{ non} \text{ fVTo}, \text{ MArTIS} \text{ erAT.} \\
&Buda expugnatur pauculis horis post plenilunium. \\
&\text{CON} \text{FECTVS} \text{ fVERAT} \text{ LVNÆ} \text{ orbIS} \text{ tVrCA} \text{ LABASCE} \\
&\text{bVDA tIBI} \text{ LVNA} \text{ DEFI} \text{CIENTE} \text{ perIT.} \\
&\text{Aliud alludens ad illud;} \text{ 'Filius accrescens Joseph.' Gen. xlii. 22.} \\
&\text{fILIVS} \text{ ACCRESCENS} \text{ SOLI} \text{ est tIBI} \text{ LVNA} \text{ perIT.} \\
&\text{hVNC pia fata} \text{ IVBENT} \text{ CRESCERE} \text{ TE} \text{ M} \text{INVI.}\footnote{2} \\
&Buda capiitur eodem die Pontif. Rom. creat Cardinales, \\
&pVRpVREIS pATRES ORNABAT PAPA GALERIS \\
pVRpVRA IAM bVDÆ SANGVINE tINCTA NITET. \\
&\text{Capiturn inspectante Vezirio Buda,} \\
&\text{VEZÌRÌO} \text{ AD} \text{SPECi} \text{TANTE} \text{ OCVLIS} \text{ est bVDA} \text{ RECEPTA} \\
&sVLtanI, \text{ testis} \text{ nonne} \text{ OCVLATVs} \text{ erIt?}
\end{align*}\]

\footnote{1 The original contains a misprint, VESTIS for FESTIS.}
\footnote{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 I.}
A. B. C.

Eodem hic capitur die Buda, quo Solymannus eam intravit anno 1541. Regina Hungarica relegata, ISTA DIRES NOSIS QVIA BVDÆ REVERTITVR ALBA ET FAVSTA ET FESTA ET TOTA SECVDNA FVIT.¹

Nostris insulti jam prævalentibus alba vexilla Turcae frustra expouunt,

HOSTIS VBI NOSTROS JAM VI VIDET VRBE POTIRI, = 1686
SVPPETIAS PACIS SIGNA PER ALBA PETIT,
JVRA SEDES EFFVSIO TINXIT SIGNA ALBA CRVORE,
CONCOLOR AVSTRIACO DEVVIT ESSE COLOR.²

Buda perdit perdit Sultanus caput Hungaricae,
BVDÆ CAPVT REGNI EST, CAPITÆ HOC SIBI TVRCA NEGATO
COGITVR OPPRESSVS PLANGERE QVOD SUIT ANCEPS.


PRAGA CAPVT ZECHLÆ EST FIDO GLORIA REGNO
HVINCARIA BVDÆ HOC REX CAPIT IPSE CAPVT.³
EST CAPVT HIC ET IBI A SOLIO CAPIT HOC ET AB ISTO
EN CAPITA ERGO DVO REX LEOPOLDVS ERIT.⁴

Aliud alludens ad bicipites aquilas,

PRAGA CAPVT REGNI, CAPVT INDE HVINCARIA BVDÆ
NVNC AQVILA HEC POTERIT CEÆSARIS ESSE BICEPS.

Aliud quod exprimit annum ab orbe condito,

REGNI HINC PRAGA CAPVT, INDE EST BVDÆ DVORVM.
SIC GREDEM CAPITVM TE LEOPOLDVS ROBAS.⁵

Vezirius Buda captā fugit,

PRO CERTO CECINIIT BVDÆ CLANGENTE RECEPTVS
TORPENS VEZIRIVS QVID CANIT ERGO? FVGAI.

Veziri premium erit forte monile sericum, i.e. his reward will be to be strangled with a silken bow-string.

VEZIRIOS SVLTANE FAVE SIC ACTA REPOSCTVNT
SERICIO COLLVM STRINGERE TORQVE SINE.

S. Stephani templum Budæ innocuum,

INNOCVÆ EST BVDÆ STEPHANI SPECIALIBVS ÆDES.
HVIC NON TVRCA FVRES NVC NOCVERE ROGI.
SCILICET HVIC INSIGNÆ TVI EST LEOPOLDE JOSEPHI.
VT STEPHANVS STEPHANI CINGAT IN ÆDE CAPVT.

¹ It is thus in the original, and it makes 1691, possibly wrong.
² This couplet makes 1586. Another C in ZECHLÆ would rectify it.
³ This couplet makes 1581; it was probably intended to make the same date as its companion. There are many printer’s errors in the original, some of which baffle all attempts to set them right.
⁴ This couplet makes 1683. It must be wrong.
⁵ The date resulting from this couplet is a certain year of the era from the creation of the world, according to one of the numerous systems of chronology, but not that usually adopted of 4004 B.C.
Budae reperta 400 tormenta (i.e. 400 cannons),
qvadrimgenta tibi tormenta erumpit qveraris?
plvra tibi tortor svb styre plvto feret. (sic.)

Ex his maxima dicuntur iv. Evangelistæ,
bvda evangellis renumsvs vosqve qvarinis
presignante deo te leopoladvs habet. (sic.)

Cadaverata turcarum injiciuntur in Danubium,
occisi bvda tvrcae iactantvr in istro
sfltani vt capita nvnclia natando ferant.
Injiciuntur.

prostratos bvdae tingenndo hebreevs in istro
baptizat tvrcas qveritv an validus?
esto aqua baptizans intenti verba valorent
baptismis esse nego cvr? qvia vita deest.

Pontifici mittitur Comes Thuni. e. facere,
hoc erat in votis bvda vt captetur; at ecce
letior in factis bvda recepta fvit.

hinic thvni pontifici felicia nvnclia reddidit
ne qvis ficta pvteat facta pvisse probat.

Votum pro Augusto Cesare Leopoldo,
apprcador hoc factVM regalis vt alba seqvatur.
svisvt et avstriacis thracia plena thronis.

Pro archiduce Josepho,
nvncl stephani gladivos, tibi bvda et sceptra parantur.
nvncl stephani ornabit sacra corona capvt.

Pro Carlo per annat. sol arcu,
carlole vivt tibi tvs gloria crescat et olim
sol arcv lvnae regna svperba feri.

Ad Budam,
dejicte stvltificie pia bvda opprobriia lvnae
erige salvificie signa beata crvcis.

exaltat tvae crvcis ornet gloria tvres
precipitata per handic thracia lvnae migret.
signa crvcis nvncl ferre bonae sit vrsa recvsas (sic)
eger malv poteris probra svbiere crvcis.

Applausus,
jbvilia sacra parfit post tetricæ n jbilia phærvs
sagvia 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.
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—

\begin{align*}
\text{VICIT ANAXAGORAS (Röwigömarf) PROH DVX \ TRVX MC\text{\textsc{en}}IA} \\
\text{FRAGAE.} \\
\end{align*}

\[= \text{1648}\]

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—

\begin{align*}
\text{EXCICCATA LEVIS CVR FLVM\textsc{ina} CER\textsc{ve} REQ\textsc{vir}\textsc{is}?} \\
\end{align*}

\[= \text{1540}\]

The year in which the town of Zittau was entirely burnt is thus marked, \textsc{IN\textsc{CENDIVM} ZIT\textsc{ae}}.

\[= \text{1608}\]

The year of the ‘Spanish obedience’ in the Netherlands is found in these words—

\begin{align*}
\text{S\textsc{avle QVID ME PERSEQ\textsc{ver\textsc{is}?}}}
\end{align*}

\[= \text{1567}\]


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—

\begin{align*}
\text{WENN man wird schrieben diese Summ,} \\
\text{VENI VELOX JUDICIUM,} \\
\text{ALS DENN DES VVAhREN VETERS SOHN} \\
\text{AV\textsc{sz}IEHEN VV\textsc{IR}D IN SE\textsc{I}NER CRON.} \\
\end{align*}

\[= \text{1684}\]

At page 71 of part 2 commences an alliterative ‘oration,’ extending over seventeen pages, every word commencing with the letter P, and entitled \textsc{PAPA PARIENS! ANNO M.DC.XC.} At page 76 this passage occurs, \textsc{PAV\textsc{L}VS PONTIF\textsc{EX} PO\textsc{cos PROCREAT PAPIST\textsc{IC}OS POP\textsc{VLOS PRIM\textsc{ATES} PLEBEI\textsc{OS\textsc{Q}VE} PLAN\textsc{E} PERVERT\textsc{ENTES}}.}

\[= \text{1540}\]

perinde: Putrida, proh, pomus producti putrida poma! Propterea princeps Palatinus prorsus piissimus predictos progrunnienses 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 iii., 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—

\textbf{Leopoldus primus imperator semper augustus.} \textit{Anagram.}

\begin{align*}
\text{Sol es! Pater gaudiorum plurium! spes posterum!} \\
\text{Sol es \textsc{leopoldus} clarus,} \\
\text{Et spes alma posterum!}
\end{align*}
Pater Leopold, charus,  
Gaudiorum plurium!  
Vive! vive! Triumphator!  
Vive Libertatis Stator.  
Pater pacis optimus,  
Atque terror hostibus.

JosephVs LeoPOLD. J. F. rex HVNGARiae eLigItVr rex roMANor.  

Anagram-chronogram.  
Ah popVLo LVX, et o LeX gregi fIDo j aMor sErEnVs rhenI rari!  

At page 276 of part 2 these miscellaneous chronograms are recorded—  
‘Von dem Brande zu Greiffenberg, AM pfInGStDienstage brandt, GREIFFENBERCK ab.’  
‘Und von dem Brande zu Globau, MeLzer zVNdET GLOGAV AN.’  

The year 1611 is also marked by these words—  
non ConFVNdAR In æterNVM.  
SIC aBeVnDVm.  
DoMINVs VoCAT.  

The year 1643 is marked by this, MARS ANGLICANVs VIDIIT  
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 circumstances—  
RVDolphVs, rex roManVs.  
RVDolphVs, IMPERATOR aVGVSTVs.  
Matthias InDVeRator CoRonaTvS.  
NOVA aCADEMIa gIesena. [See Chronograms, p. 314.]  
DanCkELMaNN IST LOSS.  
DanCkELMaNN BLeIBT gefangen.  

Some one having bought a bottle, or some such vessel, commemorated it by this inscription. He might have found something more appropriate—  
VIVIte FelICes DoMINI faVtoRES.  

The disastrous inundations which happened in Europe in 1670 were marked by these chronograms. The first is taken from Psalm lxxxvi. 10—  
TV Es DEVs QVI FACIs MiRABIlliA.  
TERRiBiLiTER MVNdVs hOC ANNO NataBAt In aQVIs.  

1 This chronogram is faulty, because the letter D in this word is not counted.
At page 278 some further chronograms are given. The first relates to the taking of Münster in Westphalia by the French, and the second to the same event; the two dates, however, do not correspond, and no explanation is given. Ebaunus Hessus is said to be the author—

\[
\begin{align*}
\text{VIVE MONASTERIO CAPTA FRANCISCE TVLISTI} & = 1540 \\
\text{FROLOPA PANINIFICI SVB IYGA REGIA OPES.} & \\
\text{REGIS CARINIFICIS, VATIS, SARTORIS IN VNO} & \\
\text{CIVEM MONASTERICII VEWESTPHALEAN FACTA LEGES.} & = 1535
\end{align*}
\]

The next refers to the peasant war in Germany, the most prominent one of the period was in 1524. This chronogram makes 1625; and there is nothing in itself to point to any particular event of war, but it probably gives the date of one of the wars which are so designated in the histories of Germany—

\[
\begin{align*}
\text{ET CIVES IPSOS CONVNDERE TENTAT ET ARCES} & = 1625 \\
\text{RVSTICA VESANA CONDIVNE COHORS.}
\end{align*}
\]

On the Landgravine Sophia of Hesse. Surely there must be something wrong in this chronogram, which makes only 1248—

\[
\begin{align*}
\text{HASSE OPES SOPHIE PATRIASQVE EXPOSICIT HABENAS,} & \\
\text{POSICERE OPES PARIAS IVSVE PIEMVE SINVNT.}
\end{align*}
\]

On Henry III., King of France, who was assassinated on 28th August 1589 (see Chronograms, p. 116)—

\[
\begin{align*}
\text{CVLTICLAVSTRALIS REGI EXITIT EXITIALIS,} & = 1589 \\
\text{VEXETVRQVIS QVISQVIS MONARCHIS ERITE EQVVS INIQVIS.}
\end{align*}
\]

The next chronogram is accompanied by this observation, 'the Bavarian war is thus noticed by Sleidan the historian.'

\[
\begin{align*}
\text{CAPTVS ERAT GALLVS: COEVNT CVM TVRRE COHORTES.} & = 1525 \\
\text{This is given, but without any particular application. See Chronograms, p. 529. The words are adapted from Luke xxiv. 29—} & \\
\text{SLEEB SEI VNS DENN ESS VVIL ABEND VVERDEN.} & = 1578
\end{align*}
\]

The following is said to mark the date when Frederic v. met with some losses in battle at Prague. The precise events, however, are not explained, and the chronogram points to none—

\[
\begin{align*}
\text{TIBI CERVBIN ET SERAPHIN INCESSAIVL VOCE PRO-} & = 1517 \\
\text{CLAMANT.}
\end{align*}
\]

The same chronogram is given in Chronograms, pp. 196, 224. Any event of the year 1517 might be marked by it.

At p. 141 of part 2 there is the following specimen of acrostic hexameter verse on the name Iesus, in the style occasionally to be met with in books from the German press. The two concluding hexameter and pentameter Leonine verses have no apparent connec-
tion with them. They are said to relate to Frederic I, King of
Denmark, whose name is made by the conspicuous capital letters—

Inter cuncta micans Igniti sidera coel
Expellit tenebras E toto Phœbus ut orbE
Sic cæcas renovat IESUS caliginis umbras
Vivicanque simul Vero præcordia motuV
Solem justitiae Sese probat esse beatS

It. FREmit in mundo DEprimit alta profundo
Rigidum flectit CUSpis macroque plectit.

i.e. As Phœbus, shining among all the stars of heaven, drives away dark-
ness 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 Righteousness to the blessed.

Frederic goes about, he rages, he brings down to the deep 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, Græx, Rex, Res, Spes, Jus, Thus, Sal, Sol,
(bona) Lux, Laus, || Mars, Sors, Fraus, Fex, Styx, Nox,
Crux, Pus (mala), Vis, Lis.' These are said to produce
39,916,800 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.

A similar treatment of the alphabet is seen in another curious little
book (British Museum, press-mark 12315. a. 21). 'Gepflückte
Fincken, oder Studenten-Confect, aufgetragen in zwoen trachten,
Jede von 100 Gerichten,' etc. etc. 'A b c d e f g h i k l m n o p q r
s s t u w x y z. Im Jahr—
bezahL DV MICH nVn ITZT FVR BAAR.'

Published at Franckenau. 12°.
A. B. C.

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 quere in dentibus annos.
P. 196. Alphabetum muliebre, in quo malae mulieres perstringuntur.
         Avidum animal.            Naufragii nutrix.
         Bestiale barthrum.        Opifex odii.
         Concupiscentia carnis.    Prima peccatrix.
         Damnosum duellum.         Quietis quassatio.
         Æstuans æstus.            Ruina regnorum.
         Falsa fides.              Silva superbia.
         Garrulum guttur.          Truculenta tyrannis.
         Hevinnis annosa (sic).     Vanitas vanitatum.
         Invidiosus ignis.          Xanthia Xerxis.
         Calamitatum chaos.         Ymago idolorum.
         Lepida lues.              Zelus zealotypum.
         Monstrosum mendacium.
         Qui capit uxorem, caput absque quiete laborem,
         Longum languorem, Lachrymas, cum lute 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.

My 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 encyclopaedia 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 twenty-two years.
LEOPOLD I. EMPEROR.

He married, secondly, his cousin, Claudia Felicitas, on 15th October 1673. She died on 8th April 1676, aged twenty-three years.

He married, thirdly, Eleanora Madelene Theresia, on 14th December 1676. She died 10th January 1720, aged sixty-five years.

A volume which I met with in the town library of Frankfort-on-Main (press-mark E. 199.—47), lettered on the back 'J. A. Pastorii Laurus Actorum publicorum,' is a collection of political tracts on events in the east of Germany and Hungary in the seventeenth century. The only chronograms therein relate to the emperor Leopold I. and his election in 1658. They are contained in—

Tract No. 27, by Petrus à Streithagen, entitled, 'Electio Leopoldi Austriaci,' etc. On the back of the title-page is this 'chronodistichon' of the year of his election as emperor—

{o bona fata orbis! latias leopoldvse habenas ortinet, et spreto prospera marite parat.}

Tract No. 30 (without author's name or imprint) contains these chronograms, which are followed by a set of epigrams founded thereon. The first set of chronograms forms the title of the tract.

DELICIVM ORBIS:

hoc est

SOL IMPERII LEOPOLDS,

DEI GRATIA ELECTVS IMPERATOR:

FREMENTE LICET INVIDO,

et invito

PSEVDOPOLEITICISMO,

CAESAR VERA ADMIRABILIS:

et

VERA IDEA CAROLI MAGNI:

Cæsari, et octo Cæsaris eLectoribus} This chronogram is sic

CONSECRATVM.} in original. It makes

M.DC.LVIII.} 1658, a manifest error.

On page 3. Epigramma in primum chronologicum—

DELICIVM ORBIS.¹

This phrase is combined several times with the words of the epigram which follows it.

On page 4. The second epigram has this title—

SOL IMPERII LEOPOLDVS.

This phrase is in like manner combined with the epigram.

On page 5. The third epigram has this title and combinations—

DEI GRATIA ELECTVS IMPERATOR.

¹ Observe that this and the six following chronograms are the same as those which compose the title-page to the tract. The last one is not the same as the last one on that page.
LEOPOLD I. EMPEROR.

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

= 1658

On page 6. The fifth epigram has this title, etc.—

= 1658

On page 7. The sixth epigram has this title, etc.—

= 1658

On page 8. The seventh epigram has this title, etc.—

= 1658

On page 8, and last, the tract concludes thus—

‘Vaticinium chronologicum’ (on Psalm lxxi. 7, Vulgate Version.)

\[
\text{OR\text{\textsc{IT}}V\text{\textsc{I}}} \text{IN } \text{D\text{\textsc{IE}}B\text{\textsc{S}} } \text{H\text{\textsc{IV}}V\text{\textsc{S}} } \text{DIVI } \text{AVG\text{\textsc{VST}}I } \text{NOSTRI}, \]

\[
\text{IV\text{\textsc{ST}}IT\text{\textsc{IA}} } \text{ET } \text{AV\text{\textsc{N\textsc{D\textsc{A}T\text{\textsc{I}}}}}} \text{ PACIS}. \]

\[= 1658\]

The words of the Vulgate Version are, ‘Orietur in diebus ejus justitia et abundantia pacis donec auferatur luna.’ The English Bible version, lxxii. 7, is, ‘In his days shall the righteous flourish; and abundance of peace so long as the moon endureth.’

-

I obtained, in Germany, a broadsheet applauding the marriage of the emperor Leopold I. and Margaret of Spain in 1666. The size, including the ornamental border, is 20 inches by 15 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:—

\[\text{ANO } \text{DOMIN\textsc{I}} \text{ SALVATOR\textsc{I}} \text{ IESV \textsc{CHRIST}}. \]

\[= 1666\]

\[\text{i.e. The festivities carried on at Vienna on } \text{December, in the year of our Lord and Saviour Jesus Christ. Observe that the day of the month is omitted. The sheet must have been issued in anticipation of the event, or my copy is, perhaps, an ‘early proof.’} \]

\[\text{SALV\textsc{E AVSTRIACA DOMVS.}}\]

\[= 1666\]

\[\text{I.O AV\textsc{E AETER}IS FILIA DOMVS HISPANICA.} \]

\[= 1666\]

\[\text{i.e. Hail! O house of Austria.—Welcome! O Spanish daughter of the heaven-descended house.} \]

\[\text{LEOPOLDO LVX MARGARITA}\]

\[= 1666\]

\[\text{MARGARITA LVX LEOPOLDE.} \]

\[= 1666\]

\[\text{i.e. O Pearl (Margaret), a light to Leopold.} \]

\[\text{O Leopold, the light of the Pearl (Margaret).} \]

-

A book (British Museum, press-mark 1315. k.), folio, has this title,

‘Fürsten-Spiegel, oder Monarchia dess hochloblichen Erzhauses Oesterreich.’ By Johann Jacob von Weingarten. Prague, 1673. The narrative is in German, an historical compendium of the
acts, etc., of the German emperors, kings of Bohemia, and other potentates of the house of Austria. It is dedicated to the emperor Leopold I.

At page 51, the assassination of Wenceslaus III., king of Bohemia, is narrated. His conduct had caused him to be hated by his subjects. He was assassinated at Libyssa (Ghebseh) by Conrad de Possenstein in 1306, and died without posterity, the last direct male descendant of the dynasty of Præmyslus. The date is thus given—

\[
\text{EHEV! NON sICCO sICARII FERRO IN VENCESLAE III.}
\text{LIBYSSAE. VSTIICO POSTERI. INTER qVOS PRINCIPES XXIII.}
\text{REGES VII, INTERREGES XIII, ERANT. IIII. AVG VSTI DESIERVNT.}
\]

At page 57 the 'blind Wenceslaus' is mentioned as having founded a church, and various dates are given by the following chronograms, which are not otherwise explained. They are possibly the dates of events connected with the church, such as falling down, destruction twice by fire, and its subsequent restorations—

\[
\text{CECVS VENCESLAES FVNDAT LATIO HÆC SACRARIA VITO}
\text{QVÆ PRIEO, SANCTE, PIÆ LASTVS VVOIPTGANZ DICASTI}^1
\text{SPITINEVS PROPERT LAPSIL POÆRIA FANI}
\text{HOSTE FVRENTI VORAX QVÆ CVM VASTA VERAT IGNIS.}
\text{CECVS IOANNES OPVS HOC EXTRVXIT ET IPSVM.}
\text{CAROLVS EXCOLVIT VARIO REX MVNERE ET AVRO}
\text{HÆC VIOLAT POSTQVAM VVLCAVS CVNCVTA SEVERVS,}
\text{LESÆ REFORMAVR FERNANDO TENENTE.}
\]

At page 443, the death of Ferdinand III., as king of Bohemia, Duke of Austria, and Emperor of Germany, is thus dated (Bohemia having become united to Austria under this sovereign)—

\[
\text{FERDINANDVS IIII, APRILII.}
\text{POSTIS TRIÆVS CORONIS, ET SCEPTRO TOVTÆLICII,}
\text{NUN INGLORÆVS,}
\text{QVIA}
\text{PIETATE ET IVSTITII,}
\text{COÆLOS INTRAVIT.}
\]

i.e. Ferdinand the Third, on the second day of April, three crowns having been put on him, and the like number of sceptres, gloriously, because by his piety and justice, entered the heavens.

A complimentary inscription to his successor Leopold I. concludes thus—

\[
\text{Occidit quidem, sed oritur iterum}
\text{IN LEOPOLDI PRIMO REVOLGENS}
\text{orbis universi}
\text{DELICIVM.}
\]

He died indeed, but rises again in Leopold the First, the shining light of the universal globe.

---

1 By counting again the words CæCVs which precedes the first line.
The second part of the volume has this title and dedication—

Monarchiae Austriæ pars altera.

\[
\begin{align*}
\text{T} \quad \text{E}\text{R} & \quad \text{A}\text{V} \text{G} \text{V} \text{S} \text{T} \text{E} \\
\text{C} \text{L} \text{A} \text{V} \text{D} \text{I} \text{E} & \quad \text{F} \text{E} \text{L} \text{I} \text{C} \text{I} \text{T} \text{A} \text{T} \text{I} \\
\text{L} \text{E} \text{O} \text{P} \text{O} \text{L} \text{D} \text{I} & \quad \text{F} \text{E} \text{L} \text{I} \text{C} \text{I} \text{A} \text{N} \text{I} \\
\text{S} \text{P} \text{O} \text{N} \text{S} \text{A} & \quad \text{E} \\
\text{S} \text{A} \text{C} \text{R} \text{A}.
\end{align*}
\]

\[
\begin{align*}
\text{A}\text{V} \text{E} & \quad \text{C} \text{L} \text{A} \text{V} \text{D} \text{I} \text{A} \text{I} \\
\text{I} \text{M} \text{P} \text{E} \text{R} \text{A} \text{R} \text{T} \text{I} \text{X} & = 1673 \\
\text{A} \text{r} \text{c} \text{h} \text{i} \text{d} \text{i} \text{x} \text{u} \text{x} \text{u} & \text{a} \text{e} \text{ (e} \text{t} \text{c}.)}
\end{align*}
\]

Augustissimae domus Austriæ 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—

\[
\begin{align*}
\text{VIVAT} & \quad \text{C} \text{L} \text{O} \text{R} \text{I} \text{O} \text{S} \text{V} \text{S} & \quad \text{L} \text{E} \text{O} \text{P} \text{O} \text{L} \text{D} \text{V} \text{S} & \quad \text{I} \text{M} \text{P} \text{E} \text{R} \text{A} \text{T} \text{O} \text{R}. & = 1673
\end{align*}
\]

A rare tract, published at Ghent in 1685, belonging to the Rev. Walter Begley, consists of only four pages 4\textsuperscript{v}, 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 chronicae circa felices progressus Belli Austriaci aduersus Turcam anno 1685 Sacrae Caesaræ 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

Christianus loquitur: Turca respondet:

\[
\begin{align*}
I & \text{ TURCA, ISTRUM ERIBE;} - \text{SAT VALIDÈ EXHAUSL} & = 1685
\end{align*}
\]

i.e. The Christian speaks: Go, thou Turk, and drink the Danube. The Turk answers: Enough! I have thoroughly drunk of it.

On this 'program' the eleven chron-anagrams are composed.
LEOPOLD I. EMPEROR.

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 DEICTUS VIVIT; RE EXULAT.

From this is formed the next, relating to the embassy of 'Ahmet Scelebi,' with a letter to the Emperor proposing peace, which was rejected—

AHMET SCLEBI DUX VISA RE, ABIIIT AURIATVS.

From this is formed the next, which foreshadows the fate of Ibrahim Pasha—

HAC EXALTATVS 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 IESU MATER CLARE EXHIBUIT.

From this again is formed another, in which the Emperor, in imitation of St. Stephen, king of Hungary, in gratitude for assistance from the Virgin, confirms the dedication to her of his inheritance—

SIC TE (UBI EX USU) SALVABIT HAEREDITATEM.

From this is formed the next, in which Pope Innocent xi. expresses his mind in the words of Psalm xcvii. 1, Vulgate Version—

SALVavit SIBI DEXTERA EIUS, ET BRACHIUM.

From this is formed the next, alluding to certain conjectures about 'the great Lord of the Ottoman Forte,' the affairs of Turkey, and to Balaam in the Bible narrative—

HIC VIR A SE, ET A SUBDITIS MALÈ 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 EXUTVS DELIBITUR.

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-

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.

A thin folio volume, printed at Augsburg (British Museum, press-mark 564, g. 24.), bears this title—

**TRIUMPHUS NOVEM SÆCULORUM**

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 jubilo, victorioso, pacifico,*

*virtutum et saeculorum compendio*

*Dithyrambus saecularis.*

\[
\begin{align*}
\text{AC} & \text{CE} \text{DAT} \text{ AM} \text{E} \text{NA} & = & 1700 \\
\text{CA} & \text{TAN} & \text{DO} & \text{ CA} \text{M} \text{E} \text{NA} ; & = & 1700 \\
\text{LA} & \text{TA} & \text{ CLANGAT} & \text{ GRAN} \text{DE} & \text{ NO} \text{M} \text{EN} ; & = & 1700 \\
\text{PA} & \text{CE} & \text{ CON} & \text{STANS} & \text{ PRO} \text{DAT} & \text{ O} \text{M} \text{EN} . & = & 1700 \\
\text{CA} & \text{NO} & \text{RA} & \text{ FA} \text{MA} & \text{ SCANDAT} , & = & 1700 \\
\text{PR} & \text{OMPTA} & \text{ DOCTO} & \text{ NEC} & \text{T} \text{ARE} ; & = & 1700 \\
\text{AC} & \text{ MAGNA} & \text{ FA} \text{CTA} & \text{ PAN} \text{DAT} & & = & 1700 \\
\text{DE} & \text{ MONARCHA} & \text{ CESARE} . & = & 1700 \\
\text{HO} & \text{C} & \text{ MODERANTE} & \text{ SC} \text{EPTRA}, & = & 1700 \\
\text{TEM} \text{PORA} & \text{ CESSANT} & \text{ PLENA} & \text{ DO} \text{LORE} ; & = & 1700 \\
\text{TEM} \text{PORA} & \text{ FLO} \text{RENT} & \text{ PLENA} & \text{ DE} \text{CORE} . & = & 1700 \\
\text{NE} \text{MPI} & \text{ CE} \text{LO} & \text{ DANTE} & \text{ TELA} & = & 1700 \\
\text{AD} & \text{ RECEPTA} & \text{ MARTE} & \text{ BELLA}, & = & 1700 \\
\text{PE} \text{CTORE} & \text{ MAGNO} & \text{ DECERTARE} , & = & 1700 \\
\text{AC} & \text{ OTHO} & \text{ MANOS} & \text{ DE} \text{BELLARE}, & = & 1700 \\
\text{CE} \text{DERE} & \text{ TRACEREM} , & = & 1700 \\
\text{CONDERE} & \text{ PACEM} & = & 1700 \\
\text{DECEBAT} & \text{ CESAREM} . & = & 1700 \\
\end{align*}
\]
JOSEPH I. EMPEROR.

Monarch Leopoldis,
Sole Mente, Leo Corde!
Sacra Doccenta norma,
Deo Cohortes comparas;
Bellans Decente formae,
Scythas rapaces edomae.
Caelum Magna, Deo Chare;
Hae Mo Lege Dace Claris;
Laece Mente Celebrando,
Semper Pace Coronando!
Sceptra premde Mellae,
Bella De Me fellea,
Pacata Contene tempora.

JOSEPH I. EMPEROR.

The Emperor Joseph I., son of the Emperor Leopold I., came to the imperial throne of Germany in 1705, after the death of his father. He had a fair share of chronogrammatic addresses in his time. To him was given the title of King of the Romans and of Hungary before he became Emperor, and as such he is addressed in an elaborate Latin poem in chronogram by the doctors and poets of the University of Graz, in a rare tract belonging to the Rev. Walter Begley, bearing this title,—‘HERCULES AUSTRIACUS, sive Josephus I. augustus Romanorum et Ungariæ rex versus chronostico adumbratus, et honori illustrissimorum, perillustrium, reverendorum, religiosorum, prænobilium, nobilium, ac eruditorum Dominorum Dominorum neo-baccalaureorum cat in Almæ, ac Celeberrimæ Universitate Græcensi primæ philosophie laureæ condecorantur.


Oblatus

Poesi academica.

The tract consists of thirty-four leaves (sixty-eight pages), without pagination or date in figures; small 4°. There is an engraved emblematical frontispiece, wherein is a bust of Joseph surrounded by figures representing war, justice, peace, the arts, etc., with this dedication inscription on the pedestal, ‘Josepho I. Romanorum et Ungariæ regi Augusto Herculi austriaco,' manifesting his present, and foreshadowing (adumbrans) his future greatness. Then follows an address to the ‘Neo-baccalaurei’ of the university, signed, ‘Honoris Vestri, Studiosissimi Poete academici.'
and then a dedication ‘Potentissimo principi Josepho 1.,’ etc., and
signed ‘Muse græcEniS ACAdEMiæ.’

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 com-
plimentary 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,’ repres-
ents the infant in his cradle, emblems, etc., and this extract from
Claudian—

Herculeæ quamvis jacent suæ Numina Thebæ
At Thebæ melior, Dirææs clarior oris,
Que dedit hoc Numen regio.

Followed on the next sheet by—

Emblema I. Nativitas Herculis.

Felices Thebæ! quæ cune factæ sunt Herculis, magno Jove
progeniti. Felicior Vienna, in quæ orbis datus tot annorum votum
Josephus Primus Magni Germaniæ Jovis Leopoldi magnus filius.

LaVS aStRIS! DIVINa IGVIS GENIToRIS IMAGo
naTVs ES aSTRIACI VITAqVE spEsqVE thrOnI.

AVDIO: IAM TOvVS STREpITAT tiBI PLAStISvS orbIS
iPSA reBVISCEns INsonAT aVRa vBIS.

SeV LVStRO oCCIDVNI NgREFACTA CVBiLLIA pHeBI,
COENa VÆ DEFEpSSOs PARVULa SERVAT eqvOS.

SeV, qVAs aVRATâ CONIVNX TÝTHOINa BIGA,
PRIMA ET DEpINqIT PVePVRa, VERSO PlAgAS;
NIL nISI TERPArSTOs PLAStVs, AC SVeBDITA ScEpTRA
ADVOlVI CVNIS cERNO pVeLLe TVIS.

VLNDIQVe NECTAREOS LÆTA AVStrIA FVeNDIT ODores,
grATIAqVE ex SvPERIS TERNa PROpINGVAT aGris;
PVePVRqVEsqVe ThORI BLANDITA CATERVa niTORES
EXTRVIT, aVGStIS BAsIA DANDo GENIS;
et PARVIS IVVEnES IRROrANT IMBRIvS ARCvS,
ARTvS, qVOS nITIDÀ VESTE CoLORAT eBVr.

MARS qVeOqVe TERRIFICA proIQCTA ex VERTICEx CrIsTÀ
TE PRONvS FLEXO POPvITE PVPEm CoLIt;
SERTAQVe sANqVINEIS qVÆ FERT IRATvS AB ORIS,
SVSPenDI CVNIS VVLt ANATHEmA TVIS:
JOSEPH I. EMPEROR.

IAMoVes NOVos Ignes FIBRIs, NOVA præLIA sentIT,
SINT qVIBVs AVESTrIAcI IVRA tVENDA thronI
EN VEnIT ET NIVRA pAXB aVRea VeCTa qVADRIGA
ET FACILI AD CVNAS poLLICE FaLLIIt EBVR.
VT, SIvE hostILes COntra LVCTABERIs AVSVs,
SEV TvlERIT PlACIDos ALCION AXe DIES,
EX pace EX BELLLo VICtOR, NvNC pLEctere tVRCas,
NvNC nOScAS BELLLo VINcERE CorDa tVo.
HINC LVcINA vhi te LETIs EXCerpIT IN vLNIs,
ET FIXIIT RoseIs oSCVLA prIMA LABELIs,
THRAcICa VULcABANT FIrixisse IncENdIA LVnæ,
INVIDAQVE AVSTRIACIs LiLLIA FLESSse rosIs.
CONTRA aqVILÆ LÆTE VoLITANT; ITA VoCE CaNENTES:
HOSTIBVs hIC pAVOr EST, CIVIBVs vNVS aMOR.
HÆCCE tVENs PaLLAs, REPLICANS tIBI TEMPORA lAVRIs;
EX VtRoQve InqVIT PARVULE CÆSAR ERIs.
InCERNI gLAdIqVE aCIE, NEC DISpare CVRSv,
PvLIVs EXCELSI FAcTA sEQVERE IOvIS.
PvSIO qVANTVs ERIs! SIGNIsqVE, IPSIsqVE DIEl,
qVO pELIX ORBI NASCERIs, qMEN INEST.
DVM CANIs ESTIVs FERVEntOR VSSERAT AVRAs,
PvSIO TE NOBIS FAVSTa VenNA tVLIT:
SCILICET IGNITVs DVPILCATIs CINTHIVs aSTRIs
LÆTER AD CVNAS FAX FvIT IPSE tVAs.
TEqVE vIDENS PlAcIDA SIBI COncERTARE FaVILLA
ALITER vT eXoRITvR SOL! stVFpECATVs AIT.
SCILICET æThERIs VELEVT ARDEO CINtHIvS aVRIs,
LVCEBIs pATRIIs REX AlIQvANDo PlAgIs.
SACRA vEl IPsa AnnæLvX CLAROS DVPILCAToRTvS
VT DIscANT POPvLI, grATIA qVANTa TIBI.
VT vAMEn eXPAveT vFvOR HOSTIs VINDICIs IRAS,
TORVAs HEV! PROGENITo SIGNA FvÈRE LEO.2
vIVITO FaVSTE vFvER! TRMEMOR HOSTI, GRATIA NOBIs!
ALLVDVTvT SORTI SIGNqVE sOLqVE tVÆ.
SED CVR SIGNA LOqvOR, qVeIs nATVs PARVVE VIGEBAS!
VNO IOSEPHI NOmINe FAVSTvS ERIs.
FvLIVs ES CRESCens.8 pAVCIs si vIXERIs ANNIs,
PROFITIO EXCRECENT NVMINE sCEPTRa TIBI.
IOSEPH ES prIMVs, VIRTvTE FvTvRE seCVNdVs,
PROLIVs AT sERVs NESToRIs INsTAR ERIs.
qVIN LÆTIs CONCoRrS prRCEPTrVS VoCIBVs ORBIs;
PRIMVs AIT BELLo PAqvE vVVE FaVER!
AVSTRIA TV MAGNO GENITRF xLeCTA vFeLLO,
VnICA qVE LARGI CVRA CPvITA PoLI,
AVSTRIA NvNC vIVAs, ET LETAs TOllITo VoCes,
CANtET DvLClISONIs sVaVIs ALAVDA NOtIs:

1 Anna idem ac Gratia. 2 Natus in signo Leonis. 3 Josephus, id est, crescens.
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 title-page is as follows:—'Getreuer Reichs-Bürger getreuer Hertzens-Wunsch zu Gott für das neuerwelchte Ober-Haupt der Christenheit, aus dem xxi. Psalm v. 2-8, als der . . . Her Carolus III. König in Spanien und Indien . . . zu einer Römischer König und Kayser dessen Nahmen der vi erhoben und erwahlet worden,' etc. Regensburg, 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 DRIITTE ALS KÖNIG ZV HISPANIEN INDIEN, ETC. = 1711

There is also this anagram on his name—

Carolus tertius. = Ut sol carus erit.

On the same page are these verses, beginning and ending with CVI, but not intended for a chronogram—
CHARLES VI. EMPEROR.

CVI dabis Imperii Electrix Germania pomum?

Tangendo queris? vaticinare: CVI?

i.e. To whom, O Germania, Electress, wilt thou give the apple of the empire? By touching it dost thou seek to know? Prophecy now: to whom? Observe that the words printed in capital letters ask the question and suggest the answer if they are read as C.VI. = Charles the Sixth. The ingenious author declares this to be a riddle by which the future emperor is to be discovered. The apple (pomum) is the emblem of the imperial power in Germany, equivalent to the 'orb' which is placed on the sovereign's hand at coronation ceremonies in England. The play on the word cvi occurs again at page 175, infra.

This chronogram presently follows—

IHRE KAIJSERLICHE MAIESTAT, KARL DER VI. = 1711

And on page 5 this occurs—

CAROLVM ELEGIT DEVS! = 1711

And this on page 6—

GLVCK ZV DEM KÖNIG KARL! = 1711

This sentence is at page 12—Es wird schon heissen: SINE DEIN KARL TRÄGT IETZO DIE GVLDE NE KIJSERS-CRON! = 1711

Eine gelehrte Feder hat zu gleich auf die zukünftige Kayserliche Cronung und den vielleicht bald darauf erfolgenden Frieden dieses gute Omen gestellet: A DEO CORONA, A CORONA PAX PRIMA. = 1711

This follows at page 12—

DEO GRATIAS, LONGO IN ITINERE BENIGNÆ PROTEGRÆ CAROLVM! = 1711

And this at page 22—

CVM CAESARE ET GREGE ERIT DEVS! = 1711

The following was inscribed on an imaginary altar—

DEO. TRI-VNI. SANCTO.

PRO

CAROLO. SEXTO. CAESARE. AVSTRIA. CO.

HISPANIÆ. REGE. TERTIO.

AVGVSTO. FELICI. ATQVE. PIO.

DEBITAS. GRATES. HABET.

SVPPLEX. RATISPONA.

Tract 6 of the same volume—'C.C.C.C.C.C. Lycophrón Carolinus, hoc est: Lusus anagrammaticus, in honorem invictissimi potentissimique Romanorum Imperatoris Caroli vi. etc. etc. Nuper electi feliciter ac legitime propediem vero quam solennissime coronandi, sic instructus ut Ex splendidissimo suæ majestatis nomine, Viginti Sex Anagrammatæ quæ simul etatis Cesareæ numerum adaequant Pronis Musis inventa tot Symbolis et Imaginibus illustrentur: ac inter totius Germaniae plausus ac jubila, humillimæe gratulationis ergo, demississime publicatus a M. Joh. Adam. Leonh. Reizzo, Pastore Civitatis Schwarzenbergicae Markbreit, ad Moenum, Anno MDCCXI.'
The following is on the back of the title-page—

Ad 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 ERO TIIBI PHOEBVS GERMANIA! IOSEPH?

SIC SACRIS TENEBRAS IMPERII VIDEO;

SOL TALEM IN CAROLO VI. (NISI ABERRO,) REDIBIT,

AC MVNDI CANONES AVSTRIA PORRO FERET.

En dictum factum! Carolus nunc Sceptra capessit

Imperii. Felix, comprecor, esto diu!

Christiadamque piis votis tandem annuat aether:

eVROPAE PACEM DA BONE CHRISTIE FAVENS!

*    *

(LOSEPHVS CAESAR ANNO AETATIS TRIGESIMO TERTIO DECESSIT.

vel:

IMPERII DECVS, AH! OBII, PROTECTIO, IOSEPH!)

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.)

Anagram.

Sum pius pater optimus orno [scil. Regnum] jam emorior.

Vel in versu;

Sum pius, orno Pater [regnum] optimus, emorior jam.

(The word ‘regnum’ 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.


IV.) Cur? vi? sola.    v.) Arculus, Io.    vi.) Cui rosula?

vii.) Vi cor laus.    Ix.) Casul, livor.    ix.) Salvi, curo.

X.) O clarus vi.    XI.) Valor cusi.    XII.) Oculus, ira.


XVII.) Exal vos.    XVIII.) Vir clauso.    XIX.) Volas cur? I.


XXV.) Ori Calvus.    XXVI.) Colus auri.

Carboris Poetae:

Lusi, δ cura!

(Each of the foregoing sentences is an anagram on the words

Carolus vi., and is also the subject of some complimentary epigram-
mastic 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.

I. Cui¹ lauros?

Serenissmi ac Potentissimi s. r. i. Principes Electores Coronam e lauro contextam tenent manibus, eademque Carolo nostro, Hispan. Regi Catholico, magni Leopoldi filio, decenter offerunt.

Cui¹ merito statuat Lauros Germania? quæris.

VI.² 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, IIX is 10 minus 2 = 8.)

IX. Casu, livor.

Manus e coelo. Francofurtensem supra civitatem, protensa, quæ Potentissimo Hispaniarum Regi, Carolo iii. Sceptrum Imperii Romano-Germanici porrigit.

Non casu, livor! precibus, nec fraude capessit
Nec donis, Carolus sceptra; dat ipse Deus.

vel

E FRANCoFRTO DvEVS OFFERT ISPE CORONAM. = 1711

The tract thus concludes, votvm est Psalm xx. 7.²—
ACH DER HERRE, HELFE SEINEM VVERTHEN BESALBTEN! = 1711
aliud

DEO FORTVANTE FLOREAT CAROLVS IMPERATOR! = 1711
MI CAROLÆ, ò VALEAS PORRO, FAVENTE DEO! = 1711
Tantum!

On the next page of the volume is another, and apparently a

¹ Observe the word 'Cui' in this couplet, and refer to page 173, ante, for the explanation.
² Vulgate Version.
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 Hispaniae, Hungarise et Bohemise, Archi-Ducis Austriae, etc. etc. Themata Chronographica curiosa, Anagammata 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 Caesaris per septem Electores.

Anno mdcvii. Octobris xii.

1. Elector Moguntinus. (i.e. Mayence.)
CAROLVS frater Iosephi rex hispaniae III. eligitur a
Lothario franciae archiepiscopo moguntino rex
tevtoniae VI. = 1711

2. Elector Trevirensis. (i.e. Treves.)
CAROLVS rex hispaniae evngarie et bohemiae eligitur a
CAROLVS archiepiscopo et electore trevirensis rex regni
tevtoniae VI. = 1711

3. Elector Palatinus.
CAROLVS rex evngarie et hispaniae III. evasit Cesar VI.
a Iohanne gvilliam electore palatino vicario regni
tevtoniae. = 1711

4. Elector Bohemiae.
ab oratore regis et electoris bohemiae archiepiscopi et
lege fit Cesar et Successor.

5. Elector Saxoniae.
CAROLVS rex hispaniae ab oratore regis poloniae et
electoris saxoniae archimandrites Challi evasit rex
tevtoniae VI. = 1711

1 i.e. The chief cup-bearer.
CHARLES VI. EMPEROR.

AB ORATORE BARONE FRISESEN FRATER IOSEPHI FIT IMPERATOR ET CAESAR REGNI CORONANDVVS. = 1711


CAROLVS FRATER IOSEPHI REX HISPANIE III. EVASIT A LEGATO REGIS PRVSSE ELECTORIS ET ARCHICÆMERII REX TEVTONIC ET CAESAR VI. = 1711
A COMITE DHONA FRATER IOSEPHI FIT ET ORITVR CAESAR REGNI. = 1711

7. Elector Hannoveranus.

CAROLVS REX HISPAINE ELIGITVR AB ORATORE ELECTORIS HANNOVERANI ARCHI THESAVRARII REX TEVTONIC ET CORONAVIT CAESAR ET IMPERATOR. = 1711
BARO GERTZ LEGATUS HANNOVERI DAT LÉGE CAESAREM REGNI. = 1711
CAROLVS REX HISPAINE CATHOLICVS ELIGITVR FRANCOPVRTI XII. OCTOBRI REX REGNI ROMANÆ. = 1711
CAROLVS REX HISPAINE HVRGARIC ET BOHEMIAE PER ELECTORES FRANCOPVRTI XII. OCTOBRE ELIGITVR CAESAR VI. TEVTONIC. = 1711
CAROLVS REX HISPAINE CATHOLICVS III. ELIGITVR TEVTONICVM CAPVT OCTOBRI XII. = 1711
CAROLVS CATHOLICVS IN HISPAINE III. ELIGITVR VNNAMITER FRANCOPVRTI REX REGNI OCTOBRI XII. = 1711
CAROLVS REX HISPAINE CATHOLICVS ELIGITVR REX IMPERII ET CAESAR VI. OCTOBRE XII. = 1711
ECCE CAROLVS VIENNENSI FRATER IOSEPHI REX HISPAINE ELIGITVR LEGITIMÈ REGNI TEVTONICÆ CAESARVI. OCTOBRI XII. = 1711
CAROLVS REX HISPAINE CATHOLICVS CONSPIRATIS VOTIS FRANCOPVRTI ELIGITVR REX ET IMPERATOR VI. = 1711
CAROLVM ELIGIT DEVS. = 1711
CAROLVS VOLENTE DEO IMPERATOR.
CAROLVS A DEO LARGITVR REX DEO REGNO ROMANO. = 1711
DEVVS ET ELECTORES LEGERVNT REGNI REGNI. = 1711
DIGITAS IMPERATORIS LARGITVR REGI CAROLI.
FRATER IN IMPERIO SVCCEDIT IOSEPHO FRATRI. = 1711
FRANCOPVRTENSES DATE TEVTONICÆ CAESAREM. = 1711

In Coronationem Caroli VI. Imperatoris.

Anno MDCCXI.

CAROLVS REX HVRGARIC EVASIT REX TEVTONIC OCTOBRIS XII.
ET CAESAR REGIS GALLO PACEM OFFERENTEM. = 1711
CAROLVS VIENNENSIS REGI CATHOLICO CORONA REGNI COMPETIT ET EST CAESAR.
DEVVS ET PRINCIPES ASSIGNAT CORONAM REGI HISPAINE. = 1711
A DEO DIGNE DATVR REGI HISPAINE CORONA CAESAREA IOSEPHI. = 1711
A DEO DATVR CORONA CAESAREA CAROLI REGI HISPAINE CATHOLICO ET IN REGNO FRATRIS CAESAR EST. = 1711
CHARLES VI. EMPEROR.

Corona regni et Caesaris DatVr regi hispanLë et bohemoLë. = 1711
Corona Cæsarea DatVr regi hispanLë III. gerMano. = 1711
Coronam Caesaris et regni Dant regi hispanLë et hungarLë. = 1711
Corona Cæsarea et Imperii DatVr regi hispanLë. = 1711
deVs et francofVrtenses præbent regni Cæsarem. = 1711
fratre DefVncito frater CoronatVr Imperator. = 1711
hoc anno Corona romana DatVr regi hispanLë III. = 1711
hoc anno Corona Imperatoris et regni DatVr regi hispanLë. = 1711
a procernVs DatVr Corona gerMano. = 1711
date Coronam avstriacO regi hispanLë patri patriæ. = 1711
franCofVrtenses tradVnt regni Cæsarem. = 1711
regi hispanLë et hungarLë Compedit a Deo Corona regni. = 1711
dignitas regni et Caesaris Compedit regi hispanLë III. = 1711
gavdetæ gerMani CoronatVr Caesar noster. = 1711
date avstriacO sCeptrVM. = 1711

Quastio. CVI gerMano DebetVr Corona? = 1711
Responsio. Carolo VI.

Carolus Sextus Imperator Romanus,

Per Anagrumma.¹

Sto Patrum sero nixus amore clarus.

Carolus Sextus Imperator,

Per Anagrumma.¹

O mox clarus eris ut Patres.

Chronodisticha.
AVGVSTIS CAROLVM FELIX ELECIO SCEPTRIS.
EXCIPITAT FAVSTIS TEVTONIÆ AVESTICIS.
III. HISPAĽÆ VASTAS PROFECTVS IN AVRAS
SISQVE REDVX SALVVS VI IN IMPERIO.
ESTIVAT CAROLVS SIC QVÆ VIX Morte Iosephi
RAPTA AC HINC LVCTVS FATÆ FVGENT QVERVLOS.

Here ends this singular tract, without another word.

¹ These two anagrams are perfect.
CHARLES VI. EMPEROR.

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 1704.

SIC TANDEM CESSIT REGI IOSEPHO. = 1704

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—

HÆC NE MINI CEDET. = 1702
IMO CEDET CAESARI. = 1702
TANDEM CESSIT CAESARI. = 1702

(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 III. Hispan., etc. etc. Regis potentiss. in Imperatorem Romanum, hujus nominis sextum, qui erat dies Lunæ 12 Octob. ut et coronationis ejusdem, Francfurti ad Moenum felicissimè susceptæ, die Martis 12 Decemb. Anni,

Quo Germania, Marte pressa, halcyonia sperans optat,

Ut

ISTE DIE MARTIS CERTVS SIT PACIFER ORBI. = 1711

Autore

Johanne Joachimo Pinggiserba,
Pastore Eccles. Aspacensis.

Hæc Sequens Typis Mayerianis, circa auspicium Anni,

quem sequens distichon bis numerat, et quo FAMA tale suggerit epiphonema.

O DEVVS 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 11 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
CHARLES VI. EMPEROR.

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, son of the Emperor Charles VI.


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—

speI pVeLICe pLaVDentIs IMPerII = 1716
P. P.—S. P. Q. A.

honorI AD AViTæ MONARCHÆ CORONAS INVITANTI. = 1716

And among a profusion of decorations and inscriptions on the windows of the Rath-house were these chronograms, on page 4, arranged in two series of six; a compliment to Charles VI.—

I. AVSTRIACI SANGVINIS HÆREDEM CERNITIS. = 1716
II. EST LEOPOLDVS MAGNA VX ELISABETHA SOBOLES. = 1716
III. ROMANI CÆSARIS FILIVS, AC REGI CATHOLICO SVC-

CESSOR.

IV. PRINCIPS DIGNVS CERTÉ MAIORIBVS ISTITIS. = 1716
V. HAVD GENERANT AQVILÆ COLOMBAS. = 1716
VI. NEC PRIMIS INEQVALES EDIT AVSTRIA LIBEROS. = 1716

On page 6—

I. ECCE NEPOTIS VERÈ MAGNI I IDEIVSSORES REGII. = 1716
II. HISPEIæ INDIÆQUE MONARCHÆ AVSTRIACI. = 1716
III. MONARCHÆ HISPEIæ IVRE SVIS DEBITÆ. = 1716
IV. SPONDENT AVSTRIACVM CAPVT. = 1716
V. VNAQVE CONGRVAS HISPAVO MONARCHÆ DOTES. = 1716
VI. DEVÆ FORTVNET CAVSAM CÆSARIS. = 1716

At page 17—

VIVAT LEOPOLDVS PACEM APPETANS. = 1716

Followed by—

LIGAT VNA COLOVMNA 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 chronogrammatic)—

DILVCVLVM. = 1716

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 II. in this tract. See note on page 185, infra.
CHARLES VI. EMPEROR.

On page 21, from Psalm cxii. 2 (Vulgate Version)—

\[
\text{potens erit in terra semem illivs, et generation bene-
\text{dicetur.}} = 1716
\]

\[
\begin{align*}
\text{seinit saam lang vvird florien,} & = 1716 \\
\text{seinit lob ohn zeit glorien.} & = 1716
\end{align*}
\]

\[
\begin{align*}
\text{laus deo filio, primo principe astvri,} & = 1716 \\
\text{gelt gott das lob, der gvvolt} & = 1716 \\
\text{vns gesehen einen leopolde.} & = 1716
\end{align*}
\]

On page 22, adapted from Psalm lxxi. 7 (Vulgate Version)—

\[
\begin{align*}
e\text{xorietvr in 딫에s eivs ivstitia, et veniет ei abvndantia, donec avfferatv, n}
\text{asiae lvm.} & = 1716 \\
\text{carolvs intvndet lvnum.} & = 1716
\end{align*}
\]

Carolus den Mond wird schwachen,
Und ihm alle Macht zerbrechen.

On page 27 there is a fine engraving of female figures, allegorical of the months of the spring, with this chronogram; it was one of the illuminated decorations in a window, alluding to 'April the most blissful month' of the year, in which the baby Archduke was born—

\[
\begin{align*}
\text{ivr dehinc menses alios præcedis aprilis,} & = 1716 \\
\text{istib proles dvms vce solis erit.} & = 1716
\end{align*}
\]

On page 34, some illuminations were thus inscribed—

\[
\begin{align*}
\text{leopoldesis princepis mitis} & = 1716 \\
\text{nobilis avgvstanis} & = 1716
\end{align*}
\]

CAROLVS VI. GAVIDET NATO

CAROLVS VI. DER VATTER—
LÆTARE MATER

\[
\begin{align*}
\text{1716} & \quad \text{1716}
\end{align*}
\]

\[
\begin{align*}
\text{avstriæ devs te coronat} & = 1716 \\
\text{elisabetha christina heist nvn} & = 1716
\end{align*}
\]

\[
\begin{align*}
\text{principe iedidia.} & = 1716 \\
\text{die liebe mvter.} & = 1716
\end{align*}
\]

On page 35, an illumination bore these lines—

\[
\begin{align*}
tvæ natvm cape diva coronæ. & = 1716 \\
\text{hanc dabo cesaireis meritis venientibus annis.} & = 1716
\end{align*}
\]

At page 36, an illumination bore these lines—

\[
\begin{align*}
\text{carolvs vi. dei gratia imperator et genitor natilætare.} & = 1716 \\
\text{elisabetha christina dei gratia felix mater.} & = 1716
\end{align*}
\]

On page 39, some illuminations are represented with inscriptions surrounded by wreaths of foliage and flowers—

---

1 Alluding to the war now terminated by peace, and the retirement of the Turkish forces from the eastern part of Europe; the crescent (Luna) representing the Turk.

2 This chronogram makes 2311. It agrees with the original. I am unable to explain its numerical meaning, unless it be an error.
VIVAT
CarioLVs VI.
IMp. p. f. aVGVstVs,
pater patriæ opt;
GER. hISP. hVng. b. D.
rex
VIVAT regnet. = 1716

VIVAT
LEopoLDVs
CORona orbIs aVGVsta,
archIDVX aVstriæ,
prINCEps astVr.
VIVAT CresCat
fLorEAt. = 1716

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—

HÆC DeVOTI affecTVs ARGVMenta = 1716
CONScripserE
MVsÆ ORTHODOxe.

CORonas qVOnDAM ILLVstrATVro,
uniones Symbolicos
INScribeBAT
DeVOTIssIMA soCIetas IesV.

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. = 1716
Below are two horsemen galloping in different directions blowing post-horns, and thus inscribed—

AB ORIENTE Vsqve aD OCCasVVM
LEopoLDI FAMA EXCVRRAT.

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—

CarioLVs seXtVs
IMPERATOR rex HisPANIæ
io!
exAVIDItVs EST
PRO sVA reVERENTIÀ.
Hebr. v. 7.
A representation of the Imperial eagle is given bearing on its breast these chronograms—

Anno 1711.
ex terris nuper IVs advena Cæsar Iberis,
sangvineo svpplex VISvs aD esse DEO.

Anno 1716.
AVgVStæ VIRTVTæ PATRVM DEVOTVs AVITÁ,
NVc oVAT en ! PATRIS glORIÁ, oVAbit AVI.

On page 51 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?)—

CAROLI seXTI
et
ELISABETHÆ
FILIVs
ERIT
LEOPOLDVs
reDIVIVVs
pIVs IVstVs
VICTOR
et
CONSENSCet.

VIGeAT
prINCEPS In CVNIs
CAROLI FILIVs
vt res oLAT
In thronIs
scCVNdVs
feLIX
et
sEnX.

ANNVs
natalIs,

ANNVs
natalIs,

= 1716

= 1716

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 Cæsar et eugenIVs
Der Helden sehr und Zierde schöen,
Ist carl leopold und eugen.

The accompanying text contains the next chronogram—

LEOPOLDVs
CAROLI et ELISABETHÆ
FILIVs
ARCHIDAVs aVstriæ
prINCEPS aSTvrIæ
EQVes
aVrei VELLerIs
VIGeAT.

= 1716

On page 70 an illumination is described which represents a cradle containing the infant Prince, with this inscription—

LEOPOLDs sIs aVstriæ et aSTvrIæ 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—

**En LVNA DVCAT aqVILAM.** = 1716

The second presents a parallel between the infant and the founder of Rome—

**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 eagle—

**EIA, DEVOTIONIS MEL CLAVIT aqVILVS.**

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 'Moestus Thorus Archiducalis,' etc., a funeral oration or sermon (in German) on Sigmund Francis, Grand Duke of Austria, at Sulzbach, by Francis Hoechtle, on Psalm lxxvi., on 12th 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 next—

**ERGO ISTA TIBI GRANDIS AVSTRIA ColVMNA?** = 1665

The remainder of the volume contains much that is curious, but no more chronograms.
LEOPOLD, SON OF CHARLES VI.

LEOPOLD, SON OF THE EMPEROR CHARLES VI.
AND ELIZABETH.

An exceedingly rare book, belonging to the Rev. Walter Begley, enables me to present at one view an example of the efforts made by the Jesuits to strengthen their popularity at the court of the imperial family of Germany, at the time when unpopularity was pressing on them generally throughout Europe. The feeling against them gained force from various reasons until about the middle of the eighteenth century, when the order of the Jesuits was suppressed generally in Europe, even in those countries where the order took its rise and flourished under the most powerful auspices. No potentates were so much honoured and flattered by the use of chronograms as those of the house of Habsburg, the reigning family of Austria; and especially the Emperors Leopold I. and Charles VI., and their progeny, from their cradle to their tomb. The Jesuits were very busy at this work; and in the book before us, the birth of the infant Leopold, son of Charles VI. and his wife Elizabeth, is hailed as a very important event, and hopes were fostered that he would in time succeed to the throne. In anticipation of that event the chronograms call him Leopold II., or 'secundus,' or even 'secundissimus,' meaning both 'the second' or 'the prosperous.' These hopes, however, were not realised, and many prognostications consequently failed of fulfilment. The male issue of Charles VI. having died, leaving him the last of the male descendants of his race, he, before his death, procured such alteration of the national law that his daughter Maria Theresia succeeded, as heiress of Austria, to the throne of Hungary, and to his Netherlands dominions in 1740.

The book now to be noticed describes thirty-four festivals held at so many places in Bohemia, promoted by the Jesuits to celebrate the birth of this infant Leopold in 1716. The attendant expense and trouble must have been large, but perhaps not greater than the extent of hopes opened up to the Jesuits by the event. No people were better qualified than the members of the order to undertake the literary work; they possessed that familiarity with the classical writers needful to the selection of quotations to mingle with the poetry and chronograms, and that knowledge of the Latin language which was indispensable to the production of chronograms in such number and with such variety of treatment of the subject as are to be seen scattered throughout the book. The descriptions of the festivals

---

1 The following dates will help to explain some of the allusions in the work now to be described. Elizabeth Christina of Brunswick was born in 1691. She married the Emperor Charles VI. on 23d April 1708 at Vienna. The 'first fruits' of this marriage was Leopold, the infant hero of the book. He was born on 13th April 1716 (Easter time), after a 'delay' of seven years. The circumstance is pointedly alluded to in the title-page of the eighteenth festival. He died in November in the same year, 1716. After her marriage she became a Roman Catholic, and was highly honoured, as these festivals demonstrate.
LEOPOLD, SON OF CHARLES VI.

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 CUNÆ
Serenissimi Archi-ducis Austriae Ducis Asturiae
Leopoldi Joannis Josephi Antonii Francisci de Paula
Hermenegildi Rudolphi Ignatii Bathasar, Augustissimarum Majestatum
Caroli vi. et Elisabethæ primo-geniti,
Europæ Cimelli,
Regnorum Spei,
Seculorum Pretii,
Patriæ Pupillæ,
Sub festivæ Orbis incendia Genethliacis honoribus,
Flamisque nocturnis illustratæ

A societate Iesv
hæreditariæ provinciae bohæ.

(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 Cesarum Carole Sol es inter tot Sidera in Coelo Austria.'

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—

VERNA hILARIA
Læto, et festivo incendio animata
Quibus

Inter exultantium Provinciarum gaudia hinc paschalia, inde genethliaca, augustissimo imperii patri Carolo vi. augustissimæ matri Elisabethæ, deinde
LEOPOLD, SON OF CHARLES VI.  187

serenissimo pariter archi-DVCI AVstrLe; = 1716
astrVrLe de oVIEdo, et de santillana \(^1\) princIpi; = 1716
MagnI leopoldi piI cesarIs avgVsto nepoti; = 1716
cesaree reglevVe maiestatis victorioso hareDI, = 1716

Leopoldo

Sub florida ejusdem geneathlia, vernis delicis coeva,
Submissimè et devotissime applaudit
Academicum collegium Societatis Jesu
"Præce ad Sanctum Clementem"
Anno, quo orbi nata est

Soboles dilecta Deo, Magnum Jovis incrementum.\(^2\) = 1716

307 142 59 308 358 542
This concluding line is a near adaptation of the words of a familiar
line, Virgil, Ecl. iv. 49—

‘Cara Deum soboles, magnum Jovis incrementum!’
\(i.e.\) Dear offspring of the gods, illustrious increase of love.

The trifling 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 ‘pengma,’ or structure
of boards and scaffolding 116 feet high by 68 wide, containing alle-
gorical figures, symbols, scenery, etc., with music and other access-
sories, and a profusion of inscriptions, chronograms, and ‘caba\(l\)ae,’
from which it would be difficult to make a fair selection.

The second subordinate title-page is—
‘EROTEMA GENETHLIAECUM

Quis putas puer iste erit?\(^3\)

motum olim in Judææ Montanis super sancto sanctorum conjugum
Zachariae et Elisabeth unigenito, nunc in Montibus Julii super feli-
cissimo sacratissimarum Cæsareaeum Majestatum Caroli ter secundi
et Elisabeth in una prole ter fœcundæ primogenito Leopoldo . . .
resolutum in propylo Novæ Basilicæ Sanctæ Mariæ Majoris, collegii
et universitatis Societatis Jesu Olomucii anno,

Quo plusquam serenissimo ortu suo orbum illustravit
archi-DVCVM PHGEBVS.\(^4\) = 1716

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?\) 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 mother—
HIC FVER MAGNVS EST LEOPOLDVS. = 1716

\(^1\) The Spanish titles of the infant Leopold.
\(^2\) The key to this cabala is elsewhere in this volume. See Index, ‘Cabala.’
LEOPOLD, SON OF CHARLES VI.

LEOPOLDV AVSTRIACORVM VM SPE
ECCE REX INDVRM.
HIC FVER IGNIS ERIT DISPELLENS HÆREVIS VMBRAS.
LEOPOLDV MAGNVS VICTOR.

ERIT MEVS CHARVS LEOPOLDV SSVCESSOR DOMVS AVSTRIÆ.

These also occur—
ELISABETH PEFERIT FILIVM CESARII, GAVDE ORBIV!
ECCE REX INDVRM.

This is prophesied 'without prejudice to the paternal longevity,' and is one of the unfulfilled prognostications which I have alluded to, and
ERIT, SED SERIV, LEOPOLDV SECVDVS.

The principal anagram in the volume is on sheet L 2; it consists of 81 letters.

The third subordinate title-page is another good example of the use of chronograms, indeed it is almost entirely in that form—

'IDEA CONCEPTVS EX TEMPORE.
Phosphorus in hespero, Ortus in occasu,

M. LEOPOLDI IN SINIS NEPOTIVS POLO SLOQVE ANASTASIS;
LEOPOLDIN NovMINIS RSVS CITATIO,
PRÆPRIMIS IN LEOPOLDO NEPOTIVL II. PRORSVS SLOLATIOSA;
PRO

Augustissimorum Progenitorum
Caroli vi. et Elisabethæ ex re nata
PASCHALI GAVDIO, ET GLORIOSIS TRIVMPHIS;
PRO
ORBIS TERRARVM PLAIVS AC SPLENDORE,
AD
OCCIDVI SOLIS VICARIAS FACES,
VEXTIGALI IVAILO, ET IVGI VENERATIOE,
IN TENEBRIS EXPRESSA, ET EXHIBITA
AB
AVOÆTERNVM DEVOTO COLLEGIO,
ET
OBSVSTISSIMA VNIVERSITATE LEOPOLDVNA
SOCVETATIS IESV VVRATISLAIVL,
DIE XXVIII MENVIS QVARTI
AB ANNIV PRÆSENTIS INITIO;
MODÒ VERÒ NONVLLIS AVCTA,
PRÆLOQVE, LVCIQVE MANDATA.'

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.
LEOPOLD, SON OF CHARLES VI.

The fourth subordinate title-page begins with a chronogram—

\[ V E R \ A R C H I - D V C V M \]  = 1716

Castra parat, Terras recreat, Coelumque serenat;

Dum

Dilectus nascitur Hesperus: (Claud. in Nupt. Honor. et Mar.)

Magnorum Soboles Regum, spe gentis Iberae,

.. Et dubio vanescit Cynthia Cornu. (Idem in Phenice.)

Seu

Natalitia in Paschate gaudia,' etc. etc.

(On the birth of Leopold.)

This festival was held at Little-Prague with bonfires and fire-works; there was a 'pegma' 73 feet high filled with numerous symbolical figures of persons and wild animals; from each group is drawn a prognostication or prophecy of Imperial prosperity ('Vaticinium onomasticum'). The whole is minutely described, and it must have been very gorgeous and interesting. As usual classical quotations are abundant, with verses appropriate to the occasion, and some chronograms, which are scarcely intelligible without the accompanying verses and pictorial symbols. The following, however, may safely stand alone—

\[
\begin{align*}
\text{TER} & \text{ FeLIX}\ p\text{V}e\text{R}\text{PER}e\\text{X} \ p\text{A}t\text{R}V\text{s} \ L\text{EOPOL}D\text{V}\text{s} \\
\text{AVGVSTVS} & \text{ ARCHI-DVX} \ aV\text{STR}I\text{E}, \\
\text{CAROLO aTQV}e & \ eL\text{ISABETHAE} \\
\text{AVGVSTIS} & \text{ PARENTIBVES,} \\
\text{TOT VOTIS} & \text{ EXPETITVS} \\
\text{IN PASCHATE} & \text{ 13 APRILIIS NATVS.} \\
\text{DVX} & \text{ AVSTRIAE IN CVNIIS,} \\
\text{EQVES} & \text{ AVREI VELLERIS IN FASCIIS,} \\
\text{A GENITORE} & \text{ APPELLAVS,} \\
\text{A GENITRICE} & \text{ SALVTATVS,} \\
\text{REGNI} & \text{ HEREDITARIIS A SPERIS PETITVS,} \\
\text{AVGVSTVS} & \text{ AVI PII, ET AVLE NEPOS,} \\
\text{TER FAVSTVS} & \text{ HESPERVS,} \\
\text{SERENITATIS} & \text{ PHOSPHORVS,} \\
\text{VIVAT} & \text{ INTEGRIS PARENTIBVS, SIBI, PATRILE, ET NOBIS VIVAT!}
\end{align*}
\]

= 1716

VIVAT INTEGRIS PARENTIS VBVS, SIBI, PATRLE, ET NOBIS VIVAT!

The fifth subordinate title is as follows—

'SERIES APPLAUSUS GENETHLIACI

Neo-nato . . . Archiduci Austriæ sub schemate

Herculis ab infantia usque ad provectam

Ætatem . . . a Brzeznitzensi collegio societatis

Jesu adornati.'

This festival was held at Brzeznitz, and on a smaller scale than the foregoing ones; among the decorations was this inscription—

\[
\begin{align*}
\text{HONORI} & \text{ HERCVLEAE SBOLOIS} \\
\text{IN} & \text{ GAVDIAE ERIGENTIS ORBE}M \\
\text{SERENISSIMI} & \text{ AVSTRIAE ARCHI-DVCIIS} \\
\text{DIES} & \text{ ADORNAE NATALIBLES PLAVDENS IESVS SOCIIETAS BRZEZNITZII.} \\
\end{align*}
\]

= 1716
The sixth subordinate title of the next festival is—

'DESIDERIUM COLLUM', etc.

It was held 'in monte sancto ad Przibramum Civitatem Montanam in Boëmiâ sito a residentia societatis Jesu.' . . . 17 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 Austriæ . . . in lucem festivissimè editus aBGVStissimiMIS INTER Se DESPONsATIs CAROLo ET ELISabethâ,'

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 serennisimi Archi-ducis Austrie . . . Leopoldi . . . illustrata . . . Dum communibus fidelium subditorum applausibus suos debiti obsequii igniculos adigeret in umbra devinctissima augustissimo nomini residentia Societatis Jesu Marie-Scheinae sub Grupna. Anno quo, exortum est TER AVspICATVM DVCE PHOSPHORO, = 1716
SERENISSIMI ARCHIDVCIS AVSTRIAC,
IPSIS MENSIS APRILIS IDIbVS, ORBÌ FELICITÆ 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 name2 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, NOCTILUCÆ HOMAGIORUM PRIMITÆ ad Augustales cunas . . . a collegio Rosensi societatis Jesu Crumlovi 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 Krumlav. 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

1 See my former work on Chronograms, pp. 88, 83.
2 The names are in the first title-page of the book.
their accompanying emblems to explain them; the following, however, can be separated—

LEOPOLO
AVGVSTISSIMI CAESARI NOSTRI
PORPHYROGENITO,
IAM GRANDI INTRA CVNAS ETVREPE PRINCIPI. = 1716
DEVINCTISSIMA ROSENSIS IESV SOCIETAS,
ARDENTES HASC VOTORVM FAVILLAS = 1716
EX AMORE SVCCENDIT. = 1716

The tenth subordinate title begins—
'SERENISSIMA VERIS FOEUNDITAS felicibus dives augurii, conspirante in jubilos Europa, serenissimo archi-duci . . . Leopoldo, . . . augustissimi imperatoris Caroli vi. filio porphyrogenito' . . .

ADVMBRATA, ET EX INTEGRO CONSCRATA = 1716
A REGIA, ET CESAREA DOMO SOCIETATIS IESV
VRBIS EGERNSIS.
BIS QVINA FLORIDI MAII LVCE.' = 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—

AVSTRLE DVLCE LVMEN. = 1716
VER ARCHI-DVCVM. = 1716
DECVS PRÆCIPVM. = 1716
DECVS AVSTRIACVM. = 1716
TVR CARVM DEVICTOR.
SVBDITORVM OCELLVS.
DILVCVLM
FORTVNA BELLIDVCVM. = 1716


An arch was erected at Gitschin in Bohemia, with emblems and a few chronograms.

The twelfth subordinate title, 'OVUM PASCHALE seu augus-
tales ovantis Europae spes, quas in . . . Leopoldo . . . Caesars Carolo vi. primo-genito, Dum in Pascha natus fuisset, subjectissimis oculus suspexit, ac Profundissima submissione venerata est—
INFIMA IESV SOCIETAS CAESAREI ET REGII COLLEGII
GLACENSIS INCOLA.

A festival was held at Glatz, and a 'pegma' with local emblems was erected. Several chronograms were inscribed thereon, among

1 This is a favourite epithet, 'born to the imperial purple;' it frequently occurs among these gratulations.
them the ‘Easter Egg’ mentioned in the title was to be seen, with this inscription—

IN PASC.HALE OVVM NOVA PROLE DONATA. = 1716

The thirteenth subordinate title, ‘TER TRINÆ NUTRICES gratiae, sive noveni celites, etc. . . . In collegio S. J. Glattowie, anno 1716, 10 Maii.’ The festival held at Klattau, in Bohemia, is described, when the decorations consisted of illuminated pictures symbolic 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 applaudus . . . Leopoldi (his other names as before), . . . erectum a collegio Glogovieni 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—

NOVA STELLA DOMVS HABSB.VRGICÆ. = 1716

And this one closes the description of the ‘pegma’—

DEVVS SERVET CAROLVM, ET ELISABETH! = 1716

SCEPTROQVE REGIO SERVET LEOPOLDVME! = 1716

The fifteenth subordinate title, ‘VOTUM GENETHLIACUM ob neo-natum . . . Leopoldum, . . . In communi regie urbis Hradistieniis applaudus, a collegio Hradisstieni 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—

HORI, ET AMORI NEO-NATI ARCHI-DVCIS AVSTRIÆ. = 1716

The sixteenth subordinate title, ‘VOTORUM ET AFFECTUUM tributum serenisimis genethlis repensem, invictissimi Romanorum imperatoris Caroli ter secundi regnorum et gloriae haeredi secundissimo LEOPOLDO EXINDE SECVDNSD. = 1716

. . . cui . . . reverentissimo homaggio advocebat suis sacrís majestatis-tibus, devinctissimum collegium soc. Jesu Iglavie.’ 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 seventeenth subordinate title is mostly in chronogram—

‘FERIA SECVDNSA PASCHÆ PRIMOGENITVS INFANVS HISPANÆ, = 1716

Serenissimus archi-dux Austriae, princeps Austriae Leopoldus, ORBS TOTIVS DELICIVM, ET LATITIA, = 1716

in communi populorum applaudus, pro theatro publicè erecto, in MONITIBUS KUTNIS ad sanctam Barbaram, representatus a DEVOTA CÆSAREÆ MAESTATIS INFANTÌ HESPERO SOCIETAT IESV.’ = 1716
LEOPOLD, SON OF CHARLES VI.

This festival was held at Kuttenberg in Bohemia, where there is a fine Gothic church dedicated to St. Barbara. There were several separate emblematic groups, among which that saint was conspicuous. Chronograms abounded among the decorations, bearing particular allusion to the various figures of groups. Towards the conclusion is the following, which is allusive to the silver mines which existed in the neighbouring mountains, and were sources of wealth to the town—

\[
\text{APPLAVSVS GENETHLIACVS} \\
\text{AD MONTES ARGENTEOS.} \\
\text{NEO-GENITO SERENISSIMO ARCHI-DCCI AVSTRICHE,} \\
\text{PRIMGENITO PRINCIPIS ASTVRIE} \\
\text{LEOPOLODO} \\
\text{PRESENTAVS.}
\]

The eighteenth subordinate title, 'CAROLI VI. augustissimis principis, et

\[
\text{INVICTI CAESARI ADSINT NVMINA!} \\
\text{(Statius lib. IV. Sylva IX.)}
\]

dum serenissimo ejusdem primogenito Leopoldo . . . post moram septem annorum tandem nascenti cunctari, et novo imperii scuto (ita Fabius ille Cunctator1 appellabatur a Romanis) genethlicos honores, inter festivos ignes, et ardentes gestientis animi gratulationes, exhibet Minima Societas Jesu Lignicena, Die 31. Mensis Maii.' There is but one chronogram to grace the decorations in honour of the imperial infant who delayed his birth.

The nineteenth subordinate title, 'FLORIDO-AUREI SÆCULI PRIMITIVI, Caroli vi. et Elisabethae,' etc. etc. (which with festive fires, was applauded by) 'collegium Ferdinandeaum S. J. Litomerici,' anno 1716. This festival was held at Leutmeritz in Bohemia, with the usual emblematical structures, poetry, and inscriptions, but few chronograms.

The twentieth subordinate title, 'OMEN FELICITATIS Luce genethliaca . . . Leopoldi . . . inter publicos Triurbis Pragensi applausus, . . . a minima Jesu societate Neo-Pragae ad S. Ignatium.' This festival was held at New-Prague, at the church of St. Ignatius, where emblematical groups and pictorial subjects were illuminated with all known colours. The chronograms were numerous, and the name of Leopold appeared everywhere in them and in other inscriptions. This one alludes to the foundation, etc., of the college—

\[
\text{COLLEGIVM DIVI IGNATII NEO-PRAGÆ,} \\
\text{IN STELLIS FVNDATIONIS STERNBERGICÆ POSITVM,} \\
\text{VENERATIONI NEO-NATI LEOPOLDI DEDICavit.}
\]

The twenty-first subordinate title is begun and ended in chronogram—

\[
\text{'AVRORA IN DÆI OCCASV IMPERII ORTA} \text{ (a figurative = 1716)}
\]

1 See note at p. 185, ante.
LEOPOLD, SON OF CHARLES VI.

allusion to the birth of Leopold)... subindè inter festivos ignes adumbrata a

DeVotiissimo AVstrle 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—

Hæc AVstrle ET astVrle STELLA, POSITA
IN SIGNA, TEMPORA, DIÉS, ET ANNOS.

The twenty-second subordinate title, 'NOVELLUS SURCULUS in campos Austriacos ab Austriaciis alaudis depositus cum acroamate; ... Minimis Jesu sociis Noxe Domi1 10 Maii 1716.' 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 siget Fortuna triumphos,
AVRea sæcla FLVENT te DOMINANTE FVER.

The many bits of votive poetry are thus terminated—
Hæc VoVet noVo–DoMena soCieTas.

The twenty-third subordinate title, 'PEGMA TRIUMPHALE serenissimis cunis ... Leopoldi ... inter festivos applausus, et universalia tripedia erectum a Minimâ Jesu Societate in collegio Oppaverno,' 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 gymnasion or academy of Troppau—

CVnis LeOpOLDi Renewable sIstIT,
EN PRINCIPI SVo CAdIT GYMNAS OPPAvinIS,
A FORTITVDINE LAVRReas, PERENNITATEM A CONSTANTIA
LIBET PRÉSAgIRE.

The twenty-fifth subordinate title is entirely in chronogram—

'APPLAIVSVS GENETHLIACVS
AVGVSTæ PRoLI, NEO–NATo ARCHI–DVCVLO
LEOPOLODo
INTER RENOvatos EROEPE FESTIVOS IGNES,
REVERENTER OBLATVS
AB
INDIGEnIS MISSIONARIIs CæSAREIS SOCIETATIS IESV, = 1716

1 There are several places in Austrian territory called 'Neuhaus.'
LEOPOLD, SON OF CHARLES VI.

ERE CHRISTIANE
TESCHINII DIE TERTIO VIRENTIS MAII.'

This festival, held at Teschen in honour of the 'new-born little Archduke,' was not adorned by chronograms.

The twenty-sixth subordinate title, 'DESCRIPTIO APLAUSUS GENETHLIACI quem serenissimas cunis . . . Leopoldi, . . . submissimè detulit collegium Oppoliense societatis Jesu; anno,

QVO NOVA PROGENIE CELO DONAMVR AB ALTO.' = 1716

A 'pergam,' 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 pegmatìs terni spectabiles adgeniculabantur Genioli; primus e latere dedicationem inchoabat:

LEOPOLDI, IOSEPHE, IOANNI ANTONIO IGNATIO,
NEO-NATO ASTVRiae PRINCIPI OPTANS PERENNITATEM.

Alter in medio continuavit:

VNO CORDIVM AFFECTV.—VNA VOTORVM CONCORDIAE.

Tertius a sinistro latere terminavit:

EREIXIT, ESTRVXTQVE, DEBITVE VENERATIONIS,
OBSERVANTIE, ET AMORIS

ERGO SOCIETAS IESV OPPOLIENSIS.

Atque ità perennem eidem votit Pacem et Felicitatem.

The twenty-seventh subordinate title-page commences with a chronogram of the date in one word,

'DILVCVLVVM'

in crepusculo,

ORTVS IN OCCASVS ROMANO ET SYDERE PHEBVS,

serenissimum Imperii Sydus, Soboles fulgentior astris, Serenissimae domui Austriae, occasum nescienti, Imperatorum parenti, atque inprimis augustinissimo Romanorum Imperatoribus Carlo vii. natus-
serenissimus archi-dux primogenitus Asturiae princeps Leopoldus . . . optatissimus hæres, ab avitis provinciis, regnis, terrisque hereditariis omnibus, Tot votis desideratus, Quot in ætheri sydera lucent, Secundo syderum cursu, Feliciissimique auspiciis, Horizonti Regiae-
Hradeceno, inter festivos ignes, GENETHLIACO APLAVSVS DEMONSTRAVS

a Cesareo, Regioque collegio Minimæ Soc. Jesu, Regiae-Hradecii, die 16 Maii.'

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 twenty-first title, ante.)
2 Claudian, de 6. Consul Honorii.
3 Claudian, de Consul. Prob.
4 Ovid, L. i. Trist. Eleg. 4.
A FOLIO 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 B.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 Europae profuit 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 gloriae publicae salutis Augustarum virtutum, et gratiarum Augustissimus Romanorum Imperator CAROLUS SEXTUS Germaniae, Hispamiae, Hungariae, et Bohemae 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 provinciam.

Anno MDCCXXIII.
Nimium

(It continues on the back of the title-page,)

EXACTIS MILLE ANNIS AB VRBE FVNDATA
DVLCISSIMA IVBILÆI SVNT INITIA,

Et tanti quidem,
Quantum mundas a sui principio vix bis ter numeraverit.
Magnum videri assolet,
Si annorum decades in seculum confluant,
Nunc exhaustas seculorum decades Praga numerat,

Quod vetustior, ed pulchrior.
CHARLES VI. EMPEROR.

Et si id quidem veterum Ducum beneficio,
Hodie certè longè luculentius
Universum vivificante Regnum
Augustissimae Gratiae
Clementissimi Caesaris
Regis Coronati.

Unde Problema: *An annus hic Jubileus dicendus*
Ex lapsis mille annis ab Urbe condita?
An. a recens nato *Jubilo*
Ex clementissima Coronati Regis Presentia?
Pro hoc sto. Cado.

*Problema solum*:  
going to transact mille annos a Praga condita;  

**Sed**  
GRANDIVS IVBILÆVM  
CAROLVS,  

Qui non non modò Hæreditario Sibi Regno,  

**Sed omni rectè sentienti mundo**  
Nunquam non impensissimi Jubili  
Amabilem imponit necessitatem,  
Dum Immortali Ejus Gloriam  
Virtutum Majestati,  
Augustisque Triumphis  
Vix mille sæculorum cambium facilè suffecerit.

It will be impossible to describe this 'fountain' of all that is excellent, and to follow the allegory from place to place through the volume. The following extracts must suffice:—

At page 23 there is an emblem of *Fons coronatus perennis gloriae*  
de augustissima domo Hapsburgica secundum illud Joëlis Prophetæ  
c. 3. v. 18, Fons de domo Domini egreditur; and this chronogram  
follows after four lines of Latin verse—

**CONSTANTIÆ, ET FORTITVDAE AVGSTVS MONARCHA.**  

At page 26 this commences a 'periphrasis lyricæ'—

**EPITOME SPLENDORES, ATQVE GLORIAE AVGSTVS CESAR.**  

At page 33 this precedes a Latin ode—

**TER AVSPICATVM**  
**DE FVTVRIS**  
**PROGNOSTICON.**  

= 1723
At page 36 another ode concludes with
Epiphonema Cabalisticum.
Ex sensu Martialis lib. 8. Epigr. 74.
Mirificus reddit miracula Cæsar Avorum;
436  202  344  180  561
Nec patitur vincens tempora prisca mori.
48  550  387  326  243  169
Nam nova dum condit, revocat Romana priora;
71  291  234  206  439  202  280
Omnino id Caroli est, quod fuit, est, et erit.
219  183  163  195  324  315  195  105  194
Summa singulorum versusum

1723.

The key to this cabala, and to others which follow, will be found
at page 41 of Chronograms, also at pp. 311, 442, and 445, ibid. Add
the number represented by each letter, then each word will show the quantity placed beneath it; every line gives the date 1723.

abcdefghijklmnopqrstuvwxyz
1234567890102030405060708090100200300400500600

At page 40 this chronogram precedes an ode, 'Paraphrasis lyricæ
epitome chronica'—

INGENTIs ANIMI CONSTANTIA, ET FORTITVDO
AVGVSTI CESARIIS.

At page 77 this chronogram precedes an ode—
TRINACRIA IVSTIS AVSTRIÆ ARMIS VINDICATA.

And this 'Epiphonema cabalisticum' concludes it—
Tutandæ firmat Carolus fundamina terræ
451  226  444  331  271
Ille Europæi stat velut orbis Atlas.
54  410  291  525  231  212
Each verse makes 1723.

At page 82 this chronogram precedes an ode on the victories over the Turks in Hungary, 'Paraphrasis lyricæ epitome chronica'—
HAVDV VLLIS CÆSAR SUPERATVR FORTIS AB ARMIS.

At page 104 this cabala follows after several odes on victories
over the Turks in Hungary. 'Epiphonema cabalisticum'—

Odrysia ensiferas objectat Luna phalanges,
634  326  270  261  232
Experta invictam Cæsaris ista manum.
551  392  279  200  301
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 FORTITVDOE VICTORIOSISSIMVS.

= 1723
Another, at page 121—

**VICTORIA**, et TRIVMPHVST 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**

**VENIT, VIDIT, VICIT INIMICOS;** = 1723

Indè jam

**DOMVI, AC THRONO ILLIVS PAX.** = 1723

L. 3 Regum ii. 33. (English version, 1 Kings ii. 33.)
**Epiphonemæ Cabalisticum.**

**Ingestas Martis flammas compescuit undis**

| 342 | 310 | 178 | 550 | 343 |

**Pacta Europæis sic data pax populis.**

| 165 | 500 | 102 | 106 | 361 | 489 |

Each verse makes 1723.

At page 148 this chronogram precedes an ode about the Castalian fountain—

**VIA REGIA SAPIENTIA**

\[ \begin{align*}
A \text{ recta non deviat semita in anfractibus.} \\
\end{align*} \] = 1723

Another at page 150—

**VT TERSO IN SPECVLO PRVDENTIA SPLENDET IN VNDATA.** = 1723

At page 163 another ode, on the emperor’s wisdom, concludes with this ‘Epiphonema cabalisticum’—

**Largillum stillando repleat sapientia Fontem**

| 573 | 334 | 270 | 315 | 231 |

**Amplifica est terræ, quod fluit indè, salus.**

| 139 | 195 | 271 | 324 | 335 | 58 | 401 |

Each verse makes 1723.

At page 165 this chronogram precedes an inscription on a fountain, ‘Fons signatus’—

**Ita certè**

**ARCANA CESARIS CAROLI CONSILIA**

\[ \begin{align*}
\text{fortitudo, et constanter svnt cvstoDita.} \\
\end{align*} \] = 1723

Another chronogram, at page 167, precedes some verses—

**FELIX SVB ROSA FRONDENT 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’—

**Qu'am bene Apollineum signat custodia Fontem:**

| 301 | 52 | 435 | 247 | 457 | 231 |

**Est princeps populi scire tacere salus.**

| 195 | 347 | 399 | 187 | 194 | 401 |

Each verse makes 1723.
At page 174 the Fons sacer coronate pietatis (of the Emperor) is followed by an ode to him, headed by this chronogram—
IN CONSTANTIA, ATQVE FORTITVDIINE PRINECEPS PIISSIMVS. = 1723
And a long eulogistic poem concludes with this 'Epiphonema cabalisticum,' at page 195—
Irriguo emanant Pietatis Fonte triumphi
435 217 374 201 496
Quos compactando Turcia victa dedit.
410 485 393 313 122
Each verse makes 1723.
At page 197 the Fons Carolinæ clementie is supposed to bear an inscription containing these words—
Meminit se esse Principem, et propè Patrem
Dum urget
IVDICIS OFFICIIVM EST IVSTITIA. = 1723
And this line, adapted from Virgil, Georg. ii. 243—
FLVIT DVLCIS DE FONTIBVs VNDA. = 1723
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 aper ille malus, dulcesque à fontibus undae
Ad plenum calcentur,' etc.
i.e. 'Either let some of that vicious mould, and sweet water from the spring be pressed brimful,' etc.
At page 198 the Fons dulcis coronate Clementie (of the Emperor) is made the subject of some flattering remarks, concluding thus—
Sic
VIVA FLVIT DE FORTI DVLCEDO,
et
CONSTANS CLEMETIA CAROLI SIXTI CESARIS
NECTAREI SUPERAT OFFICIA FONTIS.
And at page 202 an ode on the same subject concludes thus—
Sic clemens Carolus Sextus micat Unus in omni,
versibus ergo tuis
PLVRES NOLO CANAS CAROLOS: SED DICITO PHŒBE
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 exequat Superis Clementia Regem
99 68 682 534 213 127
Belliger in terris Jupiter est Carolus.
148 49 364 523 195 444
Each verse makes 1723.
CHARLES VI. EMPEROR.

At page 209 the Fons inexhaustus coronae munificentiae (of the Emperor) is followed by odes, headed by these chronograms, at pp. 212, 213—

\[ \text{GRAN} \text{DIS} \text{REGVM} \text{THESAVRVS} \text{FELICITAT} \text{PONVLOS.} = 1723 \]
\[ \text{IN} \text{MVNIFICENTIA} \text{PRINCIPIIS FVDNATVR ORBIS.} = 1723 \]

And at the conclusion is this 'Epiphonema cabalisticum'—

\[ \text{Omnigenas effundit opes, superaddit Honores} \]
\[ 272 \quad 370 \quad 205 \quad 553 \quad 323 \]

\[ \text{Omnino est Carolus non nisi Munificentus.} \]
\[ 219 \quad 195 \quad 444 \quad 130 \quad 148 \quad 587 \]

Each verse makes 1723.

At page 215 the Fons libratus coronae Justitiae (of the Emperor) is followed by a lyric poem headed thus—

\[ \text{REGIA} \text{CESARIIS ASTREA} \]
\[ \text{DAT} \text{CVIQVE} \text{SVVM.} \]

\[ \{ = 1723 \]

At page 218 there is a Latin oration of ten pages, commencing thus—

\[ \text{CAROLVS VI.} \]
\[ \text{IN} \text{CONSTANTIÆ, ET IN FORTITUDINE CESAR} \]
\[ \text{IVSTISSIMVS.} \]

\[ \{ = 1723 \]

At page 228 a 'Carmen epicum' is thus introduced—

\[ \text{IVSTITIA} \text{SVB LIQVIDO SHEMEATE FONTIS LIBRATI.} = 1723 \]

And at page 244 a 'Prosa panegyrica' concludes thus, referring also to Isaiah xii. 4—

\[ \text{IVDICASIT GENTES, ET ARGVET PONVLOS MVLTOS.} = 1723 \]

Epiphonema cabalisticum.

Undosum populi Fontem te Carole anhelant
\[ 614 \quad 399 \quad 231 \quad 105 \quad 159 \quad 215 \]

\[ \text{Effundis Czechiae flumina Justitiae.} \]
\[ 360 \quad 534 \quad 306 \quad 523 \]

Each verse makes 1723.

At page 245 the Fons refrigerii Coronata animi moderatio (of the Emperor) is supposed to bear an inscription containing these words from Seneca de Consol. ad Marcia, 'Et verò magni Animi est magna contemnere, ac mediocria malle, quâm nimia; illa utilia, vitaliaque sunt, hæc ed quod superfluunt, nocent.'

Nimirum
\[ \text{AVREA MEDIOCRIPTAS CESARI VT THESAVRVS.} = 1723 \]

And at page 247 an ode is thus introduced, having as a refrain to each stanza the last three words of the chronogram—

\[ \text{LEX VNA CAROLO: NE QVID NIMIS.} = 1723 \]

Two pages of eulogistic prose conclude at page 255 with this 'Epiphonema cabalisticum'—
CHARLES VI. EMPEROR.

Flectit Achillæum, medio tutissimus, Orbem
243 297 98 918 167
Carolus, et semper culmina summa tenet.
444 105 270 203 351 250
Each verse makes 1723.

At page 256 the Fons Carolinus, fons salutis publicæ coronatus, is described, concluding with these encouraging words, ‘Ad hunc salutis Fontem accurrite fideles populi, quos qualiscunque mali accessio, aut rerum aegritudo infestat, infallibile hic salutis remedium reperturi; nam a CONSTANTIA, ET FORTITUDINE POPVLORVM SALVS.

= 1723

At page 259 a lyric poem is thus introduced—
TVTIO ET HISCæ SALVS POPVLO PRO MANAT AB VNDIS. = 1723
The same words form also the concluding line. An ode next follows, headed thus—
LMPIDA CAROLINI FONTIS
NOVI, ATQVE VETERIS ANALOGIA.
This chronogram makes 1773; it agrees with the original; the author probably intended it for 1723. At the conclusion is this ‘Epiphonema cabalisticum’—

Plorandis lassata malis dum regna fatiscunt,
354 303 150 234 133 549
Fert obventuram Fons Carolinus opem.
191 708 186 493 145
Each verse makes 1723.

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 livii. 2, ‘THRONUS GRATIARUM’—
‘TANQVAM FONS, CVIVS NON DEFICIENCT AQVÆ.’ = 1723
And at page 264 an ode in Sapphic verse is introduced by this couplet—
gratia REDDENDA est fontī, ex qvo gratia CVNCTA est. = 1723
bis CENTVM CHARITVM EXPETIT VNA DVAS. = 1723
A note interprets the last word as ‘Gemina Augustiss. Majestas.’
This chronogram is at the conclusion of the last stanza of the ode—
Gratiz Fontem redimite sertis
Flores Gentes, meminisse par est
Gratia, 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—
CHARLES VI. EMPEROR.

Epiphonema Cabalisticum
Accidimus Fonti: sacra Illum Vota coronant;

\[
\begin{array}{ccccccc}
349 & 205 & 175 & 279 & 351 & 364 \\
233 & 165 & 279 & 361 & 261 & 424 \\
22 & 532 & 283 & 443 & 356 & 87 \\
490 & 528 & 247 & 84 & 374 \\
\end{array}
\]

Cùm mens inferior plura referre nequit.

Dii tribuant grates, derivent munera cæli!

Austriacæ augmentent Pignora mille Domûs!

Summa singulorum versuum: 1723.

Nondum Finis.

TOTVS EVROPE MVNDVS PANEGYRICOS SCRIPSERIT: = 1723
CAROLI, ET ELISABETHÆ
MAGNITUDINIS AVGVSTÆ
NON ERIT FINIS.
GERMAN DUKES AND LANDGRAVES.

DUKE OF BAVARIA.

A 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—
'aurantia 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).

ADRO quo
gratia de celis boias 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
in
ceLis et in terra
AMen.

i.e. Honour be to the Triune 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 1664; 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—
Maximilianus Emmanuel

BAVARICAE DOMVS FELICITAS.

CERLI

GAVDIVM.

sICVT sol ORIENS MVNDi.

AVITæ SEDIS COLOVReN.

PROMISSVS A DEO ELECtor BAVariæ.

i.e. Maximilian-Emmanuel, the happiness of the house of Bavaria.—
The joy of heaven.—And the delight of the earth.—Just as a sun rising
in the world.—The column of his ancestral throne.—Elector of Bavaria,
a promise from God.

The text which accompanies each emblem is finished off by a sentence ending with some appropriate chronomgrammatic words.

The first emblematical engraving contains the sun; the text concludes thus—

Quapropter tu a nobis VERÈ SOL MAGNVS DICERIS. = 1662

i.e. Wherefore thou shalt be called by us truly a great sun.

A mere description would not set forth satisfactorily some of the
emblems, nothing less than a facsimile copy and a transcript of a
whole page of text would suffice; I can only notice the chronograms
here, and some of the accompanying words to complete the sentence.

The next one concludes thus—

Liceat ergo tuis cunis, princeps serenissime, applaudere, dum prae-
dentia tuae nostræque felicitati DE COELIS MANANT AVGURIA. = 1662

i.e. May it be permitted therefore to applaud thy cradle, O most serene
prince, whilst preluding auguries proceed from heaven.

The next emblem is a cedar tree—Sicut cedrus Libani multiplic-
cabitur BAVARICÆ DOMVS PROPAGO ET GLORIA.

i.e. As a cedar of Libanus the offspring and glory of the house of Bavaria
will be multiplied.

The text belonging to the next emblem concludes thus—

Hinc nos extrema superfusi letitiæ, hoc Lemma tuis inscribimus aris,
Tardè quidem, sed prudenter optatos PATRIÆ DAT ADELAIDA
PRVCTVS.

i.e. Hence being overwhelmed with extreme joy, we inscribe on thine altar
this motto, (Heaven) slowly indeed but prudently gives the wished-for
fruits of Adelaide to the country.

The next emblem represents Pegasus on a rock, which he strikes
with his foot, and causes a copious fountain of water to gush forth
over an assemblage of ten figures seated at the base; intended for
Apollo and the Muses at the fountain of Helicon. Fave proinde
serenissime princeps Heliconio Fonti, qui, ut tuis se devoveant
auspicis, ad tuas cunas NVNC PLENIS PROMANAT VNDIS.

i.e. Be favourable, accordingly, O most serene prince, to the fountain of
Helicon, as they (the Muses) devote themselves to thy auspices, they now
beneath thy cradle with its abundant waters.
The next emblem is the wooden horse at Troy—
Auspice Maximiano bAVARICA DOMVS FLOREBIT.
 i.e. Maximilian being the leader, the house of Bavaria shall flourish. = 1662

The next concludes with—Tui populi applausu et laetitia exclamant
io, io! TANDEM SPES FVBILICA VENIT.
i.e. Thy people exclaim with applause and joy, Hussa, Hussa, at last
the public hope cometh. = 1662

The next concludes thus—Vivat Maximilianus Emmanuel invictus
fidei catholicae propugnator, et GERMANÆ 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. = 1662

The next emblem is supposed to represent the way of virtue. The
concluding words are—Feliciter, feliciter, princeps serenissime,
scandes virtutis fastigium; immensusque tibi aliquando facies
PERPETVÆ LAVDIS APICEM.
i.e. Happily, happily, O most serene prince, thou climbest the pinnacle of
virtue; thou wilt at length appropriate to thyself the boundless summit
of eternal praise. = 1662

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, splende igitur optatissime
Bavarice domus Sol nobis diutissimè ; et benigno CLEMENTIÆ TVÆ
syDERE PATRIOS TVERE PENAetes.
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 surculæ, serenissime princeps Maximiliane Emmanuel, tu
gloria, spes et DECVS BAVARÆ FAMILÆ.
i.e. Increase, therefore, thou young branch sprung from majestic blood,
O Prince Maximilian-Emmanuel, thou glory, hope, and ornament of the
Bavarian family!

The last emblem represents Ferdinand showing to his son the
statues of their ancestors arranged in a long double line, and con-
cluding with the chronograms which are on the frontispiece of the
volume, preceded by these words—Vive felicissimè ad solatum
populi! Vive, vive serenissime Maximiliane Emmanuel.

Live most happily
to the comfort of thy people!

Live, Live,
most serene Maximilian-Emmanuel.
AUGUSTUS DUKE OF BRUNSWICK.

AUGUSTUS DUKE OF BRUNSWICK AND HIS FAMILY.

A thick 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 AUGUSTANÆUM, aeternitati ac domui Augustæ Selengianæ 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. Augusti, Ducis Brunovic. et Luneburgi, vita, poetica, 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
AUGUSTUS DUKE OF BRUNSWICK.

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—1579, 10th April, Augustus nascitur. 28th June, renascentur 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 conjugi anno, bis tamen immaturo foetu edito, pie et placide 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 tonitra et fulgetra cum grandine nivosa audita et visis.' 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—

\[ \text{ARX atqve VRBS GVELPHICA DEI AVXILIIO, ET AVGVSTI DVCI, CONSILIIO, POST TRISTIA ET EXITIOSA BELLA RESTITVTA atqve RESTAVRATA.} = 1644 \]

There are many pages filled with verses addressed to the author by various friends. One eulogy bears this date—

\[ \text{BECCAT EXHABSTI BELLIS SINE PACE FRVAMVR} \]

\[ \text{SPES ATQVE IN NOSTRIS ARX BONA CHRISTE FOCEIS.} \]  \( \{ = 1647 \)

(Signed) Johan. Romschedius, P. Ces. et Phonascus.

Some complimentary verses, applicable to the Duke Augustus, are dated by this aspiration for peace—

\[ \text{MARIS ATROX CESSET, REDEAT PAX AVREA, NOBIS} \]

\[ \text{VOX ET NOS TVRBANS, TRISTIA FATA FERET.} \]  \( \{ = 1648 \)

And are followed by this chronogram, written by the author, of the year, day, month, and place of the birth of the Duke—

\[ \text{NASCI TVR AVGVSTVS, DVX BRVNSVICENSIS ET LVNBVRGVSINSIS,} \]

\[ \text{PLOS INGENS PATRIE DANNEVENGERAE, LVCE X APRILIS.} = 1579 \]

On leaf 1 is this chronogrammatic dedication—

\[ \text{DVCI ET PATRI} \]

\[ \text{BRVNSVICENSIS ET LVNBVRGVSINSIS} \]

\[ \text{AVGVSTO,} \]

\[ \text{PLIO, FORTI, FELICIORI} \]

\[ \text{VERE VIRTVIS ET QVIEIIS ASSERTORI INSIGNI,} \]

\[ \text{LINGVÆ PATRIE VINDICIS:} \]

\[ \text{Anno} \]

\[ \text{Quem numero notavit.} \]
AUGUSTUS DUKE OF BRUNSWICK.

On leaf 2 some verses addressed to Duke Augustus are dated—

Anno, AVGVSTO IVNIORI ERVNSVICVM DEBET, = 1634
(Signed) Paulus Sperling.

On leaf 43 the following, in the original arranged in short lines after the fashion of an inscription, mentions the universities at which the Duke Augustus studied—

VIVIERSITAS ROSTOCHIANA TVNGENSI ET ARGENTORATENSI
IN LOC PRINCIPE BONI INGENII CREPVSCVLVM NOTAVNT. = 1597

On leaf 50, verses with this title, 'Adventus in academiam et bibliothecam Juliam', conclude thus—Postquam Augustus Dux Br. et Luneb. peregrinatione tyrocinium posuisset, talis sub portico inscriptio effulgebat;

ITALIA SICILIA MELETA
ANGLIA, BELGIA, GALLIA
PRINCIPI AVGVSTI PERBORINANTIS
VIRTUTES STRENVS IGNEAS EREGIAS OBSTVPVIT.

To the Duke on his return from Vienna on Saint Matthew's day, the 24th February, in the year

MATTHIAS DONAT QVIVS PRETIOSIVS AVRO
PIGNVS IO ! SIC NOS ET SINE FINE BEA.

Another.

SVL ORITVR CLARA VENIENTEM LVCE SALVAT
LVNA SOROR; RARA HIS, AT SCIO, VERA LATENT.

(Signed) Paulus Sperling.

On leaf 51 some applauding verses are dated—Anno
NOCTE PLVIT TOTA; PEPVLIT CITO NVBILA MANE
PRINCIPI AVGVSTI STELLA BENIGNA POLO.

On leaf 53 v. the title-page of the group of verses which occupy the next fourteen pages, combined with nicely engraved emblems, all in praise of the Duke, contains this chronogram—

ET FORTVNA ET HERIOCIS VIRTUTIBVS PARENTIS VESTRI
GRATIOSIORIS HODIE, ITA ET PERPETVO VRVMINIV.

= 1649

The arrangement of a sentence in the form of a square, capable of being read a great many times over (perhaps several hundreds) in all directions, was a favourite device in applause. There are several examples in the book now under notice, but only one in chronogram, which the reader will see on the next page.

A group of epigrams contains, on leaf 58, the following 'eteostichon' on the Duke's motto, 'EXPENDIT SINGULA,' which has been the theme of some preceding verses and epigrams. The square can be read in every direction, commencing with the large central letter A. The words are, AVGVSTVS PRINCEPS EXPENDIT SINGVLA RECTE.
AUGUSTUS DUKE OF BRUNSWICK.

The last two words are at the corners; those on the left hand must be read backwards—

etCer ALVgnIs       sinGLa reCtē.

T I D N E P X E S P E C N C E P S E X P E N D I T
I D N E P X E S P E C N I N C E P S E X P E N D I
D N E P X E S P E C N I R I N C E P S E X P E N D
N E P X E S P E C N I R P R I N C E P S E X P E N
E P X E S P E C N I R P S P R I N C E P S E X P E
P X E S P E C N I R P S V S P R I N C E P S E X P
E S P E C N I R P S V T S V T S V S P R I N C E P S E
S P E C N I R P S V T S V S T V S P R I N C E P S
P E C N I R P S V T S V G V S T V S P R I N C E P
R C N I R P S V T S V G V S T V S P R I N C E
C N I R P S V T S V G V A V G V S T V S P R I N C
E C N I R P S V T S V G V S T V S P R I N C E
P E C N I R P S V T S V G V S T V S P R I N C E P
S P E C N I R P S V T S V S T V S P R I N C E P S E
P X E S P E C N I R P S V S P R I N C E P S E X P
E P X E S P E C N I R P S P R I N C E P S E X P E
N E P X E S P E C N I R P R I N C E P S E X P E N
D N E P X E S P E C N I R I N C E P S E X P E N D
I D N E P X E S P E C N I N C E P S E X P E N D I T
etCer ALVgnIs       sinGLa reCtē.

qVID? LaCtAt Cvnctos in PIetate 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 POERANAN GENTE VXOR VIRTVTIBVS FLORENS DESPONSATVR. = 1607

On leaf 71 v., a madrigal in French, on the portrait of the Duchess of Brunswick and Lüneburg, is thus subscribed—Tertium matrimonium exprimebatur hac chronographiā
AUGUSTUS DUKE OF BRUNSWICK.

SOPHIA ELIZABETHA PIA ET EREGIA
MEGAPOLITANA PRINCIPES
AVGVSTO CONIVGALI VINCVLO SORIATA.

This lady, the Princess Sophia Elizabeth of Mecklenburg, was the third wife of Duke Augustus; they were married on the 13th July 1631. On leaf 101 v. congratulation verses to Prince Rudolph-Augustus are thus dated—Calendis Januarii, Anno

PAX SIET VT, CHRISTE O EXAVDI VOTA TVORVM. = 1648

On leaf 111 the birth of the third son of Duke Augustus, Antonius Udalricus, is applauded—Anno

PRINCIPES FVERAT VIDVVS PER SEX SEPTIMANAS.

Vol.

INFENSOS HOSTES IVSTO PROSTERNE FVORE
O DEVVS ET PACEM SVVGERE QVÆSO TVIS.

(Signed) Gosky.

On leaf 140 the birth of a son of Duke Augustus and Sophia Elizabeth, Ferdinand Albert, is applauded—Anno

FERDINANDVS ALBERTVS DVX BRVN. ET LVNÆB. = 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'—

VVEL EIN KLÆGER CHRIST MVST GANTZ STOVCK STILL
SCVVEGEN, IST EIN RECHTE BÖSE ZEIT.

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 horâ intra 4 and 5 matutinâ auspiciâ dis natus, et ex aqua et spiritu 29 Septemb. . . . renatus esset . . . Anno ævo Christiane

QVÆO FVIT AVGVSTI LAETVM POST NVAILA SIDVS. = 1639

And on leaf 158 the Duke is congratulated on the event by verses thus dated—Anno AVGVSTI DVICIS BRVNSVVICENSIS ET LVNÆBVEGENSIS FILLVS BRVNSVVÆGE SACRO LAVACRO BEABITVR DEVVS VORTAT BENÉ.

(Signed) Martin Gosky.

Devoto et summissimo animo sic ad cunas canebat, Martin Gosky.

On leaf 161 v. this couplet occurs, after a group of verses—

EROGO DEO VIGEAS AVGVSTI DIA PROPAGO
ET VIREAS NOBIS FRONDIVS AVCVTA 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—
IN PRIMA FERIA 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 una eademque 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
O BENE! TV MVTOS VIVE SELENE DIES. = 1622

This name ‘Selenus’ is a pseudonym of Augustus II. 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 VVLOAT TIBI BRVNSVIGIVS DVX, = 1646
vel
VITÆ CONCORDANS QVE AVGVS TO A PRINCIPE IVNCTA
DIVINÆ CHRISTI NASCITVR HISTORIA.

Pro iteratâ editione Harmoniae Evangelicæ Augustæ. Here follows
an ode, and these chronograms at the end—
Anno
EN CONCORDIS EVANGELII DVX QVELPHERBITVS (sic)
CONSCRIPTIS LIBRIS NOBILÈ FINIT OPVS.
VEL ANNO QUO
HARMONIA AVGVS T PRODIT PERFECTOR: ERGO
AVGVSTO FERTE GRATIAS
ANNOS QVETE AVGVS T.

Another ode to Duke Augustus concludes, on leaf 182 v., with this
date—Anno
JOVA FAC VT CESSERT VENIENTE QVIETE TVMVLTVS
BELLI, ET GRATIFICO QVILIBET ORE CANAT.
Also
LAVS DECVS ATQVE TIBI VENIAT PIE GRATIA JOVA,
EN FVGENTE, BONA EST MARTE QVIETE FRVLI.
Also
AVFVGITO, ATROX MARS, ADSIT SACRA PAXQVE QVESQVE = 1648
PAX IO, PAX DATA IO, VT NVNC FVIT, ARMA RVVNT. = 1648

1 This chronogram makes 1699; it is manifestly a wrong date; the author does not
notice it in his ‘errata.’
AUGUSTUS DUKE OF BRUNSWICK.

On a page opposite to an engraving having a page No. 216, there are some laudatory verses on the entry of Duke Augustus into Brunswick, with this date—viii Septembris, Anno

\[
\begin{align*}
&\text{GLORIA IN NVRIBVS DEO, PAX SIT IN TERRIS} \\
&\text{hoMINIBVS bona VolVNTAS.}
\end{align*}
\]

These words, with very slight variations, have been frequently used for a chronogram. The same chronogram is quoted from another work by Gosky in my former book on Chronograms, p. 295.

At leaf 218 and following, there are some 'Dædalian distichs' or cubes (i.e. sentences arranged in the form of a cube), such as that which I have printed at page 212, ante. As these, however, are not chronograms, I pass them over.

On leaf 221 v., among the 'Epinicia,' is this chronogram—

\[
\begin{align*}
&\text{Anns erit memorialis.} \\
&\text{ARX atqVe VrBS qVeLPRICA} \\
&\text{DeI A VXILIO ET A VGVSTI DVCIS} \\
&\text{CONSILO} \\
&\text{POST TRISTIA ET EXITIOSA BELLA} \\
&\text{RESTITVTA atqVe RESTAVRATA.}
\end{align*}
\]

Apollo igitur ad Cytharæ sus sonum suaviter modulatur, etc.

On leaf 252 this 'chronodistichon' is at the conclusion of some laudatory verses—

\[
\begin{align*}
&\text{CHRISTIE DIV E XOPTATA HAC DA NOS PACE FRVISCI:} \\
&\text{VTPOTE qVÆ CVNCTAS AVREA PRÆSTET OPES.}
\end{align*}
\]

The leaf 254 v. is filled with a star of eight rays, each consisting of an hexameter and pentameter couplet, sixteen lines in all. The title is, 'Stella pacis aurea.' In the centre of the star is this chronogram, the words being arranged in a ring—

\[
\begin{align*}
&\text{LVX VOBIS REDEAT, REDEAT PAX AVREA CHAERA.} \\
&\text{AD Sit qVIES ET AVREA.}
\end{align*}
\]

and beneath all, ANNO

\[
\begin{align*}
&\text{AH MARTIS DENSAS PROPELLE JEHOWA TENEBRAS} \\
&\text{PAX ABSIT qVISqVIS OPTAT INIQVA PIVS:} \\
&\text{LVCæT HIs CONTRA BONA STELLVLA PACIS IN ORIS} \\
&\text{EXAVDI PIA SVSPIRIA SANCTE DEVVS.}
\end{align*}
\]

On leaf 255 v. some verses in Hebrew, Greek, Latin, and German are dated—Anno quo

\[
\begin{align*}
&\text{CVM IOVE SE TORVI CONIVNGIT STELLA SATVRNI,} \\
&\text{NEC NON qVIGENIS FATA NOVELLA CANIT.}
\end{align*}
\]

Humillimo affectu oblata, à


\[\text{1 This chronogram must be wrong. The first line makes 1186, the second 512; the total 1698. The author does not notice it in his 'errata.'}\]
On leaf 257 v. a long ode is dated—Anno
DVX πΙVs AVGVSTVS PATRIΛE DEΔIT oCIA TΩTA. = 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 AVGVTI PRODIT PERFECTIOR: ERGO
AVGVSTO FERTE GRATIAS
ANNOS FIVETE AVGVSTI.

Four fine engravings accompany this 'lausus,' 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 'Episcopia.' Then follow 'Neniae seu Episcopia' 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—

bίσ νΟVίes soL ortVs erat LVCe eCCe seqVente
asserta aEThereo est CLAra MARίa poLo.
Clara Maria vocor. conjux ego namque duobus
Adfulsi Augustis Clara utrobique viris:
Corporis exuvius positis nunc tertia Christi
Clareo sponsa, jugi qui mihi Phoebus erat,
Magna Urbis, et cum Castro splendida Luna valet
En solis radiis Clara coruscus mei.

On leaf 291 v. there is this chronogram on the year, month, and day of her death, the 19th February 1623—
sοL FEBRVARIQ ERAT bίΣ NOVίES: ET eCCe seqVente
LVCe poLO asserta est CLAra MARίa: SAT est.

And this distich: the first line gives the day, the second the year of her death—
FEBRVA bίΣ NOVίES EN PRΕTERΙRε: seqVenti
VIXI A\'C LVCe COLO CLAra MARίa poLOS. = 1623

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.

Hāc cubat Henricus princeps Augustus in urnā,
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
AUGUSTUS DUKE OF BRUNSWICK.

Dorothea Illvstris Anhaltina princiPES
seCVnDis nVptIIs aVgVstoa soCIata
FILios et FILIAs enIxa Est vi
obIIt VtiIQve pVPeras.¹

And on leaf 308 there is this date at the conclusion of the poems
concerning her—Anno
Dorothea anhAltIna princiPES
et heroiNa VIrTVte illvstrIs
seCVnDis nVptIIs soCIata aVgVsto
FILios III et FILIAs enIxa Est III. obIIt
pia pVPeras.¹

On leaf 315 the death of Prince Christian Francis before mentioned is thus dated—
AVGVsti et soPhiæ ChrIstian de sangVine natVs
francIsCVs, ChrIstI MENSE tenELLVs obIt.

Another, on leaf 341—Anno
DVX ChrIstian Franz brVnsVVIGæ 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 aVGSstaLe aSSerVat. = 1636

An alliterative poem of thirty-four hexameter lines, every word
commencing with the letter a, next follows.

At leaf 348, 348 v. These chronograms are associated with
verses—
FLOREAT AVGVStVS LONGE DVX optIMVS optO.
Eteostichon Eucharisticin et θθφηθμινθν.
VERBA SACRATA sonENT, VIREANT ET SEMINA PVra
et FVGiat RTAL TRaDITioVE rVat.
Eteosticha Eucharistica et EuphemicA
strena loco humillimè oblata.
TemPla sChOLe ac arcæ FLORENT, aGER VrbsqVe preCatVr:
AVGVStVS TVtor seCLA beatVs agat.
Encomium.

hVI princiPES bonVS HIC, Cvræ illI verBA saCrata
sVbdita gens regio, reLLiQVe deI.

At leaf 349 is the following—‘Anno xli. Christo annuente De
anni Novi auspicio felicissimo, et de rectoris in academiâ Juiâ
secundum oblato honore et officio magnificentissimo: Ut et de anno

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.
² This chronogram is intended for 1639; as it stands it makes 1539. The letter D is
not printed as a numeral; but if it were counted, the chronogram would make 2039, which
is manifestly wrong.
fatale et climacterico magno (quem ingredietur hoc ipso terto et sexagesimo 4 Id. Aprilis), superstitionissimo et celebratissimo: In arâ memoriae et gloriae, Thus hoc votum 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—

\[
\begin{align*}
\text{Pace nihil Melius: belloqve nocentivs est nihil} & \quad \Rightarrow 1641 \\
\text{Bellam aevant: esto pax, patrie vna salvus.} & \\
\text{Fulmina poenarum et cessent, Martisque famisque} & \\
\text{Et Mortis cessent fulmina dira tria:} & \\
\text{Annus sit Felix, fallax bellona patiscat} & \quad \Rightarrow 1641 \\
\text{Cesset pestilentas, cesset viqve pames.} & \\
\text{Anno} & \\
\text{Ah propriâ saltem si DVX habitatasset in urbe} & \quad \Rightarrow 1641 \\
\text{Patria salva foret, pax et in orbe foret.} & \\
\text{(Signed) Martin Gosky, D. et Archiater.} & \\
\end{align*}
\]

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

\[
\begin{align*}
\text{Bleib beli Vns Herr zv ieder frist} & \quad \Rightarrow 1642 \\
\text{Vvrel es nVn abend vvorden ist.} & \\
\end{align*}
\]

On leaf 360 there is a poem containing a curious acrostic, followed by this date—Anno

\[
\text{Da Devs ista salvus terris sit propriâ nostris} \quad \Rightarrow 1643 \\
\text{et qve hic nos Crvciant noxia pelle procvl.} \\
\]

On leaf 362 commences a poem with this title—

\[
\text{Anno xlv.} \quad \Rightarrow 1645 \\
\text{Etos} \\
\text{Gratulatiorum et Xenion} \\
\text{Sacrum votivum} \\
\text{pro felici ingressu, feliciori progressu feliciissimo egressu} \\
\text{Anni Epocæ Christianæ} \\
\text{AVLas qvi Coelî CVm TERRENO ORBE CReSITI,} \\
\text{hoc anno nos rex CReSTI TVERE, IVVA.} \\
\text{Cultu devoutissimo Vulta subjectissimo oblatum} \\
\text{Ex illo Proverbio.} \\
\text{Et ist ander Æing.} \\
\]

On leaf 366, a poem to Duke Augustus concludes with this date—

\[
\text{Anno} \quad \Rightarrow 1646 \\
\text{Orbes qvi Coelî atqve soli CVm PATRE CReSITI} \\
\text{hoc anno nos rex CReSTI TVERE IVVA.} \\
\]

\text{1 These words are evidently adapted from St. Luke xxiv. 29. See my former work on Chronograms, 1882, p. 529, chron. 8.}
On leaf 369 are these verses to the Duke Augustus, alluding to the calends of January and his own ‘last calends’—

Felices tibi Principes Calendae
Sint Princps, ut et ultimeae Calendae
Hoc anno: quod erit novis Calendis
Et ratum: esto et in ultimas Calendas

Anno
PACE NIHIL MELIVS BELLOQVE NOCENTIVS EST NIL,
BELLA ABEANT, VENIAT PAX BONA, TVTA SALVS.

(Signed) Rudolphus Augustus Gosky.

On leaf 371 is the following—

Anni C100 CXLVII (sic)
Strena debita humillima Eteosticho expressa,
AVGVSTO HEROI PRO STRENA COMPRECOR, VT QVÆ
(COEPTRA GENEROSÆ PROFERAT SOLICITVS)
(IN CHRISTI IESV GLORIOSÆ FINIAT)
ITA FIAT, FIAT.

Ita optat et precatur
Johan. Valentin. Andree
SS. Th. D. et Seren. à Consil. Eccles.

On leaf 375. Melismata strenæ loco humillimo affectu consecrata et oblata Calendis Januarii, Anno
FLORE DVX AVGVSTE LEO PREME VIRIBVS VNGVEIS.

(Signed) M. Henning. Biderman.

On leaf 378 v. and 379, are the following couplets, intended for the Duke Augustus. ‘Eteonomastica exactè litteris numerilibus annum novum signantia.’

FAC DEV'S, HOC ANNO CESSENT VT BELLA CRVENT
PAXQVE REDVX PORTET PRINCIPI, AB AETHERE OPES.

(Signed) Rudolphus Augustus Gosky.

IVSTI'TIA AC PIETAS VALIDÆ SVNT PRINCIPIS ARCES:
SECVLA FAC DEV'S VT PERPETVA HAS FOVEANT.

(Signed) Anthonius Udalricus Gosky.

The next congratulation is for the year 1649—

SIT PATER, ET FILI, SIT LAVS TIBI SPIRITVS ALME.
NVNC IN CVNCSTA TVA ET SECLA FTVRA NOVA.

Vota metrica strenæ loco
humillimo affectu consecrata et præsentata.

(Signed) Gosky.

1 This chronogram makes 1642; according to the text it should make 1647. The author does not notice this discrepancy in his errata.
The group of ‘Strenæ’ poems on the year of Jubilee ends thus at leaf 387 v.—

Calendis Januarii ANN
qVO pAX, Vt SVRGENS BONA LVX, RATA MVNERA DVPL ET ! = 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 Dactylitothecas, non Toreumata et simulachra vermiculata, aut ëòëala alia opera, gemmarum, argenti et auri: non exquisita mensæ ingenia et struices patinarias: Sed tacito labello suspendo et introrsum sub linguam murmuro, Favente Deo, Applaudente choro, Ovante foro, Exultanteque thor.,

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 NVBIUS DEO, PAX IN TERRA HOMINIBVS BONA
VolVNTAS.

On leaf 440, an ode in German is dated at the end thus—Anno

DVX BR. AVGVSTVS AVGVRH PACIS OPTIMVS.

On leaf 452 this couplet occurs—Anno

ÆHERE FLORIFERI LVX NONA VT FVLSIT APRILIS
CONFECTVM LATE EST NOBILE PACIS OFVS.

= 1642

On leaf 468, a group of ‘Encaenia,’ called ‘munera natalia,’ birthday presents, contains this

Chrono Tetraestichon.

Dux Auguste, Dies mox dena recurret Aprilis,
Quæ libi Natalem signet adeste Diem.

DVX AVGVSSTE, DIES EAT HÆC TIBI PROSPERA, SOSPES
OPTO DIV VIVAS, ET FIA FATA TRAHAS.

Ita vovebat devotiss. animo Cels. v. ab intimis sacris Consiliis.

(Signed) Johan Valentin Andreae. Theol. D.

= 1646

On leaf 478, some birthday verses are dated 9th April—

AVGVSTVS O PRINCEPS, ANTIQVI NESTORIS, OPTO,
VIVAS VT SEROS INNVMEROSQVE DIES.

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 QVÆ
AVGVSTI HEROIS, FAVSTA, DEVM ORO, VT EAT.
AUGUSTUS DUKE OF BRUNSWICK.

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 VRQVE DEVSE1 = 1644
debeat gratitudinis devote et submisse porrigebat.
(Signed) Andreas Schwartz, Ecclesiae Schelensis minister.

On leaf 512, the Duke having reached his seventy-first birthday, a
group of verses commences with the title 'Curus fructiferus, etc.' and
this date at the end thereof—Anno
SIT BRVNSVVICENS I PAX O OPTATA LEONI:
CVI, VIVAT, LVNæ SVBDITA BVGVA VOVET.
DXTERA EL PIETAS; SAPIENTIA RARA SINistra:
SVBSEQVA CARPOPHORE COPIA LETA FERET.

1649

A large and curious engraving next follows representing a proces-
ssion; in the sky the zodiac is represented, Leo (the Lion of Brun-
swick) 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
FORTVNA HEROICIS VIRTVTIBVS TVIS
DIGNA FAVERE PERPETVVM.

1646

On leaf 564 v., a poem of fourteen lines, in which 'the Duke
speaks of himself,' has this chronogram for its last couplet—
BELLVM TRISTE FVGIT: REDIT AT PAX AVREA TERRIS:
JVSITVIA ET PIETAS, ORBE FAVEENTE VIGET.

1649

On leaf 569 v., a short poem to the Duke concludes with this line—
VIVE DIV EX VIRTUTE, SOLVM GENITALE GVBERNA.

1649

And another poem following, commences with this motto—
JESV DVX VITA: FER TV NOVA TEMPORA PACIS.

1638

The poem contains these lines—
Felici auspicio dicat ingredientis et anni
QVÆ TANDEM EX TVRBI S NOS EXTRAHA HISCJEOVA
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 for—
ABSINT BELLÆ FAMÆS, PESTIS VIGETVE REDVX PAX:

1638

PAX VT IN AVSPICIÆ, MEDIO VTOVE IN FINIS SIT ANNI. = 1638

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.)

1 This chronogram makes only 1644; there is probably an error, but the author does
not notice it in his 'corrigenda.'
Pacis quae usque comes Spiritualis est.
(Pax male dicta sit, hanc pacem qua turbat, iniqua
Veræ Ecclesiæ conditione tue!)

AH DIS NEVV LAHR, NEVV FRIEDENS ZEIT
BRING NVN IESV DER CHRISTENHEIT.  
\{ = 1638

\( IesV DVX VITæ NOVA FER TV TEMPORA PACIS. = 1638 \)
On leaf 577 v. there is a congratulation poem, addressed to Christian-Lewis, Duke of Brunswick-Lüneburg, on 29th January—

Anno

PRINCIPI ET HEROI GRATIOSO
CHRISTIANO LVDOVICO DVCI BRVNOVICENSII ET
LVNEBVRGENSIS, PATRI PATRIE.

This remarkable work comes to its conclusion at leaf 585, without any more chronograms. The last date mentioned is 1650, at some verses on the jubilee of that year, with the title 'Lusus jocoserius.'

The Duke Augustus died in 1666; his son Rudolph-Augustus succeeded him, who associated his next brother Anthony-Ulric in the government from 1685 until 1704, when he died. Anthony-Ulric now ruled alone; he became a Roman Catholic in 1710, and died in 1714. Some medals relating to these Dukes are mentioned in my book on Chronograms, 1882, page 150.

A volume of tracts, thirty-four in number, labelled 'Panegyrics, etc.' (British Museum, press-mark 836. m. 23.) Tract No. 8 describes the illuminations at Jena to celebrate the birthday of Augustus William, Duke of Brunswick, on 8th March. Among the decorations and complimentary inscriptions were the three following. The first chronogram marks the date, 1715, the first anniversary of his accession; the second is not explained; perhaps it relates to his mother—

VIVAT
AVGVSTVS
GVILLEMVMVS
DVX
AVELRHBRITANVS
PATER
PATRIE.

i.e. Long live William Augustus,
Duke of Wolfsenbüttel, the father
of his country.

VIVAT
ELISABETHA
INSIGNE
ORBIS
DELECTAMEN.

i.e. Long live Elizabeth, the great
delight of the world.

VIVAT
PERPETVQVE VIGEAT
AVGVSTA
DOMVS BRVNSVICENSIS
ET
LVNEBVRGENSIS.

i.e. Long live the august House of Brunswick and Lüneburg, and may it flourish for ever.
CARL THEODOR, COUNT PALATINE.

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 15th 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—

IRRADIAT MONTES CAROLI PRESENTIA NOSTROS
ET VELVT EXORIENS PHCEBVOS AB AXE VENIT.

i.e. May Charles irradiate our hills by his presence, even as the rising sun comes from above.

LUDWIG, LANDGRAVE OF HESSE.

It 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 Gedechnus dess Durchleuchtigen Hochgeboren Fursten . . . Ludwig 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—

SCEPTRA REGAT FAVSTVS MODERANTE GEORGIVS AXE.

i.e. May George reign happily, heaven moderating his rule.
A funeral sermon, at page 152, by Martinus Helvius, with the text '2 Corinthians. v.,' is preceded by this chronogram couplet, alluding to the Thirty Years' War—Anno

HEV! passim VLTRICI TERRET BELLONA FLAGELO,

NOS PATROCINIO CHRISTE TVERE TVO!

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 12th November 1626, and has this chronogram at page 153—

DISPERGAT REX VIRTUTIS NOSTROS IMICOS.

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 27th July 1626, and of his funeral, the 18th September 1626—

JVLIVS EN NOVIES TER CELO VS LVXSERAT AXE,

PRINCIPIS LVDBVICVS LVSVS AD ASTRA VENIT.

BIS NOVIES QVE VBI LVX SEPTEMBRIS FVLSERAT, ECCE

PRINCIPIS EXVVVIAE, 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 Grässer.'

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 SBEVS DVBJIS 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.

DISC MORTI IN VITÀ, POST FATA VT VIVERE POSSIS,

HEC PRESENS DVBJA EST: QVE SVPER AXE MANET.

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, 10s.; 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 1661, 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, aeternitati nominis et famæ serenissimi principis ac Domini Georgii secundi Hassiæ Landgravii principis Hersfeldiae, etc. etc. Principis dum viveret optimi maximi virtute meritis gloria, nomine totius academiae Gissensis, inter suspiria et lachrymas oratione publica devoutissime 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
In Symbolum
Serenissimi Principis
Secundum Voluntatem
tuam Domine.

CHRONODISTICHON
Annui Mundi et Christi continens, neque Serenissimus Princeps aby:
VeLe IVVM st. VeLe MVM DeVe
et IMe, qVare
VITo thl. Ape, antIM e DVX
fine sine Mx.

ALIUD CHRONODISTICHON
Annui Christi bis, item mensum erdien
coccubitiae indigantes
Epyne UnDeCIMa, pater C Sd. noster IVni.
HafslaDVM Princeps, gloria
nstra perte;
IAMBI, annos xat, pos et.
annum obitus, a Christo
nato contingentes
ServVi IohVi. GeorVi. 26
VIXIt bene, abhve VIIT;
alter beatus AngelOo.
DeVVi. Fepe Cantat.

IN SOLSTITII A S T I V A L E anni 1669
ECCe! StLe CVLMinante,
Sma. CelI et safis tenente.
Noster in princeps alibi,
F. D.
GEORGE II., LANDGRAVE OF HESSE.

VELLE TVVM SIT VELLE MEVM, DEVS
OPTIME, QVARE
VIVO TIBI! IPSA ANIMI ES DVX
SINE FINIS MEI. 1

Aliud Chronodistichon.
Annun Christi bis, item, mensem et diem
occubitus indigitans
ergone VndeCIMA, PATER ET SOL NOSTER IVN[I,
haSSIADVM PRINCEPS, GLORIA
NOSTRA PERIT? 2

Iambi, annos ætatis completos, et annum obtus,
a Christo nato continentes
serVVs IehoVÆ GEORGIvS
VIXIT BENE, ATQVE VIVIT, 3
INTER BEATOS ANGELOS,
DEVMoVE SÆPE CANTAT.
In solstitialæ æstivales anni 1661.
ECCE SOL ET CVLMIANANT,
sIGNA CELLI ET TOSTA TENENTE,
nOSTER ONI PRINCEPS OBIIT. 4

At page 385 of the first part a preaching with this title—
‘Concio exequialis, gehalten von Johann Adolph Rüheln, Definitorn
und Pfarrern zu Rheinhem. M.DC.LVIII.’ A funeral oration
in German, in which the speaker wisely brings to the front the
Landgrave Ludwig, the living successor of George. The chronograms
at the head of the discourse decidedly point to him; they follow
immediately after the above curiously expressed date, meaning
1661—

IN NOMINE DEI; CHRISTI SALVATORIS:
ET REGIMINE LVDWICI II,
DEI GRATIA SERENISSIMI NOSTRI PRINCIPI SASSIÆ
ET HERSCFvLDÆ (sic).

i.e. In the name of God; and of Christ the Saviour: and in the reign
of Ludwig the pious, by the grace of God our most serene Prince of Hesse
and Hersfeld.

By correcting some of the errors in the original print, I have made
the second and third chronograms to give the right date. The author
of ‘Concio exequialis’ concludes at page 399 with the following

1 This chronogram gives both the year of the world and the year of Christ, in which
Landgrave George died. I am unable to decide on the system of chronology by which this
particular date is calculated. It is neither the Jewish 3761, nor the customary one of 4004
years adopted in this country. The total makes 7271; therefore, after deducting the date
1661, the remaining figures, 5610, must be taken as the Annum mundi here intended.
2 This makes 3322, or twice the date 1661.
3 Of these lamblc verses, the first couplet makes his age, the second the current date.
4 This tells that he died in the summer solstice, which includes the 11th June, while the
shadow on the sun-dial below shows the hour of his death.
chronograms on the second year of Ludwig's reign, 1662, and introduces his own name in the third line from the end—

Anno Christi MDCLVII.
LVGVBRES HAS MDIATIONES SACRAS,
serenissimæ celestisvdini ipsi,
principi hassiae et hersfelilæ prvdentissimo
Landgraviæ, serenitate pia, christianissimo
Dispensatori in gratia principali optimo,
voto vere fideli gæconomo.
LVDoVico meo gratioso
In lavdat o observantia sacramento,
Debili et triste svisectione transmittito.
Corde, e rhæinhem, rühelivs:
Mœsta vestra serenitas et celisitvdo
Floreat et faveat pastori seniori indignissimo obsequio = 1662

The second part of the work, after giving seventeen sets of lugubrious and complimentary verses, breaks out in chronograms.
The ode number xviii., at page 181, is as follows—

CARMEN NUMERALE,
quo Serenissimi Principis
Annus obitus comprehenditur,
Sangvinis hassiaci principis, præcelestis Georgi,
euge neqvis lethi svritis vitare sagittas?
Corporis egregiaque statvrâ, qvi eloquioque
Virtute et pietaete tvâ, gæno, et generoso
Ingenio, heroas evropæ, vincere qvosvis
Es solisvis; fato en! ah! fvnere raptus acerbo es!
Hassia nostra fuit tanto vix principi digna.
arbiro èvsto erqoè stato verboque iehoæ
qvivis svponat sese: atque ob qvnera nostri
Heroi figant hassi LVGVBRISIA signa.
—— = 1661

ALIUD CARMEN

Diem, Mensem et Annum Mortis continens.
IVniVus vndeCIMVs venit qvo non sine tristi
fato, heros, pater en! patriæ petit astris gorgvs:
regna beata tenes, aptasqve tva ossa qvieti.
—— = 1661

CHRONODISTICHON, SYMBOLUM

Serenissimi Principis
Cum anno obitius complectens:
oMinvs in gestis fiat divina volvuntas
Ingenti eventv, atqve utilitate IVVANs
—— = 1661

1. *Sic.* This line is faulty, because a numeral letter in EUGER (EUGER) is not counted.
2. *Sic.* This pentameter verse is remarkable, every word is clided into that which next follows.
GEORGE II., LANDGRAVE OF HESSE.

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—

\[
\text{natVs eras LVDoVICe heros, Vt noster IanVs, qVInqVe et VICnos feCit VEloCiter ortVs, salVa si} \text{t ista D}i\text{es, VenIaqVe ætern}a \text{ per æVa. }
\]

\[= 1630\]

The next gives the year of the commencement of his reign—

\[
\text{tv LVDoVICe, pater patrilæ, terræ hassIacæqve, nostræ at}læs, salve: iacVISses hassIa tota \]

\[= 1661\]

\[
\text{vt vastata, tvis propriis neqve sVrgere posses, \text{vir}IbVs, AVXIIIIs heros ni}si \text{ te pi}Vs \text{ iste, erIgeret, VEloXqve t}V\text{as a}V\text{ferre RVinas, inciperet. ivs\text{e regnI sVsCepIt habenas}}.
\]

\[= 1661\]

\[
\text{heros. fVg}aIIs VIVît, pressosqve tVetVr: \text{p}hiebVs eo regnante \text{Vi}get, \text{Vi}ret hassIa nostra \text{virat nestoreo}s annos, serqve \text{beatVs. fi}at! \text{vos sVperi pr}ecIbVs \text{VotIsqve fa}Vete.
\]

\[= 1661\]

'Tetristichon chronologicum.'

\[
\text{salVe nostr}a \text{salVs, portVs, LVDoVICe serene, t}V \text{deVs ex astris, AVXIIIoqVe regat}
\]

\[= 1661\]

\[
\text{consIliIis, cepIsqve t}V\text{is sors prospera \text{ve}Iqve ætern}è f}aVeat, \text{tv faVeasqve bonis.}
\]

The remaining pages contain no chronograms.

In a topographical work, printed at Wiesbaden in 1821, I find this chronogram relating to William II., 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)—

\[
\text{hasso creMat tristI fac}e fLenS perIt acCoLa rhEnI. = 1504
\]
GERMAN BISHOPS.

CLEMENT AUGUSTUS, DUKE OF BAVARIA,
BISHOP OF PADERBORN.

A 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 career 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, Joseph-Clement, 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
intrigues which then existed engaged much of the attention of Clement. It is needless here to follow the troubled history of the period; but passing on to the end of this powerful prelate, and the cessation of all his work on earth, we find that he died of 'colic' at Ehrenbreitstein on 5th February 1761.

The chronograms now to be noticed relate to the year 1719. In the following poem, if it may be so called, the bishop and his deceased brother, Philip Maurice, are represented as Castor and Pollux, equals in their divinity, but only appearing on the earth day by day alternately. Philip (i.e. Castor) dies, and Clement (i.e. Pollux) survives and takes his turn of earthly honour and ecclesiastical rank for the rest of his mortal life.\(^1\)

In another section of the poem the bishop is represented under the figure of a Phoenix, having his origin from the ashes of two renowned but remote predecessors, both named Liborius, one having been the first Bishop of Paderborn in the year 780, the other the patron saint of Paderborn, who was Bishop of Mans, and died about the year 397, and whose remains were translated to Paderborn in 836.

The volume has an inserted portrait of Bishop Clement Augustus at a more advanced period of his life than nineteen years. It shows a handsome profile, but tells not his age. The title-page is here given in full. It is too complex for abbreviation, and it contains two chronograms, one of them is also a logogryph.

Castoris et Pollucis felicissimorum siderum divisa immortalitas, sive Clementis Augusti, et Philippii Mauritii fratum serenissimorum virtutis, et glorie siderum duplicata felicitas, cùm serenissimo fratre per mortem caelestis inter Leonis Bavarii astra, Gloriosissimos nimirum in caelo majores suos, et presules relato, Clemens Augustus episcopus Paderbornensis et Monasteriensis, utriusque Bavariae, et Superioris Palatinatûs Dux, etc. In sacros ejusdem honores unanimi omnium voto succederet

Die,
QVÆ MERITIS SANCTI PLAGDEBAT LÆTA RPÆRTI. \(=\) 1719

---

\(^1\) This allegory does not strictly follow the heathen fable, which is related by various heathen writers somewhat in this manner:—Castor and Pollux were the progeny of Jupiter, Pollux alone having the gift of divinity. They became powerful in the country of their residence, and set to work to rid the seas of pirates. In one of the battles with them Castor was killed, upon which Pollux, who was immortal, desired of Jupiter that they might share the immortality between them. This was granted, and thenceforward the two brothers are said to live and die by turns every other day, so far at least as the presence of one of them here on earth is concerned.
Atque
Ecclesiæ, et triumphanti in terris Serenissimæ familiasae suæ novum sidus illucsceret. Quam serenissimo principi et domino, domino suo Clementissimo, In devotissimi obsequii, et submississimæ venerationis argumentum humilimè representabant Collegium Paderbornense, Residentia Buirana, et Falckenhagensis S. J. Quando sereno virtutum suarum vultu Paderanum primum exihilabat horizontem,

Et
Suo urbem hanc dignabatur aspectu
Anno,
DVpLEX OPT— qVO SIVVs AB AXE RE—
ATO
LVXIT. \{ = 1719
PLAVVS SPER— PADEranIS GVrgITE F—
This 'logography' 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 ita cœlitus visum est (Ovid, 4 de Pon. Ep. 9): nasciturus promittitur; atque ante vota occidit, et suorum gratulationes. Jamjam nasciturus superabatur: Ipsoque in or tu extinguitur. Nostro vix ostenditur horizonti
Spem nostram, terras, deseruitque simul.
œcelse sede receptum. (Ibid.)
CVM fOʳT\textit{V}Nat\textit{Is} s\textit{V}sp\textit{I}COR esse DIIs. (Ibid. lib. 3. de = 1719
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—

\begin{align*}
&\text{VTERQVE} \\
&\text{O MIIHI THESE\textit{A} P\textit{ECT}ORA IV\textit{N}CTA F\textit{IDE}!} \\
&\text{And further on, at p. 7, is this quotation, also from Ovid—} \\
&\text{SACRA HVNC} \\
&\text{VIRTVS ADD\textit{IDD}IT a\textit{STR}IS.} \\
&\text{This string of praise and flattery of these 'Dioscuri' terminates at page 12, without any further chronograms.}
\end{align*}

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—

**POL LUX**

Festivos inter applaudus Padernae exoriens;
Sed occidens subito,
Succedensque

**CAST OR**

Sive
Ad fraternas infulas evocatus frater.

**Lemma:**

qVIS in frATRIS potIVs sVCCedAT honoreM? = 1719

---

VIX tVLerAT sVA Vota graVIs pro more senatvS,
narratVr bAVarO neXA tIARA DVCI.

exCItVr pLaVsVs, LeTos per vAlla tVMvlTvs
Æra CIent, aVras CoNcvtIVntqVe sonIS.
senSIT VT aS aScrVM, sonITvs in IVbILA toreqVens
tÎnITV fAVsto sAvIVs (b) ISTVD OvAT.

CLAngores, DIXIT, DissCISSIs CVrRIte CAVrIs,
FeLCIqVe VoLeNT VoXoqVe, sonVSqVe noTo.

hIS terras (ITE, ITE) sonIS CoMPLeTe: PHILIPPEx,
antISTes regnes: aSTRA, DIIQVe fAVent!

pergite! IVCVnDo bOIQs AFFlATE sVSvRro,

VT qVOqVe DVX bAVarVs GaVDIA noSTra probet.

prOTInVs ergo ALIQVIS sonVs exSPATIATVs in AVLAM,
qVIS FLaVsVs PaDERæ, qVIS sIT in VRbe, refERT.

prOTInVs et VoLVcrI DeCVrrIT PaDERa CVrSv,
FLaVSvS FLaVSvS nVncIA VeRbA (c) Lyco.

CoNIVngVntVr aqVe, DIVVVgLatoqVe sVSvRro
GaVDIA testANTVr, VeRbA DaBANTqVe sonI.

ILICet et VaRIIs streaPvIT CVsrOrIsbVs aVlA,
ac DeFFERT sVppLEX nVncIA qVISqVe DVCl.

eXIN lAvs PaDERæ est, CVIVs qVOqVe sCExTRA sALvTANS,
LVcVs sIC VoVIT: nVNC PaDERANvS eRO.

dExeTeRA sIT testIS noVa sVrgvnt pEcDERa, VtrIQvE
ALVevs VNvS eRIT: nVNC PaDERANvS eRO.

ILLe (rVbor vVlTvS vItreos DePInXerAT) INFERT:
sIT tVVs ISte FaVOR; TV MIHİ tVtOr eRİS.

INTerreA sIBI pLVs FLaVSVs VRbs pLaVSIBVs aVXIT,
aToque InStAR magNI GaVDIA FontIS eVNT.

prINcEps et bAVarVs LÆTO ReGnABAT IN ORE:
wEStpHAlIA bAVAROS NE MEĐIA ESSE nEGeS.

---

(a) Campanæ.   (b) Solocismus Horat. allisque familiaris.   (c) Unus ex Bavariæ fluvii.
BISHOP CLEMENT AUGUSTUS.

LVX EA TVNC EXIT, QVA CREEBIS IGNIBVVS IRET
ALTVS ACCENSIS PVLICIVS VRBIS AMOR.
STRVCATA SVB AVGVSTO FELIX EST FABRICA FVLCro,
HVC PROTVS FERTVR PVLICIVS VRBIS AMOR.
VERNVS ERAT FVNDVS, QVQ STAT SVBNIXA: DVCANI
HORTVS ERAT, BENE QVQ FLORVIT ISTVD OPVS.
HIC FLVNIOS PADERA EFFVSOS DVCOLVIT AB VRNA,
HVC ILLVC REFVLVIS IVSSAQVE SCRIBIT AQVIS.
QVIQVE FIQVRAT AQVAS SITVS, EST PAR PENE CORONIS,
AVT VIX SIT DISPAR FLEXA FIQVRAM MITRE.
HVC VELVT IN PORTVM PATRLE VAGA CVRA RECVRIT;
VIRTVSIS LOCVS EST, CONSILLIQVE FVIT.
NOX ERAT, AC CROCEIS VAGA LVNA CREPVSCVLA BIGIS
VEKERAT: EX RESO NO MVLTVS IT AENE FRAGOR:
EXCVBITOR FRAGOR ISTE FVIT, PLAVSVSQVE STATVTVS
ADMONITOR: IVSSIS HORVRIT IPSIS SVIS.
EXSILIIVNT IGNE, FVLCHRIS FVLGIRIVBVS AVERE
SCINTILLANT, COLO LVXQVE DIESQVE REDIT.
ECCE VOLAT STELLATVS APEX, SEQVITVRQVE SECVNDVS,
TERTVSVS HVNC VRSIT; DEIN SVA BELLA PARANT.
CLARO LVCITTANTVR SALTIV, VVLT, SE DVCE QVISQVE
ALTIVS ASTRA SVPER LAVIDE PHILIPPVS OVE.
MIIXI FVGNABANT: NOVVS ERGO SVPERVENIT: ARVIS
PLVS HAVBIT RELIQVVS: SVBDOLVS IGNE ERAT.
ESSE VETAT FVGNAM; PAX FERVET: SOLVS IN AVRAS
SEQVE LEVAT FERNIX, SVBDOLVS IGNE ERAT.
SVCCENSVS LEO SVSEXIT BELLA ILLA, MORASQVE
EXSECRAITVS AIT: NIL TVA LAVRVS OVE.
NIL TVA LAVRVS OVE CCELVM TVNC SALTVS HABEBAT,
PLAVSIT SEXCENTIS VNGVLA PLAVSA SONIS.
IGNEVS EX RVTILIO TERRAS INSPEXERAT AXE,
DISILLIT; INOVE HOSTES FVLMINA BOIA RVVNT.
EX PEDE DEFLVNXIT SE GYRANS SVLPHVRIS IRIS,
VERBA FIGVRABAT: VIVE PHILIPPE DIV!
PADERA PLVS AVXIT PLAVSVS, PROQ VANTVS OVABAT
LÆITITIE SVRGVS AMNE SVPERSVS AQVIS.
EXVLTANS EXHVASIT AQVAS, SAIENSQVE PER AVRAS
RIDET, ET HAS PATVLO CVTVRE REDDIT AQVAS:

Sub pro in Virgil, sepe.
Festivi ignes ascensi in horto Curiae Decanalis Reverendissimi L. B. de Metternich, Decani Paderbornensis, Prepositi Monasteriensis, etc., 15 Martii.
Alluditur ad Curiam, prope quam scaturigines Paderne fontibusque ibidem utrimque cingitur, et ambitur unaque.
Fuit illa decanalis semper, Capitoliumque illustissimum Sedes, penes quae non raró regimen est, et Patriae cura, utpote Consiliarios Principum.
Festivi ignes sub serum vesperum ascensi, Signo dispositis tormentis facto.
BISHOP CLEMENT AUGUSTUS.

qVotqVe, sVsVrrabat, qVtIs MeVs ALVeVs VnDat, tot serVs LVstIs, opto, phILIPPVs oVet!

exCIVIt CVLtas VICIno CesPItE nymPHas,
naIs VIx tenVI est VoCe VoCaTa, VenIt.
qVAM stIPaVit (i) anas graVIS ignIBVs, VnDIqVe sVlPhVR
rVCtabat, reFVGas igneoVe pingIT aqVas.
LVsIT vT, oVá facIT, naIs leVat; aVREa, DixIT,
ex hIs exCIVDes seCla phILIPPe, sCio.
pré FlAVsV paDERa FVGervNt CORpoRE sensVs,
VIRIBVs absOqVe sVIS MensqVE, VIGorqVE sTVFent.
spIRITvs exCIDERaT vitEqVe, aNIMOqVe, sIBqVe,
totVs in optato presVle fIvxs erat.
ex Voto venIt ergo qvIes; sed sera, ioCoqVe
VT reLeVenT aNimos noXqVe, soporqVe graves.
VITreVs agrotos deVs exPorreXerat artVs;
qVæLibet exCVbIas nympha teneto! IVBet.
CVRrVnt: MoX verti CrystALLina CLAvsTrA tapetes
præteXVnt; oCVlos sVAviOR vna lIGat:
ista deDIt fLVVios sVAvi exVltare sVsVRro,
aRes ter grato fVlset vT VnVa sOno.
intentIs operI reLIqVs, grata oTIa spIrans
IMPlebat ronCHIs anTRA sopora deVs.
nonaqVe noX fVeraT; (ii) perNIXqVe reVERberat aVRas
aLa: venIT prOpiOr MoX sonVs IllLe deO.
exPvLIT, et sVbIto blAnDos stRIOre sopores;
trvXqVe leVans artVs, tv qVIs es, VnDe? roGat.
hVC, eXpOnIT aMor: prosternOR nVinCiVs aXe,
ecCe notas! aRCVs eXpIcVItqVe sVoS.
atqVe reFFrT: fVnVs qVAM nVinCiO trIsTe! phILIPPVs
oCCvBVIT! traGIcVs nVinCiVs IllLe fVIT.
voX tITVeBaRe deO: fVnDeBant pECTora qVeStVs,
INVIDa sI vIXIT pata! phILIPPVs, aIT.
conCVIT eXsILLIeNS CORFsVs, fODIcAtOqVe trIDente:
HeV! vivo eXtiNcto prEsVle, fLeVIT, INers?
exeqVIS prEsVl tIBI pOnO, sVVMqVe parabat
ad sVestrata fVrens sAXa vibRARE capVt.
interDIXIt aMor, qVERvlos fVGaT iste fVRores;
soLATvqvqVe: svO reSvVe salVSqVe stAtV est:
DIVIsI sortIs stAta Ivra, vICesqVe dVoBs
fratIBVs, vT fElIX qVISqVe reGenDo foret.
POLLvX, ac CaSTor bAVARvs dVo sIDera,
frATres
exPLebVnt vICIBVs seCVla lætA sVIS:

(i) Alluditur ad varias figurae, quas super aquas formabant ignes injecti.
(ii) Nono à facto plausum de percrebuit fatalis nuncius de obitu Philippi Mauritii.
BISHOP CLEMENT AUGUSTUS.


astra philippVs habet, VirtVte sVaqVe
serenVs
avgVstVs terras; sIDVs VterqVe saCrVM

est.
fatVs erat: paderaqVe qVies, et VIta nOvantVr.
ex anIMO plancVVs exspVIt ergo sVos.
Vltrâ si sæVIs, DIXIT, trVX parca, nefanDa es!
fataqVe qVI bAVarIS sVnt satis æqVa diIs.

ADMONITIO
AD
ZOILOS.

Epigramma
De Festivis Paderæ ignibus.
zoîle ne tentes ignes arroDere festos!
si plavsvVM faciès, ora perVsta ferEs.

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 celestis, sive refugentium inter astra Bavariorum Presulum corona, cui Novum Sidus inseritur Philippus Mauritius.

Circumscriptio:
Is fixVs in omnes

Cognatos procedit homos.

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, 'Hæc Leonis Siderii triumphalis Corona est, Isti de stellmate et sanguine Bavaro nominatiores episcopi. Hi viri sunt, qui sua sibi cœlum pepenerunt Fortudine, Astra virtute, Gloriosissimosque Stirpis sua Duces Sacra serie, et luce circumdant. Beata sua immortalitatis stationem hos inter recenter sibi fixit Philippus Mauritius, etc. etc.

Pro applausu votum est,
O ego, Dl faciant, tales Te cernere possim!
Ovid. ii. Ex Pon.

Epigramma ad
Leonem Celestem
Admonitio ad Zoilos.

hvc CanIs, hvc bAVaros pVcnAX accede leones,
sIrIVs vt svVs his cvrrat, adVstVs eAt.

A marginal note explains it, 'Sol eodem tempore, quo Signum Leonis ingreditur, silicet 22 Julii appropinquant Caniculae. Canini sive Cynici appellatur Zoilî à κύως, canis. An ode in rhyming sapphic verse immediately follows—
BISHOP CLEMENT AUGUSTUS.

Euphemia

ad

PHILLIPUM MAURITIUM

Astra subeuntem.

Lemma


INGEI SALVE SACRA LVX LEONIS

(a) MAVRITI, NEXIS MTVILANS CORONIS:

PER CAPVT STELLÆ SVÆ SERTA TORNANT;

PLAVSIBVS ORNANT.

IGNE VIRTVTIS SOCIO NITESCIS,

FVRPVRÁ SANCTÁ PLVITANS RVEBESCIS

FVLGVRAT VVLTVS NIVEO DECORE,

ARDET HONORE.

PER PARES TE FERT SOCIVM CHOREAS

AVREAS CÆLI VAGA PER PLATEAS,

IN SACROS ORBES PER INANE PRONA

SACRA CORONA.

PRESVLVM, FVLCHRO TRABATA CVLTIS

TVRBÆ, COGNATO TIBI PRONA VVLTVS;

TE PHALANX ASTRÆS SPECIOSA PINGIT,

IGNEOVE PINGIT.

STIRPIS AVGVSÆ PROARV POTENTES,

SVNVT AVI MVLTV SERIE PARENTES,

PARTA QVOS LAVRVS TITVLIIS NOTA VIT

FRONDE BEAVIT.

PRESVLES INTER TVA TE LOCATEVIT,

QVO REGAS, VIRTVS SOLLIVM PARA VIT;

NVNC TIBI LAVRVS SINNE FINE FLECTET.

SERTA QVE NECET.

HOC THRONO PRESVL RVTILA SERENVS,

LVCE STIPATVS, INVARIQUE PLENVS,

VICTOR AETERNS VENERANDE CASTRIS,

FVLGIDVS ASTRÆS.

ALTER ES POLLVX SVPERVAS AMORE,

PRATER OPTATO GRAVIS EST HONORE,

PARTA TV REGNAS SVPER ASTRA DIVVS;

ISTEQUE VIVVS.

ERGO NON TELO FERA SORS RIGERE,

ASSOLET DIVOS FERA SORS PAVEORE;

HIC PRÆEST FRATER BENE NOS REGENDO

ISTE PAVENDO.

* * * * * * *

* * * * *

* * *

* * *

(a) Secunda brevis Mantuanum. Hinc Legio Duce Mauritio Thebea profecta.
BISHOP CLEMENT AUGUSTUS.

On the next page, 44, is a panegyric having this title, CLEMENS AUGUSTUS, sacrum Sidus Ferdinandi Bavari, praesulis quondam desideratissimi fecundis Paderæ nascitur auspiciis ex omne fausto:

feCVNDI IN VITAM CINERES SVT SÆPE.

= 1719

The ‘prose’ exhibits the bishop as a kind of Phœnix 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 vero inposterum sub Nomine
CLEMENTIS;
SED
noVE VERIVS LIBORI

Vive optamus, et rege, utque sit exoptatissimum Regimen, non rege amplius sub titulo
AVGVSTI PRÆSVLI;
SED
CÆLÆSTIS FERDINANDE

Ferdinandus Bavarius episcopus Paderbornensis in reductis à se Divi Liborii sanctis cineribus et reliquis sacer Nepotum suorum Phœnix.

Epigraphe:
... prebetur origo
Per Cinerem. Claud. de Phænice.

Votum Paderæ Poeticum.

FERNANDVS PRÆSVL, BAVARO LVX MAGNA LEONI,
EXIERAT TERRIS PHOEBVS IN AXE NOVVS:
VT LVGENT CLERVVS POPVLVS, PÆBS, AVLA, SENATVS,
VIRGO, SENEX, IVVENIS, CVRIA, TEMPLA, SCHOLA!
ASPEXIT NOSTER SÉCLI FELICIS HORIZON
ILICET ECLIPSES: TEMPORA NOCTIS ERANT.
LVXIT FVNETO STANS PATRIA MORTVA VVLTV,
VIBSVE DOLORE SVO, NON NISI, FVNVS ERAT.
PRÆSVLE NVDÆ SVO, FERNANDI NVDÆ FAVORE
RELIGIO SIBI VIX VIVERE VISÀ FVIT.

PRESSA (a) NATAT LVCVT: NON SIC VELLVT ANTE CORVS CO
NIXA FEDO: CASVS SVSTVLIT ISTVD ATROX.
SE SE INER FLEEXIS DESTRIS, FIXO ASTRA TVEVR
LVMINE, SVSPIRAT; FLEVTS VÌTGVE GENIS.
VIX GRAVIBVS, QVERITVR LACRIMANS, RECREATA PERICLIS,
VIX CESSO (b) PVLSIS HOSTIBVS ESSE IOCO.
ET LIBERTATIS VINDEX EXSTRINGVITVR! ATRA
GAVDIA FALXQVE RAPIT, TVRGIDA FLORE RAPIT!
VIX COEPI TEMPLIS CVLTVS VEROVARE VETVSTOS,
VIX ARIS COEPI SANCTIVS IPSA COLI.


(b) Ferdinandus ope episcopi Osnabrugensis Francisci Wilhelmii, Comitis de Wartenberg captam Paderbornam liberavit denuo Suecia, et Hassia. Anno 1646.
BISHOP CLEMENT AUGUSTUS.

DESERTET ET PRÆSVL, CVIVS VIRTUETE REVIXI!

soepIVs hEVe VOTIo, sIDEra sVrDa FIIs!

ÆQVAr CAhI VVLTIS FERNANDOS REDDIIT: VIRTVS

YNQ qVIBVS, SANGVIS SI fVIT VNVS, ERIT.

DIXERAT: ET MOERENS ITERATOS CVRIÌA qVestVS

sVrVINXIT, sVpERIs TRÌSTIVS ORSUB LOGVI:

LVDVNT ASTRA, LEVES TRÌsBVNt, rapIVnqovae FaVoRES,

GAVIDA SIqVAr pErvnt, SÆVE DOLORE FPgANT.

VERVS SIT PRÆSVL, PATRÌOS VIRTUETE TVMVLTVS

SI fVGAT, EXTERNOS DELEt ET ENSE FEROX!

FERNANDVS PRÆCIT, qVOS CLADE ASTREA (6) REBELLEs

PRESSEKAT HÆRETICOS, PACIs hIC ARTE LEVAT.

EXVLtANs hASSVs, CAPTAQVE sVEqCVs In VRBE

IVRABANT CVLTIS qVAM TVCQLVNTA SAqRIS!

NVLLA sALVS VICTÆ, VICTRIX TAMEN ILLA REVIXIT,

PRÆSVLIs AC TANTI sALVA FAVORE STETIT.

ATQVE VBh PERPETVIS SATAGIT sVB FRONDIBVS ESSE

PRÆSVLIs, hEVE LAVRVM TVRX LIBITINA RAPIT!

HIC MALË VEh TITAN NOSTRO sVRRESSERAT AXE;

AVT CVRSV, sCELVs EST, OCCVBVSqVE BREVl.

REDDE sACROS PRÆSVL VVLTVS, ÆVSrVGE! PRECATVR

sVqPLYCIS hOC POPVLIL VITA, SALVSqVE ROGAT.

REDDE, PETIT, VVLTVS, FERNANDE RESVRGE, TVqQVE

O CINERI PHOENIX SVRqVAT, qVFETqVE sVVs!

FVDERAT HOS qVestVS: lPVRs VBh CVRÌA VersAT,

sVAVIOR EST VISVS REDDERE VERBA sONVS:

EXVLTA! sVRGET PHOENIX 1 PADEReqVE, TVIBqVE,

qVAMVIS qVI GENERET, NON CINIS EIVS ERIT.

SANCTVS ERIT PHOENIX; ET SANCTIOR EST CINIS, EX qVO

NASCITVR: eX COELO MITTITVR ILLAE NOtVS.

LIBORII sACROS (6) CINERES (FR Ô TRÌSTE PIACLVM)

ABSTVLERAT NOSTRIS IRA sCELESTA SAqRIS.

FERNANDVS sTVDIO VIGILÌ, ET VIRTUETE REvEXIIT,

ISTIS VT PHOENIX, CREDO, RESVRqVAT, ERIT.

HAC SPE qVISqVE PARAT sIBI FVSOS sISTERE qVESTVS,

qVISqVE sIBÌ FELIX AVGVR AMANDO fVIT;

HIS SVRGET PHOENIX: DABIT hVNc LIBORIVS ORBI,

EXAVDÌT sVPERIS SI sVA VOTA DEVS.

VT, qvOd HONOR SANCTO CVLTVS PER SACRA REVIXIIT,

VNICA FERNANDVS CAVSA, CAPVTQVE FVIT;

SIC DIVVS PRÆSVL VITAM INSTAqVRABIT, VT IPSE

IN bAVARO VIVAT SANGVINEx SOEPE NOtVS.

(6) Rebelles cives heretici justis penis, feroque coerciti sub Ferdinando ad perfectam rediœrant obedientiam, totaque Civitas ad Pacem.

1 Miro promittitur ortu. Claud. in Cons. 6. Hon.

(6) Direptas ab Halberstadtsium Antistite, Christiano sacras S. Liborii Reliquias recuperavit Ferdinandum.
BISHOP CLEMENT AUGUSTUS.

Hæc Amor expVlso LVCTVs sqVAloRE, novIsqVē
svCCensVs votIs VatiCINATVs erat.
LVstrA sVb hæC taCITo VoLVvntVr seDVlA CVRSV,
VeLoCI VoLiTANT hora, DIISqVE fVgL.
procVrRVnT spATIIs (a) aETAs eXIVERAT, eX qVō
FernAndVS priMō præSVL oVARE novVS.
ergo sVVS sVrgIt phoenIx, CoeLoqVē venIre,
ne DvIrtes (b) NvmerVs satqVē sVperqVē proBerAT.
æVl, qVoD plVXIT, DenVSqVē nOVENVs et annVS,
FernAnDo bAVARo præSVlE, letvS iiT.
HOCqVē iTerVM præSVl bAVARVs, qVoD VErTItVR, æVō
regNat. BIs qVInVs, nOnVs et annVs erAT,
eCCvR hAVD VoLvCrI satVs hIC sVrreXerIt aLa
phoenIx, sI DIVI præsvlIs ILLē roGAS?
AnnVERNant sVperi, DvPLex Vt sVRgeret, artIs
plVs OPVs erGO fVIT plVs fVIT atqVe MoRe.
sVRgVNT erGO DvO: sVbItIs prIMVsqVē reVIsIt
aSTRA fVqoX fAtIs, hICqVē PHILIPpVS erAT.
AVqStVs pAderē FRATIRIs poST FaTA reVIXIT
phoenIx; nVNC et habent terrA, poLVsqVē sVM.
qVoDqVē secCVNdVs erAT, terrAsqVē bearet, ID annVs
AVqVRIO fAVSTO, BIs (c) LOqVITVRqVē sVqO.
DenVs, Vt et nonVs, LegITVr qVo præsvl, It annVs;
ANnos TOToVē sIMVl viXerAT, atqve parēs.
LbORI regnet phoenIx tVVs, VT sVb eoDem
se tV, se VIRTVs, sanCTaqVē qVÆqVē nOvENT.
VIVE tVIs phoenIx, CLEMEnS AVGVStē, qvIbVSqVē,
ASTRIs eS genIVtVs, non nIsI SVrVs ADI.
AVT vBI IAM trISItI CINEREs VErTEnVTvR IN VrNA,
TE NOVVS HIs PHENIx præSVlE dIGNVs qVET !

Leo Terrestris
cui novum sidus illuxit
Clemens Augustus
episcopaliUm Mitrum luce serenus.
Sive
Triumphans in terris Ducum Bavarorum
Familia,
Religionis Domus, et Arx munitissima.
Adscriptio
HIC VICTRIX ET PRIMA SEDET.

1719

(a) AETAs pro Seculo. Ovid 12. Metam. 'Vixi annos bis centum, nunc tertia vivitur etas.'
(b) Inter electionem Ferdinandi Bavari, et moderni presulius, Clementis Augusti inter-
cessit Seculum. Utque electus eodem anno seculi sui 19000
(c) Non carat omne Clementem Augustum 19000 anno etatis sue, et simul seculi 19000
anno electum fuisse Epis. Paderborn. 'Donaturque Tibi, qui Te producerat annus,'
Claud. in Cons. 4 Hom.
BISHOP CLEMENT AUGUSTUS.

A panegyric fills the next five pages, on some of the Dukes of Bavaria and Bishops. Towards the conclusion the Duke Maximilian-Emmanuel (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.
PRINCIPES DIS PROXIMVS ILLÆ 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—

GRAVIT VLLAS RECEPIT PRVDENTIA METAS = 1719
Aut certè
PRINCIPIS AVGVSTÆ PSTAUT PRVDENTIA META;
Sed longissimè à vito, procul a vitiorum confinio.
MISCETVR DECORI VIRTÆS INNATA;
Sed sine labi, sine mevo.
Credas ex ether lapsam
Stare Pudicitiam; etc.

At page 73. Quò, inquam, nisi ad Divorum Misericordiam semula accesserit.
AEQVABIT DIVIS TVA TE CLEMEINTIA SOLA. = 1719

At page 75. Triumpha ! quia
AFFLVES, ET MIRABITVR, ET DILABITVR COR.
= 1719
Isaiah lx. 5.

At page 76.
(a) Linguæ sile, non est ultra narrabile quidquam.
(b) SILEO : NIL VLTÀ LAVDIIVS ADDI.
(c) Ovid. lib. 2 Ex Pon. (d) 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;
HÆC FACIES ANIMO DIGNAQVE, PARQVE FVIT.
Ovid. Lib. 2 Fast. v. 758.

CLEMENS AVGVSTVS, BOII SPES DIGNAE LEONIS,
PRÆSVL ERAT, DVPLICIS DIGNVS HONORE PRÆDI: 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—

2 H
BISHOP CLEMENT AUGUSTUS.

Ad
serenissimi et reverendissimi praesulis
CLEMENTIS AUGUSTI
Insignia
Epigrammata votiva.

Ad
Eundem sub Titulo
LEONIS BAVARI.

\begin{align*}
\text{BOLE LEIO, LEIO NATE}^{(a)} \text{ AQVÌLÌA, LEIO NATE LEONE,} & \quad \text{\{ = 1719} \\
\text{EST MVLCECE SACRAS COPIA F\textsc{ACTA IVBAS;}} & \quad \text{\{ = 1719} \\
\text{ERGO TVVS PADERE QVÌLFVLGVRAT AVREVS VNGVIS,} & \quad \text{\{ = 1719} \\
\text{NVNC TE\textsc{XTAT MAGNÆ PROSPERITATIS OPVS.}} & \quad \text{\{ = 1719}
\end{align*}

Ad
Eosdem Leones,
Utrinque in Insigni positos.

Ad
Illud Ovidii lib. i. Ex Ponto, Epist. 3. v. 57.
Hostis adest, dextrà, levàque a parte \textit{timendus},
Vicinoque metu terret utrumque \textit{latus}.
\begin{align*}
\text{TVTOR ADEST, DXTRÀ, LEVÀQVE A PARTE V\textit{ERENDVS,}} & \quad \text{\{ = 1719} \\
\text{VIRIVS XOROGIVS: TVTVS HIC EROG \textit{STATVS.}} & \quad \text{\{ = 1719}
\end{align*}

Ad
Duo Retia
Duos inter Leones explicata.

\begin{align*}
\text{INTER QVID BAVAROS ASVRGAT} & \quad \text{\{ = 1719} \\
\text{XNGVIVS}^{(b)} & \quad \text{\{ = 1719} \\
\text{AVCPVIVM} VXVVSVS VTERQVE PARAT.} & \quad \text{\{ = 1719} \\
\text{COLLICIT ILLE SACRAS, PIETATIS SERTA, TIARAS;} & \quad \text{\{ = 1719} \\
\text{HIC LAVROS, ENSIS MVNERA LÆTA, \textit{CAPIT.}} & \quad \text{\{ = 1719}
\end{align*}

Ad
Orbem in Medio positum,
Cui
Crux prefixa.

\begin{align*}
\text{CVR CRVCCE SIGNAVSVS BAVARIS INSIGNIVS ORBIS} & \quad \text{\{ = 1719} \\
\text{SVRGIT, ET OCCCLVSVS, QVIDQVE ROTVNDVS HIC EST?} & \quad \text{\{ = 1719} \\
\text{ORBIS INP\textit{IXA GEMIT SORS LÀVA VOLVBILIS, EX QVOS}} & \quad \text{\{ = 1719} \\
\text{NE FVRIBVNDA RVAT, BOIA VETAT PIETAS.}} & \quad \text{\{ = 1719}
\end{align*}

Ad
Pastorale Pedum.

\begin{align*}
\text{TENE \textit{PEDO INT\textsc{TOR PRINCEPS OTIATE GRAVATVM?}} & \quad \text{\{ = 1719} \\
\text{HOS STRINGAS FASCES, PASTOR, ERISNE PATER?}} & \quad \text{\{ = 1719} \\
\text{PASTOR ES, VT POPVLIIS VIRTVTVVM PASCVA FVDAS:} & \quad \text{\{ = 1719} \\
\text{ES PATER, VT FOVEAS, QVOS REGIS, VSQVE SINV.}} & \quad \text{\{ = 1719}
\end{align*}

\footnotesize
\begin{itemize}
\item \((a)\) Bavaricorum principium serenissima mater Theresia Kunegundis, utpote ex regia
Polonorum stirpe pro insigni habet Aquilam.
\item \((b)\) Virtutis et fortitudinis auctio. \textgreater \textgreater Theodonis Boiorum Patriarcha symbolum.
\end{itemize}
BISHOP CLEMENT AUGUSTUS.

Ad
Episcopalem Mitram.
SI MITRA (c) SOL, FRONTIS IVBAR IUNGENS HEC ERIT; ERRO:
SI SEDET IN BAMARA FRONTE, NITERE SOL ET.

Ad
Nomen
Serenissimi Principis.
CLEMENS AVGSTVS SANÈ SVNT ARDVRA VERBA;
QV I SVPERAT GESTIS, VNVVS IS EX SVPERIS.
SIT LICET HIC TITULUS PLENIS TIBI FRUCTIBUS INGENS;
IPSAM TAMEN VIRTUS ORDINE MAJOR ERIS.
Omen
De felicitate Temporum
Sub
Auspicatissimo Clementis Augusti Regimine
AVREA SVRR- REFERAT QVI SECVLAR D-IVVS.
VIRTVS EV-EXIT, BEET VT STATAR TEMPO RA V-
MORS FERA NON PARCAQVE NON AVDET, STYGIOS ITERARE FVR-
TRISTES SOCIARE SON-
CVM SVPERI C-VNCTI NOVA SECPTRA FAVORE SACR-
IN CVRAS I- NVTV, VVLTQVE B-EABVNT,
SPARGERE NEC POT-
HIC SI PRESVL ERIT, CVI STAGNANT PECTRORA M-

Aliud
Ad
Ejusdem Principis Immortalitatem.
POSSINT FVNU-TELAS RESE- SOR-
AT SISTENT MO- LAVDIS FVS-CARE " NIT-
FLOTET PERPETU- PIEITAS ORN-
ET LAVS ASSIDU- STABIT DOT-ATA DEC-

Monitio ad Zoilum
Epigraffama.
PHÆEBS PARTVS DICTIS ARS CARPERE NVLLA EST;
NATVRADISCIS CARPERE, NEC FACERE.
HOS VERÒ VERSVS AEOVVS QVIS CARPERE TENTET,
QVANTVS LAVDETVR, SI MONVISSE IVVAT?

(c) Persis apud Lact. in Theb.
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 12301. 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 Paderbornensis, praepositi veteris ecclesiae Ottingensis, utriusque Bavariæ, ac superioris palatinatus Ducis, comitis Palatini Rheni, Landgraviæ Leuchtenbergensis, Burgravii Strombergensis, S. R. I. principis, comitis Pyrmontani, ac domini in Borckelohe et Werth, etc. etc.

Domini nostri clementissimi
humilime 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 Ecclesie Catholicae in Horizonte Monasteriensi exoriens,' and declares that 'Turres aere campano applaudunt, reboantia tormenta bellica fragore suo sydera seruint, ignes missiles per aërem circumvolant, mirantur juvenes, applaudunt senes, populus universus congratulatur
et jubilat, et jugem observantiam erga serenissimam domum Bavariacam contestatur; et so forth, down to ‘Ita vocemus . . . 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 Cenobii Divae Catharinae. = 1719
IO LETARE! ERI T NobiS DVX CLEMENTiae. = 1719

Ut princeps magnus subject â g e n te voc aris
Non secus ac magnus clementi m b e

Agnus bile caret quamvis quis fata minaret
Pastori sibi ferre ingris videtur

Talis es inditus naturâ et more bid
Mansuetus tuto naturâ benè dignus a clie

Artâ bile cares novisti dura sub ure
Candidus app nequit hæc nat per

Hæc te rectorem fecit natura bid
Gentis ad ardem major fut videntris

Ordine quam læ quæ te pie sequentur
Quam pede mansueti post te probitate fer

Judico felicem tua quem benè cem tua ut
Sortis habere vi si justa et jura sequetur

Ut dux defendis populum multumque doc
Ut lux accendis populi nulli que nobis

Quisquis delato tibi ter gratam hone
Quisquis tuo grato semper laetetur amore.

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—

FRESAGIA AD GENTILITIA INSIGNIA
CLEMENTIS AVGVSTI. = 1719

This gratulation, entirely in chronogram, next follows—
MENS GRATVLATORIA ORDINIS CONVERTITALIS = 1719
QVANDO AB INCOLIS LONGIVS DESIDERATVS = 1719
BISHOP CLEMENT AUGUSTUS.

CLEMENS AVGVSTVS ALTIORI DE STIPITE = 1719
BAVARVS, PER DRE GRATIAM PRINCIPIS ET EPISCPVS = 1719
MONASTERIENSIET PADERENSIET ELECVS, INFVLATVS = 1719
INFINTO CVNCITORVM GARVIO = 1719
PRIMITOR ADITV ET CONSPECCTV = 1719
VRBICAS PATRIASQVE SEDES ILLVMINABAT. = 1719

CLEMENSTIS AVGVSTI
GLORIA STET DIV.

VERNET AVGVSTVS CVI GRATVLAIRI,
GRATA NOS QVEVIS DECRET APPRERCARI
DONA FORTVNAE, PROCVLP ESTO LESSVS
ATRA CVPRRESSVS.

SOLE QVOT FVLGENT FVGIENT ESTELLÆ
QVOT FVRENS TVRBVANT PELAGVS PROCELLÆ
QVOT TAGVS DIVVS RHOJDANSQVE STILLAS
ÆTHNA FAVILLAS.

QVOT ROSIS PÆSTÆ RVRBA STANT ROSETA
AVT PAPHI IGNVNT VIOLAS VIRETA,
LILIIIS MIXTAS, QVOT IN ORBE RIVI
ÆTHERE DIVI.

PHÆBE, QVOT CVRSV VOlitantè TERRAS
AVREO PICTVS RADIO PERERRAS,
QVOTQVE TV COLLLES VOLITANS PER AVRAS
LVCE DEAVRAS.

TERRA QVOT FVRVÆS TENET HÆC ARENAS,
AVREVS GANGES NUMERATQVE VENAS,
TOT NOVAS LAVES SVPEREROGABIS,
IVRÆ VIBRABIS.

VSQVEXVO CLIO SVA SISTRA TANGIT,
SVAQVE PARNASSI VAGA TVRBA CLANGIT
VSQVEXVO FVLSAT CITHARÆ CAMEN,
VOCE SERENA.

VSQVEXVO FLORSES FACIE DECORÆ
EX SINV FVNDET LVCEPLETE FLORA,
ARVA QVÆS PINGET VARIIS IN ORIS
AVREA CHORÆ.

VSQVEXVO TITAN VOLVCRES QVADRIGAS
AVT REGIS FVLCHRAS VARIATA BIGAS
LVMA, DECVRANT TIBI LETA GRATIS
SÆCVLA FATIS.

PRESVL AVGVSTE TVA FAMA CRESCAT,
NEC SECVTVRIS SPATIIIS NIGRESCAT
LVX TVA, ET FAVSTIIS VIGEAT PERENNIS
GLORIA PENNIS.
BISHOP CLEMENT AUGUSTUS.

OVÀ ROTAS PHŒBI FVGIVNT TRIONES,
QVÀQVE LVXERVNT NIVÆE DIONES,
PRINCIPÌ FÆVSTO RESONENT FÆVENTES
OMÌNA GENTES.

PRÆPOTENS PERSTET RÀDIVS NÌTORÌS,
VNÌVERSÀLÌS NÌTOR EST HONORÌS,
TANTA LÀVX ÒNVÌQVÀM VARÌETVR ÆVÒ,
GLÒRIA ÑÌVÒ.

\[= 1719\]

Invitantur Musæ ad applaudendum Diàcesi
Monasteriensì.

Cur tibi tristis facies Camæna?
An tibi raptis Catulis Leæna
Obviam venit? vel imago fortis
Horrìda mortis?

Nulla funesti tibi causa lactùs,
Sunt procûl flammæ, tumidique fluctus,
Promìcat cõelum facie serenâ
Surge Camæna.

Ecce quam blando Mimigrodì 1 vultu
Rìdet, hostili procùl a tumultu,
Quo placet, pergit, veheturque bigis
Atque quadrigìs.

Non tìmet Vultum Bavari Leonis
Civibus charum simul et Colonìs,
Novìt Augustùm parìter benignum
Do tìbi signum.

Hoc Leo signat domìtor Ferarùm
Carnìbus parcens sìbi subditarum
Presìlus faustum quoque clamat omen
Nobile nomen.

Ergo quid nobìs superest Camæna?
Voce nunc Carmen varias amëna,
Et Mimigродìm 1 sociàm vocàbis
Sìquè sonàbis:

\[= 1719\]

1 The city of Münster, in Westphalia.
BISHOP CLEMENT AUGUSTUS.

oMNIA LÆTITIA exSatVrANTVR, AVRESQVE, PERÆQVE
EXVLTANSQVE POLVS GAVDIA RARA TENET.
TALÌTER exXVLTANT, PÌAVDVVT, GRATANTVR, OVANTQVE,
qVOTQVOT DE nostrIS VRBÌBVS ESSE VIDÈS.
ExXPTATA DIÈS PVRS sVBVECTA qVADRIGIS,
DIGNAQVE PVRFVRÈIS, AVRIFLVISQVE NOTÌS.
qVÀ TAMVS PATRÌE REX EST, PRÆSESQVE STATVTVS,
qVE GENVIT BAVARO PLCRIMA VOTA DVCI.
TV SOL VRITVTIS, VIVA qVIA LVCE CORSVCAS,
VNDIQVE SVNT RÀDII CYNTHIE CEÌSE TVI.
CYNTHIVS INGENIÌ RÀDIAS EXSORTVS IN VRBE,
TÒTVS GREX RÀDIIS PÌAVDIT, QVATQVE TÌS.
LVX TVA VVESTPHALICOS ORNAT, DVX INCLYTE, TRACTVS,
ILLVSTRAT TERRAS VITA DECORÀ TVAS.
SEÌD PROPRÌE SÌNT CORDA TVBÈ, QVIBVS INSTREPÌT IO.
rex, AVTHORQVE GRECÌS VIVE, VALÈQVE DIV.
DVX VERÈ FORTIÌS, VIVAS AVGVESTE, COHORÌS,
ÆVA SVPREMA REGAS, VVESTPHALÀ IVRA GERAS.
sVBÐITÀ GENS, POPVLVSQVE SVMVS, PARÈRE PARATÌ,
LEX TVA QVANTA IVBET, TANTA SVBÌRE LVBET
EN IVBÈAS QVODCVNQVE LVBET, TVA VERBA SEQVEMVVR,
VT FAS EST PVEROS IVSSA SVBÌRE PATRÌS.

*** * * * * * * * * *

PRAEVLIS CLÆMENTIÀ PROTEGÌT,
IVSÌTÌA DIRIGÌT GENTES.

ETSÌ REBBLLLIS CECA LICENTIÀ
RESÌSTAT EFFRONS, ET MINÌTANS POLO
OBSTET, GIGANTÆQVE BELLO
ÆTHEREO CAPIÒSA PVÈES.
REPÈNET AXÌ, NON SVBÌTÒ SOLENT
TÓNARE CEÌI, NON DEVÌS ÆTHERÌS
ELIDÌT ICÒTVS, NEC SEÌVERÌS
ORE VIBRAT IACVLANTE FVLVS.
AST PARCVS IRÈ, FVLGVÌS INSCIÌVS
ET LENTVS IGNES VÒLVERE, VINDICÈS
SVSPÉNDIT ENSÈS VLTIONÌS
LORA GRAVÌ COHIBENS SINÌSTRA.
SÌC EXPLICATÀ FRONTE SVÀVÌOR
PLERÌ BENIGNÌS LEGÌBVÌS IMPERAT
REX PACÌS AVTHÒR, INCOLÀSVQVE
INGENÌA STABILÌT QVEÌTE.
AFFERT SATVRÌNI SVÈCVÌA PATRÌÌE,
AFFERT SVÌLTEÌM, SOLÌLÌCVÌS SVÌ
EST PRÌNCIPATVS, EXVÌLANÈS
VT PATRÌÌE REVOCÈT VÌCORES.
BISHOP CLEMENT AUGUSTUS.

NE SÆVA PLANT IVRGIA PRÆCAVET
VRL EX REBELLII DISSIDIDIO RVANT
EXCISA REGNA, CVRAT INSTAR
SOLLICITI PATRIS ATQVE REGIS.
PVNIRE NVELLO SVPPPLICIO NEFAS,
STRAVISSE PLANAS CRIMINIBVS VIAS
EXTAT: PATRATIS CONNIVERE
PÆTERITIS, SCERIS VTVRIS
EST VENA. PRÆSTAT: SVPPPLICIO SCERVIS
COERCATVR, NE GRAVITER SVOS
AVT PROXIMOS LARES VENENO
INFICIAT VITIETQUIRVS REGNA.
HAC ARTE REGI SVNT BONA SEQVLA.
INVICTVS HEROS EMANVEL PATER
BTVARICAS HVCVSQVE TERRAS.
IVSTITIA ET PIETATE FLEXIT.
HIS DVX PATERNIS VTERE LEGIVS,
AVGVSTO PRINCEPS DIRIGE SVEVITOS,
IVSTEQVE PRÆSIS ET BENIGNÉ
EFFIGIES GENIVNA PATRIS.

The subject of the next poem is 'Aururium Feliciis
Regininis.' It fills more than one page, but it contains no
chronograms. The book concludes with the chronogrammatic poem
which here follows—

TIBI, CLEMENS AVGVSTE,
DEBITVR PERENNIS GLORIA.

PHOEBE CLANGE, FLECTRA TANGEN,
VIX RAPINÆ, VIX RVINÆ,
NON TEREDO, NON PVTERDO,
NON PVLIGO, NON RVLIGO.
NVLLA LABES, NVLLA TABES
EST IN ISTÀ GLORÌÀ.

TVQVE PALLAS LETA BONAS
CLEMENTI AFFER CORONAS,
LAVREATIS EX VIRETIS,
PVROPVREATIS EX ROSETIS
SVAVIORES CARPE FLORES
PRO TROPHAÆVS GLORÌÆ.

GRATIVLANTVR, APPRECANTVR,
ET VBIQUE FABVLANTVR,
NON QVICESVST CERRE GRATES
VVESTPHALÌI PER HOS PENATES
GRATIOSO, GLORIOSO,
CLEMENSIVQUE PRINCIPÆ.
TVa fAMa non nigrEsCet,
honor Iste VIX sEnescet,
in perenni sCvLpta saxo,
absqve nigrà Lēta taxo,
spECiosa, glORiosa
TVa sVnt præconia.

en viResCIT, atqve CresCIT
Lætiore Mītra flōre,
non rVina, VIX prVina
hanC tenebIT, non noCebIT.
VT VIGERET ET nITERE
sospITatVr lAVreIS.

per DVrabIT lAve, stabIT
absqve lēVIS, fVra nēVIS
non pVtressCet, VIX sEnescet
sīne tabe, sīne labe,
per QVīeta, pACE Lēta
PERENNABIT SÆCvLae.
GERMAN BISHOPS.

BISHOPS OF PADERBORN, COLOGNE, OLMÜTZ, AND FREISING.

INSCRIPTIONS at Paderborn in Westphalia, from a work entitled 'Monumenta Paderbornensia ex historia ... eruta, novis inscriptionibus,' etc. By Ferdinand prince-bishop of Paderborn and Münster. Lemovice, 1714. 4°. (British Museum, press-mark 206. a. 13.—Fuerstenberg, F.) This bishop was also Baron Fürstenberg. At page 284, inscription in the vestibule of the Theodore Academy at Paderborn, in dedication of the building by Bishop Theodore, bears this date—

\[
\begin{align*}
\text{ANNO} & \text{ EPI} \text{SCOPATVS} \\
\text{SVI. PALERBORNENSSIS} & \\
\text{TRIGESIMO} & \\
\end{align*}
\]

This Bishop Theodor von Fuerstenberg was elected in 1585. He built (‘erigit’) the University of Paderborn in 1614, and, according to the chronogram, dedicated it in 1615, the thirtieth year of his episcopacy.

At page 299 is this ‘Inscriptio curiae praeposituralis Paderbornæ’ (inscription at the bishop’s palace at Paderborn; the first line alludes to a device in the armorial bearings of the family of Fürstenberg)—

\[
\begin{align*}
\text{SVNT BONA SIGNA DOMVS TRABES FVRSTENBERGICA BINA,} & \\
\text{NOXIA QVÆ SVBITO NON EST LESVRA RVINA.} & \\
\text{CHRISTE FAC, HEC VALIDA VT NEXVEAT VI CVRIA SOLVI} & \\
\text{PRAEPOSITÆ EXPENSÆ ERECTA JOANNIS ADOLPHI.} & \\
\text{VIVITE PRAEPOSITI FAVSTI; SVCCEDITE NOBIS}, & \\
\text{SICVT CERTABVNT ALII SVCCEDERE VOBIS.} & \\
\end{align*}
\]

At page 315. The epitaph in the Fürstenberg chapel in the cathedral, on the tomb of Ferdinand Antonius, Baron Fürstenberg and Canon of the Chapter, who died in 1711, commemorates also his relatives, William Francis Adolphus and John Adolphus, who
were also priests, and buried at another place, is dated by these lines—

tres. Cleri. Flores. e. princiipe. Monte. Creatos
hinc. bene. sublatos. In. Cellis. spero. renatos
qvid. faciant. hi. parvae. vitae. magnaeque. fVrunt
sat. bene. ViXerunt. Longe. satIs. ergo. stertereVnt
Lector. non. illos. ast. fVnera. propriae. fLora
recta. fac. hic. ora. fors. hac. morierIs. In. hora.

i.e. I hope that the three flowers of the clergy, created from the princely mount (Fürstenberg) have departed hence propitiiously, 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! bewail not their but your own funeral. Do right, pray here (in this chapel), perhaps in this very hour you may die.

BISHOP OF COLOGNE.

A tract of four pages (British Museum, press-mark 837. k 11.-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.

(Here follow the verses.)

At the conclusion is this epigram—

Si laus Pontificis pietas, pastoris ovili
Pellere pestiferos, voce favente, lupos.
Præsulis hæ, Bavarii circumdant, tempora laurus:
Quidniam felici cum grege, pastor ovet?
Pastor ova Clemens, apto qui nomine Joseph,
Omnia qui renovas, Principe digna, viro.
Chronicon anni currentis.

proprIIs redeat præsVl IosephVs CLEMENS. = 1713

In grati animi tesseram vovebat et pangebat
Fr. Bonaventura o Donoghue, Minor Hibernus,
insufficiens verbi Dei Praeco 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.
BISHOPS OF OLMÜTZ AND FREISING.

WOLFGANG, BISHOP OF OLMÜTZ.

MEDALS to 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 WOLFGANGIDE SCHRATTENBACh EPISCOPI AC CARDINALIS = 1721

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—
WOLFGANGI DE SCHRATTENBACH EPISCOPI AC CARDINALIS PROVIDORIS FAVORE ERGA SVOS || QVATVOR CATHEDRALIS = 1725
ECCLESIAE PRELATOS SACRIS INFVLIS DECORAVIT. = 1725

Another medal is thus inscribed, it is dedicated by the bishop toSaint John of Nepomuk—
DIVO JOANNI, WOLFGANGVS CARDINALIS, PIE DEFERT SVOS
HONORES. = 1731
SVB ISTIVS SANCTI PATROCINIO DOMVS VTRAOVE STABIT. = 1731

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 FELICIS VIGNO PRINCIPIS A SCHRATENACH ANISTITIS OLOMVCEI RECIVSA EST. = 1730
LAVDETVR IESVS CHRISTVS SVB GLORIA ETERNA AMEN. = 1728

JOHN THEODORE, BISHOP OF FREISING.

A RARE 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, 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. MDCCXXXIII. eligeretur sereniissimus ac reverendissimus dominus, Dominus Joannes Theodorus utriusque Bavariae, ac super. Palatinatus dux, comes Palatinus Rheni, Landgravii, Leuchtenbergae, episcopus Ratisbonensis. Celebrata a musis Frisingensis. Monachii, typis Joannis Lucii Straubii.'

1 John Theodore was elected Bishop of Ratisbon on 29th July 1719, Bishop-coadjutor of Freising on 19th November 1723, Bishop of Liège on 23rd January 1744; was made Cardinal in 1746; he died 27th January 1763.
BISHOP OF FREISING.

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 well-known 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 melius? The arch bears the answer in gilt letters—

BOII LEOINIS, ET FRISINGENSIIS VRSSI
DEI GRATIA
FELICISSIMA VNI.

A COLEDENTE 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 Urania—

VIRGINIS 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 Wittelsbach as being so productive of bishops—

FECVNDAE EPSICOPORVM GENITRIX.
CONRADVS, AFQUE ENICONI
DE VVITTELSPACH
ECCLESIAE FRISINGAE
EPISCOPIS.

HVNC ARCVM
GRATITVDINIS ET HONORIS GRATIA
PONIT FRISINGA.

The Muse Thalia undertook the decoration of the fourth arch, which was inscribed with compliments to other bishops of the house of Wittelsbach—

1 The Castle of Wittelsbach, the ancestral seat of the regal house of Bavaria, stands between Ingoldstadt and Augsburg, was ruined in 1209.
BISHOP OF FREISING.

atLantI MaVro aDIVngItVr herCVLies. = 1723
DIGCesI frISIngensi CoaDIVtor VenIT
IOANNes theoDorVs. = 1723
rVPerto, phILippo, et henRICO
EX
CoMIbVs VVIteLspachIo–pAlatInIs = 1723
CONTInVA per qVinqVagINTa seX annos seriE
epISCopIs frISInGanIs.

The fifth arch bore these inscriptions, to the same effect—
ERNesto bAVARIE DVCI,
epISCopo frISInGensi,
DeIN
s. r. i. eLeCToRI,
ET aRCHIpCoPO CoLOniEnSI.
vRSI frISInGensi, ET LEOnIs ii
aD FRANgenDas hÆRESEs
FoRTITVD eRherCVLea.

The narrative now passes into a vituperation of Gebhard, Archbishop of Cologne,\(^1\) who was declared guilty of heretical and scandalous conduct in the matter of his marriage—"Colonien is ecclesiae prae do, non pre sul, lupus verior, quam pastor appellandus. Scleris socia Agnes Mansfeldia fuit," etc. etc. These chronograms follow—

**GebhARdVM CoLOniA eXPVLiSTI.** = 1723
**GebhARdO LVpo CoLOniAM sVBTRAxiSTI.** = 1723

An 'elegy' in hexameter and pentameter verse follows at page 29, wherein the Lion and the Bear are represented in strong opposition to Gebhard and his wife Agnes;\(^2\) and at page 32 a punishment of their iniquity by those animals is hurled at them in words taken from the Vulgate Version of the 'Wisdom of Solomon,’ xi. 16, 18—

‘Pro cogitationibus autem insensatis iniquitatis illorum non imposibilis erat Omnipotens manus tua immittere illis multitudinem urSorum, aut audaces LEONES.’ The denunciation of their conduct, enforced by allusion to the same offence committed by Luther, is accompanied by these chronograms—

**DISPersVs EST ySLenIVS.** = 1723
**DISPERGItVr LVther: LEones eIEcERvNT eVeM.** = 1723
**nVMqVID RVGET LEo IN hOc SalTV?—Amos iii. 4.** = 1723

*Will a Lion roar in the forest when he hath no prey?*

The Muses Calliope and Erato are said, at page 34, to preside over the emblematical decorations of the sixth arch, wherein the Lion is prominent; the first of the chronograms is from the 'Song of Solomon'—

**vEnI sPOnse De CVBiLIBVs LEOnVM.—Cant. iv. 8.** = 1723
**DRIPIEIt LATERI, VIS, VIRGINIs, VLLA, LEONEM?** = 1723

---

\(^1\) See remarks at page 256, *infra.*

\(^2\) Luther of Eisleben, the place where he was born.
BISHOP OF FREISING.

A column bore this inscription, and Erato speaks an ode
ALBERTO sigIsMVnD0
EX LEONINO stIRPe
EPIsCOPO FRISINGENSI
/= 1723

Another column was dedicated and inscribed to Joseph-Clement,
'nomen jam astra receptum,' Archbishop of Cologne, lately dead
JOSEPHO CLEsMENTI
EX EPIsCOPO FRISINGENSI
C0LONIE acRIPPIAE ARChIEFIsCOPO
STEllIs INSERTO.
/= 1723

The seventh arch was prepared by the Muse Clio, 'magnis laboribus septimum genera 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 chronograms—
IVSTVS, sVB PALMA, qVAsI LE0 CONFIDENS.—ProV. xxVIII. 1. = 1723
Similis FACTVS es LEONI IN OPERIBVS TVIS
IOANNES THEoDORi.—1 Maccabees iii. 4.
/= 1723

Some passages are adapted from the poet Claudian in further praise of the bishop, including this one from Statius—

. . . serenatis perfVsa nVbIBVs AVRA
MetsAs nEStoreLE preCor EGRedIare sENCTAE.
/= 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:
Auguris electe Deum, 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 II.,
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 XIII., 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 deed of his marriage, sent to the States of his Archbishopric. With the letter of Pope Gregorie the 13 against the celebration of the same marriage and the Bishops answer 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 Archdiocesan-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—‘I 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 Biographie Générale, 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 31st May 1601.

FRANCIS-ARNOLD,
BISHOP OF MÜNSTER AND PADERBORN.

A remarkable, and probably a very scarce tract, belonging to my friend the Rev. Walter Begley, printed at Münster in Westphalia in 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 extractum, et æternæ gloriae Reverendissimi et celsissimi principis, et domini Domini Francisci Arnoldi episcopi Monasteriensis et Paderbornensis, ... etc., Liberi Baronis & Wolf-Metternich in Gracht, domini sui clementissimi, in perenne memoris animi Monimentum ab Collegio Cosfeldiensi S. J. consecratum. Quando Celsissimus hic Antistes Templum Ignatanum solenni ritu dedicat; Nempe,

\[
\text{ISTA \ FVIT TEM\textsc{p}LO GRATIA D\textsc{i}GNA CO\textsc{L}I.} \quad = \quad 1710
\]
\[
\text{Die in quem quadrat illud: SANCT\textsc{I}FIC\textsc{A} VER\textsc{IT}IS D\textsc{I}E\textsc{M}.} \quad = \quad 1710
\]
\[
\text{Jeremie xvii. 24.}
\]
\[
\text{Anno quo}
\]
\[
\text{SV\textsc{B}SILI\textsc{ENS} T-} \quad = \quad 1710
\]
\[
\text{V\textsc{I}RT\textsc{VS} EX-} \quad = \quad 1710
\]
\[
\text{SACRATO \ BERC\textsc{V}LA} \quad = \quad 1710
\]
\[
\text{V\textsc{O}L\textsc{F}IA L-} \quad = \quad 1710
\]
\[
\text{Monasterii Westphalize: Typis V\textsc{i}d\textsc{u}e \textsc{N}agel.}
\]

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 15th 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—

\[\text{Poetica Campanarum Compulsatio, quâ}\]
\[\text{Respublica latina, Glorie Wolf-Metternichicæ studiosa}\]
\[\text{ad Templum Honoris evocatur.}\]

\[\text{Epigramma.}\]
\[\text{HVC LATIVM! POPVLOQ\textsc{V}E FREQ\textsc{V}ENS CON\textsc{C}VRE SENAT\textsc{V}S!}\]
\[\text{HVC, AVGES SIGV\textsc{I}S CASTRA LATINA, VENI!}\]

\[\text{1 The word 'Bercula' frequently occurs. It is the Latin form of Berkel, the name of a small river in Westphalia, which rises at or near Cosfeld above mentioned, and falls into the river Issel.}\]
BISHOP OF MÜNSTER.

IAM sacris CVnCtos assIstere oportet honorIs:
sacra canet PLENo nostra thalIa chorO.
ISTA DICata Deo sacra sint, sanctone rogabis
sacra canet sancto nostra thalIa LVpo.1

Admonitio ad Zoilos, epigramma.
ite proCVl,2 cynICI, gens carceri nata, theones:
torta solent TEMPlI lora ferire canes.

Pages 3 to 7 are occupied by 'Dedicatio Templi Honoris,' and addresses to his 'Highness' both in prose and verse; and at page 8 these chronogrammatic verses commence (the words printed in italics are so in the original)—

Vestibulum Templi honorarit
sive
Poeticus totius operis ingressus.

neVhVStA, volVcrItus qVæ nVncIA Vexerat, aVla
sic in bercVlaeos fAma canebat agros:
plAVDe celIer totis, nVnc bercVla plAude, flventIs:
të tVVs in plAvVs prësVL abire iVbet.
vIX eA : pVrgataS IAM bercVla sVrIgit AVres;
qvaNdO pares resonat VoX iterata sonos:
plAVDe celIer totIs, nVnc bercVla plAude flventIs:
të tVVs in plAvVs prësVL abire iVbet.
prësVL abire iVbet? dic : inqVIt bercVla, dicO,
ilIa loqVax reVIt : prësVL abire iVbet.
cVr hic abire iVbet? qVæ plAvVsVs caVsa? reponit
berCvla, qVo (doCes) gaVDIA fOnTe flVvnt?
xVrget vastata noVo haæ caspelDia CVltV?
- (qVæ nVnc est, prIsChe nil nIsi rVDVs habet ;)
sVAVItAN an rVrsVs resonabVnt VrBIs in aVres
sveta svIs qVOnDAM VALLa tonare gLOBIs?
qVin spervIs ispis IIX IvpIter ista reVEIt
(fAma referIt) allO gaVDIA fOnTe flVvnt.
qVoD si (berCla rogat) plAvVsVs exqVireRe caVsas
havd ScIo, tv caVsas si liBet, evce canas.
të tVVs Is VVLtV prësVL præsente beabit:
(fAma 8sVBIT) iVsto gaVDIA fOnTe flVvnt.
seqve tVis orIs binO torqueRe refVnDet
AVla dVpLeX : iVsto gaVDIA fOnTe flVvnt.
VrBs tVa, qva nitVIt, DIVI sacravitVR æDES
ignatIi : iVsto gaVDIA fOnTe flVvnt.

1 Alluditar ad Lupum eolitem et ad insigne Celsissimi, Lupum Metternichicum quid ni Sanctum vocemus. i Petri 2. 5, etc.
2 Cynici sive Canini vocantur Zoëi a nors Canis. Thoëmis qui omnis carpunt. Theon poeta fuit petulantissime maledicentiae : inde Prov. 'Theonimo dente roder.'
3 Subire pro respondere. Cicero.
DIXERAT: eCCE sVos totO Dat qVrgIte pLaVsVs
berCVLa: tER CVnCtAe sVbsILVistIs aqVe.
AFFrE MVERE IIlitARES per rVra PROPInQVa nAPARE:
qViSQVIs ADEST PROPInGor, tVnC qVOqVe, pAVnVs qVAt.
qVIN ADEO sVPeras, Mons,1 qVI ConsVrgIt In AVrAs,
FERTVr BIS totIs eXILVISSE IVgIS.
SClIcIt hos ASeNS GENERAS FRANCIScE trIvmPHOS;
PORRO prEsENtI CETERA berCLA ferET.
LAtITIe VIX IlLE sAtIS ConSEDerAT estVSe,
S TAReqVe VIX PLACIDIs berCVLa CEPIT aqVIS;
qVANDO vENTVRVs DIGNe ExCIPiatVr vT hosPEs,
CREScit berCVLae ConGvA cVra FIBRae.
ERGO leVes SEnSVS nVnC hVC, nVnC EXERIt ILLVC,
ET tantVs, qVIDQVid CoGItAT, hosPES ERAT.
nVnC hoc, nVnC ILLVD IVstos DISqVIRIt In VsVs,
CRESCat vT hosPITIO glORIa IVsta sVo.
CIRCEnSIs sVbIsIt 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 sEPtEnTRO PlAवSvs,
RgIbVs2 IPSE TRIBVs qVANDO sVPERSVvs ERAT.
ET tVA CIRCEnSeS VenIVnt In pECTOra lVSVs?
CONTRAHE MoX vOti bERCVLa vELA TVI.
NAM tibi CIRCEnSeS qVR qVnet BELLVa lVSVs?
SOVSA SUVBEST CaVesI BELLVa nVLLa TVIs.
NON tIBI lVNATIS FaMVLaTvR DentIbVs vRSVs:
NON TOrV0 pVgNAX per FVIt ORe leo.
AT sTVs obTVlERIt CIRCll TIBI lVDlCRA TAVRVs:
AT neQvEnT ILLlS lVDlCRA BOBVS aGl.
ERGO MoX TANTOS sVB pECTORe VOlVERe lVSVs
CESSA: VeL CvnCtIs nIL nISI lVSVs ERIs.
CESSAVIt: totVsqVe FLVIt dE pECTORe CIRCVs:
TENDItVr IN partVs CVarqVe, COrQVe NOVOS.
qVIN poTIbVs VARIO vENIat CoMEdIa gEstV,
SIOVe POTEST, NOBlS aVXIIrItVr, aIT.
EXIgVo prERERat TVnC aCTRix ILLA THEATRO.
(NVLLa FIVgRa lOCo, pOmPAqVe NVLLa FVT)
VISItAt aCTRlCEM PERnIX TVnC berCla, sVASqVe
CONVENTVs CAvSas, vT vEnIt, ORSA REFERT:
PRAsVl, aIT; MoX hosPES ERIt: ROGO prERsVLE DIGNa,
(r qVST VlSVs eXHIBITVra) PARES.
ISTa sVeIt: CElVM FaXIt; sIT COPIA lVSVs,
Vt LlBEt hVIC TAlI pErPLaCVsSE vIRO.

1 Monas, qui Cosfeldiam coronat.
2 Quando convenenter rex Poloniae, Daniae, Borussiae.
BISHOP OF MÜNSTER.

AT neqVeo IVsVsLvSvs eXtrVDere sCenIs:
non SVnt Po tanto poMPa, sItvsoVe vIro.
nosti qVIs nostro vVlVtVsqVeqV, stVtVsqVe theatro,
et qVa stet tenVIs fabrIca fixa DoMo.
totV rVinosis vIX hæret macrIna IignIs:¹
pars hIat ab plVvìo pVtrida qVeqVe IoVe.
hoc persepe ferox lVsVs dat brVma theatro,
qVa tectIVr, fregens ex nIve vestIs, inest.
LVdItIs hoc totIes VantorVM tVrba theatro;
tVrba vos qVotIes, et nOva pvGna IVVat.
hoc qVqVe naIades lVserVnt sere theatro;
VebrIVs qVotIes nImVs ab axe rVIr.
non hoc se varIo VertVnt prosCenIa vVlVtV,
sCenIcVs eXIlI pEmatE CVlVts aBes.
exVlat hinc cantVs, proCVL aVvGere Choræ,
mansit in eXigVo gratia parva LocO.
laXIVs assIgnet nobIs fortVna theatrvM,
et dIgnVs lVsVs, post breVe, lVsVs erIt.
dIxeRat: avDIæ sVbscriBIt berCVla CaVse,
et proCVL ex totO pecOre lVsVs aBi.
atVe aliò nVnc Vela vOlanT: noVa PecOre GлизCVnt
vota: fer aVxIIVM, fer, bona pallas / aIt.
vIX posCI bIrVla se pALLas inAVDlIt, aVre,
advo-lat atqVe infIt: cvr tibi berCLA vOcor?
ILLæ reperIt: dea grata SacaRs en berCVla posCo
avXIlIo deXtras, aVxIIqVe CapVt.
SVnt tibi, svnt plVres, DoMinos qVIs attRahIs, artes:
et CVpIt InGenIO vive re qVIsqVe tVo.
svavia DIVIno tV fers epInICIA VersV,
si qVIs laVrigero fortè tRVMphet eqVo.
aptaqVe tV qVerVlIs vVlVlas epIcedIA labIrIs,
qVando CVI rVptA pvllA stat vRna CoLo.
plAVdere scIs bEllè, bEllè scIs plAngere: DoCta es,
tristIa ore fLeas, LætIor ore sones.
TV qVoqVe tV dIgnIs, resonas noVa dona, fAvores,
adVenVs, abItVs, pALLas VbIqVe lyris.
DVM ratio eXposCIt, qVosqves te Verti in VsVs,
et salIt InGenII Vena perennè tVl.
In VersVs (te qVres) tVas nVnc exere vires:
(aVforet iste tVVs prEMIÆ dIgnæ labor.)
maTerIes franCIsCVs ErIt, CVI berCVla serrIt,
LyvIsa CVIQVe sVIs, aLphaqVe servIt aqVIs.
scilicet hic prescVl (DVPleX IVnegoVr et Avla)
post breve berCVlaos visere gAVDet agros.
tVnc sVa, tVnc strVCto sVragent enCænIa tempLo;
CVIVs oVs, CVIVs præstät in vRbe nItor.

¹ Descriprio Theatri Confedeliiensis.
BISHOP OF MÜNSTER.

sCILICet hoc VersVs, et VertICIs eXIGIt arTes;
EXIGIt hoC, IVSTVM, pALLas, hOnorIs oPVs.
SI prEsvL CVRE est, CVRE est si berCvLa; LetI
EXTRvE nVNC IVSTVM pALLas HonorIs oPVs.
SiC1 nIX nVLLa tVos aVSIte DePlInEre VvLTVs,
Qve per hIVLCa SCholae teCTa freqVenter aDEst.
SiC non DeNSa tVos eXtInGvAt PlStVLa vISVs,
INFRA QuE poSITIs fVMat In ore vIrIs.
SiC NeQve pErRoRsVs te terrITet VnDIQve tIgNVS,
QvO vETvS ex OMNI pArte laBoRay oPvs:
Te QvOQve, te FLvvvIS noN vLTrA pERfLVAT aXIs,
QvI CoMMpLVENSES hIC pAcIt esSe SChOlAs.
Te QvOQve te solITo PrIVeT lAnIENA2 tVmLVITv:
AvRES noN qVATIat SvBDITA tVRBa tVAS.
SiC MaGnoS DoMENt, et PlvRES aSTRA patRONoS,
QvIqvE IVVen tReBVs, QvIQvE FaVoRE IVVenT.
SiC IVVeT IPSE tVOS prEsVL ClEsISSIMVS aVSVs;
TOtAQve COmATVS CoNCRePET aVLa tVOS.
SiC tIBI berCvLa NOVA SvrGAt in VrBe PaLaESTRA;
APlLVAT eXTRVCtae MVLTa IVventa sChOlAe
VIX rVpIT CLAvas DISCVrEs berCvLa voto;
Ista3 CAnIT: voto, DBeBo berClA TVO,
QvE tIBI, qVzvE Te tVO reDDATVR GRAVIta VOTO?
VT capvT, est LiBito, DeXTRa PARATA, tVO.
QvIn VlTrA IVVeT IRE: sVO se pECTOre ToTo
DevovEt oSeqVIO svRva MnErVA tVO.
EXpLICvisse LVBet totAs nVNC, berCvLa, vIrES,
ATQvE LVBet totAs APplicvIsse MaNVs.
PrEsVL vBI dIVertAt, oPvS, stRvXIsse laBoRo:
Ex tEmPLo pOpERI SVMGET hOnorIs oPvS.
SvrgEt oPvS: nVNC qVALe CANO; CVI wOlpIa vIrTvS,
SOLaqvE MaTereIS, SOLaqvE CvLVtVs eRIT.
QvO tITtVLO CLAREBIt oPvS? PlACet hAVsTVs hOnorIs
Ex tEmPLo: PlACeNT IVcTca vETvSTA noVIS.
SClIcEt in tEmPLIs sIT CoNCeRvator oPpET:
HCI rECtE in fANIs, PrEsEs, hOnorIs ERIs.
QvI FLvIT Ex tEmPLIs CoNCePTVs (berClA rePoNIt)
INfLVXIt berClA sVAVTeR isTe FIBRIS;
SVrGAT hOnorIs oPvS: LongIS qvOQvE fLORet AEVIS:
SEd, IVvAT, ExTRMPLo svrGAT hOnorIs oPvS.
SVrGET oPvS, sVrgETQvE sTATIM, tVNC asSeRIT Ista.
DiXERAT, aTQvE aBIITvs aPPARAt vLTRO sVOS.
BiS MoX berClA4 vaLE! vaLE! vRGE! SVeCInIT, vRGE!
VrGE oPvS hOC! aBIIT pALLas, et vRGe oPvS.

1 Descriptio scholarum Confessienses.
2 Laniana sive domus Lanionis, scholis supposita est.
3 Ista, scilicet Pallas.
4 Et longum, formosae, vale vale inquit Iola. Virgil, Ecl. iii. 79.
Pages 12 to 34 are filled with panegyrics in prose addressed to the bishop, alluding to his genealogy and his armorial bearings, particularly to the Wolf and to his title combining that word; then proceeding in prose and poetry to represent the ‘Temple of Honour’ in various stages of its construction, comparing them to the virtues possessed by the bishop and to his mental and physical endowments; then passing on to the altar, the pavement, and the tower of the allegorical temple, until it is difficult to say whether the structure or the bishop is most honoured by the comparison. At page 34 we arrive at what here follows, viz. the utterances of Apollo and the nine Muses in chronogram, composed as 'logogrypha,' or network arrangement of the words. It is the longest composition of the kind I have met with throughout a prolonged search into the subject of chronograms. It first gives the finishing touch to the ‘temple.’ The whole is printed thus—

Templo Honorarii
Coronis sive Finis
Epigramma
ad
Celsissimum

Omne Coronari princiцепs sCis FINe: Coronet
annos illa, preCor, sero Coronat tVos.

Ita faxis:

QVI Coronat te in MiseriCorDIA:1 Psalm cii. 4.
Deus optimus maximus Principium nostrum et finis.

---

Synchrama Musarum
Architectæ Palladi consummatum Fabricam gratulantium.

Apollo.

PALLAS opVs strVXIT: VERtex CoLophone2 relVXIT:
FLAVDITE CURRHER 6IC preCOR IPSE) DEæ.
LaXO VeLOCes NVNC GVTTvre soLVITE VoCES:
SVAVIA NVNC MIRæ TANGITÆ FILA LYRÆ.
et VobiS TERSVs, PERAGAT MoDo IVsILA, VersVs;
QVÀ, LIBET, ARTE FLVAT, Qvo IVVAT ORE rVAT.3

Dithyrambus.
Musarum prima.

IGNE TORRENTIS FLAGRO DITHYR—
ergo VeLOCes PROPERARE I—
ergo se FVNDANT METRA PER CHOR—EOS.
ATQVe TROCH—

1 Vulgate Version.
2 Coleophonem rei addere, prov. Significat summam manum imponere.
3 Observe these Leonic verses.
BISHOP OF MÜNSTER.

antIBACCHIos MEN CRETIc-OSqeVe:
CONGLOBIENT FRATRES LABRA IONIC-CHESqeVe.
ITE SPONDI CIrO TRIBRA-
AMPHIBRA-

PÆONES VESTROS PROPERATE P-
NEMO STET SANÈ CElerando L-
ET PEDES TRITI PROPERATE C-
AGINcUS I-

ENTHEVS NOS IGNIs-VSSIT,
ORE PHeBEVS QVANDO I-

PROPERATVs VT NOV-
PLAIVsVs eXTET À CAMO-

TECTA PALLAS FABRIC-
ET HONORI CONSECR-

IN PRAÆLITÆS VISA C-
LaVrEATa STAT COR-

nVNC HON-
nVNC DEc-

EXIGVNTVR IVBILa.
PLAUDITE: PERFECTIS CLANGANT ENcEnIA TECTIs:
hoC AGANIPPEAS ORAT APOLLO DEAS.1

Musa secunda.

INSONET aON-
DIGIVS nVNC PLAIVsVs AV-
SVaVES PIER-

EXVLTENT CLAR-
VIVAqVE CASTAL-
SvrGANT IN IVBILa R-

RECLANGAT T-
LÆTITÀ M-

EX VOTO PL-
qVoD OPVs fABRA PALLAS HON-

VtqVE sVPERsIrICO TvrGET sVPer ÆTHERA V-
VVOLY-METTENICHE-

PLAUDITE: PERFECTIS CLANGANT ENcEnIA TECTIs:
hoC AGANIPPEAS ORAT APOLLO DEAS.2

1 Coronis finem cujuscunque rei significat.
2 Observe the Leonine construction of these verses.
BISHOP OF MÜNSTER.

Musa tertia.
AB ACIVM non CABALLO
QVM SbV IPSO FABRA V-
ARTE PALLAS EXTR-VEBAT
TANTA FABRAE LAVS FL-
QVANTA PL-ENIS
FVSA V-ENIS
AB HONORIS FABRICA

Musa quarta.
AVCTA RARIS TECTA D-
EXTRVEBAT REX SI-
ONIS;
TECTA CEIVNT BABYL-
PVRPVRATI NON NER-
PRETI-OSA
SIC NITESCIT REGIA:
ECCE SVPERB-
VISVS
STRVCtVRA NITORE TVM-
REG-IFICO LVXV REFRACTVS HEB-
HIC PVTEM AVRi RENITERE M-
AVREOS IVRES FIVITARE F-
PVLCHRA SIC AVRi RVtIlat VEn-VStIS.
FABRICA Ck-

ILLA SACRIS TECTA D-
QVE STRVEBAT REX SI-

TOTVS ORBIS QVE STVP-
DARE SVPPAR QVEISOVE N-
WOLFI-ANAE
NEC PROF-
POSTFER ORBIS FABRICA;

QVIPPE VIRTVS DIGNA L-
VVOLPiana, PRAESTAT-
PRE AVRINIS IVRE T-
ET PYROPIES PRINCIP-
EGO SC-ITI
SIC POL-ITI
IACTO DOTES PRÆVLIS.

1 Pallas Grecos in extruendo equo Trojano adjuvias a Poetis singitur.
2 Rex Sionis Salomon.
3 Nota est aurea Neronis regia.

2 L
BISHOP OF MÜNSTER.

Musa quinta.

MAGNA non tr-istis iacet in prof-
fabricæ bene strata f-
a spei fortis nitet illa d-
fabrica m-

et spei d-

pretiosa r-

charitas m-
tegit ipsa t-
et cor arnoldi sine labre, r-

IVIT in-

ararum

insula dens qu-

antes facies hon-

afforis t-

radiat dec-

esse natvre moneo fav-

hosce dec-

eminent p-

ictis asarota s-

ignis splendet a f-

laqvare t-

præsidis pingvnt ibi magna b-

facta tab-

tvrris orn-

atiss tenet astra c-

ambit hanc gr-

honor ipse d-
onis

anne par illi nitet in rot-

fabrica m-

Musa sexta.

hortenses flores, celeres adferre sorens;  
affer formosas tvrvae nova venæ rosas.

collige non altas inciso stipite calthas;  
pars thyma carpta ferat, pars cyanosque gerat.

extensis sportis, quidqvid vidit pvbescit in hortis,  
infer; apis flaviros extrahit vnDe favos;  

in honoris nempe s-

ac parata nuper a-
ede

flora ningen sparsillis.

hvc cvm ionqvillis, violas infrerte qvasillis,  
hic tvlipvqvve rvant, præonlevve plvant.

1 Conus summus apex est in acuminatam figuram desinens.

2 Sporta pro corribus.

3 Quasilli vel calathi corbes sunt ex vimeine texte.

* Observe these Leonine verses.
BISHOP OF MÜNSTER.

HYACINTHOS PVRPVRANTES
TVBEROSAS ALBICANTES
IRIDIDESQUE FRONTE LAETAS
BELLO RORE FOGAT
IN CORILLAS LECTAT
INQUES ISTA PRAEPTA
RATE
SPIRITUALI
PRINCIPALI
VVOLOPIAE NVNC FABRICAE.

Musa septima.
FAMATRACTVS PER BORES
QVAQUE VPLCHER SVRGI
QVAQUE PHACEVS ARVA TERRA
SERVE VESPER HOMICAT
WOLFIAE ANI
LARGA F
BVCCINET PRÆCONIA.

Musa octava.
WOLFIAE SVRGAT FABRICAE VENAES VSTAS
NVLLAE STRVCTVRAE NOCEAT VETERUM
PLVРИBVS, NVLLIS TEMERATA NÆVIS.

Musa nona.
EFFERÆ PARCANT OPERI PROCULÆ
RECTOR HINC IGNESS LIPAREAE PÆ
HOC TVO NOLI TERE BREAKE PECORE
DENTE TERE.

Apollo.
IN CANTVS FVSE, CANTVS NVNC LINQVITAE MVSE:
NON PLVXÆRE SANDIS VOTAE PRECESQVE LABRIS
EX VERSV VIVOS SVBITO NVNC CLAVDITE RIVOS.

Ad Lectorem.

Non cum Horatio:
LECTOR LAVIDET AMETQVE; L. I. Ep. 3 AD MACE. V. 35. = 1710

2 Claudite nunc pueri rivos, sat prata biberunt. Virgil, Ecl. iii. 111.
DIOCESE OF MAYENCE.

Sed cum Ovidio; Laudatus abunde
Non fastiditus, si tibi lector ero. L. 1. Tristium eleg. 6.
Postremum canens, hic Templum claudio.

THE ARCHBISHOPRIC OF MAYENCE.

A history 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 Frankfurt, 1722-1727. 3 vols. folio. (British Museum, press-mark 9325. h.) The archbishops 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—

\[
\text{HIS SVENIXA THOLIS GERANA ACADLMIA SVRGIT, RVRSVS ET INSIGNI FONTE RIGATA VIRET.} \]

\[ \{ = 1695 \]

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—

\[
\text{INGENTI MAGNI PATRVI DE LVCE APVISIT.} = 1720
\]
\[
\text{IN CONCECRATIONE NEPOTIS QVARTO IDVS NOVEMBRIS = 1720}
\]
\[
\text{IOAN. PHILIP. FRANC. EP. HERBIPOLENS. S.R.I. PR. DVX. PREP. MAG. = 1720}
\]
\[
\text{EN SACERDOS MAGNS VNCVS A PATRVO NEPOS. = 1720}
\]

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—

\[
\text{SICUT ADAM A BICKEN BENE NOMINE DENOTAT ANNUM = 1601}
\]
\[
\text{INFULE: AD EXQUIAS NOMEN ITA OMEN HABET.} = 1604
\]
\[
\text{NAM IOANNIS ADAMI A BICKEN NOMINA RITE}
\]
\[
\text{SI DIRIMAS, OBITUS SIGNA, NOTASQUE GERUNT.} = 1604
\]
DIOCESE OF MAYENCE.

Vol. ii. p. 450. Ambrosius Saibæus was made suffragan of Mayence—


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—

q V A N D O P O L I C L A V E S D E N V S G R E G O R I V S A T L A S, = 1272

Virginis in Clara 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 Antonii, Witlichium, sepe dicti coœnobii pro tempore Priorem, quem conventus nomine'

ERGO OFFEREBAT
P. I O A N N E S A N T O N I V V I T L I C H I V S
PRIOR S. I A C O B I ,
ANNO Q V O I N A V G V R A T V R C O N S E C R A T V R Q V E A B B A S.

This is followed, on page 802, by six chronograms on the inauguration of Abbot Wilhelm, thus—
Chronographia inaugurationis R. D. Wilhelmi Abbatis S. Jacobi.

1.

P R Ä S I D E N T E R O M A N O P O N T I F I C E V R B A N O V I I I ,
ANNO E I V S V I ,

2.

R E G N A N T E D. F E R D I N A N D O I I , V I C T O R I O S O ,
ANNO R E G N I I P S I V S X ,

3.

F R I L. G R E I F F E N C L A A V O L R A T S ,
ANNO I L L I V S T E R T I O ,

4.

S V B S A C R E V N I O N I S B V R S F E L D E N S I S P R Ä S I D E ,
P A N T A L E O N I S P R Ä S V L E ,

5.

A P R I O R I F V N D A T I O N E , E T N O V I C O E N O B I I I N
C O L L E , V T A I V N T , S P E C I O S O ,
E X S T R V C T I O N E , ANNO D L X X V I I I ,

= 1628

= 1628

= 1628

= 1628

= 1628

= 1623
6.
GVILHELMVS II. ABBAS SANCTI IACOBI. IN IPSIVS
SS. TRINITATIS PROFESTO ELECVS,
XXVIII OCTOBRI INAVGVRATVR.

= 1628

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 MTRI
DVX LOTHARINGIÆ CIVITATIS SERVATOR
PONEBAT.

= 1689

The Prior of the monastery subsequently added this—
CVLTVS MARIÆ SPLENDOR
EST
DVRAVRAR CARMEI GLORIA.

= 1712

= 1712
THE DIOCESE AND BISHOPS OF WÜRZBURG.

ARTAUNUM has been regarded by the older geographers\(^1\) as, according to Ptolemy, the ancient Latin name of Würzburg, and Herbipolis as the 'vulgar' Latin. The latter seems to be a translation of the German name into that language. Wirceburgum, another Latin name, has probably its origin also in the 'vulgar' Latin. Franconia Orientalis is the Latin form of Franconia, the territory in which the city lies; and Eoo-franconia has the same meaning. These names occur often in this present chapter. There is, however, another claimant for the name Artaunum, or Artaunon; the ancient Roman fortress in the Taunus Mountains, a few miles from Homburg in Hesse, known as the Saalberg, has been identified to the satisfaction of some German antiquaries with the place mentioned by Ptolemy; it may be that the two places bore the same or a similar name. I have before remarked that a search for chronogram inscriptions in public places and churches at Würzburg is disappointing, and it is remarkable that the place having been very productive of printed books containing a superabundance of chronograms, so few should now be visible there. It is possible that the restorer and destroyer have been at work, and that chronograms have met with the common fate of being 'improved away.'

A history of the diocese of Würzburg is contained in two thick

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\(^1\) See Ortelius, edition 1578.
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 Swedish-German 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 Wirceburgensis a saeculo XVI, XVII, et XVIII, hactenus gestarum, pro coronanda decies-saecularia acetate 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 given—

PLAVDI TE VOS IVVENES EXTRVCTA EST A FRIDERICIO
HERBOLI RVRSVS PRÆSVL E FA VSTA SCHOLA.

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,

1 There is a copy of the work in the British Museum.
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 621, with an inscription commencing 'COR JULII,' and concluding—

HONORATÉ 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—

LVX PROFESTA FVIT BERNARDO, DESII VT ESSE,
REGIO EBRAE CVNSI TANTA PATRONA LOCO.

The death of her son Conrad, on the 23rd May of the year 1348, was thus given—

VIGINTI ET TRINOS VERNANTES PROTUMIT AXES
SOL, CADO CONRADVS, SPIRITVS ASTREA SVBIT.

The remains of Matilda were removed in the year expressed by her name—

MECHTILDIS. = 1652

The abbot Peter, on 27th 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 NOVE M FEBRVS CSAROS CONSPEXERAT ORTVS,
PRESVLE SVB PETRO TRANSLATIO FACTA SEPVTCHRI.

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—

CRESCI ENI CINERES, NON CORPVS; TVRPIVS ISTHVC
VT FVEREVR HVMO, TEIXT IN IGNE ROGVs.

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—

TVNDIVS AC PROPRIO DVX, NI VRAT AERE REFVLCIT
CELEBRIORI IVLIIVS PRAECONIO.

Page 428. Bishop Julius died on 13th September 1617, at three in the morning, 'Annum mensem et diem ejusdem obitus poeta binis versibus chronicis annotavit'—

SOLIVS ILLVCET VICES VIRGINIS ASTRVM,
IVLIVS VT PRINCIPVS VITAE SVA FATA RESOLVIT.

Pages 504-510. The church of the Apostles was built by Bishop Julius, and dedicated by him in 1591. A descriptive poem, entitled,

1 See also page 284 infra, concerning the devil and his mother.

2 M
BISHOPS OF WÜRZBURG.

Encenistica poematia,' terminates with these chronograms, giving the date according to certain modes of computation not completely explained—

\[
\text{Disticha chronologica}
\]

\[
\begin{align*}
\text{PARThENIAM} & \text{ACCEPt} & \text{TEL} & \text{LV} & \text{Vrs} & \text{WIRTZEBVRGICVS} & \text{ALMA} \\
\text{PRE} & \text{VL} & \text{APOST} & \text{OLICVM} & \text{DVM} & \text{BEAT} & \text{A} & \text{DE} & \text{CHORVM}. \quad & \quad \Rightarrow \quad 6790 \\
\text{SEX} & \text{TAM} & \text{S} & \text{MBREIS} & \text{S} & \text{OL} & \text{LVC} & \text{E} & \text{PRE} & \text{EIVIT} & \text{VT} & \text{IDVS}, \\
\text{OB} & \text{T} & \text{VL} & \text{IT} & \text{HERB} & \text{IPOLIS} & \text{REGIA} & \text{FANA} & \text{DEO}. \quad & \quad \Rightarrow \quad 2343 \\
\text{AB} & \text{ORTU} & \text{D. VIRGINIS.} \\
\text{CHRISTIPARÆ INNOCVOS LVX VIRGINIS INCIPIT ORTVS} \\
\text{QVE BEAT ECHTERI FANA STVPENDA DVCIS}. \quad & \quad \Rightarrow \quad 1606 \\
\text{A NATIVITATE CHRISTI.} \\
\text{QVA GENIS LVCE COLVNT CHRISTI NATALÆ PARENTIS,} \\
\text{ÆDES VVIRTVS} & \text{VOS} & \text{FIT} & \text{NOVA} & \text{SACRA DEO}, \\
\text{DIEM, MENSEM, ANNUM CONSECRATIONIS, PATRONOS} & \text{ET} & \text{FUNDATOREM NOVI TEMPLI KILLIANEI CONTINENS.} \\
\text{BIS SENOS PATRES ORNABAT JVLIVS ÆDE,} \\
\text{ANNVVS VT MAGNAE VIRGINIS ORTVS ERAT}. \quad & \quad \Rightarrow \quad 1591 \\
\text{Volume II.} \\
\end{align*}
\]

Page 76. Bishop Julius\(^4\) rebuilt the church of the miraculous Virgin (Templum B.V.M. Thaumaturge) at Dittelbach, which was consecrated with great solemnity in 1613. Hitherto 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—

\[
\begin{align*}
\text{IOANNES PHILIPPVS DEI GRATIA EPISCOPVS HERBIPOLENSIS,} \\
\text{E LIBERIS BARONIBVS A GREYFFENCLAV S.R.I. PRINCPS,} & \quad \Rightarrow \quad 1701 \\
\text{FRANCISæ ORIENTALIS DVX}, \\
\text{EX PVRO ARGENTO TRIBVIT SINE LABE PARENTI} \\
\text{HVC VIRTUTE THRONVM, STE SINE NVE DEO.} \quad & \quad \Rightarrow \quad 1701 \\
\text{i.e. John Philip, by the grace of God bishop of Würzburg, of the family of free barons of Greiffenclau, prince of the holy Roman empire, and Duke of Franconia, gave this throne of pure silver to the parent without}
\end{align*}
\]

---

1 This date from the creation of the world seems not to agree with any authority, Jewish or otherwise.

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 B.C. Here the age of 15 is assumed, thus 15 + 1591 = 1606.

4 See Chronograms, p. 474.
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stain (of sin) in excellence, may it remain cloudless before God. (This gift is again alluded to at page 613 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—

Anno quo

LEOPOLDVS I. FIT IMPERATOR AB ALTO. = 1658

The inscription tells that the restoration was effected through the munificence of two brothers who died—

Anno quo

MORS hosCE FrATRES DISsOLVIT. = 1657

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 QVOCVE SANGVINE GRAT. = 625

And the removal of her relics to their native place is dated by this verse—

HaeQ, QVOS DIMIsIT, PIA NVNC PATRIOTA REVISIT. = 1722

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: IVBILAÆVM EST VNIVERSITATIS HERBIPOLENSIS. = 1682

And the following appeared over what was called the 'golden gate'—

IVBILA FERT ANNVS; DIVINÆ PALLADIS ÆDES

VISERE FAS NOSIS; AVREÁ PORTA PATET. = 1682

And a medal thus marked the year of the jubilee—

ABIT ANNVS CENTESIMVS FVNDATÆ VNIVERSITATIS HERBI-

POLENSIS. = 1682

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 jubilariis anni memoriam inter alia, sequentia disticha chronographica ediderunt'—

ORBI QVORE AFFLICTO CONCESSIT IVBILA CLEMENS

PAPA, VT PAX FLORENS EFFERA BELLA FUGIT; = 1735

IVBILA FERT ANNVS, REDIENS FERT IVBILA PRINCEPS;

ISTE ERGO NOSIS OPTIMVS ANNVS ERIT. = 1735

In addition to the date of the jubilee, 1735, 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 Godfriedes of Aschhausen, Duke of Franconia, the sixty-second bishop of Bamberg and Würzburg, from 1617 to 1622.
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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—

\[ \text{goDeFrIDVs VerVs D. G. epIsCopVs.} \]
\[ = 1622 \]

Another inscription to his memory is thus dated—

\[ \text{goDeFrIDVs DVX franConLe.} \]
\[ = 1622 \]

And another is dated thus—

\[ \text{PraeobILIs franConLe AVLa PIo affeCTV AC serIo} \]
\[ \text{GeMItV ACCineBAt.} \]
\[ = 1622 \]

Another inscription, alluding to the place of his birth, Aschauen, concludes with these words—

\[ \text{obiit,} \]
\[ \text{e comitiis Germaniae Ratisbona} \]
\[ \text{abiit,} \]
\[ \text{in coelum ut speramus;} \]
\[ \text{sIDerI PVrissIMO sVo asCHAvsIA triSTIS.} \]
\[ = 1622 \]

Page 228. An elegy relating to his good deeds commences thus—

\[ \text{Godefridus specialissimus Societatis Jesu Benefactor.} \]
\[ \text{Vt FVnDAToRI sVo VerE beneFIco PAtRes bAMBERGenseS,} \]
\[ = 1622 \]
\[ \text{MaGnO DVCI et FaToRI wVrtzeBVRGenseS,} \]
\[ = 1622 \]
\[ \text{aVGVSTæ ACaDEMIA SVæ RESTAvrAtoRI TRerBæ,} \]
\[ = 1622 \]
\[ \text{patrOno MaGnO, qVaqVa pAtet, DEVOTA IEsV soCietas,} \]
\[ = 1622 \]
\[ \text{qVarto KALENDAs IANVARIAs MORTVo LVGEBANT.} \]
\[ = 1622 \]

After some allusion to the college at Bamberg founded by him, the elegy proceeds thus—

\[ \text{Lemma Chronologicum.} \]

I.

\[ \text{Ioannes goDeFrIDVs AB asCHAvesen bABENBERGENSis ET} \]
\[ \text{wVrtzeBVRGENsIS epISCopVs In ConVENTV PVBlicO} \]
\[ \text{RATIsbOnENSIs E VIVIS EXCessIT.} \]
\[ = 1622 \]

II.

\[ \text{Ioannes goDeFrIDVs DIGNVs VITA PERENNIs PRINCeps OBIT.} \]
\[ = 1622 \]

\[ \text{Lemma Eteologicum.} \]

I.

\[ \text{OBIIT PATER PAtRIæ VICEsIMO NONO DIE XBRIS.} \]
\[ = 1622 \]

II.

\[ \text{SVrGERE BIS bINO IANÌ PARAT ANTE KALENDAs} \]
\[ \text{PHOSPHOROS, VT PAtRIæ soL goDeFrIDVs OBIT.} \]
\[ = 1622 \]

Page 231. Some memorial verses conclude by stating in chronogram that he died on the festival of St. Thomas of Canterbury (the 29th December)—

\[ \text{IoHannes gotFRIDVs FESTO s. thOMæ CANTVARIENSIs E VITA} \]
\[ \text{ABIT.} \]
\[ = 1622 \]

Page 281. Philippus Adolphus of Ehrenberg was the sixty-third
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bishop of Würzburg, from 1632 to 1631; the year, month, and day of his election was marked by the following 'chronophénoménon'—

\[ \begin{align*}
\text{Febr} & \text{a} \text{v a p ræhebat t} \text{i} \text{t} \text{an}, \text{ et a} \text{Do} \text{lphVs a} \text{b e} \text{hrenberg} \\
\text{herb} & \text{i} \text{p} \text{o} \text{lit} \text{a} \text{n} \text{æ} \text{i} \text{v} \text{s d} \text{i} \text{t} \text{i} \text{on} \text{i} \text{s} \text{a} \text{d} \text{i} \text{t}. \\
\text{ph} & \text{i} \text{l} \text{p} \text{i} \text{pVs a} \text{b e} \text{hrenberg v} \text{v} \text{i} \text{r} \text{c} \text{e} \text{s} \text{v} \text{r} \text{g} \text{e} \text{n} \text{i} \text{s} \\
\text{ep} & \text{i} \text{s} \text{c} \text{o} \text{f} \text{v} \text{s e} \text{t} \text{f} \text{r} \text{a} \text{n} \text{c} \text{o} \text{l} \text{æ} \text{d} \text{v} \text{e} \text{x} \text{t} \text{o} \text{f} \text{e} \text{b} \text{r} \text{v} \text{a} \text{r} \text{i} \text{i} \text{e} \text{l} \text{e} \text{c} \text{t} \text{v} \text{s}. \\
\end{align*} \]

Page 298. Franciscus von Hatzfeld was the sixty-fourth bishop, from 1631 to 1642. His election is thus dated—

\[ \begin{align*}
\text{franc} & \text{is} \text{c} \text{i} \text{c} \text{v} \text{s a} \text{b h} \text{at} \text{z} \text{f} \text{e} \text{l} \text{d} \text{t s} \text{i} \text{t d} \text{e} \text{i} \text{g} \text{r} \text{a} \text{t} \text{i} \text{a e} \text{p} \text{i} \text{s} \text{c} \text{o} \text{f} \text{v} \text{s} \\
w & \text{v} \text{t} \text{r} \text{t} \text{i} \text{b} \text{v} \text{r} \text{g} \text{e} \text{n} \text{i} \text{s e} \text{t f} \text{r} \text{a} \text{n} \text{c} \text{l} \text{æ} \text{or} \text{i} \text{e} \text{n} \text{t} \text{a} \text{l} \text{i} \text{s} \text{p} \text{r} \text{i} \text{n} \text{c} \text{e} \text{p} \text{s}. \\
\end{align*} \]

Page 303. Jodocus Wagenhauber was made suffragan bishop of Würzburg; he was celebrated for his learning. He appears in the historical page as a 'bright star,' 'Annum mensem, diemque, quo per inaugurationem episcopalem ceu Mystica Stella suo splendore primum Franconico solo radiare coepit, applaudentes sequenti chronodisticho animadvertebant;'

\[ \begin{align*}
\text{vt} & \text{ bis septem oct} \text{obre} \text{s so} \text{l ante ca} \text{len} \text{das} \\
\text{f} & \text{vul} \text{ser} \text{at, en f} \text{v} \text{li} \text{ges} \text{ st} \text{ella, i} \text{odoce, no} \text{va}. \\
\text{g} & \text{ode} \text{f} \text{r} \text{i} \text{d} \text{v} \text{svs d} \text{v} \text{x f} \text{ran} \text{con} \text{læ} \\
\text{i} & \text{odo} \text{c} \text{vm v} \text{v} \text{agen} \text{ha} \text{v} \text{b} \text{er} \text{t} \text{i} \text{ara} \text{ orn} \text{b} \text{at}. \\
\end{align*} \]

The narrative says that he was admitted to the cathedral chapter in 1618; and was raised to the dignity of suffragan in 1620, and consecrated to the episcopate by bishop Johannes Godfriedus, 'propris manibus,' on 18th September 1622.

Page 457. The accession of Leopold I. to the throne of Germany was thus marked, 'cum jucundo versu, hic opportuné repetendum, quod tale est,'

\[ \begin{align*}
\text{leopo} & \text{ldv} \text{s so} \text{l i} \text{mpe} \text{rii} \\
\text{e} & \text{s le} \text{opol} \text{de} \text{l} \text{e} \text{o, sed nomi} \text{ne; si tamen et re} \\
\text{v} & \text{is esse, esto malis; agnus at esto bonis.} \\
\end{align*} \]

Page 515. Petrus Philippus was the sixty-seventh bishop, from 1675 to 1683. There are some fine engravings of his coins and medals. One of the latter bears this inscription and device; it marks the university jubilee—

\[ \begin{align*}
\text{abi} & \text{t annvs cen} \text{tes} \text{i} \text{mv} \text{s f} \text{v} \text{n} \text{dat} \text{æ v} \text{n} \text{i} \text{vers} \text{i} \text{tat} \text{i} \text{is herbi} \text{po} \text{l} \text{en} \text{s} \text{i} \text{s}, \\
\text{sub} & \text{bina tria} \text{de gloriosor.} \\
\end{align*} \]

In the centre a hand holds by a ribbon two shields, each bearing three devices, the first being three rings for bishop Julius, the second three hearts for bishop Peter. The university was founded by bishop Julius in 1582.

Page 537. Joannes Godfriedus of Guttenberg was the sixty-ninth bishop, from 1684 to 1698. On the decease of bishop Conrad in 1684, he was elected as bishop while only in deacon's orders. His election was confirmed by Pope Innocent XI. in 1686, and he was
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—

\[ \text{qVo sACra CVrrEbat LVX thOM\ae pr\ae\$VL\is ANGLI} \]

\[ \text{ConscRata rosa est nobilis herbiPoli.} \]

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)—

\[ \text{sparserat in terris rara virtus is oDorem} \]

\[ \text{nunc virtet aethereo nobili s axe rosa.} \]

\[ \text{abi viator et bene precare, ut} \]

\[ \text{rosa boni oDoris in TVMVLO qVietis} \]

\[ \text{SVViTer reqViesCat.} \]

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—

\[ \text{MoestVs ID ALTARE CVrabat.} \]

Page 573. Vittus Theodoricus von Erthal was a canon of Würzburg. He died in 1686. His epitaph thus concludes—

\[ \text{VADE VIATOR MEA VESTIGIA PARI LVCTV INSEQVIEIS.} \]

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—

\[ \text{qVo Pie DefVnCta L\is. baronissa Ioanna Marg.} \]

\[ \text{sexaginta qVinqVe Vit\ae SV\ae annos attigisset.} \]

The epitaph of another lady in a church at Würzburg, who died on 31st August 1679, thus concludes—

\[ \text{AVTMNDO HE\V! FatiS FLO\S EST DECErPTVs INVIVIS.} \]

Page 607. John Philip von Grieffenclau \(^1\) was the seventieth bishop of Würzburg, from 1699 to 1719. The year of his election—

\[ \text{IOANNES PHILIPVS BARO A GRIEFFENCLAV IN VQLRATHS} \]

\[ \text{DEI GRATIA EPISCOPVS ET PRINCIPS HERBIPOLENSIS,} \]

\[ \text{FRANCIS ORIENTALIS DVX.} \]

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

\(^1\) See Chronogramm, p. 475.
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carried into the country for safety, to the great distress of the people. This inscription was attached to it—

protege prinsCipeM ac svBDitos = 1708
et Da nobis tranqVilla pacis temporA. = 1708

Page 639-631. 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 invitat us ad coronam,
cum Psalte ce ceti;
CorDe et HVMIles spiriTV salVabit.¹ Psal. xxxiii. 19. = 1719
exVLTabo et leTAbrorn in MISeriCorDIA.¹ Psal. xxx. 8. = 1719
Abi nunc viator
PIO prinsCipi bene preCARE;
reqViesCAT in sanCTa paCE,
et respiret in ConsorTio sanCTorVM. = 1719

Page 649. The public lamentations of Franconia on the death of the German Emperor, Joseph I., were commemorated with the assistance of Bishop John Philip, by the erection, in the cathedral of Würzburg, of a great funeral 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 I.
ex LEopoloDo I. FiliVs I.
AVGvstVs natVs ante AVGvstVM,
AN. MDCLXXVIII.

IVLII caesarIs Mense, LeonIs sidere,
genITRICe elenonA in magnæ aqvIæ nido patrio, = 1711
scepitIGera IstrI DoMINA et capItC vienA.

Leo ex leone, aqvIlA ex aqvIlA, aCCrescEnt ex magnO
IOSEPHVs a IOVE aVstriaco, alTA proCenIs.
ita nVLLA fVtvra exIMIA praElvDente, in partV ingenti,
natVra, qVeVnt esse parVa.
exCelsas CVnas parIa seCVta exCepervnt omIna; fasCle
in fasCes transIRE; præteXTa in fVrpVras.
DeCennIs insigInTVs pannonIæ et boheMIæ corona. = 1711
AN. MDCLXXXVIII.
AD qVaM IVs habVIT a sangvinE, svffragIA a VIrTVte,
VNA in aVrea soLIA nata, soLa in aVreiIs soLIIIs trabeata. = 1711

¹ Quotations from the Vulgate Version of the Psalms.
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DVoDennIs, fVsIs DIV totIVs orbIs exOptatVs VotIs
avGvstEsc leCtVs
per ConCordIA approbantIS IMPerII svffragIA,
rex roManVs
in IanVarIo
an. MDCXC.

avReas ClaVes obtInVit regnanDI orbIs VsVs in terrIs
a patrIs obIT,
adKo VIVEnDI fines svpergressVs, non annIs, sed coronIs
exPlEvIT et breVI spatIo in se Ipso InGentIA regna, et
IntegraS gentes finIVIt.

sVrrogaTVs ad solIVm in paterNI venIT bellIi InTestINi,
et exTeNI sævos fVaores, niGrosqVe tVrbINes.
qVoD prIVs MILes gessIT teVtomIæ trophæIs atqVe eXVIIIs
InsIonIs; Cæsar reXIT,
gLoRioSas aqVILas VsBIS cIrCVMtVlIT, itaLIæ Vrbes
ferro reCePIT an reCLVSIT? tVrImo agOnIzantI svppetIas
præsITIT;

certo DoCVmento avstrIæ

in soCios fIDem CVRæ esse, in hostes sortIs assorTIæ non
abesse.

neapoLM venIT, VIDIT, VICIT. IberIæ regiones vsBIVgAVIT;
bataVIS sinIS affINes agros oVans peragraVIT.

gallIas pro pacIfera o LivA sVpplICes speCtavIT;
VNGarIam exPVganAVIT, IVgVlata rebellIonIs bestIa.

CVPS plVra! herCVles pVIT;

nisI svperat.

hVIVs bINAs in
I°, I°.
CoLvmnas VenerANS, inscribes;
plVs vltra.

erro non plVs VLtra,
sta leCTor et

inTeVe re aCtro sILEntIO veL trIsti in VRna
repentInas CaesarIs vMBRas; effari cogerIs;
avgVstVs ioSePhVs krat.

The description of the 'Theatrum Doloris' is continued through five more pages, with two or three unimportant chronograms, concluding with this 'Epinicum 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 on the command of John Philip, the

1 This chronogram makes 1716. It is thus in the original, but probably an error.
prince-bishop, on 13th January 1712. Triumphal arches and other decorations, adorned with pictures and statuary, were put up, all having appropriate mottoes in words taken from the Bible and several of the ancient classical authors. A description of the pictures would be tedious, and the inscriptions, when taken alone, are somewhat pointless; but as the latter were chosen to give out a modern date chronographically, they become noteworthy and curious. They are as follows—

sIC DVCIS VrgET AMor. Claudian, de bell. Get. v. 405. = 1712
CVM gAVDIO FacIANT. Hebrews xiii. 17. = 1712
DēDVCIS et redDVClS. Wisdom xvi. 13. = 1712
MAGNO TELLVs PERCVSSA trIDEntI. Virgil, Georg. i. 13. = 1712
CVI GLORIA LVDeM. Virgil, ii. Œn. 528 (sic). = 1712
LVCEM DēNSA INTER NVsILL. Virgil, i. Georg. 444. = 1712
generatio restorVM BENEDICtVR. Psalm iii. 2 (sic). = 1712
CINCtVM assIDV. Virgil, Œn. iv. 248. = 1712
CIRCVMDATA VarIEtATE. Psalm xlv. 10. = 1712
Vt ACIES CASTRORVM ORDNAT. Canticles vi. 9. = 1712
CAROLO IMPERATORI A DEO EXALTATO. = 1712
ACClPIT VNa DO MVs. Claudian in Ruff. i. 194. = 1712
tALIS EST DILECTVs MEVs. Canticles v. 16. = 1712
ADMIRABILIS, CONSILLIARIVs FORTIS. Isaiah ix. 6. = 1712
IN CATHEDRA SAPIENTISSIMVS PRINCPS,
IPSE EST INTER TRES. 2 Sam. xxiii. 8. = 1712
MVLTIFLICANDVS. = 1712

Page 664. John Philip Francis of Schönborn was the seventy-first bishop, from 1719 to 1724. A memoir of his life mentions his munificent acts, and concludes with this sentence, 'Sublevænda pauperum miseriar integens, pro infirmis militibus curandis multa florenorum millia (florins) proprio exerario expendit,' in the year thus indicated—

MAGNVS SACERDOS VNCTVs A PATRVS NEPOS. = 1720

He is described as 'Princeps magnarum virtutum, magne sapienctiae, magni animi.' His reign was short. He died, according to the concluding words of his epitaph—

DECIMA OCTAVA INFANTIS AVGVSTI. = 1724
IOANNES PHILIPVS FRANCISCVS D. G. EPISCOPV ET DVX } = 1724
ARTAVNLÆ REQUESTIACET, ET LVX PERPETVA LVCEAT IPSI. { = 1724

Chronograms appear on the obverse of two of his medals as bishop of Würzburg and head of the college at Mayence—

IOANNES PHILIP FRANC EP. HERBIPOL. S. R. I. FR. OR. DVX. PREF. MOG. = 1720

Page 706. Fritius Carolus von Schönborn was the seventy-third bishop from 1729. He seems to have resigned the office of vice-chancellor, and again resumed it. Some one made this epigram thereon—

CAROLÆ, QVIS CAROLI TE CÆSARIS EXTVLIT AVLA?
NONNE FLAGRANS PATRIÆ PECTORE SOLVS AMOR? = 1735

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ÆGRÆ VT SVEVENIAE, SECENTOS SPERNIS HONORES,
VERE PATRÆ AMANS DICERIS ESSE PATER.

Several sets of eulogistic verses were addressed to him, in which a
few chronograms 1 are mingled, such as—
NVNQVID ÆLEVABIS IN NEBVLÆ VOCÆM! Job xxxviii. 34. = 1728
PRIA NVLLI VIRTUTE SÆCVNDVS.
= 1728
ET A SÆDVCTORIBVS TVTAVIT LLVM. Wisdom x. 12. = 1728
CVIVS PARTICIPATIO EIVS IN IDIPSVM. Psalm cxxi. 3. = 1728
TVNC ACCEPTABIS SACRIFICIVM IVSTITÆ, OBLATIONES ET
HOLOCAUSTA. Psalm l. 31. = 1728

Votum Chronologicum.
CAROLE LONGINQVOS IN ANNOS SIDERAM TENDÈ PER ANNOS;
sano, TVO PATRÆVS, TV PE DE PERGE NEOFOS.

Vive!
ÆTERNUM VIVE
FRIDERICE CAROLE
TV CVRÆ REQVIES, TV MEDICINA VENÆS
CAROLE FRANCISCUS PRINCEPS CELÆSSIMÆ VIVÆ,
et FLVÆ IN ARTAVNÆS 2 FONS SPECIOSE PLAGÆS.

Ovid. I. 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—
QUIS FLOS EGREÌTVR, ET CONTERÌTVR, ET FVQÌTV VEÌLVÌTV
VMBRA. Job xiv. 2. = 1739

Page 793. The epitaphs of the cathedral dignitaries are given;
some are dated by chronograms, thus—
COMPEÌTV DIES SVOS IN BONO ET ANNAS VITÆ TOTIVS IN
GLORIA.

DEVÆ ÆTERNO SANCTORVM VERÆ CORONAT. = 1727

A canon named Philippus Ludovicus à Rosenbach has this in
allusion to his name—
ARIDÆ CVM RIVO ROSEÆ ELOREANT ET SALIANT IN VITÆ
ÆTERNA. = 1720

Another epitaph concludes—' Cui vivere Christus erat et mori
lucrum, eodem 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.)

1 The quotations are taken from the Vulgate Version of the Bible.
2 Artaunum, the ancient Latin name of Würzburg.
WÜRZBURG.

Another—

SVBSISTE, LEGE, CORDE TENE MORTALIS VIATOR. = 1713

Another. ANNO 1727, IO Septembris horâ IO vesperti obIIT PIETATE ET ANNI PLENVS IGNATIVS THEOBALDVVS HARTMANNVS À REINACH, etc. The concluding words are, hoc desiderium = 1727

aniæ ut tribuat ei Dominus DVRO PATER ET AVE OREMVS, VT requiescat IN PACEM = 1727

Another, to the memory of two brothers—Nunquid rara est haec fratum concordia? hoc precor, non raram illis precare requiem. HANC PRECATOR PII FRATERNIS MANIBVS IN VITA ET FVNERE DEVOTVS. Frater uterque superstes Casimirus et Ferdinandus = 1636
de Sickengen.

Another epitaph commences—Sta viator, da molles lachrymas duro lapidi Hartmanni Friderici à Fegenbach ... qui natus est ANNO QVO HARTMANNVS À ROSENBACH PRINCPS EGO—FRANCICVS ELECVS EST;¹ and further on it proceeds thus—

Ad sacerdotium et capitulum adornatus
QVANDO EVROPE TERRAS BELLA CREMABANT,
AC IAM REDIVIVA PATRLE PACE,
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 requies, ET LVX PERPETVA LVCEBAT EI. = 1738

Another epitaph ends thus—

SISTE GRADUM VIATOR

Die, requiescat in pace precator.

ISTA LEV EST VNIVERSALIS, HODIE MIHI, CRAS TIBI. = 1728
IGNIVR VIGILATE, OMNIVS 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

MOGVNTINSIS ARCHI—ET—PAPEBERGENSIS EPSICOPVS,
PRINCPS ELECTOR OBIT. = 1729

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 Wolfgang, Baron of Dalberg, died in the year thus given in the Leonine verse—

MORS CERTA, SEæ HORA INCERTA. = 1701

VNICAES LVX MATRIS, SOL, FLOS Æ FECTORE PATRIS,
INGENVSQVE TACET, FLORILEGVSQVE IACET. = 1701

¹ This chronogram is defective, it makes 1572; according to the figures in the inscription he was born 13th April 1673.
WÜRZBURG.

LILIA CREVERVNT DALBERGICA, NEXA SISTERVNT
BALTHEA, CVRX DONIS CRISTVIT ATRA SONIS.
LILIA MARCESCVNT, HEV BALTHEA NEXA TAMESCVNT,
INSTRVIT IGNATUS CVRX SPEICOSA ROTAS
SVE GRAVE POST FVNVS PROFEST PRO GENERE MVNVS,
LVX EREPTA SOLO GAVDET INESSE POLO.

At Fochenbach, the lady Maria Salome de Gebsfattel died in 1708, she is described as the flower of all virtues—

VADE ET LAPSÆ FLORÆ HIE REMINISCERE.

At Hatzfeld, there is a memorial to the Count Hatzfeld-Rosenberg, who recast a cracked bell in the year

GLORE AC HONORI CHRISTI PARÆ, NECNON VENERATIONI
SS. IOANNIS NEPOMUCENI ET CAROLI EPISCOPI

hoc æs campanum ruptura fissionem refundi fecit
anno

QVO

STIRPIS HAZFELDIANO—ROSENBERGICA HÆRES
VLTIMVS OBÌIT,

ET

COMITATVS RELICTVS ABS IVRIO LINEÆ
ACCESSIT TRACHENBERGICA

OMNES GENTES VENIET ET ADORAVNT
IN CONSECVTV TVO.

APOC. XV. 4.

At Stauffenberg, a Latin inscription to the family of Schenck is followed by one in German with these chronograms—

HIER RÆTH AVF EDEN VVAS STERBLICHE IS LEVEN, ETC. = 1723
SO LAST VNS DERO VNSTERBLICHE TVGENT ZVM EINZIGEN TROST
HOFFEN.

Another epitaph at Würzburg—

I VIATOR ET PIE DEFVNCTO REQUIEM PRECARE.

Another epitaph commences—

Orbe numerante Secula OCTODECIM,

and concludes—PRECAE EI A DEO PACEM.

Another epitaph, in hexameter verse, concludes thus—

HÆC 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.

Note on ‘the Devil and his Mother.’

THE serio-jocose narrative at a preceding page (373) 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
WÜRZBURG AND EBORACH.


The work is principally an account of the sepulchral monuments in the church of the monastery of Eborach in Franconia. At page 40 is mentioned the burial there, of the heart of Bishop Julius, and the subsequent removal and second entombment of it, at Würzburg already noticed. Among the burials of members of noble and distinguished families at the monastery at Eborach, we find at page 81 that of a benefactor, ‘Nobilis Conradus Teufel cum mater,’ the narrative goes on to say, Among the many benefactors of the monastery whose remains the church has received, are those of not the least of the Würzburg nobles, named ‘the Devil’ (‘die Teuffel dicti’); this singular name is treated quite seriously; these members of the family of the Würzburg Devils (‘Diabolorum Herbiopoleium’) repose under a handsome monument, an engraving of which exhibits them in full proportions of life-size in the costume of their period; ‘they both lie buried here’ (‘die Teuffel und sein Mutter’) Conrad and Matilda, they are described as good and benevolent people, and he was one of the poor brethren of the monastery. The fame of this monument was widely spread through the surrounding country, and crowds of people were attracted to come and see where the Devil was buried in a church. One of the abbots of Eborach made some verses and chronograms about them, which our author here ‘opportune’ repeats.

Lector ad Auctorem.

Qui prima Ebraci Claustri monumenta recenses,
Quæque mihi nullo tempore nota referes,
Dic, ut quid mortem Dæmon cum Matre subiisse,
Dicitur Ebraci, cur tumulatus ibi?

Auctor ad Lectorem.

Sic est, fama tuas olim percussit ut aures.
Noveris ut causam, Nænia facta lege.

Nænia.

Piissimæ ac devotissimæ in Christo matronæ et benfactricis monasterii Ebracensis meritissimæ Mechthildis dictæ Soffria de Herbiopoli, quæ post plurima collata beneficia cum filio suo Conrado Fratre Converso hujus monasterii ante sacristie ostium seperilri voluit et obtinuit, illa anno MCCCCXXX. die xix. Augusti, hic vero MCCCCXLVIII. die xxiii. Maii.

Then follow the chronograms already given at a former page (273),
and then some complimentary verses concerning these renowned
persons ending with this couplet—

Ergo sub hoc tumulo pauper requiescit humatus
DAEMON (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 27th February
1652, as alluded to in the last of the chronograms concerning them
at page 273 ante. Eborach is not mentioned in the ordinary guide-
books (Murray or Baedeker), but in Zedler’s Universal Lexicon, viii.
83, it appears that Eborach, Ebrach, Eberau, Eborau,—Latin,
Eboracum, Ebracum,—is a Cistercian monastery in Franconia in the
vicinity of Bamberg.

THE Würzburg Chronicle, ‘Würzburgische Chronick,’ also by
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—

HÆC QVÆ FORTÆ, LEGES, PRÆSTANS CONCEPTA SENATVS
SCHRIBERE CVRABAT, POSTERITATIS AMANS.  

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 PENATVS;
NEO-NATE ARCHIDVX 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 ANSELMVVS FRANCISCVS
ORIENTALIS FRANCILÆ PRINCEPS AC EPISCOPVS
VREIS ET TOTIVS PATRIÆ PATER.  

CHRISTOPHER FRANCIS, BISHOP OF WÜRZBURG.

A rare 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 1715. The

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.
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

Programma
Io! Bis, Ter Io!
Vivat
ChristophorVs FrancIsCVs,
FrancIe—orientalis DVX, et Dei gratia
Nova LVX,
Neo—epIsCopVs HerbIpoLenSIs
Pater patriæ!

i.e. Hurrah! twice and thrice hurrah! long live Christopher-Francis, Duke of Franconia, and by the grace of God the new light, the new bishop of Würzburg, 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 O! BONA STIRPS, GLORIA HVTTENIANA, AC PRO TE O!
HERBIPOLIS DeO IN DIVA ARAB SACRIFICANS.

i.e. This man by his own force and spirit is truly an exalted prelate, for
these O good branch is the glory of the Hutter family, for these O Würt-
burg is he sacrificing to God on the holy altar.

The second anagram.

IS NOVVS PONTIFEX, ABRAHAE PVRO SPIRITV, IN EXCELSO
HOREB, AC GRANDI SION CLIVO, IPSI DEO LITAT; IESVS HOSTIA
PERPVRA ET TENERA SACRIFICATVR.

= 1725

The third anagram.

BONVS PONTIFEX E GRAVI TVRIS NVBIE, AC PVRO RORE,
SACRIFICANDO COR, EXCELSO ELLE SPIRITV HAS ARAB PAINIS ET
VINI HOSTIAS SACRIFICAT. (This makes 1369, no explanation.)

The fourth anagram.

PONTIFEX, VIR DEI, VT I ABEIL IN ARAB PLENO RORE,
SPIRITVS IGNIS, PVRAS BONI SVI TVRIS HOSTIAS PACIFICAS,
HOLOCAVSTA, ET TVRA DEO PIE CONSECRAT.

= 1725

The fifth anagram.

PONTIFEX IN RE! EXCELSO SPIRITV, GLORIA, IN TVRE, VT
DIVINVS PERENNIS ICOS IPSI VERO DEO AB ARAB, HOLOCAVSTA,
ET PERPVRA HOSTIAS SACRIFICAT.

= 1725

The sixth anagram.

PONTIFEX IN SPIRITVS RELIGIONE, HOLOCAVSTA E PLENO
TVRIS ET TVRIS VERI BONO, AB ARAB, VT REX DAVID, HOSTIAS
PACIFICAS PVRAS PIE CONSECRAT. (This makes 1724.)

The seventh anagram.

GLORIARE BONA HERBIPOLIS, VIDES TVVS SPIRITV PONTIFEX,
RORE VNCITVS AARON PACITVS PVRAS DEI PACIS HOSTIA,
HONORI EXCELSI IN PIETATE SACRA. (This makes 1724.)

The eighth anagram.

HEVS O! BONA, FIA, O! DEO PRONA STIRPS HVTTENIANA HIC
TIBI EST PONTIFEX, VARIO AC GRAVI SPIRITV EXCELSENS, VERE
RARA VS PRO TE ILLI DEO SACRIFICANS.

(This chronogram is sic in original and must be wrong. It makes
1770.)

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
 faultless 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 com-
 parison between the bishop and the Jewish priestly characters in the Old Testament.
CHRISTOPHER, BISHOP OF WÜRZBURG.

The author's fancy then runs wild in praise of the new bishop in a threefold set of questions and answers to account for the gentle rain which happened on the occasion, the answers are given in 'ocabala' sentences which contain the date, and by chronograms composed on appropriate Biblical quotations giving also the same date.

Quastio.
Cur in die Consecrationis aura mitissima, ac vere verna pluvia fuit?

Responsio.
Ver Veris¹ sobolem, sacer O te Præsul, adorat.

Responsio secunda Cabalistico-Leonina:
Laeta redit chloris, viget in te pignus amoris.²
126. 198. 260. 321. 49. 105. 406. 260. = 1725

Quastio.
An ex hoc paternam Præsulis curam, et ex illa benedictionem Patris omnemur?

Responsio Cabalistica.
Signa parit veris: cura indicat omen terris.³
147. 250. 384. 284. 166. 130. 364. = 1725

Key to the Cabbala.

Quastio.
Quid dixerat sincera corda inter ipsam pluviam Diei consecrationis?

Responsio: Chrono-scripturistica pura.
AQVÆ oÆMNES, QVÆ SVPER CÆLOS SVNT: LAVDENT. = 1725
Psalm cxlviii. 4.

Quastio.
Est sanæ res mirabilis; an non omni orbi denuncianda?

Responsio: Chrono-scripturistica pura.
ANNVNCIATE IN GENTIBVS ET AVDITVM FACITE. Jeremiah I. 2. = 1725

Quastio.
An non fuit ssumæ frugiferæ illa pluvia, jamque terra amemæ rutilat, et germinat?

Responsio: Chrono-scripturistica pura.
RVILAT, ET SICVT PLVIIIS GERMINAT HERBA DE TERRA. = 1725
2 Samuel xxiii. 4.

The author then takes as his subject the noble family of the bishop, Hutten of Stolzenberg, and their armorial bearings, and gives this

Epigramma Emblematicum.
Masculus Hatteniani gentilittii (est sine brachiis) capite infumam gerens pingitur. (There is no engraving of the armorial shield.)

\[
\begin{align*}
\text{NON OPEROSA MANVS, NON FORTIA BRACHIA FERRE} & \\
\text{POSSVNT; EN! VEGETO QVOD GERIT IN CAPITE.} & = 1725
\end{align*}
\]

¹ The bishop was born in the spring season, the 19th May.
² Observe these Leonine hexameter verses.
³ 20
Votum totius nobilissimae familie, cuius Celsissimus tertium
insulatum caput est.

Chronodystichon eo numeri ordine, quo legitur.

\[
\begin{align*}
\text{EN MENTES PRO TE GRANDES ET PECTORA POSCENT!} & \quad = \quad 1725 \\
\text{EX VOTO, VT SORS FIT TER TIBI PROPITIA.} & \\
\text{CLAREANT CÆLI, FAVRANT ET ASTRA,} & \quad = \quad 1725 \\
\text{TERRA LÆTETVR, RESONENT ET ÆTHRA,} & \\
\text{MVLCEANT LÆNES ZEPHYRI; VIRES CAT} & \\
\text{FLOREOR ORBIS.} & \\
\text{CVNCITA SOLENSES REFERANT HONORES,} & \quad = \quad 1725 \\
\text{GLORIAS SACRAS REPETANT ET ALTAS;} & \\
\text{VT DIES DIGNÆ CÆLEBRET VR ISTE,} & \\
\text{RITÈ SACRATVS.} & \\
\text{SCILICET NVPER (DEVS ANNÆBEAT)} & \quad = \quad 1725 \\
\text{DVX, PATER, PRINCPS, BENE NVNCVPATVS} & \\
\text{INTEREST, VITÀ VT SIT ET INFVLATVS} & \\
\text{PONTIFICALI.} & \\
\text{ISTA LVX FERIS CÆLEBRET VR ANNIS:} & \quad = \quad 1725 \\
\text{VIVAT! EST VINCITVS MÌTRA EPISCOPALI} & \\
\text{PRINCIPIS VERTEX! ITA GLORIAVR} & \\
\text{HERBIPOLÉNIS.} & \\
\end{align*}
\]

Distichon verbaliter retrogradum, ad plausum insculpit Genius
familie Monti-superbus. [Mons-superbus, Stolzenberg, or Proud-hill.]
This distich is retrograde to this extent. The words, as may be seen,
are in hexameter 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 caeligenum.

Vivas!

\[
\begin{align*}
\text{IMPERII PRÆSTANS PRINCPS, ET EPISCOPVS ET DVX,} & \quad = \quad 1725 \\
\text{TV MIHI FAX POST HÆC: QVI BENEDICTE NITES.} & \quad = \quad 1725 \\
\text{PRINCPS À MVTTEN, TIBI SVNT PIA CORDA TRIBVTVM:} & \quad = \quad 1725 \\
\text{HÆC PLÈBIS, SIMVL ET VOX ERIT IPSE DEI.} & \quad = \quad 1725 \\
\end{align*}
\]

The conversation between the two Franconian gentlemen named
Kilian\(^1\) and Conrad then commences—

\(^1\) 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
CHRISTOPHER, BISHOP OF WÜRZBURG.

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 visct etiam. Quid potest de hoc dicere?

Kilian. DVM VIXI, LVXI: IVVI, VI IVVI, VICI. = 1725

Con. At nunc, nonne civium inopiam consideravit, et vidit? est lux, est dux, juvitat, etc., quid potest ad hoc dicere?

Kil. ID VI VIDI, LVX, DVX VI IVVI, VI VICI. = 1725

Con. Quid amplius dicere potest de sublevata civium inopia?

Kil. ID LVX VIDI, IVVI, IVVI, CVI DVX IVI. = 1725

Con. Vix illuxit Princeps, nonne severam (ut necesse erat) justitiam exercuit. Quid de hoc?

Kil. VIX LVX: VIM VIVI IVDICII VIXI. = 1725

Con. At nunquid ex hoc civium delicium fuit? quid de hoc dicet?

Kil. ILLICIVM ILLVXI, ILLI LVXI CIVI IVI, IVVI. = 1725

Con. Sed vix res civiles exorsus est, jam fuit civi levamen. Quid de hoc?

Kil. VIX LVX MICVI, VLLI CIVILI LVCI ILLVXI. = 1725
CVI VLLI LVXI, ILLVVIVM ILLVXI, CVI VICI. = 1725

Con. An non in Stoltzenberg liillum benefictum est cui primo illuxit, quid dicit?

Kil. LILLI VIXI CLIVI LISIVM, ILLI, VIX VLLI ILLVXI. = 1725

Con. Quid denique eijus merita etiam apud seram posteritatem dicent? qualiter illuxerit Ecclesiae Cathedræli, Herbigoli, Franconis ci, et civibus?

Kil. ILLI VIXI: ILLI LVXI: ILLI ILLVXI: VI VLLI MICVI. = 1725

Con. Jam mi auree Kiliane age de festivitate narra; imprimis cum qua pompa processit noster Dominus ad Ecclesiæ Cathedram?

Kil. SVNT IPSI Mille qVADVoINGEIVI CVRRVs. 3 Kings x. 26. = 1725

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 his deceased brother's widow, and being reminded by Kilian that such a marriage 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 8th 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.

1 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.
CHRISTOPHER, BISHOP OF WÜRZBURG.

Con. At nonne tunc non vidisti Principem quia nimis multi Domini erant circa eum, sed quando sperabas eum videre?

Kil. SI ABLATA FERIT MVLTITVDI ILLIVS. Ezekiel xxx. 4. = 1725

Con. Nunquid ex omnibus pagis et oppidis aderant Rustici os oculoque diruentes et dicentes: ecce! ecce!

Kil. ITA PETRVS CVM IOANNE DIXIT: RESPICE. Acts iii. 4. = 1725

Con. Quid ergo impedit in 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

Con. Quinam sunt Scholares, qui proximè ante te steterunt?

Kil. IS SIMON, PETRVS ET ALIVS DISCIPVLI. John viii. 15 = 1725

Con. Vidisti tamen satellites, et viros cum amplis hastis, quid putabas id voluisse indicare?

Kil. ERIT QVONIAM CAPTVI DVCIT SVNT. Micah i. 16. = 1725

Con. Despis: in tanta pompa nemo ducitur captivus. Sed nunquid etiam vidisti qualiter exceperint Principem ad limen summī templi?

Kil. SACERDOS STABAT ANTE OSTIVM IN SEXCENTIS VIRIS. Judges xviii. 17. = 1725

Con. Deln templum intromissus te magnis dominis associàste, queso quid cogitabas?

Kil. EROQVE INTER EOS SVCVT CAETERI HOMINES VIDENSOVE. Judges xvi. 17. = 1725

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. Luke x. 33. = 1725

Con. Et alter quoque ejus vicinus Joannes sinæ crux sinæ lus subit in templum ruptit (sic).

Kil. NESCIENT QVID FACTVM FVERAT, INTRIVIT. Acts v. 7. = 1725

Con. Sed nunquid omnem actum exactè videre poterat, quis fecit tibi videndi locum?

Kil. IPSE VIR QVÌ DEREIQVIT LOCVM. Prov. xxvii. 8. = 1725

Con. Intellextis solemnes ceremonias sacre inaugurationis? vix credo, quod aliquid ejus, quod locuti sunt intellexeris.

Kil. QVIA IS HEBRÆA LINGVA LOQVERETVR AD ILLOS MAGIS. Acts xxii. 2. = 1725

Con. Falleris; non loquentur Hebræa lingua; et nonne ad modum veteris testamenti cornu olei habuit summus Epicopus, et unxit eum, et multas orationes dicebat?

Kil. IS HABEBAT CORVVA DVO SIMILIA AGNI: ET LOQVEBATVR. Apoc. xiii. 11. = 1725

Con. Ergo semel legi in aliquo Germanico libro dixit vos. Forsan tales dixi sunt Episcopi, vidisti quales habuerint pulchras vittas?

Kil. HI AVRÆAS HABENT SVPER CAPITÆ SVAE DII ILLORVM. Baruch vi. 9. = 1725
CHRISTOPHER, BISHOP OF WÜRZBURG.

Con. Observásti etiam musicam? nonne audisti cantantes viros, qui tamen tam tenebr cantant uti pueri parvuli, quales hi?


Con. Unum vidi magnum dominum, qui habebat vestem auream, quális ille?

Kil. D E T R Í B V I S A C H A R, Q V O R V M P R Í N C E P S I S F V I T. Num. ii. 5. = 1725

Con. Vidi st quām dévotè, quām piè, quām sanctè noster Princeps sacram miram acceperit, nonne est vir innocentissimus?


Con. Ego fiebam tacitúsum dum vidi tantum Principem ibi coram suo suffraganeo flectere, et ungu, et accipère pedum, et cogitavi eum esse humilitiísum dominum et qui ad tam sacram dignitatem evehuntur?


Con. Dum ipse noster celsissimus Princeps ita se haberet in suā humilitate, vidi dominas et domicellas sier, quid tacitúsum Princeps penes se dicerat?


Con. Sed turba quedam mulierum ex adverso continuó garrivit et risit et nescio quid inepti lusus est, ad quos vir gravis quidam, excitans eas ad gratiarium actionem pro hoc optimo Principe Deo faciendam, quid aiebat?


Con. O! utinam mihi Dominus Parochus meus explicaret, quid omnis ceremonia, et totus sacerrimus inauguratio níus significet!

Kil. S V A D E I P S I, V T I N D I C E T T I B I, Q V I D S I G N Í F Í C E T. Judges xiv. 15. = 1725

Con. Quid putas Principem orássse ad Deum in suā humilitate?


Con. Vidi st monetam cudit Princeps, in quā: m e l i u s e s t d a r e q u a m a c c i p è r e. ita est: avarus non est. Quid sentit de avaro?


Con. O! quom felix est stirps Huyteniana, quæ in tanto Principce universo mundo clarescit, nonne omnes hujus antiquissimæ domus à Deo Benedicti sunt, et acceperunt nomen Principale?

Kil. B E N E D Í X I T I L L Î S E T V O C A V I T N O M E N. Genesis v. 2. = 1725

Con. Tanta est festivitas Herbipoli, et tam pauci ex nostro pago aderant, quis fuit aliorum sensus, quæ cogitatio?

Kil. A D M I R A N T V R N O N C O N C V R R E N T I B V S V O B I S I N I P S A. I Peter iv. 4. = 1725
Con. An vester Dominus Parochus non denuntiavit vobis diem consecrationis, vel non scivistis?

Kil. In quoD, vel quale tempus significaret nobis. 1 Peter i. ii. 1725

Con. Sed quare non adfuero 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. IPSA est gaal filivs ebed cvm fratres svis. Judges ix. 26. 1725

Con. Dum Princeps post consecrationem in suum palatium redidit, qui fuit ei honor, quae reverentia?

Kil. foris palatii versabantur, plebem audirem genua et adorabant antistitem. Esther iii. 2. 1725

Con. Quae pulchra vidisti in palatio Principis? an et hortum?

Kil. si cvcverit VNvs ad ostia pomarili. Dan. xiii. 25. 1725

Con. Nonne affinis tu Felicius et mater, et fratres aderant, quid ei nunciatum est?

Kil. ecclesiam mater tva et fratres TVI foris qveVunt te, et respondens alt eis: hi fratres. Mark iii. 32, 33. 1725

Con. Nonne omnes Francenses haec solemnitas piê exhilaravit?

Kil. LaetiCavit eos Latitivam magna, sed et voxres. 2 Esdras xii. 42. 1725

Con. Vidi etiam in civitate novum Principis palatium et architectum?

Kil. intrinsecVS ipse mensVs est in fronte portae Dvos CVbitos. Ezekiel xli. 3. 1725

Con. Quid preceperit architectus statuario?

Kil. FACIAT sCVLPSILE atqve Conflatile, et NVNC trade illvd ei. Judges xviii. 3. 1725

Con. Vidi etiam satellites et milites ante palatium cum bipedali barba?

Kil. hi CVstoDierant VestisVLVM palatii. 2 Chron. xii. 10. 1725

Con. Cur non moratus es tota die in civitate, an forsan tuic vicini etiam abierunt?

Kil. exvenies de civitate illi etiam. Luke ix. 5. 1725

Con. Quo ego quid audistis in Civitate? quid optant subditi nostro Principi? dicunt:

Kil. VT MVtIPLICENTVR dies TVI et anni. Deut. xi. 21. 1725

Con. Uique est Dominus perfecte justus, et quid pro nobis sollicitur curat?

Kil. VTqve FACERE IVDICIVM gregi. Micah vi. 8. 1725

Con. Quid paternè precatur omnibus suis?

Kil. VT in omnibus LocVPLETATI ITA abVnDIs. 2 Cor. ix. 11. 1725

Con. Quid potest dicere de eo, quod nihil de subditis suis extorqueat?

Kil. non tVLISTI de MANV ALICIVS egeni. 1 Kings xviii. 12 (sic). 1725
CHRISTOPHER, BISHOP OF WÜRZBURG.

Con. O! utinam nostris judicibus etiam sic essent! hic dictum: ut sunt quotidique nostris, etc.?  
Kil. Hi PERVértVnt IVDICIVM Congregati. I Kings viii. 3, 4. = 1725  
Con. Putas, in quod totâ Franciâ sub hoc tam pio Principe habituri simus benefictionem?  
Kil. NON PERISVnt VAlLES, ET NON DIssIpABVntVR Campestria in te. Jeremiah xlviii. 8. = 1725  
Kil. qVIA IVDICAt Vt CAVsAM EGENI. I Kings xxv. 39. = 1725  
Con. Vidisti etiam Judæos baptizatos? duo jam sub hoc Principe transierunt ad veram Ecclesiam, putas, quod plures illuminabuntur sub nostro Pastore?  
Kil. Hi: RVBen, SIMeon, LEVI, IVDAs, ISAChAr et ZABVlon. I Chron. ii. 1. = 1725  
Con. An omnes simul à Deo habebunt gratiam?  
Kil. IPSè RVBen, ET SIMeon, ET LEVI, ET IVDAS, ET ISAChAr, ET ZABVlon. Genesis xxxv. 23. = 1725  
Con. An optas, ut omnes viri totius Judaïsma ad nostram fidem transirent?  
Kil. VIDVAs eIVs MVlTÎPLICAbIs. Ezekiel xxii. 25. = 1725  
Con. Nunquid vestri domum reduces omnia, quæ viderunt, narraverant?  
Kil. NARRAverVnt IIIs oMNIA, qVÆ ACCIDerANT, FrATRIvs. I Maccabees v. 25. = 1725  
Con. An et insigniter lactati estis in vestro pago, quid fecit prætor vester?  
Kil. IS FACiEnS GRANDE ConVivIVM PVERIs. Gen. xl. 20. = 1725  
Con. Quomodo vocatur vester prætor, ni fallor Joioha? an et invitavit ad convivium primarias pagi mulieres?  
Kil. ACCePTAt AVTEM EI IOIADA VXores IPSAs. 2 Chron. xxiv. 3. = 1725  
Con. CUM quo lactatus est vester servus Joannes?  
Kil. ILLe IPSè InVENIt VnVm de CONsvrVIs. Matt. xviii. 58. = 1725  
Con. Audivi hos socios post haustum generosè vinum rixatos esse, quid adhuc D. Parochus?  
Kil. NOnMInIBVS VoCABanTrVr, ET PRÆDICAt EVs. I Esdras viii. 20, 21. = 1725  
Con. Quid dixit servo Joanni, quod sit tam luridus et omnia consumat?  
Kil. AIT: NON CongregâtI qVoMoDo iN seneCTvte tVA InVENIeS? Ecclesiasticus xxx. 5. = 1725  
Con. Nonne et prætor eos vocavit ad se?  
Kil. IPSè In IRACvNDIA MAGNA VoCAtQVr. Judith v. 2. = 1725  
Con. Linquamus haec. At certè noster Princps plissimus est, quid dicit Patriæ observandum?
FREDERIC CHARLES, BISHOP OF WÜRTZBURG AND BAMBERG.

Some tracts contained in a volume in the British Museum (pressmark 1330. i.), relating to the Bishops of Würzburg and Bamberg, similar in character and purpose to those mentioned in my former volume on Chronograms, page 473. Würzburg, 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 3 has this title, 'Ilustrissima Domus Schönborniana Infulâ et Pileo Ducali jam tertio gloria . . . 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—

1 The name of Würzburg in Latin is Herbipolis or Artaunum.
WÜRZBURG AND BAMBERG.

Vive! aternum vive Friderice Carole
TV CVRÆ REQVIES, TV MEDICINA VENIS.

Ovid l. 3. de Ponn.
Cariole franCiope princiPEs CelIsissime VIVE,
et FLVe IN artavNIs FOns speCiose FLagIS.

Tract 3 has this title, 'Beschreibung deren illuminationen und Freuden-feuren,' etc. A description of the illumination on the occasion of the festival held in honour of Friedrich Carl, Bishop of Würzburg, on 18th May 1729. All in German, about 24 pages.

Among the public decorations of the streets of the town there were many Latin and German inscriptions, and these chronograms—
FRIDERICO CAROLO
PRINCIPI PIO, SAPIENTI, PACIFICO,
VITA, ET DIVVRNA FELICITAS.

His illuminated portrait bore this inscription—
FRIDERICO CAROLO
EPSICOPO BABENBERGENSI ET HERBIPOLENS
FRANCIÆ ORIENTALIS DCVI,
PLO, GLORIOSO, SAPIENTI,
TER EXOPTATO.

And underneath the portrait was this inscription—
PERPETVOS SVOS IN IGNE AMORES,
et PERENNIA OBSEQVIA
ACCENDVNT ET OFFERVNT:
J. M. H.  J. H. F.  J. P. L.
(These are the initials of the donors of the work.)

A representation of a fountain bore this inscription—
FONS SACER IN CELIS, HESTERNO SOLE CORVS CAT.

And another fountain bore this, alluding to the bishop—
QVANDO NOVO TERRIS HODIE FONS FVLCHER HONORE
EPFVGLGET.

A picture representing his portrait and coat-of-arms was inscribed thus—
SACRIS HIS COMITIBVS, IVSTITIA ATQVE FVRDENTIA REGNABIT.
QVARE LAUDATE EVM IN SONO TVBÆ, IN PSALETO ATQVE
CITHARÁ.

A statue of Mercury greeted him with this verse—
ICH BRINGE DIR AVS GVSEN MVTH
SICHER GEBVRTHEN HERZOGS HVT.

This complimentary inscription was conspicuous—
ES ERLEBE DOCHR VSNER GROSSE FVRSF FRIDERICH CARL
VON GOTII HOCHST-BEGLVCKTE LANGE REGERVNGS IAHR.

The picture of the imperial eagle was inscribed—
DEI GRATIÆ, ET FAVENTIBVS AQVILIS
IMPERATORIS CAROLI VI.

2 P
And a portrait of the bishop accompanying it had this bilingual inscription—

\[
\begin{align*}
\text{VITA LONGA ET FELIX FRIDERICIO CAROLO,} & \quad \text{= 1729} \\
\text{EPISCOPO HERBIPOLENSI, FRANClE KOE DVCI.} & \quad \text{= 1729} \\
\text{LANG VND HERLVCKT LEBE FRIDRICH CARL,} & \quad \text{= 1729} \\
\text{BISCHOFF ZV WERTZBVRG, HERTZOG IN FRANCKEN.} & \quad \text{= 1729}
\end{align*}
\]

A lion in an emblematical picture was inscribed—

\[
\text{LEO DVX INVICTISSIME SALVE!} \quad \text{= 1729}
\]

A picture of a stag at a water-brook was inscribed with words adapted from Psalm xiii. 1—

\[
\text{iSICVT CERVVS SITIENS FESTINAT AD FONTES AQVARVM.} \quad \text{= 1729}
\]

Another emblematical picture was inscribed—

\[
\text{I! LEO DVX FELIX, IN FRANCOS PECRITO MONTES.} \quad \text{= 1729}
\]

Another picture, an emblematical representation of the sun, was inscribed—

\[
\text{VIVAT LONGAEVAS FRIDERICVS VT IMPLEAT HORAS.} \quad \text{= 1729}
\]

Some other emblematical decorations bore this inscription—

\[
\text{PRECIPVVM VIRTUTE TIBI DECVS.} \quad \text{= 1729}
\]

An illuminated picture was inscribed in Spanish and Latin—

\[
\begin{align*}
\text{DON FRIDERICOS CARLOS SVS IGLESIAES CON SVERT BRIO EN} & \quad \text{= 1729} \\
\text{VIERNES CON BIENES CORONE E ETERNIZE SV'VLORE E GLORIA.} & \quad \text{= 1729} \\
\text{LOS CIELOS FORNVEVO OBISPO IJ PRINCIPES OIJ CONGOZO IJO} & \quad \text{= 1729} \\
\text{LEGRIA ELEGIDO A NOBLES FRANCIA A TOJE ELBEN OSOROVEN.} & \quad \text{= 1729} \\
\text{ASSI NOS OTRAS SV' VITAS O VITAS A VVESTRO SEÑORIO EN} & \quad \text{= 1729} \\
\text{NVVESTROS CORACONE SV' DESEAOS.} & \quad \text{= 1729}
\end{align*}
\]

\[
\begin{align*}
\text{SE NOBIES OFFERT LVX IVCVNDISSIMA AB ALTU.} & \quad \text{= 1729} \\
\text{FRIDERICVS CAROLVS SCHONBORN ET REICHESBERG Drei} & \quad \text{= 1729} \\
\text{GRIATA EPISCOPVS HERBIPOLENIS GLORIOSÆ ET FAUSTÆ} & \quad \text{= 1729} \\
\text{REGNET!} & \quad \text{= 1729}
\end{align*}
\]

\[
\begin{align*}
\text{DEO AVSPICE ILLVSTRISSIMA STIRPS ISTA ABSQVE FINE} & \quad \text{= 1729} \\
\text{VIREBIT.} & \quad \text{= 1729}
\end{align*}
\]

\[
\begin{align*}
\text{EX NOVINE SCHONBORNIANO LARGA OSTENDVNTVR NOBIS} & \quad \text{= 1729} \\
\text{GRATIE FLVENTA.} & \quad \text{= 1729}
\end{align*}
\]

\[
\begin{align*}
\text{DIGNA AB AXE CEPIT ILLVSTRIS ET VERAE PETATIS IN TERRIS} & \quad \text{= 1729} \\
\text{PREMIA.} & \quad \text{= 1729}
\end{align*}
\]

\[
\begin{align*}
\text{SECVNDI ANNORVM CVRSVS NON INTERITVR PERGANT!} & \quad \text{= 1729}
\end{align*}
\]

Some emblematical pictures, put up by a certain physician, representing flowers and a botanic garden, bore these inscriptions, wishing long life to the bishop—

\[
\begin{align*}
\text{VT SERVS IN CELLOS REDEAS! DIVQVE ADSIS IN TERRA} & \quad \text{= 1729} \\
\text{POPVLIO.} & \quad \text{= 1729}
\end{align*}
\]

\[
\begin{align*}
\text{VIGILANS CVSTOS, IN AMORE TVENDO NON VIOLET SVOS.} & \quad \text{= 1729} \\
\text{FONS SPECIOSVS INTRIGAT SVTIENTES, HVMECTAT ARIDAS, ERIGIT} & \quad \text{= 1729} \\
\text{HERBAS VIRESQVE.} & \quad \text{= 1729}
\end{align*}
\]

The words printed IJ count as Y = 2.
WÜRZBURG AND BAMBERG.

Lucem reddo Tuæ Dux bone Patrææ!
Instar Veris enim vultus ubi Tuus
AFFVLGET POPVLO, PVRIOR EST DIES,
et solæs MLIVS NITVBNT.

Some illuminated decorations, put up by a certain goldsmith, bore
these chronograms among other inscriptions—
TVTA PER HOC OMNIBVS ATQVE INDVLITATA SECVRITAS. = 1729
SCHVTS VND GENVISSE SICHERHEIT VOR DEN FRIENDEN. = 1729
ECCE GRATIA INSIGNIS CAROLVS VNNIMI VOCÆ FACTVS EST
HERBIPOLI PRINCIPS. = 1729
IO POPVLI PATRIÆ VOCE REGNABIS FRIDERICÆ CAROLÆ DE
EXCELLENTI SCHÖNBORNIANA STIRPE. = 1729

A picture illuminated, representing a flower which blossoms in
May, out of which proceed a bishop's cap and a ducal hat, the head-
gear 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. = 1729

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 SVVM PASTOR BONVS, FONS LENIS, DICTVSQVE PATER PATRÆ
GLORIOSVS. = 1729

Some decorations represented fountains as the sources of rivers—
the 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
ILLE IN AQVAS FLVRES EX FVLCHRO FONTE FLVEBAT.
EIN BRONN IN EINEN FLVTZ VERKEHRT
ZV EINER SONNEN VVORDEN,
SO DAS GANZE LAND SEHR EHRT,
ERHEBET ALLER ORTHEN. = 1729

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 FRIDERICÆ CARL GEBORNER GRAF
VON SCHÖNBORN, VVVRTZSVRGER BISCHOFF, HERTZOG DEREN
FRANCKEN. = 1729
This was followed by a picture of a fountain and flowers inscribed, in allusion to the vivifying influence of the bishop—

 quam hic havris aquas, vide, vt fontem corones. = 1729
exin iedvueder er so hier vasser schopffet crone dieser brvnnen.

Komm Ober-Unter-Franckenland
Crone diesen brunnen,
Dann das gute euch wohl bekannt,
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 auf den thron seines vatters davids, sein reich war vberavvs starck befestet. 3 Reg. 2 Cap. v. 12. (= 1 Kings ii. 12.) = 1729
ich will seinen thron befesten ewiglich, ich will seinen vatter sein, er soll mein sohn sein. 1. 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 carolv, bischoff zu wirtzwieg, hertzog zu francken langes leben der francken! = 1729

Among other decorations the following inscriptions were put up—
svvmite leo fortis ex nobili domo schonborn.
esto princeps noster = 1729
popvlevs tivs salvtari sperat in te domine,
friedericvs carolv, a schonborn franconiae dvx
ceclo consentiente, = 1729
prosperè 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 Franconise) flores diu.
JOHN, BISHOP OF CRACOW
IN POLAND.

A

N applauding poem was addressed to John, Bishop of
Cracow, by Michael Glosowicz. The following is a
transcript of the entire tract in the Bodleian Library
(the present press-mark, Libb. Polon.—pp. 4, size 7 × 6
inches). It is probably a very rare one, and I know of
no other copy. Owing to the peculiar arrangement of the words of
the Latin title, it is difficult to render it precisely in English; but its
intention may be expressed in the following translation, and I place
it before the original, so that it shall not interfere with the continuity
of the Latin composition. Poetical gratulations of this sort were
frequent in Flanders, and in many parts of Germany (examples are
given in this, and in my former volume on Chronograms), addressed
to the Austrian and Spanish governors of the Netherlands, and to
some of the German Emperors, the rectors of universities, the bishops
in Franconia, and other persons of note; but this is the only one that
I know of belonging to Poland, and it may be presumed that the
author of it was a native of that country. A long search among
works relating to the bishops of Cracow has not disclosed to me any
similar effusion. At the period of the composition, the Latin was,
and had been for a long time, the language of the Court and of the
higher literature of the nation.

It will be noticed that the author ‘sings’ his chronograms in
hexameter and pentameter Leonine verses, each couplet making the
year 1742; and that he introduces another conceit after the fashion
of German writers, in the nature of an acrostic. The initial letters of
the hexameter lines of the acrostic on page 304 infra form the words
IOANNES VIVE DII—(i.e. O John live long), by reading such letters
JOHN, BISHOP OF CRACOW.

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 A 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
Famae Buccionantis,
Aeus
Musae Jubilantis,
Quam
Honori, et Venerationi
Eminentissimi, ac Celsissimi
Principis s. r. e. Presbyteri
Cardinalis
JOANNIS
a LIPE LIPSKY,
Episcopi Cracoviensis,
Severinæ Ducis,
Domini Domini Gratiosissimi,
Ex asse dicatam
Inter festivè excitatos Parnassi illustrati ignes
revoluta Lucis onomasticæ orbità,
Observantissimè modulari,
Jubet poëta debilis pedibus.
EMINENTIA SUÆ.
Clientum minimus Theologus Speculativus
et digestus absolutus J. P.
Michael Glosowicz.
JOHN, BISHOP OF CRACOW.

PRINCEPS INSIGNES VRIDES IN MONTIBVS IGEN, IPSA VOVT PLENIS GLORIA VIVE VEN. = 1742
DANDO TVBÀ PARVA CRESCINTIA SIGNA PER ARVA, = 1742
VULI TIBI TESTA* COLI NVNCIA CVLTA POLI.
CVRRO, CITVS PLANTI PLANTA TITVBAnte VOCANTI, = 1742
EX NVNC STANS ET IENS MENTE LIBENTE CLIENS.
DIRIS SOPITE TENEBrIS, PRODITE, VENITE,
VOS QVOQVE RITE CITE DICTE: VIVE, NITE! = 1742
NOSTRAQVE CVM VERNI, CITI CECIS TECTA CVVERNIS
EX LATREA NIGRA SÆRE THALLIA PIGRA.
PARCE, FAVE CLAVDE, NEQVE PRINCEPS OSTIA CLAVDE,
PARVULA FVLGORES VT CANAT ANTE Fores.
SCVTI S VIRTIVS SI SPES SIT CINCIA SALVTIS
CLARET VBEQVE SOLI, DIGNA PROINDE COLI.
VIX ENISA FORAS PARTVS TVA STELLA SVB ORAS.
CONVENIRE PI SIGNA DEDERE DII.

QVÓD SIS SPESS1 ARCI, TVA MOX INSIGNIA PARCIS
INVITIS ATRIS INTONEVERE PATRIS.
MONTIBVS2 EX TERNIS, PATET, É RASTORISQVE PATERNIS
QVÆ TV CHARA SOLI SPESS IOVE DANTÉ PO-LI.
CVNTIS CONCITIS LIS, QVÆSTIO MOTA PERITIS?
HOC QVI SCUTA GERIT, PVSIO QVALIS ERIT?
AST VISIS MVTVS NIHIL AD QVÆSITA LOCVTIS,
SIT NOTA TRIAS STERNERE VISA VIA,
QVÆS AD MAIORES FELIX ENISE VIGORES
SIC VALEAS PRONVS FERRE REGENTIS ONVS.

NVTI DICTANTIS SVENT VERIFICATA TONANTIS,
SIGNA, QVÆS MIRI TE PREJÈRE VIRI.
DVX ALTVS TROINO GENVINO MONTE, PETRINO
PRATA GREOI QVÆS, SPECTRA LVPIVA FERIS.
TV STIÆGIS AL STAGIS VIGIL IS BALANTIBVS AGNIS,
HISOVE MINANDO FOVES, TER BENE PASCIS OVES.
RASTRA (INDEX MESSIS) TVA SVNT, RECREATIO PRESSIS,
QVÆS NOVÈRE LEGI PAVVLA SANA GREG.

VERBATAS CRESCIT MESSISOQVE CVPITA VIERSCIT;
FLOS, LAVS CHARA CHORI, FAUVERQVE FATA FORI.
HINC VICE PLAVDENTIS CANO GENTIS LAVTA VOVENTIS:
CONSTANS VIVE, PRECOR, NOSTER IN ORBE DECOR.

CVM PRESSIS GENTI, FERT 4 RENSES IVNO REGENTI,
VT FERIAS DIROS EX GREG, CAVRT, VIROS.
HIS VERO SIGNIS NEMESSIS BENE NOSCIVITVR IGNIIS.

* In original 'festa' is altered with the pen into 'testa.'
1. (The hope) of the renowned family of Lipisky.
2. 3. The devices in the armorial shield of the family.
5. Jus gladii ut Ducii competens.
JOHN, BISHOP OF CRACOW.

sed nec abstignis bonitas expressa benigne,
qua TV FLOS, DEGIS, PLAUSV FAVENDO REGIS,
AEQVIVALET TVO, FIA DOS, PATIENTIA SAVTO,
est nota sancta CRVCIOS PORTIO PVLCHRA DVCIS.
ergo CANO, RARIS, TV DVX DONATE TARIIS,
qVBD PRAESIS ARIS VT GENVNA CHARIS.
BVCCINA SVNT PRONIS TVA TEMPORA CINCTA POLONIS,
qVANTA ET QVE LEGIS CATIO, CVRA GREGIS.
HC SCI0, SI QVERO: CVR BVERO CINCTA GALERO?
VVLT SPS VIVA MORI PRO PIETATE CHORI.
ergo PARATE MORI, QVIA NOSTRO VIVIS HONORI,
VERNA! RESQVE CHORI, SFQSQVE DECORQVE FORI.

His à me poëta minimo in primo limine dictis ulteriorius submissa
Musa humillimè progreditur ad jussum meum labiis in sequentia
solutis.

Inchoo  Justitiam  Jovis  Inuvligare  Juvantis,
Ocyus    Observans  Oculis  Observor  Ovantis
Aplausus Addant  Applausibus  Axis  Amœnæ
Nomina  Notificent  Narrata  Nitore  Novense
Nunquam Noscatur  Nubes  Numerasse  Nocentes,
Ethnarcha Excellens  Eja  1  Exoptetis  Egentes,
Sideribus  Superet  Solennia  Sæcla  Serenis
Vernent  Viventi  Validis  Vitalia  Venis
Insimul  Incipient  Innubila  Jubila  Justo
Vulgato  Veraque  Viro  Virtute  Vesivsto,
Eminet  Excellens  Exercitus  Ethicus  Extra!
Designatque Ducem  Dextrum  Dominatio  Dextra
Infernis  Igitur  Jubeantur  Inesse  Jacentes
Urgentes & Vetulæ  Vitam  Violare  Volentes.

Plura de signis gentilitiis dicere volens carmine cancrino jubetur
à me "item è re hac orituram metuente" in anguis constituo
scientiæque eam proposito suo satisfacere non posse observantissime
obmutescere.

6. Per signum crucis cardinalitiae designata, congenita Duci subditis scutum contra
justum rigorem Ducas.
7. Caput Tiaris decoratum.
8. Tres Parce.
10. angis, si non is signa silere,
   Malo canas: animo nomina * sana colam.
   * Epithetum muse idem significans quod prudens.
JOHN, BISHOP OF CRACOW.

CARMEN EXCUSATORIUM
AD QUESIONEM: CUR SERÒ, CAMENA?

Questio si forsane fuerit tibi mota canenti
Tardigrado motu cur tua vota feras?
Dic: furiosa nimis strepuit Bellona, Gradivi
Alta mihi claudos tardat arena pedes.
Bis properans ad vota, novo terrente tumultu
Sub primum fueram jussa redire specum.
Ast postquam licuit claudae titubare per oras
Parce, per incoemptum vado laboris iter.
GERMAN MONASTERIES.

Under 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 Olmutz 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 in the archbishopric of Mayence, is related in a folio volume in my possession entitled "Ætias mille annorum antiquissimi et regalis monasterii b. m. 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, one prince and a saint, who had 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—

\[ \text{Istis s\textsuperscript{v}b patron\textsuperscript{i}s \textsc{extat} mil\textsuperscript{l}e ann\textsuperscript{i}s.} \]

1 The Monastery of Amorbach is in the vicinity of the village of that name in the Odenwald, near Michelstadt, and some distance north-east of Heidelberg. It is now suppressed; it once contained a fine library.

2 See pages 272 to 286 ante, other monastic histories by the same author. A copy of this work is in the British Museum.

3 An explanatory note states the names: Carolus Martell, Pippinus Franciae rex, Ruthardus comes a Frankenberg, and S. Firminius, O.S.B.
AMORBACH MONASTERY.

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—

\[
\text{His Ce, Pio ex CorDe, servVs grataBatVr infimVs}
\]

\[
F. Anselmus Gropp.
\]


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.

\[
\text{blanDior at pro te sors, engelberTe, refvlsit}
\]

\[
ex istis etenim bis tibi qvinqve leges.
\]

\[
\text{He is addressed as the new Samson, more powerful than Samson}
\]

\[
\text{the son of Manoah. The verses include this chronogram, in which he is}
\]

\[
\text{addressed as 'Manuade,' i.e. O son of Manoah—}
\]

\[
\text{ac tot, Io pean! tot, Io! anni nonne svbaCti}
\]

\[
sVnt tibi, manVade qVot periere virL}
\]

\[
The angelic sound of his name is alluded to in the next verses, concluding thus—
\]

\[
\text{Clarior hic vt te, sit in hoc longaeVior orbe:}
\]

\[
CVnCta inIMica terat, qVeqve benigna ferat.
\]

\[
\text{His similitude to Samson is further shown by declaring that sweetness}
\]

\[
\text{comes from his strength; the verses conclude with—}
\]

\[
qVos colIs anIs tIs seD, o engelberTe, pEnates}
\]

\[
DIRvere id neqVIIt, segniVs hisq: fVit.
\]

\[
\text{The series of verses are followed by a wish by the author that he}
\]

\[
\text{may enjoy uncommon happiness for many years, concluding with—}
\]

\[
\text{isto brevi carMine}
\]

\[
gratVLari qVo aVsVs et appLaVdEre}
\]

\[
\text{The next verses, still alluding to Samson, include these lines—}
\]

\[
qVare agItas dignIs soLeNNia festa trIVMPhis}
\]

\[
fasqVe IVset letos inToNIssE choros.
\]

\[
\text{The last set of verses are addressed to the author, Ignatius Gropp,}
\]

\[
by one of his admiring brethren. Allusion is made to the name of the}
\]

\[
\text{monastery, Amorbach, derived from that of the first Abbot Saint}
\]

\[
\text{Amor, and to the fountain of healing water flowing at the place.}
\]

\[
\text{This is the concluding chronogram—}
\]

\[
\text{hac noVsa SVNT ergo GVstantI raraqVe MVndo}
\]

\[
SI poterIs, frater, talia plVra referpt.
\]

\[
\text{The history now commences. At page 1 of the book an engraving}
\]

\[
\text{represents the monastery enclosed within walls, with young and full-}
\]

\[
\text{grown angels floating in the air above, the former bearing the armorial}
\]

\[
\text{shields of benefactors, inscribed respectively—}
\]

\[
FVNdAtVr ab istIs.
\]

\[
LoCVpLETaTvr ex istIs.
\]

\[
= 512}
\]

\[
= 222}
\]

\[
= 734}
\]
AMORBACH MONASTERY.

The latter are blowing trumpets with banners attached, inscribed—

\[
\begin{align*}
\text{ENGELBERTVS ABBAS IVBILEA MILLLENARIA,} & = 1214 \text{ } \sum \text{ } 1734 \\
\text{FESTIVIS RITEIBVS ADORNAVIT.} & = 520 \sum \text{ } 1734
\end{align*}
\]

The first chapter says that the monastery is situated in the Odenwald (ad Sylvam Odonicam) between the rivers Nicer and Main, on the boundary of the dioceses of Mayence and Würzburg, seven miles 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—

\[
\begin{align*}
\text{EN MANIFVLOS PARITER Iosephinos} & = 1727 \\
\text{QVOS ISTE SEPVLCHRO DIVVS INFERT} & = 1727 \\
\text{DEFVNCIVS PERPVATVR PACE, ET REQVIE SEMPERNA} & = 1727
\end{align*}
\]

The next abbot is Engelbert himself; he was elected in 1727, as thus expressed—

\[
\text{APOSTOLI HIl DIVISI CONVIVNCT IN ENGELBERTVM.} = 1727
\]

A congratulation was offered in this 'very elegant' chronogram—

\[
\begin{align*}
\text{CVR ENGELBERTO VENIT INFVLA AMORIS APERTO} & = 1727 \\
\text{RIVO; HABET ABBATIS DONA PETITA SATIS} & = 1727 \\
\text{ANGELVS ES TOTVS, PIETATIS NOMINE NOTVS} & = 1727 \\
\text{TE REPLET RARIIS DOTIEVS IPSA CHARIS} & = 1727 \\
\text{OPTO REGAS CANOS NEO-ABBAS SANVS AD ANNOS,} & = 1727 \\
\text{RIVVS AMORE FLVAT, GRATIA RORE FLVAT.} & = 1727
\end{align*}
\]

The epitaph of John Francis Sebastian, free-baron of Ostein, 'Satrapiae Amorbacensis supreme prefectum,' is dated thus—

\[
\text{VIACTOR PIE DEFVNCIVS REQVIME PRECARE.} = 1718
\]

The jubilee festival was marked by these chronograms, among other inscriptions which were put up on the occasion—

\[
\begin{align*}
\text{DEI SVB AVSPICIIS,} & = 1734 \\
\text{ISTIS SVB PATRONIS,} & = 1734 \\
\text{EXITAT MILLE ANNIS.} & = 1734 \\
\text{SANCTO SANCTORVM SANGVINE} & = 1734 \\
\text{IN TERRIS FVNDATA SVRREXIT.} & = 1734
\end{align*}
\]

At 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

1 Observe the Leonicine construction of the verses.

AVspice Deo benigne, CoMite Veritate, 
faVente IVstIta seVilate et ratiOne. 

Thema.


Synopsis.

Gloria sanctae trinitatis in Create ex 
trinitate creatae feliciter resuLTans 
in millennario IVbileo. 

At page 94 this chronogram forms part of a sentence—
IVbileo Insigne DeCet IVsILVs in festIVitate tanta. = 1734

At page 101 is this chronogrammatic Trisagion, in the words of the above Thema, with a slight alteration at the end—
Gloria patri, et filio, et spiritui sancto, 
sicvtr erat in Principio, et nunc, et semper, 
et in secvla. Fiat.

And at page 102 the preaching thus concludes, alluding to the fountain, Saint Amor's well, the river of love—

RKVs AMoris fLVat, et DIVina 
gratia perennet in infinita secvla. 

Ein Libs-bach, so g'flossen tAvsends Jahr allbereit 
soll fliessen fort dvrch gottlich GVnSt in EVvigeIt. 
respondeat omnis popVLVs, fiat fiat, 
fLVat fLVat! in infinita IVbilea. 
so VVVnscHt allEs volck mit sConthal 
liebsbach rinN fort in gottes vVahl. 
gott gebe! dIesess vVerDe vVahr, 
Leb noch in tAvsends IVbel jaar, 

Amen.

At page 141 another preaching in 1734 concludes thus—

Jubilee Millenarii Anno, quo vovimus:

Gloria in eXcelsis Deo, et in terra pax hominibus 
regnet, et perennet 
der te et in te 
o beata, et aeterna trinitas!

Das ist:

In dem Jahr, da wir wünschen:

ehr sei jagott in der hohe einigkeit 
avff erden! verschaffe es: o helligste, 
EVVIGE, GROSSTE Drei J-EINIGKEIT! Amen.
BERG MONASTERY NEAR MAGDEBURG.

At the end of the volume last quoted there are some tracts relating to Petrus Uner, 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 ('sedition'), 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.

qVae pIVs otto lOCat fVNDans hIC BERgICA tecta,

gentIs VIX SANcE diripIT aTRA MANVs.

Devastatur tempore seditionis rusticae.

VIrGINea atqVe vBI GEnS DestrVXIT MEnIA fixa,
en reparat petrVs pResVL aMORe DEI.

Tempore obsidii Magdeburgensis restauratio.

InStItuTVit FrATRES vT sIT pIA MANDRA lABORANs,

ConvocaTV hVC PVEROs ET FACIT ESSE sCHOOLAM.

Instituto collegi, schola, bibliotheca, Mors.

ColLigaTV inStItuTVit, REPIFICIT TVNC BIBLIOTHECAM

Seque parat hinc havarum, dum pia fata vocant.

The last page is filled with lamentation verses for the death of the before-mentioned Petrus Unerus, 'archimandrite' of Parthenopolis (Magdeburg), concluding with this memorial of his death—

In memoriam aeterna erit Justus ab auditione malam non timebit.

tERTIA SEPTEMBRIS CElo Bis LVX ERAT ORTA

PRESVL VT vLNerVS CEloCA REgna sVBIt.

Item alia ex Isaiah lvii. 1, 2.

VIrI sANcTI ET pII MORTE CoLligVNTvR, ET REQVIESCVNT

In CVBILLI 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 Uner in this 'distich,' which makes playful use of his name.

CIVIS, pETRE vLNERE, POLO vEnERABILIs ABBAS,

SEXta vT sepTEMBRIS LVCE reqLVCet, orbIs.

PETRO PETRA FUIT CHRISTUS, DAT PETRA quiTEM,

PETRO PETRA TRAHIT, SIDERa PETrus ADIT.
THE MONASTERY OF OBER-ALTAICH.

A book in my possession (4° pp. 628), procured at Frankfort-on-Main, bears this title: 'Historischer Entwurf Der im Jahr tausend sieben hundert ein und dreissig tausend-jährlichen Obern Alten Aich,' etc. etc.; or, in plain English, '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-Alt-Aich (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 Aemilianus 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 1031st year of the existence of the monastery—

\[ \text{PRINCIPIA AC MEDIA EN TVA SVNT, VN-TRINE TRIVVS.} = 1731 \]
\[ \text{OMNIA NÆ TVA SVNT, CLAVS VLA QVANDO TVA EST.} = 1731 \]

i.e. Lo! the beginning and the middle are thine, O thou One in three, Three in one! All things truly are thine when the end is thine.

And all voices continually proclaim—

\[ \text{GLORIA PATRI, ET FILIO, ET SPIRITVI SANCTO, SICVT ERAT I} \]
\[ \text{PRINCIPIO, ET NVC, ET SEMPER, ET IN SÆCLA LONGÆ} \]
\[ \text{INFINTA.} = 1731 \]

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—

\[ \text{VT IN IIS OMNIUS SOLVS} \]
\[ \text{GLORIFICETVR DEVVS.} \]

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 371, arrives at the one-thousandth year from that period, viz. 1731, and goes on thus (the italics are, of course, interpolations)—
OBER-ALTAICH MONASTERY.

Zwar heftig oft sausen und prausen die Wind,
Doch sich unbeweglich die Aichen noch findet.
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 tree 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, Æn. iv. 444.

Therefore confess with David in all humility, DASS TA VSEND
Iahr in ober-alt-ai{h Vor gott, als VVIE gestri{ger } = 1751
tag, Der Voriber gangen.
Mille anni quercvs Vetricis, vt dies hesterna, quæ
præteriit. = 1731
i.e. A thousand years at Ober-alt-ai{h 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, com-
posed of the following hexameter and pentameter lines—
Sæcula signarem Centum? quid Numine Coram?
O! velut hesternus, præteriérē, dies!
This is the key: observe that each letter has its numerical value—

A B C D E F G H I K L M N O P Q R S T U W X Y Z
1 2 3 4 5 6 7 8 9 10 20 30 40 50 60 70 80 90 100 200 300 400 500 600

Examen.

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| 320 | 262 | 378 | 283 | 324 | 164 | 50 | 525 | 618 | 430 | 108 |

Summa.

320 | 50
262 | 525
378 | 618
283 | 430
324 | 108
164 |

Summa Summarum.

1731 || 1731
At page 32 the fifth chapter concludes with this exclamation—

**Iat rex secvlorvm, devs solvs!**

At page 201 it is related that in the year 1315 (and in the preceding year), by reason of excessive wet weather, all the corn in Germany was thoroughly spoilt, causing great famine, sickness, and death, and it was feared that a third part of Germany would be abandoned by the remaining inhabitants. The particular year was marked by this rhyming hexameter line, the last word containing the date, every letter being a numeral—

**Ut lateat nullum tempus famis, ecce Cvcvllvm.**

i.e. *So that the time of the famine may not be forgotten, behold the date in the word cucullum.*

The word literally means ‘a hood,’ or ‘a monk’s hood.’ It has no connection with the event. The line is merely epigrammatic and memorial, having a single word in the form of a chronogram, to be used as such to the exclusion of a similar use of all the other words in the line. The line, therefore, is not a chronogram; it is only a line containing a word to aid the memory. On this point the reader is referred to my book on *Chronograms*, preface, p. ix, and to p. 12, where a similar use of ‘cucullum’ is noticed.

At page 413 it is related at the end of the chronicle of Abbot Benedictus, who was the forty-eighth in succession, that on 13th August 1699 Marcus, a Capucin monk, died. He was a friend of the abbot, and was noted for his piety and miraculous powers; the Emperor Leopold honoured him with these chronograms—

**Patri Marco de Aviano Verbo Iesv servov reqvies et lux perpetua.**

**Patri Marco ab Aviano Capvcino Conclionatorv evanglicis VirtvItbvs exornato.**

**Viena avstrla in cvlo domini svi sVavitex expiranv.**

**Leopol_fds aVVoStVs, aVVoSta sVa, filiiov Mestv posvere.**

i.e. To father Marcus of Aviano, a true servant of Jesus, be rest and eternal light. To father Marcus of Aviano, a Capucin orator adorned with evangelical virtues, dying calmly under the eye of his God, at Vienna in Austria, the august Leopold, his august spouse, and his sorrowing sons, have placed (this memorial).

At page 426 it is mentioned that, in the year 1719, the Electress of Bavaria erected a church in honour of St. Clara, and it is remarked that doubtless she would follow the footsteps of that saint, and of St. Barbara and other holy women. Such a hope is expressed in this chronogram verse—

**qvo pende celvI Ibi, sic qvoqve semper est.**

i.e. By what step she began there, so by that may she always go!

At page 433. In the year 1729 the holy and costly relics which from time out of mind had been collected in the church were placed
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—
qvotqVot sInt qVærVnt SACRa In ALTha LIpsana, TOT sVnt hIs qVotqVot Cernent, VERSIBVs ESSE LegANT.

The increased number was thus expressed by another writer—
VVas Vor HEILLIGE VEREHRET VNSER ALTe AICH,
IN ZVVEN VERSen HAST ES ZVGLeICh.
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—
reCReDANT VETERa: NOVA sINt oMNIA
IN sVERIORI ISTA qVERCV.
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'—
ALLes IST NVN NEV
oDER DoCH
VERNeVet VVORDEN.
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 EI. Genesis xxvi. 4.
and INTER BENEDICTOS BENEDICET VR. Ecclesiasticus xxiv. 4.} = 1731

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—
VVIR BITION
VERBEIBE VNSER LIeBSTE
ALLERNADIGISTE MVITER!
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—
VIRgo sINGVLARIIS
LVClENS HIC AB ARIS
CVLVPA NOS soLVtos,
Mites FAC, et CASTOS.

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

---

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.'
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 modò 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

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¹ There is no such word as 'Philekma'; it is an expression constructed by the chronicler, meaning φιλήμα = osculum, and which is sufficiently translated here as 'companion.' The letter Χ is inserted ingeniously enough to get the required numeral, 10.

² The word 'olor' has a double signification; in the translation I have taken the meaning to be the 'odour of sanctity' attributed to Albertus; the word also means 'a swan,' whose white colour may be typical of the purity of conduct of this reformed monk, in comparison with that of his earlier life.
Some short verses follow in the German language, concluding with this chronogram—

\[
\begin{align*}
\text{N} & \text{V} \text{N} \\
\text{DIS} \text{E} \text{ V} \text{E} \text{R} \text{Ä} \text{N} \text{D} \text{E} \text{R} \text{V} \text{N} \text{G} \text{ A} \text{L} \text{B} \text{E} \text{R} \text{T} \text{I} \\
\text{I} \text{S} \text{ T} \text{A} \text{ E} \text{ K} \text{ I} \text{N} \text{ V} \text{V} \text{E} \text{R} \text{ K} \text{Ö} \text{L} \text{T} \text{L} \text{I} \text{C} \text{H} \text{E} \text{R} \\
\text{H} \text{Ä} \text{N} \text{D} \text{E} \text{?} \\
\end{align*}
\]

\[= \text{1731}\]

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—

\[
\text{P} \text{R} \text{I} \text{N} \text{C} \text{I} \text{P} \text{I} \text{I} \text{S} \text{ N} \text{I} \text{ O} \text{B} \text{S} \text{I} \text{S}, \text{ T} \text{I} \text{B} \text{I} \text{ V} \text{I} \text{X} \text{ M} \text{E} \text{D} \text{I} \text{C} \text{I} \text{N} \text{A} \text{ P} \text{A} \text{R} \text{A} \text{T} \text{V} \text{R}. \quad = \text{1731}
\]

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.
UNIVERSITIES.

SOME of the universities on the continent of Europe commemorated their foundation, and the conferring of academical honours and degrees on their deserving members, by elaborate compositions in chronogram. To almost every cathedral and monastery of Europe there had been, from a very early period, attached schools, in which all candidates for priestly orders, and such laymen as could afford it, were educated. These institutions, in the course of several centuries, acquired for themselves fixed privileges, and under the assistance rendered by influential personages developed into independent universities. Their growth throughout Europe was rapid, and especially so in Germany, where they became numerous; and it is probably owing to the literary tastes fostered in the Germanic universities, that we are indebted for the contents of this chapter; not that the talents of the members were confined only to the particular compositions here to be noticed, but we are led by them and similar works to recognise their influence in the greater part of the chronographic literature which fills my two volumes.

WÜRZBURG UNIVERSITY.

A tract, folio size, in my possession relating to the University of Würzburg, on the occasion when the Reverend Georgius Haan, of the Society of Jesus, 'crowned' four members thereof, or, as we should say, conferred on them the degree of Doctor, on 26th June 1691. The title commences, 'Domus Sapientiae quatuor nobilissimis Columnis recente aucta, solidata, illustrata, quando reverendus in

1 I do not know of any other copy.
Christo pater P. Georgius Haan e societate Jesu . . . coronavit,' etc. etc. 26 Junii MDCLXXXXI. 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 trophaeae jubent.

To the Doctor Philip Braun—

Cur tibi Theosophum placet ultima gloria, Epomist
Illa super cunctos eminizisse facit.

To the Doctor Peter Scharpf. (Alias a Shaft or Pillar)—

Si petroa domus quatuor stat fixa columnis;
Quae 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.

Epigrafe chronologica.

To the reverend ‘Promotor Haan’—

$\text{SVRREXIT PETRVS, GALLO CANTANTE, COLVMM:}$
$\text{HIS GALLLVS CECINIT, SVNTE IN HONORE PETRI.}$

To all the Doctors together—

$\text{TVTA STAT HIS QVATVOR SAPIENTIA NIXA COVLVMNIS,}$
$\text{QVAS NON POSTERITAS PERDERE SERA POTEST.}$

FINIS.

A tract 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,

---

$^1$ Probably rare; I do not know of any other copy.
WÜRZBURG UNIVERSITY.

confering 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—

‘COROLLÆ MAJALES doctis verticibus impositae . . . oblate A Musis Rhetoricae Herbigopensis 5° die Maii, Anno 1700.’

The work commences with a poetical address to the goddess Flora in plain hexameters, with this chronogrammatic rhyming conclusion—

\[
\begin{align*}
\text{EIA VIRGO BELLÀ LA VRO,} \\
\text{TINNVLQVÉ SVAVIS A VRO,} \\
\text{E CANORO NATA MONTE,} \\
\text{GARRVLQVÉ LOTA FONTE,} \\
\text{CAREP PLECTRO BARBITON} \\
\text{Lude Prosphoneticon ad Divam. Gratulare votis meis!} \end{align*}
\]

\[
\begin{align*}
\text{Musa Floram invitat.} \\
\text{VITA VERNIS SPIRAT HORTÌS,} \\
\text{FLORE TORTÌS PANDÀ PORTÌS} \\
\text{TERRÌ SVRGÌT;} \quad \text{PVRÌORES} \\
\text{FAVSTA FVNDÌT AVRA RORES.} \\
\text{FLORA NOBÌS ADVOLA!} \\
\text{CVRÌNTANT PER ARVA DA VNI,} \\
\text{SPISSA PER VITREA FAVNI;} \\
\text{PARS CONÌSCAT FRONTE BELLÌA;} \\
\text{FVSTE PARS INÌT DVELLÌA;} \\
\text{PÌCTA PÌGNANT PRÌELÌA.} \\
\text{CARMÌNATOS IPSÌA VILLÌOS,} \\
\text{ET POLÌTVLOS CA PIÌLOS} \\
\text{NAÌS ORNAT, SVÈTA GERÌS,} \\
\text{FABVÌLOSÌS SEPE QVÈRSS} \\
\text{PLÌANA VÈXAT LÌTÒRA.} \\
\text{TVÈBA PONTI, QVÌE PROFVÌDÀS} \\
\text{TVÌSA PINÌSÌS INTER VÌDÀS} \\
\text{HÀSÌTANÌS ET BRÀNCHÌATA} \\
\text{LENÈ REPÌT, APPARATA} \\
\text{EXHÌBET TRÌPVÌIÀ.} \\
\text{LIBERALÌS FÌORÌVLÈNTÀ} \\
\text{SÌSTÌT ANNÌS IN IVÌVENTÀ.} \\
\text{IPSE STELLLÀS CLARÌORE} \\
\text{PHÌMBÌVS OS CVÌLÀTÌVR ØRE;} \\
\text{FESTA SVÌNT MAÌALÌA!} \\
\text{Flora nobìs advola.} \end{align*}
\]
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—

\[
\textit{Hesperetusa laudat corollam suam.}
\]

\[
\begin{align*}
\text{bella timantis} & \text{ verit patellae;} \\
\text{bellior zevxis} & \text{ verit tabellae;} \\
\text{non placent: longe tvlipse praebivnt:} \\
\text{ista perivnt.} \\
\text{en, vt efpvlgent patvlo nitore!} \\
\text{en, vt xcxlto variant colore!} \\
\text{qvis potest fama folicata ferre} \\
\text{pallia terre?} \\
\text{sportvle roris, sitvleqvve longe;} \\
\text{et tigres mali, zephyrivoque conquere;} \\
\text{veris expansa trebue; tenelli} \\
\text{rveris ocelli!} \\
\text{pavo praelongis vibrat in specillis;} \\
\text{fvlgrat pictis venus in capillis,} \\
\text{vos novi fiores mihi rariores} \\
\text{estis honores!}
\end{align*}
\]

The fourth is the Stellaria, or Stitchwort wreath, ‘Corolla Majalis
quarta stellea, ex herbis Stellaris,’ for Dr. Adamus Conradus
Reibelt. Commencing thus in rhyme—

\[
\textit{Flora amulum coeli corollam laudat.}
\]

\[
\begin{align*}
\text{lvna se velat, fvgivnt et astra;} \\
\text{fvlvsa svnt ccelo tvva phebe, castra,} \\
\text{qvandono nvc terrytis renitent decores} \\
\text{noniiores.} \\
\text{stellvle pratii, virides planete,} \\
\text{inter hortenses socias vigete!} \\
\text{elandivs celspa revirete lavro,} \\
\text{clarivs avro!} \\
\text{terra vos vernis generavit annis;} \\
\text{flora formaavit, tenerosque panmis} \\
\text{serpis, et grati dea sponsa partis} \\
\text{vincit artvs.} \\
\text{o qvis, o qvantvs viror est in ore!} \\
\text{phebe, non avdes fidibus canore} \\
\text{asseqvi frontis lepidos nitores,} \\
\text{veris honores!}
\end{align*}
\]
WÜRHBURG UNIVERSITY.

The fifth is the Rose wreath, 'Corolla Majalis quinta, regia, ex rosa regina forum,' for Dr. Joannes Casparus Christianus Papius. Commencing thus (observe, the rose of Paestum is mentioned)—

**Zephyrus Reginam suam laudat.**
LVX soLLI, FLoRAE DECVs, ET CORONA
TE FIo NVTv, FACIEQVE PRONA
DIVA GENs HORTI CoLiT! O BEATI
FILIA PRATI!
PHOSPHorVS SVDa VEnIENS qVADRIGA
VILET, ET FESSA VGA LVNA BIGA
sqVAlLET, ET PRÆSTANS RVtILANTE CoLLo
PALLEt APOLLo.

ET TARENTINIs sVA sINT VIReTA;
SINTQVE PRÆSTANIs sVA xILIETa;
soLA ME SgREx SATIAS TVo re
-GINA FVDORE;
O BONI PRÆSTENT GENII, PoLVsqVE;
VT TENER FLos sIT TIBI sVLSvLsqVE,
CHARA, qVI PLaRIs reCreEt GEMELLIs
oRA LABELLIs.

The tract concludes at page twenty with a Greek chronogram, and a Latin translation thereof, also in chronogram—

**Votum Græcochronometricum.**

\( \tau Hv \Delta o\Xi av \kappa e\Phi a\Delta H \Pi a\Delta E v o\tau o \Delta Hv \Delta i a\tau H P H i. \) 
\( \Pi a n \tau e \Delta E I \chi l o\alpha H I \tau o\Delta E \Delta i a o r t I \Delta I I. \) 

Idem Latinè redditum.

DoCTORAdE CAVt VIRIDEs HOS SERVET HONORES;
CVNCTAQVE sIC VIREAT LVSTRA VoLENTE IOVE!

The same done into English—

**May the Doctorial head preserve these verdant honours; so, God willing, may it flourish through all time!**

This Greek chronogram cannot be put on the same level of merit with any good Latin chronogram, for this reason: all the letters of the Greek alphabet being numerals, it is needful to omit from the reckoning several of the letters contained in the chronogram sentence, and to use only sufficient of them to make the intended date. The original, moreover, is incorrectly printed; the large letters therein make only 940, I have therefore ventured to make the needful correction, by printing more capital letters to make the intended date 1700.

I have added the Greek alphabet numerals so far as they are within the compass of this chronogram, so that the reader may test it without trouble.

1 2 3 4 5 6 7 8 9 10 20 30 40 50 60 70 80 90 100 200 300 400 500 600 700 800

It must be obvious to a careful observer, that a Greek chronogram cannot be constructed on the same basis as a Latin one, where only certain well-ascertained letters can be used, and all such letters in the
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.

A tract in my possession, 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 CAESARIS
in triumvis laureatis ter felix et gloriosus, quando nobilissimus . . .
Joannes Blasius Weigandt . . . [here are the names and titles of the
'triumvirs'], in alma Heripolensium universitate ritu majorum
solenni Juris utriusque
DOCTORALI STRENÆ LÆTÆ IMPERTIEBAT,
Festo carmine decantatus a Rhetorica Heribopolensi tempore, quo
Romano Imperio, gravissimus post Orbem conditum bellis implicito,
MAGNÆE MOLIS ERIT, ROMANAM CONDERE GENTEM
[the next line explains this date],
Est annus à Mundo condito quinquieres millesimus sexcentesimus,
quingagesimus 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.

1 I believe a rare one; for, unfortunately, as will presently appear, I do not know of any
other copy.
Epigramma ad Lectorem

de die et annō in quem promotio trium Doctorum incidunt.

Octavam sequitur, decimā prior, illa Calendis
Lux tripli melior nomine Jane, tuis,
Qua tres Phœbeiā decerpet ab arbore Lauros
Jam novies* simili dives honore manus,
Imponetque Tribus,** quēsi si superadditur unus,
Aureus est Anni, quem canimus, Numerus.
Omnia cum tria sint, anno, quo promoveret unus,
Aureus et felix hic Tribus Annuus erit.

[This puzzle 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 1 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. 114-124.]

The first poem is an address by Janus (January) to Phœbus in Latin hexameters, the last line being a chronogram.

TVM SVPER AXE NOVVS FELIX DESCRIPTVR ANNVS. = 1703

The Roman emperor, Julius Caesar,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 Caesar post triumphos innumerous e lustratum victorius Orbem, hinc laboribus, inde viginti tribus conjuratorum telis confectus suæ se involvit purpurae, et quiescit, succedentibus in Imperio Triumviris.

oritur, qVando occidit,
confectus bellis,
et hostili senatus infensi ferro
IVLIVS!  
FELIX honoris hostia.
IAECENS AD ARAM GLORE
IN OSTRO LATET,
VT IN VITÆ OCCASV
CROCEOS NOVÆ AVRORE COLORES PINGERT,
e qVIBVS SERENIORIS NOMINIS
HORÆ AVREÆ NASCERENTVR.

¹ Cesar is the ordinary Latin word in these and other similar compositions to signify the Emperor = 'Kaiser' or 'Czar,' etc.
WÜRZBURG UNIVERSITY.

NON enIM serò rVBENS æther
AVT pLVVIAs,
AVT InDeCOras heroINIs VIrTVtIVBs nVBes parIT.
sæpè tALIs CoLor est granDE MAIestatis
AMpLIfICAndæ pARELIon.
hANc refLeXO in triVMVIRos rADIo sparsIT.
post fATA in triBVs
tERRæ FRENæ regENS,
qVÆ VIVEns VNO roBore GESSERAT
tANTO qVIPPE aTLANTI
TRES SVCCeDere heRcvLES oportERAT,
VT qVIA pro triBVs
SOlVS DIcTATOR stETIT CAESAR,
TRES pro VNO
ORBIS regNA SVSTINERENT.
PVRpVÆ SVÆ IMpLICITVs
DVX INsIGNIs qVIEVIT,
IMò tVNC expLICAVIT
SIGNA ROSEA;
SVb qVÆ LAvREtA TRIAs
ET TRIpARTITA tELLVs
LEGES reGNIs ACCePTVRa PROPERARET.
CAESAREM FINIs ISTe DeCEBAT:
VIVERE, et SEMPER VINcERE IN pVRpVRÁ,
IN qVA expIRANDO,
AB IPsO fVnerE GLORIosÉ RESPIRARET.
NON VLTRA SVb roSIIs LATERE LICERIT:
NAM LVCIs expERS non EST
VERNANTIS ostrI INLLVIstressIs LVCVs;
ISTO DVM INTER SPINOSOS ICTVs
IVLIVs TEGITVR,
NOVI honORIs INsIGNIa RETEXIT.
O NOLiLE INVOLVCVRVM TRABEA!
CVI SOlIs SESE INvOLVVNT PRINCIpES,
ORBIs sCETRA VOlVENTES!
O FORTVNATA IN OSTRO REGALI OTIA!
qVÆ DII ET HONOR PARIVNT!
PERÌæ tALES POST FATA atqVE FACTA
IVCVNdÆ SVNT,
LAvREIs CAESARIs FERTiles,
PERENNIs GLORIæ FERACæs
NE MIRARE, DE PRINCIpE, CAESARE,
MAGNIFICo DoCTORIs,
ET PROMotorI
TER CLARO, TER GLORIOso
TANTA DEFERRI.

næC MRa FigITO DIcTA. Virgil, Æn. x. 103.
CAESAR ES
NON è SOLIO LEGEs ET IMPERIA FERRE, SEd
WÜRZBURG UNIVERSITY.

è Codicis Imperatoris:

acDe Micis sapienter
è CatheDræ proferre solVtVs
AnnorVM trIGIna qVatvOr spatI0
In professVRæ
anno tertI0
3qVe 4qVe beatVs.
Cæsar es, non ense lethIFero,
seD lIbro eMINens
ex VtroqVe enIM sIgno hoC,
VeL certe ex alTerVtro,
et prIsCà, et hæc ætate nostrà
Cæsares saLVtamVr.
IVLIVs es
ab VnIversitate IVLio-DVcaLi
eoë FranClæ1
bIna in ea SæCVla aperiens
et scholæ* et orbis FvndatI.
Ita
alterà C. lìterà ad noMen poSìtÀ:
C. I. Cæsar
est promotor, trIADis.
CVI nec sVa pVrpVra,
nec VVLnera desVnt,
qVibVs lìteratì Cæsares doctOr solVnt insignìri.
Si tamEn VVLnera VoCare lìcebìt,
qVæ si saVCìant,
Clara relInovVnt tìbi
alTIorÌs honos Vvestìga.
ADAmas non InsCÌtæ aPellAberìs,
qVì sCAIpO artIFICÌs sepIVs lèsVs et pOlIVs,
ex sIGILLI IMagINæ FVLChRIor gLoriatVr.
IdEo laboriibVs
pro Deo, princiPibVs, et franCONIæ patriA
CEV telÌs
ICtvS FVISTI IVRIs-ConsVltVs.
sæpe CoPiosa CæLeBÌs eLoqVEntÌæ vEna
in herbIpoLensi theatro GLoRIæ ingenIOSa
tìbi plaga, aperta stetÌt
è qVa tyriI sangVinIs gVtte destIllårVnt,
vt doctores pInGeres.
VIGINTI**
Chara ħEC negoTìa FacEssIvErat:
hIs necTe
trIVM VIros,
et in VIGINTI trIbVs Cæsarea*** VVLnera reCenses.

---

1 i.e. Franciae Orientalis = Franconia.
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 portentunt aurea soles Tempora.' The chronograms then follow, alluding to all these subjects—

AVT CæLVM patItVr

PHBOB DVOS

ET PATERNO NON VNVS PHAEoton

VEHITVr qVIeTVs throno;

AVT bIFRONS IANVS

IN solIS INNÖVATI SPLENdOREM

VVLTV VTRqQVE TRANSIVIT.

ERRO

TRIS MEGISTVS TITAN EST;

AVGVSTO, PORTENTI IGNARO, VISVS,

IN DoCTORE AVGVSTO

RARO IVBARE REFVLEGENS.

SIC GEMINANT RADIOSAS FACES.

VIRTVS, SCIENTIA, ET GLORIA,

TRIPLICIS solis

IN LAVREATO VERTICE

TER FELIX PHENOPEHnon

LATO AVGVSTIO FERTILE.
WÜRZBURG UNIVERSITY.

nītebas in ipsa sortis TVÆ aVrora
LVce ita perfeCTa,
VT aqviliNōs,
gryphi celsiusimi patrias terras LVstrantis
ocvlos non effvgeres.
tvnc qvippe inter vitifera terrae frontēnitis JVga
noVo fVlgoere exerens Mentis JVber
et orīebaris apoLlo,
et, non stelLeos sed animatos greges
æthereo DoCtriNæ rore
per Mēnī¹ et gratiē fontes pasCebas*
alter, exIn, atqve altior
in arce franConiae principe
SVb** MariAno reginae illVstris āstro
sol illVXistI.
qVl LVMen raræ virtVtis, spargIt:
(hoc planetae est)
qVl oracvla
inter sacri ConsiliIī anGelos
enVntiat
(Ista phæbI SVnt)
Io!
tertIVs in te sol à sapientIa pīngIvtVr,
renovantvrgVVe proDiga
herbIpolī²,
qVæ solIVs romæ esse
ne vanē opinare
trǐsmeg esto conseCrat hOdIe
debitas phæbæe arbOris Corollas
theMīs
Ita
ex Lavreato ortV et progressV
Ibris
in plenō glorIæ TVæ meridIe
vsqve in aVge
aspīret alpha
et omegā deVs spirītV sVo lenī
vt ed tītan eLeVeris,
quVo TVa te virtVs trahit.
tvnc venIent annī aVGVstī,
quVos ex ternī sIDeris aVreo fVlgore
opto serenIssimos.

¹ The river Main, which flows through Würzburg.
² Heribopolis, i.e. Würzburg.
Hiatus valde defendus!! 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

Jam

TRIADEM² CEISTRERE 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. 1)—

Omnia ad Majorem,

Quam

CELI enarrant GLORIAM DEI. = 1703

A tract 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 12th May A.D. 1616. The title-page is long and involved; it begins and concludes thus—

---

¹ This line is marked as a quotation from 'Statius, lib. 1. Syt. in Tiburtin. M. Vopisc V., ultima.'

² From this it may be inferred that there were two other sets of chronograms, one each for the second and third crowned doctors.
Mayence University.

'Olympias Olim in Græcia
Ab Hercule Idæo quattor germanis fratibus ad exercendas corporum vires instituta,
hodie
in Francia-Orientali ad coronandos quattor invictorum in Stadio Juridico heroum agones renovata, quando, etc. (i.e. when the contest and coronation took place.) . . . Applaudente rhetorica Herbi-polensi Die xii. Maii Anno Christi MDCCXVI. Fundatæ Universitatis CXXXV. Celebratæ ibidem primæ Olympiadsis Juridicæ, CXXXI.'

The occasion is thus likened to a contest at the Olympian games in ancient Greece. The tract consists of thirty folio pages full of Latin odes, epigrams, etc., and only a few chronograms, which are put as mottoes to the poems; they are quotations mostly from the Bible and some classic writers, and exhibiting much ingenuity in their application to modern dates.

ErItIs sicvt DII, sCiEntes BonVM. Genesis iii. 5. = 1716
GavDent In cvrVA agnosCeRe MEta. Statius, Theb. 5. = 1716
Si qVoD es, appares CVLpa SOLVta Mea est. Ovid. = 1716
Ipsi InfIRMATI sVnt, et CeCIDErVnt. Psalm xxvi. 3. Vulgate. = 1716
Non galeas qVassat, non terraM CVspIDE PVLsAt. (sic.) = 1716

Juv. Sat. ii. 130.

Accipe, qVoD nVnqVAM. Horace, Sat. lib. 2. ii. 66. = 1716
CeDAt in VsvVM nVnC. (sic.) Horace, Sat. lib. 2. ii. 134. = 1716
HoC opVs hoC stVDIVM. Horace, i Epist. iii. 28. = 1716
SeD LIcet, sVpeRBS AMbVLES. Hor. Epod. iv. 5. = 1716
SIgna DvCes et Castra MoVebVnt. Juvenal, Sat. viii. 13. = 1716
ToLLVnt InnnVMeras ad astrâ VoCes. = 1716
EcHo nYmPHA, ea qVae DicVntVr, reSonat. = 1716

These last two lines precede an epigram, and do not appear as quotations. The epigram contains some quaint echo verses.

Mayence University.

A tract (folio) in my possession, relating to the University of Mayence on the occasion when degrees were conferred on certain members thereof, under the happy rule of the Archbishop Lotharius Franciscus, on the 11th July 1713. The title commences—

'Aula Honoris . . . novo triumpho consecrata;' etc.

Published by the Society of Jesus at Mayence (Moguntium).

The only chronograms are at p. 13, in the 'Consecratio et descriptio aulae honoris.' I transcribe them as examples of the

1 i.e. At Würzburg in Francoia.
2 I do not know of any other copy.
MAYENCE UNIVERSITY.

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 Edip. = 1713
qValeM credibile est ore fVisse. Ovid, Trist. iii. 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 pimplæa. Claudi, lib. 3. ad Ruffin. = 1713
AeternVM Sic TraHIt Ista DeCVs? = 1713
Id gerere bellVM CVPitIs. Sen. in Theb. 4. v. 49. = 1713
Te IVDice Vincam. Hor. Sat. i. ii. 134. = 1713
RegivM CapitI DecVs. Sen. in Agam. v. 8. = 1713
Dies, qVæ MAGNI ConsCIA PartVs. Martial. l. 17. Ep. 18. v. 1. = 1713

ALTORF UNIVERSITY.

A folio volume of academical tracts in prose and poetry, emanating from the University of Altorf (British Museum, press-mark 732. l. 1) bears this title—

ACTA SACRORVM SÆCULARIUM

quaæ favent Deo immortali sub auspiciatissimo . . . imperio Caroli vi. . . . senatus Norimbergensis . . . celebrevit 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—

IVlIla Laeta Deo norica MVsa VoVet. = 1723

At page 189 are described medals commemorative of the jubilee, bearing these chronograms—

gedaechnVs des ersten IVbeII-fests der vniVersitat altorf.

IVbIlaeo primo vniVersitatIs altDorfIno-norICae. = 1723
svbLapsO Vegetis MvSIs per gaVdia saeclo.

A medal representing the university buildings bears these mottoes, which are explained at page 194 of the volume—

qVod te per sVperos per ConsCia nVMIna VerI = 1723
IVbiILA VNIVERSITATIS ALTDoRFINAE CentenarIa prIMA. = 1723
qVoD MARE non noVIT, qVAe nescIIT arIona tellVes? = 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—

\[ \text{Deo servatori Vota sacCVlarIA præstant MVsæ ALTorfINae.} \]

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 several dignitaries of the university, in chrono-
gram as follows—

\[ \text{Sectio VIII.} \]
qua proferuntur gratulationes quorundam Norimbergensium
I.
TPIA KAΣ, Chronisticum
\[ \text{IN saCra VNIVERSITATIS ALTDoRFINAE IVbiilaea prIMA,} \]

\[ \text{INventore IOAChiMo neCeliNo} \]
\[ \text{aedIs beatae VirgInIs Pastore} \]
\[ \text{et poeta LaVreato.} \]
\[ \text{Imperante CaroLo norIDIs parNAssVs eXsVltat.} \]
\[ \text{perILLVstrIs senatVs norImbergensIs sapIenti Decreto} \]
\[ \text{et favOre popItIo,} \]
\[ \text{agIt festVM saeCVlare ALTDoF: VNIVERSITAS.} \]
\[ \text{ALTDoRFINA ACDerMIA inter PIA Vota et sVSPIRIA IVbiLAT.} \]
\[ \text{MVsa ALTDoRFI VNO transacTo IVbiLAT aevo.} \]
\[ \text{LaetatVR \textsuperscript{1} tetzellIo, IMHoF, gRVNdHerro, ebnero, CVra-
torIbVs.} \]
\[ \text{IOHANNES IACOBVs BAiER, reCTOR MAGNIpICVs FASCes HELI-
ConIs norICI gerIt et regIt non sINE GlORIA.} \]
\[ \text{spLEnDet PArnASSVs ALTDoRFINVs FROCaNCELlARIo, gEORgIo} \]
\[ \text{CARolO VVoeLCkero.} \]
\[ \text{CHRISTOPHORVs ELIAS oELHAFEN A SCHoELLEnbACH GENEROSVs} \]
\[ \text{oppIDI nobILIS ALTDoRFINI EST FRAEFECtVs.} \]
\[ \text{GVSVTS gEORg ZELTNER THEOLOGIÆ PROFESSOR PRIMARIVS,} \]
\[ \text{DECaNFs ET PASTOR.} \]
\[ \text{IOHANNES VII.hELMVs BAiERVs DoCTOR.} \]
\[ \text{IOHANNES IACOBVs PFITZERVs, norIbergensIs, DoCTOR ET} \]
\[ \text{VERBI MINISTER.} \]

\[ \text{1 The names of the four persons whose portraits appear in an earlier part of the volume.} \]
ALTORF UNIVERSITY.

HEINRICVS HILDEBRAND, ALTORDIPHERAE VINIVERSITATIS
SENIOR.

IOHANNES GEORG FICHTNER, IVRIS INTERPRES ET VENERANDI
ORDINIS DECANVS.

EVHERIVS GOTTLIEB RINK MAGNAR ERVDITORIS POLHISTOR.

GEOG HEINRICCH LINCK ALTORDIPHERVS PATRIS HEINRICI ICI ET
ANTCCESSORIS HARES, IVRIS DOCTOR ET PROFESSOR.

IOHANNES IOVDOCVS BECK, NORIMBERGENSIS IVRIS INTERPRES
EGREGIVS.

IOHANNES IACOBIVS IANTRIVS, MRDICVS INSIGNIS.

IOHANNES HEINRICCH SCHILTZ, GRATIOSAE FACULATATIS
IATRICAE ALTORDIPHERAE SOLERIS DECANVS.

CHRISTIAN GOTTLIEB SCHWARTZ, PHILosophiae Moralis
PROFESSOR, ORATOR AC POETA NEM NON FACULATATIS SENIOR.

IOHANNES HEINRICCH MVLLER, CELEBRIS FACULATATIS PHILO-
SOPHICAE ALTORDIPHERAE BRABEVTA.

IOHANNES DAVID KOHLER, HISTORICAE PROFESSOR ET FRIVS
BIBLIOTHECARIVS.

IACOB GVLLILM FEVERLEIN, LOGICAE AC ALTIIORIS PHILO-
SOPIAE PROFESSOR SPECTATVS.

IOHANNES CAROLIVS BEHEIM, AL: ET OB: CON: IN LICEO
ALTORFINO RITE CONSTITVTVS INSPECTOR.

HEINRICCH CHRISTOPH BITTNER, VINIVERSITATIS MODIV
NOTARIVS.

* *

STASQVE, PALAECOME, VIGINTI LVSTRAQVE ADORNAS!

INCERMENATA TVI DECORIS PAIX TVTA SERENET.

EXSVREGAT SEMPER PER SECVLAE GLORIA PIINDI.

LAETA ALTORDIPHERAE MVSAE DEVS OCIAS FAXIT.

SALVA SIT ALMA PARENS, DVRET QVODE FILLIA LAETA!

Some verses follow, in which the exploits of the German emperors are praised, concluding with a summary of the names of the before-
mentioned four 'Curatores' of the university, as follows—

Anno quo

| TETZEIVS | 56 |
| IMHOFIVS | 1007 |
| GRVDHERRVS | 510 |
| EBNERVS | 5 |
| CVRATORES | 105 |
| VINIVERSITATIS | 13 |
| VIRENTES | 6 |
| PARESQVE | 5 |
| PATRIAE | 1 |
| EX | 10 |
| VOTO | 5 |

= 1723
ALTORF UNIVERSITY.

The remaining gratulations do not contain chronograms.
At the end of the volume are two separately printed tracts, addressed to the Austrian princes, with title-pages commencing with chronograms to give their date.

1st. IVSTITIA CACVMINE INSIDENS. = 1716
It is addressed to the Archduke Leopold, son of Charles VI., born in 1716. The author is Jacobus Narzynski, a noble of Poland.

2d. JOSEPHVS HAVD oCCVMBENS. = 1716
This relates to Joseph, the late emperor, brother of Charles VI. The author is Fridericus Gilllemus Ponikau, a knight of Silesia.

This university again appears in one of a set of seven volumes, noticed again at page 335, infra; in volume I. Tract 2 is entitled—
'Actus promulgationis privilegiorum,' etc., at Altdorf in 1697, on the occasion of the Emperor Leopold having raised the university up from its previous condition of a school. At page 22 is this anagram and verse containing the words of the anagram, highly complimentary to him—

Leopoldus Caesar;
Deus Apollo, creas!
Omni jure Deus meritoque vocaris Apollo,
Per nos, Doctores tot, Leopolde, creans!

There is also an engraving of the medals struck on the occasion, but not showing any chronograms. At page 159 and following pages we find the programme of the ceremonial in bold print, and these chronograms—

PROGRAMMA PHILOSOPHICUM.
Sucravit olim Altdorfii
ex ACademia Universitas,
nunc autem
In Universitate Prima Thelogiae
Doctores nova sVA exerVNT
IVRA.

i.e. The Philosophical programme. The University of Altdorf has grown out of what was formerly the school. Now indeed the first Doctors of theology in the university put forth their own new regulations.

WITTEBERG UNIVERSITY.

A volume of tracts (British Museum, press-mark 525. d. 5, i-44.) contains a collection of Disputations at the University of Witteberg, in Latin, by various members there. Anno 1607. No. 25 is between Jacobus Martinus, Professor of Logic, and Petrus Gædicus.
HALLE,—DANTZIG, UNIVERSITY.

It concludes with some Latin verses addressed by the former to the latter, and subscribed thus—

Εὐχετώιξιον Εὐσκηδών ἀδ Εὐσκηδών.
ILLE TVVS FELIX LABOR: HAC MEA SVNT TIBI VOTA: 
SIS LVCENS PATRIS FAX, PRECOR IPSE, TVE.
Mathias Joannis f. Medesfardensis Datus.
i.e. This is thy successful labour: these are my vows to thee: mayest thou, I pray, be a shining light to thy country.

HALLE UNIVERSITY.

A thick quarto volume (British Museum, press-mark 823. e. 1.) 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—

TYPOGRAPHÆ DIVINITORIS ENCOMIA

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 Chronograms, page 374, where these rectors are so mentioned.

DANTZIG UNIVERSITY.

TRACT No. 6 in the foregoing volume describes the proceedings at Dantzig University when the commemoration of the invention of printing was held. There is no pagination, but in sheet N this bilingual chronogram occurs—

DATVR EX VOTO ARTI TYPGRAPHICAE

i.e. 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 jubilee—
ANNO QVMNASIO GEĐANENSI SECVLARI = 1658

And at page 9, there are two couplets on the same occasion, written by Doctor John Maukischius (or Maukisch)—
ARĪS AMOR LVČET: NOBĪS ACCVRRE BENIGNO
AVXILIO E.ncbiLÌSI IESVLE (sic) SVBVENIENS.

Also
ARTES ACCERSES? LEGES NON ASPERA BELLA
ACCEPTAMVS? EROS ISTE SATISFACTIET.

= 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 1660, 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. = 1590

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 BÌNOS REGNI HOSTES BARBAROS VIDENDO SVPERAT. = 1634

At page 194, another school was established in 1640, and the date was given in the last couplet of some verses inscribed over the door—
HIC EST VIRTVM NOVA FABRICA APERTA, POLITOS
HINC CAPIVNT PATRÌE CVRIÀ TEMPLÀ VIROS.

The reader is referred to my former book on Chronograms, pages 184, 185, for some further chronograms relating to this university.

BASLE UNIVERSITY.

A collection 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, 731. 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 academize Basiliensis ortu et progressu; In publicis ejusdem comitiis, pro felici seculi terti (sic) auspicio, pride
NONAS APRILIS ANNI CIIC IOC LX. ILLUSTRI ET FREQUENTISSIMA PANEGYRE
IN AESTIVÂ THEOLOGORUM AULÂ, DICTA A LUCA GERNLER, 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—

ACADEMIA BASILIENSIS VIGET!

At page 69 is a 'Carmen reticulatum,' in twelve hexameter lines.
At page 70 is a 'Carmen mathematicum de voce ACADEMIA, in
quinquaginta voces resolutâ,' 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 Acrostico-
Tautogrammaton,' 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 CHRONO-
LOGICUM,' the facsimile of which, taken from the original, is given on
the opposite page.

The words in the circle are a chronogram, and read thus—

AB INITIO ACADEMIA VIRET FLOREPERGAT. = 1660

The radiating lines are hexameters, and read thus—

ARCEAT À NOSTRIS ORIS ALTISSIMUS ARMÁ.
IRRADIET NOSTRIS PIÁMENTES GRATIA CHRISTÍ.
OPTIMA PAX VIREÀ MUSIS NOSTROQUE LYCEO.
EXULET À PATRIÀ TRISTI MORS NOXIA FALCE.

The chronodistichon beneath the circle reads thus—

NASCITVR AMBROSII LATO HIC SCOLA PATRIA SOLE,
AMBROSII CANTAT IVBILA GRATA DÍE. = 1460

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 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
peace 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 A in the centre of the
VOTUM CHRONOLOGICUM.

CHRONOSTICHON.

NasCltVr A•Mbr•II Lat•hIC sCoLa patria foLe,
A•Mbr•II Cant•IVb•IL•ag•ra•D•le.

applaudbat

M. HENRICUS KISSELBACHIUS,
in Acad. Basili. Physicæ Prof. ord.
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 last chronogram in this tract—

\[ \text{ACADEMIA BASILIENSIS SIT VIRENS!} \]

\[ = \quad 1660 \]

---

**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 II., 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’—

\[ \text{CHRISTE SCHOLOAM EXAVGE, PRINCIPES HANC GEORGVS HONORI,} \]

\[ \text{NVNC PLANTAT GISSA RVRSVS IN VRBE, TVO.} \]

\[ i.e. \text{ O Christ, increase the school exceedingly, the Prince George now replants it in the city of Giessen to thy honour.} \]

At page 164 the sixth set of verses concludes with this ‘chrono-distichon’—

\[ \text{O PATER, VT VIGET GissenA ACADEMIA, FAXIS} \]

\[ \text{VIRIBVS EREGIIIS, PERPETVISOVE BONIS.} \]

\[ i.e. \text{ O father, thou wilt bring it to pass that the academy of Giessen shall flourish with surpassing strength, and perpetual good fortune;} \]

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. Hassiae Landgravium, etc.

Academiae hujus Instauratorem.

\[ \text{QVIS GISSE REFOVET MVSAS? VAH TVTE GEORGI} \]

\[ \text{HAS REVOCAS, AT TE QVIS FOVET? IPSAE DEVSS.} \]

\[ i.e. \text{ Who cherishes again the Muses of Giessen? Ah, it is thyself, O George, who recalllest them, but who cherishes thee? God himself.} \]

Palindromon incluso Eteosticho.

Thespiades, duce Te, condetund pulpita Gisse,

Vindicte Te, redeunt Pallas et Eunomia.

Cattigenae mera laus gentis, Dux Inclyte, surgit,

Postera laudabit Te pia progenies.
GIESSEN UNIVERSITY.

\[
\begin{align*}
\text{perfVgIVM tibi sit IesVs, pax, anchora, vitæ, } & \quad = \quad 1650 \\
\text{Integra stirps sBítò ne tVa Disperbat.}
\end{align*}
\]

i.e. The Muses, thou being their guide, ascend the platform at Gissenn; 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. Hessiae Landgravius, instaurator lumenque universitatis Gissennae.

And the distich chronogram, indicating the date of the university, is the

Anagramma.

\[
\begin{align*}
oh \ es \ lavs \ atavis \ insignis, \ virqve \ svavis, & \quad = \quad 1650 \\
gloria \ germane \ gentis \ virtute \ renidés.
\end{align*}
\]

i.e. George II., Landgrave of Hesse, the restorer and the light of the University of Gissenn.—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 prospicient Suada Minerva, Themis,
Quam recolunt Phœbus, 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—
GIESSEN UNIVERSITY.

\[
\begin{align*}
\text{VIRTVEIS PATRONVS,} & \quad 17 \\
\text{IVSTITIAE ASSERTOR,} & \quad 8 \\
\text{ACADEMIE GIESSENSIS} & \quad 1603 \\
\text{RESTAURATOR} & \quad 5 \\
\text{ET} & \quad \text{1650} \\
\text{NVTITOR} & \quad 6 \\
\text{VIVAT!} & \quad 11 \\
\end{align*}
\]

\[
\text{1650}
\]

\[
\text{VIVAT APOLLO NOVVS! VIVANT HELICONIS ALVMNÆ!}
\]

\[
\text{ET SCHOLA GIESSENSIS CELEBRIS NOVA FIAT IN ORIS!}
\]

\[
\text{SYDUS CAPRA; LEO; RUTILANS; CLAMOSA; RESURGENS;}
\]

\[
\text{Luceat hoc Christo; et haec verbi pascua carpat;}
\]

\[
\text{HIC defendat Apes dulcisissima mella legentes;}
\]

\[
\text{Sic voveo; Votum tu consummato Jehovah!}
\]

The words printed in small capitals allude to the armorial insignia of Hesse. The chronograms may be thus interpreted—

\[
\text{Long live the patron of virtue, the restorer and nourisher of the University of Giessen.—Long live the new Apollo!—Long live the foster-children (the scholars) of Helicon, and may the school of Giessen be renewed in our land!}
\]

The verses which occupy page 179 are preceded by an anagram, which is also a chronogram—

Programma.

Georgius Hassiae landgravius
et Heros gratiosissimus est prælargus Universitatis

Giessenæ restaurator et reparator.

Anagramma (dempta tamen unica litera A) exhibens carmen quod annum restaurationis ACADEMIE GISENÆ continet.\(^1\)

\[
\begin{align*}
\text{HASSIS RESTVITIS RVRSVS GENEROSE GEORGI,} & \quad 19 \\
\text{MVSAE LARGITAS GIESSEAE REGNANTE RVDOLPHO;} & \quad 1612 \\
\text{TV IOVA TVTARIS REPARATAS EI RITE} & \quad 19 \quad = \quad 1650 \\
\text{RE NOSTRAS.} & \quad \text{1650} \\
\end{align*}
\]

Summa, 1650

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

\[^1\text{It will be observed that the context immediately following the 'programma' points out that one letter A must be dropped; the fact is it contains one diphthong Æ more than is required to make the perfect anagram. The second line of the chronogram gives the date 1612, when the Emperor Rudolph II. was reigning; he died, however, afterwards in that year.}\]
GIESSEN UNIVERSITY.

Rudolph; mayest thou, O Jehovah, defend our possessions (oh joy!) duly recovered.

The alliterative verses which next follow carry on the gratulations of Giessen and the glorification of George; the translator craves excuse for not giving an English version in the same form—

GISSA.

Gratuità Giessam, Gemmà Generose Georgi,
Genteque Grynaei per Gratà Glorificasti
Gissa Gerit Gremio, Gazam Gratam ; Glomeratur
Gorgeneas Gutgas Gustans Grex, Gloria Gliscat,
Grynae i Gaudens Generoso Gissa Georg(i)o
Gratuatus, Grandescce Gregem Gvivate Guberna.
Gratulabundas Gratabatur
Eberhardus Fabricus, Hassus.

At page 180 the tract concludes with a set of verses, which terminate with this chronogram—

ANNO
EIA IAM nostris rediit Pax avrea terris.
TeVton syB fIcv post Ibi IVtvs erit. \{ } = 1650
i.e. Oh joy! now has golden peace returned to the land, the German shall henceforth be safe there under his own fig-tree.

The remaining volumes relate to German and some French and Italian universities, but do not contain any more chronograms or anagrams.

THE Saxon Chronicle by David Chytreus, Part II., quoted at page 128 ante in the present volume, contains some chronograms relating to the University of Giessen. At page 127 thereof it is related that in 1607 the Emperor Rudolph II. confirmed and enlarged the privileges of the university; the particulars of the charter are quoted, and the names of the patrons and high officials are given in chronograms which indicate the date of the event, thus—

Perscriptum Darmstati vicesimo octavo Augusti,

ANNO
CHRISTO IesV Moderante:
RVDelpho Imperatore lagmente:
LoDeiGho hasso Landgrafio FvnDatore:
Ioanne strVppio De gellnhawsen promote:
Ecclesiaram verò eo loci Superattende:
SS. th. Doctore HereMia VIKtore:
In noVa ACADeMIa regente:
Doctore GVDFreDO ANTHONII.

= 1607

= 1607

= 1607

= 1607

= 1607
LEIPZIG—UTRECHT, UNIVERSITY.

LEIPZIG UNIVERSITY.

At 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 mdcix pro memoria
Jubilaei Lipsici

bohemiæ datvr religio libera.
lis magnæ de regione sVrgIt gyilia.
gratam deo se ivbilans fert lipsia,
academiæ sartæ et vigentis gratiæ,
annos dvcentos inDe initiæ post data.

vigore in isto perstet ergo academia ;
sit sospes vrbs academiæ pia hospita ;
reLligio sana detvr in bohemiæ ;
diremta lis et sopiatvr gyliæ.
fas est ea inter iam preCarï gavdia.

Vincentius Schmuck. D.

UTRECHT UNIVERSITY.

A volume of tracts and disputations of certain universities in Holland and Germany (British Museum, press-mark 525. d. 18, i-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

Χρονοδιατικιον.

VvAs iDer een geliick heer CLEYBorCh tot het leerEn. 
VeRL soVDen'er soo sLecht niEt vVeer te rVge keeren. = 1689
SOME DISTINGUISHED PERSONS.

In my former book on Chronograms 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—
OCCVBVIT FEBRVO FATALI MENSE LVTHERVs
ALTERA EVANGELII GLORIA PAVLE TVI.
\{ = 1546

i.e. Luther died in the fatal month February, another glory of thy gospel, O Paul.
SOME DISTINGUISHED PERSONS.

EXORITVR BIS NONA DIIES VBI FEBRVA Christi
CELICA PROPICIÆ REGNA LVHERVS ADIT.

i.e. When the twice ninth day of February arose, Luther entered the kingdom of the merciful Christ.

Luther is mentioned in a 4th volume of tracts, funeral orations, etc. (British Museum, press-mark 489. g. 23). Tract 13, consisting of eight leaves only, 'De viro sancto Martino Lutherus purae doctrinarum evangelii instauratore, ex hac mortali vitâ ad aeternam Dei consuetudinem evocato.' Vitebergæ, MDXLVI.—'Durch M. Joannem Stigelium,' (so catalogued) contains an eulogy on Luther in hexameter and pentameter verse concluding thus—

FORTIS AT EXTREMÆ VERÆ ÆTATIS HElias
CELSA FIVS CELI TECTA LVHERVE SVRIS.

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 LVHERVs THEOLGIAE DOCTOR.
SPES CONFISA DEO NVNGVAM BONA VOTA FEELIT.

Another, also from Zedler, liv. 1339, in commemoration of the festival on 31st October 1717, at Weissenfels, inscribed on a half-thaler coin—

GLORIA CHRISTI LADESQVE MANEBVNT.

And another similar coin, referring to the same festival, representing a church on a rock, inscribed—

SOLÀ IN SOLO CHRISTO ÆTERNVM DVRATVR.

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°. The chronogram is by Henricus Millerus Hesse. (See also Chronograms, p. 335)—

TEMPUS OBITU 1560.

NOCTE VBI CONSVMPTA SVRGVNT EX PELEIA NATAE
FVNCVTS ES HEV VITA SACVTE PHILIPPE TVA.

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 sentence—

TIBI CHERVIBIN ET SERAPHIN INCESSABILI VCE PROCLAMANT.

i.e. 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,
SOME DISTINGUISHED PERSONS.

adapted from St. Matthew xi. 15, have been applied also to the preaching of the Reformation—

QVI HABET AVREM AVDIAT. = 1517

i.e. He that hath ears let him hear.

The reformers made the words which next follow applicable to the eventful period; they give the date when Luther published his Theses against Tetzel, but otherwise the meaning is equivocal—

MVNDVS VIGEBIT. i.e. The world shall be vigorous. = 1517
MVNDVS TOTVS PERIBIT. i.e. The whole world shall perish. = 1517

Pope Innocent XII. died on his ‘jubilee day;’ he reigned nine years. (From Zedler, xviii. 233)—
INNOCENTIVS XII. PRO DEVS PONTIFEX IN IPSO IVBILEO MORIVR. = 1700

A collection of epitaphs of emperors and other distinguished persons in a book bears this title—‘Theatrum funebre, exhibens per varias scenas Epitaphia nova, antiqua; seria, jocosa, etc. etc., ex rectum à Dodone Richea (seu Ottone Aicher). Salisurgi, 1675.’ The book is catalogued at the British Museum under the name Aicher (press-mark 1090, b. 16). Pars prima, pp. 216. Pars secunda, pp. 208. The three following chronograms occur in the book.

Pietro Bembo, cardinal; epitaph in the cathedral at Milan—
Hic situs est Bembus satis hoc, nam cætera clarent,
Quo se cunque decus protulit Eloquii.

Another at Rome.

BE MBVS ORTVIT VENET. LAVS VRBIIS, GLORIA VVLGOR:
ELQVIO CLARVS, CLAVS ET IISTORIIS. = 1547

He was born in 1470, and died in 1547; he was an accomplished scholar and a distinguished statesman. Residence at the voluptuous court of Leo x. at Rome had a prejudicial effect on his private character. See Chalmers’s General Biographical Dictionary, iv. 409, where the date of his death is erroneously given as 1518.

Antonius à Granvalla (Antoine Perrenot de Granville), cardinal. Epitaphs made by Nicolaus Oudars—
SAcro A GRANVELLA LVCENS ANTONIVS OSTRO,
TECVS CARPENTANAL HEV PERENOTVS HVMO EST!

Also
HA C PERENOTVS HABET CINERES ANTONIVS VRNÅ;
MO LIA SCRIPTVS SPIRITVS ASTRA COLIT.

He is mentioned in Biographie Universelle, Ancienne et Moderne, xviii. 315, as Antoine Perrenot, minister of Charles v. and Philip ii.

1 A place in Spain.
2 X
of Spain; born 1517, died 1586 at Madrid, buried at Besançon. He had much influence in the politics of Europe.

**Alberius**, Cardinal, Archbishop of Mayence and of Magdeburg, died, aged 56; the circumstance alluded to is not explained—

\[\text{LVGET SVBLATO MOGUNTIA PRÆSVLE, AB HESO HENRICVS CAPITVR, TVRBA RELICTA FVGIT.}\]

\[= 1545\]

**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—

\[\text{FAVENTE SVPERNA GRATIA PHILIPVS CAROLVS EX PERANTIQVA AB ELTZ PROGNATVS PROSAFIA NONO IVNII ARCHIEPISCOPVS ATQVE ELECTOR MOGVNTINENSIS AEOVE ELATVS FATIS.}\]

\[= 1732\]

i.e. Philip Charles, sprung from the very ancient family of Elts, celestial grace favouring him, was on the 9th of June raised by just destiny (to be) Archbishop and Elector of Mayence.

**Abel Vinarius or Weinhin**, born at Hansburg, in Landau, a man of note in Württemberg, died 27th February 1606. His epitaph included these lines—

\[\text{FEBRVS ECCE! LVES TER SPARIT AB AXE NOVENAS EXCELSI VVIEHNIN SCANDIT AD ASTRA POLL.}\]

\[= 1606\]

**Abel Vinarius**

\[\text{apaphama}\]

\[\text{Vbi Elisa? Vrn.}\]

i.e. Lo! 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)—

\[\text{REIMANNI VIRTVS, DOCTRINA ET GLORIA VIVIT, LIGNITII NATIS IPSE SVPERSTES ERIT.}\]

\[= 1739\]

i.e. The virtue, the learning, the glory of Reimann lives; he himself will live to the sons of Liegnitz.

**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. 1770)—

\[
\begin{align*}
\text{DOCTOR sCHREITERVS NONAGENARIVS ESTO} \quad & = \quad 1714 \\
\text{SOSPES ET ETATEM NESTORIS INSTAR AGAT.} \quad & = \quad 1714 \\
\text{ISTE BONVS VERE SERVVS FIDVSQVE TOT ANNOS AVERAT ET IOVE SVA VIA LVCRRA MANV.} \quad & = \quad 1737
\end{align*}
\]

Joann Joseph Sporck, a high official in Bohemia. See Zedler's Universal Lexicon, xxxix. 366. His epitaph—

\[
\begin{align*}
\text{SPORCKIVS HOC SVTVS EST BVSTO LACRYMARE VIATOR :} \quad & = \quad 1738 \\
\text{NVNC LVGENT CHARITVS RELIGIO, PIETAS.} \quad & = \quad 1738
\end{align*}
\]

In Chronograam, 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 Marburg, died on 3d June—

\[
\begin{align*}
\text{AH OLDENDORPI IVNI VT LVX TERTIA FVLSIT} \quad & = \quad 1567 \\
\text{NOS FVGIS HESSIAE LEQVE SALVSQVE SCHOLÆ.} \quad & = \quad 1572
\end{align*}
\]

Petrus Ramus, of Vermandois in Picardy, a learned professor at Paris, seems to have got into execrable and dangerous company, and after receiving twenty-eight wounds was pitched out of a window dead, at the age of 57, in the year—

\[
\begin{align*}
\text{VT PERIT ACCEPTRANS VICENIS OCTOQVE RAMVS} \quad & = \quad 1577 \\
\text{VVLNERIBVS, PHOREI LVX STVPET ATQVE FVGIT.} \quad & = \quad 1577 \\
\text{OCCCVBVIT RAMVS PRAECLARVS GALLICO ABENSE.} \quad & = \quad 1577
\end{align*}
\]

Andreas Alciatus, a learned man at Milan, died—

\[
\begin{align*}
\text{IVRA IACENT, STREPITVSQVE FORI, LEXIQUE SALVBRSES,} \quad & = \quad 1557 \\
\text{CVR? IACET ANDREAS DVX ET APOLLIO FORI.} \quad & = \quad 1572
\end{align*}
\]

Sebastian Unterholzer, a 'renowned man,' died on the 27th June 1577, according to these verses in his epitaph—

\[
\begin{align*}
\text{TER NOVIES IVNI, RADIABAT IGNIFER, ASTRA} \quad & = \quad 1577 \\
\text{VNDERHOZERE QVANDO SEBASTE PETIS.} \quad & = \quad 1577
\end{align*}
\]

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—

\[
\begin{align*}
\text{IACET VERHEYEN HONOR MEDICINÆ.} \quad & = \quad 1710
\end{align*}
\]

The letter v counts as 11 = 2. i.e. Verheyen the honour of the medical art is dead.
SOME DISTINGUISHED PERSONS.

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)—

\[
\begin{align*}
\text{JesVs CordIs MeI thEsAVR}V\text{s} & = 1618 \\
\text{i.e. Jesus the treasure of my heart.}
\end{align*}
\]

Antonius Viriherus, of whom some account is given in Zedler, xlviii. 1763, wrote a book (British Museum, press-mark 115. a. 10), 8º, the title of which begins in chronogram, containing the author’s name and the date, thus—

\[
\begin{align*}
\text{VINDICL} & \text{E boHEMI}\text{Æ} \\
\text{qVAS} & \text{=} 1740 \\
\text{PATR} & \text{I} \text{Æ sV} \text{Æ} \text{SCRIPSIT} \\
\text{ANTON} & \text{IVS VIRI} \text{HÆR} \text{VS.}
\end{align*}
\]

\text{Sive}


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.’

\text{Typographici explicatio velati nominis.}

\text{Est Pragæ natus, pietate et Pallade Pragæ}

\text{Excultus, Sacroque nitens candore Sionis}

\text{Præsul, 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)—

\[
\begin{align*}
\text{BENE VIXIT, ORIIT NOBILIS VVRISBERGV,} & = 1654 \\
\text{haVT ergo eVM PLoRATE, SE} & \text{D VOS, POS} \text{TERI.}
\end{align*}
\]

\text{i.e. Noble Wrissberg lived rightly, he is dead, weep not therefore for him, but for yourselves, O posterity.}

\[
\begin{align*}
\text{BORIVS VON VVRISBERGV IST DAHIN :} & = 1654 \\
\text{DER toD} & \text{t IST seIN grosser geVVIN :}
\end{align*}
\]

\text{trAVVret : NICHT aber Vber Ihn.}

\text{i.e. Borius von Wrissberg is gone hence; Death is his greatest gain; but not over him.}

Daniel Wulsser, theologian in Bohemia. The year of his
SOME DISTINGUISHED PERSONS.

birth and his age when he died was marked by this distich. (Zedler, lix. 786)—

OS sVAõxe, SOPHIE pECTVs QVI TRADERET ARDENS,
VvLPERVs, GENIO NON PINE NATVVs, OBIT.
Eusebies, Sophies, Suadeque videatur in uno
Numina Wulfers, trina decore pari.
Sic facies veneranda sua sub imagine siste
Theologumque Sophum Philosphilumque pium.

Johann Christian Wolf, doctor of medicine, magistrate at Zerbst in North Germany. His name and birth-land are united in this 'symbol,' which was engraved on his monument (Zedler, lviii. 748)—

Iohannes Christianus Wolfius Servesta Anhaltinus.
Jesus Christus Weneratus Salvandorum Advocatus.

Anagram.

Joannes Christianus Wolf, Medicinae Doct. et Cons.
Per anagr.

i.e. John Christian Wolf of Zerbst, in Anhalt.
Jesus Christ, the adored advocate of those that must be saved.

Anagram.

John Christian Wolf, doctor of medicine and magistrate;
In being serviceable to others, alas! he is weakened, and yields to fate.
The anagram is imperfect as to a letter n in the first, and a letter t in the second line.
The inscription also contained these chronogram dates of his birth and death—

JOHANNES CHRISTIAN VVoLF, M.DR. natVVs serVestæ = 1673
JOH. CHRIST. VVoLF, DR. DENAT. qVeDLINbVrg. = 1723

Und spricht, was auch der Neid nicht leugnen kann:
IN DIESER KVHLN GHVFT RVHT EIN RCHTKLVEGER MANN. = 1723
i.e. John Christian Wolf, doctor of medicine, was born at Zerbst in 1673.
John Christian Wolf, doctor, died at Quedlinburg in 1723.
Say what even Emy cannot deny, in this cold grave rests a right learned man.

Johann Meyer of Magdeburg, theologian and pastor, died 12th December 1563. His epitaph, written by Johann Pomerania, is as follows (from Zedler, xx. 1489)—

Johannes Meyer jacet hâc sub mole sepultus,
Patria cui celebriis Parthenopyrga fuit.
Ossa quidem placide Johannis in sede quiescunt,
Vivit at in rutili spiritus arce poli.

ConCeDente Deo DVoxena In LVCe DeCeMbrIs = 3962
Iohannes MEIer FATA PROF VeNdA tVLI. = 1563

i.e. John Meyer lies buried beneath this heavy structure, he to whom his
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 12th 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 12th.

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 com-
monly 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 von Franckenhausen Syboldus, pastor at Nord-
hausen, died in 1575; his epitaph in St. Blasius' church (Zedler, xii.
534) commences—

Hic Jacobus ego constanti voce Syboldus
Dulcia consuevi verba docere Dei.

And concludes thus—

hic fragili iaceo mentis ratione relicTVs,
est spes in soLO est sanguine 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.

Cucheinollibeg. 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 what-
ever on it of such a purpose. The accompanying facsimile copy will
render description needless, I only require attention to the chrono-
grams 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 chronograms give the date 1601; at this time
Rudolph, son of Maximilian II., was emperor (1576-1612), and Abbas I.
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 Hegir
corresponding to 1601, which would be 1016 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 pages—

stravTVs T\(\text{V}r\)CAS BELLIS \(\text{re}X\) PERSA CE\(\text{LED}\)RIS,
\(\text{C}e\)\(\text{S}a\)\(\text{r}\) DIV\(\text{E}\) TVAS HV\(\text{NC}\) PER A\(\text{DIVI}\)T o\(\text{PE}\)IS.

\(\) = 1601
Suechino Legationis

Suechino Legationis

Suechino Legationis

Suechino Legationis
SOME DISTINGUISHED PERSONS.

Caesar Magnæ, rogat fortis te fecera perses, = 1601
et tecVM TVRClS BELLa CRVEnTa PARAT. = 1416
forte POLI rector, sociis nos Cernere persis, = 1517
LVnatis pelTis aGMinA strata, VOLET. = 1029
annvat o CEII reX; HEC soLenNA Verba
SINT: DEVs CElso sinT rata, ferto, pOlO.
i.e. The Persian king, celebrated in wars, being about to lay the
Turks, approached them, O divine emperor, through thy means. O
great emperor, the brave Persian asks a treaty of thee, and with thee he
proposes bloody war against the Turks. Perchance the ruler of the sky
may wish that we, with the Persian allies, may see the turkish shields (the Turks) laid low.
May the king of heaven be favourable to us, may these words be established, may God in the lofty sky
grant that they be ratified.

Francis IV. of France, Henry VIII. of England, and Anne
the wife of Ferdinand, Archduke of Austria and King of the Romans,
died in the same year—
FrancisCVs GALLIS: hENRICVs VERD brItANNIs, = 1547
romano regi Chara qVQVe VXor obIT.

Catharine, daughter of Francis, Duke of Lüneburg, wife of
Henry 'Burggrafus' of Misnia, died, aged 17—
VXor in hoc TERRÆ TVMVLO KATHARINA qVIEScit
BVrggravi, CVIVs spIRITVs astrA COlit.

Leopold William, Archduke of Austria: his epitaph, said to
be in the crypt of the Capucin church at Vienna, contains this date—
Complevit DIES SVos = 1662
Vigesima Novembris.

Charles Joseph, Archduke of Austria: his epitaph contains
this date—
IllI Januarius, qui anni fores aperit,
VITÆ clausit = 1666
LinZII Die 27. NOCTV sVB horAM. ii.

And at the church of the Blessed Virgin Mary at Cella (Zell?) in
Styria, where the heart of the same archduke was buried, as it seems,
according to his vow made whilst living, the epitaph commences—
'Sub hoc saxo jacet Magni Principis, parva portio cor,'—and con-
cludes with this line—
Cor JOSEPH IN MANV DeIpARE sponsæ reLinqVens. = 1664

Catharine de Medicis, widow of the king of France, having
been guilty of all sorts of murderous crimes, is supposed to have died
of poison—'vel mcere et metu, vel quod ali suscipiantur, veneno
hausto extinguitur'—
gallICa qVAndo seneX CasV CAtharINA reCeSSIT,
tres PARILÌ natos VIDIt honore FRVI, = 1588
Prince Henry of Bourbon and Condé, son of Henry of Navarre—'regis patruelis et fūs Jonathōn dum quasi exul in castris contra Ligistas moratur, a propria uxore per secretarium suum veneno sustollitur' (another case of poisoning)—

\[\text{CondæVs patria eICITVR, CRASQVe Veneno COGIVR} \text{EGELIDæ Fata SVBIRE NECIS.}\]

Frederick II., king of Denmark, died, aged 54—

\[\text{Rege HINC ABREPTO FRIERICO DANIA LVGET VIX ILLI POSTHAC PAR HABITVRA CAPVT.}\]

Philip, Marquis of Baden, died at Baden at the preparation for his marriage with the daughter of William, Duke of Cleves—

\[\text{MarchIo PERTRISTIs SVBiT SVA FATA PHILIPPVS} \text{FVNERE, sIC LVCTV sors SACRA LÆTA ROTAT.}\]

Ernest Bogislaus, Duke of Croy and Areschot, the thirty-fourth 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 Pomeraniae ex Tabl. publicis et diplom. vetustis Scriniorum sacrorum et profanorum magnā curā in lucem protractis illustrātur,' etc. Francoforti ad Viadrum. 1707, 4°. 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—

\[\text{sIC TVA FATA VIDes pOMERIs, TIBI FATA NEGARVNT.} \text{= 1620}\]

\[\text{CERTA DVCTES, stIRPISQVe CADIT NVNC SVRCLVs ILLVS} \text{ERNEsTVS BOGISLAVs OBIT KROIANA PROPAGO.} \text{= 1684}\]

Johann Ulrich was born at 'Caha' 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-cabbalisti-

\[\text{cum,} \text{was made on the occasion by one of his friends—}\]
SOME Distinguished Persons.

VLrICVs re MYSTA DEI, BIS FLOREAT, OPTO
et SANE SENIOR, BIS VIREATU Ve BENE.

Ha, ha! bene = 70
Ac Dominus = 427
Jnames = 185
Ulricus = 602
Floreat = 262
Oro = 180

1726

The usual key fits the above cabbala, thus—

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

I.e. May Ulrich, in reality a priest of the mysteries of God, flourish twofold, and I wish that the 'Senior' may grow vigorous twice soundly and well.

Ha, ha! 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 SYNCHARISTICA
Saca Supremis Honoribus
Viri Magnificentissimi, Nobilissimi, Amplissimi, Consultissimi,
Dn: Henrici Æscheri,
Inducta et Antiquissima Rei publicae Tigurinae
Dei T. O. M., auspiciis, concordibus totius Senatus Populique,
calculis, et conspiratibus honorum omnium precibus,
votis, gratulationibus, Die xxii. Junii MDCLXXVIII. delecti
Consulis, Patriae Patris optimi.
Gentis Helveticae, Tiguriae 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 c 3 a poem to Escher with this title—

VIRO STRENVISsIMO, PRVDENTI, PIO ORBIS NOSTRI CONSULI = 1678

Henricus Escherus vivat!

Anagrammatique.

Unica Virtus haec res.

2 Y
SOME DISTINGUISHED PERSONS.

The poem concludes with this couplet and subscription—
Hos Deus in Celso Lauro Victrice coronet.
VT sVAVIqVe poLO gAVDIA MILL{E} FERANT!
gratVlatVR petrVs fVesliNVs in
templo D, petri pastor.
= 1678

On sheet D we find ‘Epigramma votivum’ addressed to Escher.
Anno quo-
esChers Vs ac hirzeLLIUs
in pACE mINI consules
una regant magnificI!
= 1678

On sheet F a poem ends with this couplet—
فلورئت اسشيرVs الفلICI consVL in vrbe,
et nVMeret letē secVla gratA, rogo!
= 1678

On the next page an epigram ends with—
EscherVs ConsVL tiGVrina VIVIT in vrbe:
LVcreat hic sol, DVX viR, VAleatqVe div.
= 1678

In sheet F 3 a ‘Dialogismos Votivus’ commences thus—
Heus! quis letatur? Pietas, RespUBLICa, paxque
Dum sua virtuti, præmia digna manent.
Plausus an est tantus? Cur non sit tantus et ardens?
Escheridum magnum, gloria prima domus
THVrICA sCepTRA tenet ConsVL nVnc optIMVs heros,
ac CERTe nostRas spes IVBET esse ratas.
= 1678

The verses conclude with ‘Chronicon Votivum quadruplex’—
I.
CVM sCepTro, præseS, patrIæ LVX, pAXqVe perennes
sicqVe opto ex votis, VT TVA CVnctA fLVAnt.
= 1678

2.
VOTVM est, fata adSINT, pAX et ConsILIa pAVSTA.
= 1678

3.
VI TAM opto ConsVL, rogito, DeVs, annVe votIs.
= 1678

4.
pVra fIDes, ConsVL Ml, te tEGAT, avREA VIRTVs.
= 1678

In sheet G 2 a sonnet in French is preceded (inter alia) by this
chronogram couplet—
ALbanO qvæSTor claro legATVs es alme,
postiCO consVL fIs, patreLQve cap VT.
= 1678

In sheet G 3 there are some short epigrams; this is one—
In curis curas
Eteosticho ad multos annos.
ELeCTVs Merito Cvrator es VrBiS et orbIs,
IN CVRIS CVRAS, ConsILIO, AVXILIo.
= 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 subscription—
Zurich, den 4 Christmondes, im Jahr
SVSSER FRIED DE TRET AVF ERD!
ALLEES LVSTBAR, EINIG VVERD!

Gerold Edlebach.

In sheet 3 an anagram on his name is followed by—
ECCS! AUESCHERVS CONSANS NOSTRA EST CONSVL IN VRBE;
PREFECTVS, QVAESTOR, IAM PATER EST PATRIL.
In sheet 0 2 a poem is concluded with this etecostichon—
FLOREAT HENRICVS TIGVRENA CONSVL IN VRBE
AUESCHERVS, DONEC LONGA SENECTA DATA!
On sheet 0 3 this chronogram is at the conclusion of a poem—
SIC VOVEO S CONSVL TIBI PLENO EX PECTORIS AESTV,
SIS CONSVL FELIX, A NVMINE ET EXPETO, FAXIT.

In sheet 0 3 a long German poem concludes with this subscription—
Im Jahr, da ein fromme Seel seufzet:
ACH HERR IESV, DV TREVER GOTT,
STAND DV VNS BEI IN ALEER NOTH.

Joannes Freudweiller.

On the last page a poem concludes with this distich and subscription—
DA DEVS, VT PATER PERVER SVAT SIDERE CONSVL
FELICI, VT VIDEAT TEMPORA FAVSTA SENEX.

Hisce Magnificentissimo Domino Consuli summos
gratatur honores et vitam longevam adprecatur
devotus ejus cliens

Casp: Huberus, V. D. M.
NUPTIAL VERSES, FUNERAL ORATIONS,
AND COMPLIMENTARY POEMS.

These 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 subse-
quent 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. 1-39), quarto.
Tract No. 6 contains verses thus addressed to Johannes Stern of
Salfeld—

+ MAGISTRO IOHANNI STERN, SALLFELDENSI. +
And other verses to him conclude with this couplet—
+ VIVE IGITVR, FLORE CEĐANT TIBI SINGVLA FAVSTA, +
+ ET CERVI LAETVS SECvlA PRISCa VIDE! +

= 1654

= 1654
COMPLIMENTARY POEMS, ETC.

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 19th July 1655 —

VT JVLLII BIS QVINA DIES AC NONA REFVLGET,
EXSPRANS GLOXIN CoELICA 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
LAVDEx MAGISTRALI ORNATVS VENERATVR IVSTVS
KVNNKENVVS, TERREx GRATVS HONORE SVE.

\[1654\]

Tract No. 27 is a poetical 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! \[1557\]

The tract concludes with this couplet —
GOTT geb' Ihn'n Nestors IHar, GvTs, VVoHlfart, Gvte zeIt,
Ehr, IVNGE zVVeIGLeIn VNd zV LetteD Die bestE FREVD! \[1707\]

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 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 Annobergenensis carminum nuptialium, libri duo.' No date or pagination. The following chronograms occur —

Tempus nuptiarum.

CHRISTOPHORO CONIVNX SCHELNBERGO VBI CONTIGIT ANNA,
LVX septembris IIIT TER NOVA BISqVE qVATER.

i.e. When Anna became a wife to Christopher Schellenberg, the new light of September had departed three and twice four times (on the 11th 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 —

Dimeton Tetrastichon, continens tempus nuptiarum, nobilissimorum et virtute ornatissimorum Henrici de Schleinitz Saddani, Justiae Jeannis de Ponica, F. Anno 1563. (Continued on next page.)
COMPLIMENTARY POEMS, ETC.

LVX VICIES ET sexIES OCTOBRIS ORBI VIC FVLSEAT IVSTINA DIGNOS QVANDO SE IN BAT HENRICI = 1563 THOROS.

FUNERAL orations and diriges relating to persons of note in Germany in the sixteenth and seventeenth centuries. Eight volumes of tracts (British Museum, press-mark 12301, dd. 1-8.), labelled, ‘Orationes funebres et Epicedia illustrata.’ A dull subject, but in some respects interesting and curious, with an occasional passage of a cheerful character, 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 Clemnio. Ulm, 1616. No pagination. Among a number of ‘Carmina lugubria’ concerning this good man, Philip Heilbrunn, we find on sheet a, ‘Eteostichon, Annun mensem diem, quo ex hac vitæ decessit, ætatem etiam, et memense in se continens, VT VAGA PHRYX EIS VBI IT SOL SIJDERA BVRVI, MORS RPIT VITÆ FILA, PHILIPPE, TVÆ. Honoris et amoris ergo scripsit Nicolaus Kirchmair, Monhemio Palatinus, Die 20 Aprilis Anno à Virginis partu. ASSERE QVESQ 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 . . . . 69

1706

The title-page mentions of him:—‘Qui xvii. Aprilis calendarii novi, anno Christi MCXVI. annos prope septuaginta natus, ex hac misera et calamitosæ vitæ in beatam illam et sempiternâ lætitia afflu- entem 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 Ægidius Hunnius in 1603. ‘Threnologia de vitæ, rebus gestis et tristissimo simul ac beatissimo obitu Ægidii Hunniis’ (doctor of theology at Witteburg). Autore Leonharto Huttero. Witteburg, 1604. At page 50 an elegy concludes with this

ÆTEOSTYCHON,

HAC IACET EGDIVS CLARIVS VIR DOCTVS AVCTVS NVNNIVS IN TERRÀ, CÆTERA SAXO REFERT. = 1603

praeco fidelis obit Christi heri gottfriedvs, vt altus
laungeri pecoris cynthis astra qvatit.

This relates to Jacobus Godfridus, a notable man at Chemnitz.

Tract 3. ‘De vitâ et morte Casparis Wildii.’ Tübingen, 1584. The last page contains the following chronogram and acrostic verses—

Distichon.

Containing the place, year, month, and day of his death.

sexta dies februi fvgebat in axe corvisco,
in tvbina extinctvs vvildivs vrbe iaet.

Epitaphium ejusdem.

Hâc jacet eximius contec tus Wildius Vrmâ
Inclyt A quem vitâ fama superstes habet
Consiliis magis Ducibus qui profuit almis
In primis Patri, Dux Ludovice, tuo.

Aspexit misero mansuetus cor benignus,
Candens in cunctis pectore Iustus erat.
Ex totoque Deum conamine cviæ,
Tandem sed me Rutò, sydera Summa colit.

Majores literæ haec verba continent.

Hic jacet magister Casparvs vvildivs.

The distich chronogram.

i.e. The sixth day of February arose in the gleaming sky, (when) Wildius lies dead at the city of Tübingen.

His epitaph.

The renowned Wildius lies hidden in this tomb—he whom splendid fame regards as a survivor in life—he who was of service to great Dukes by his genial counsels—and chiefly to thy father, O Duke Lewis.—The kind man regarded the unhappy ones with a tender heart,—he was just to all with the warmest feeling.—He served God to his utmost endeavour; at last, and deservedly, he dwells in the highest stars (in heaven).

The large letters compose these words—

Hic jacet Magister Casparus Wildius.

i.e. Here lies Master Caspar Wild.

Vol. vii. A tract, among others, on the death of John Rudolph Westen, doctor of theology. Basle, 1685. At page 80 is an elegy, ‘Planctus super obitu pië in Domino defuncti patrui ;’ with some verses, which are followed by these lines to his uncle and his wife (?)—
COMPLIMENTARY POEMS, ETC.

Lectissimo conjugum pari.

EX VOTO VOS VNA DIES ConIVNxIT aMANTES. (nuptialis.) = 1643

LVXIT et eXtIncTos HeDomas VNA sIBI. (annae emeramatis.) = 1684

Scilicet unanimes qui tot vixistis in annos,

Vultis et aeternâ 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—‘Lacrymae Lectianae, 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 PRæPotentIs DeI est.’ = 1611

There are many odes and elegies on the premature death of the prince; the first, at page 31, 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 ‘Fortunae puer,’ all treating him as a boy. The colophon is

SOTEROPOLI
Typis Dörferianis
ANNO

sors hoDIE MIHI; CRAS VenIET tIBI. = 1611

Tract 12. ‘Facula nuptialis.’

Bonì 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 æternum
Venerandis humillime obtulit.
Devotissimus cliens
In Nuptialibus gaudiius.

Mai ii qVarta DIES appareat sole beato,

sponse serene sona, sponsa serena Cape.

} = 1658
COMPLIMENTARY POEMS, ETC.

Tract 15 is to the memory of John Wolfgang Grunewald, a distinguished man at Ratisbon, who died of a severe illness, 'gravissimo morbo oppressus naturae debuit reddidisset,' 18 kal. Dec. 1684. Among several pages of verse is this

Eteostichon lugubre.

hecV IaM nobis Letho svrReptVs aCero
DefensorqVe potens EXIIt orbe pater!

{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 Bavaric . . . Qui piē placidique ex hac vitae decessit, anno salutis 1583, 4 Idibus Octobris.—Heidelberg, 1583. (i.e. 19th October.) Conscripta a diversis authoribus,' etc.

Distichon continuens 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 following—

Distichon annum, mensem, et diem, quibus illustrissimus Elector humanis rebus exemptus est, comprehendens,

Octobris bis sexta dies Vbi fVLserat orbi,

Celesti, elector, sede, recepTVs, obiIT.

{.'Aliud aetatis annum continens.' (Not a chronogram, but giving his age as forty-four years.)

Ter denos quattuorque annos, duo lustraque postquam

Complēras, 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 sekest 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 vita clarissimi et doctissimi viri Leonhardi Engelharti pronunciata xv. Aprilis, etc. 1603.' (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.

{i.e. A verse including the year, month, and day of his death.—August

2 z
A curious and rare book in my possession, printed at Pesth in Hungary, in the year 1818 (8°, 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—

CHRONOSTICA
ex Professoris Regii
Emerici Danits,
Pesthini,
Typis Ioannis Thomaes Trattner.
1818.

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.

AVCTOR
PRO
LIBELLO sVo
AD zoILVM.

Zoile! Quod voto; si forsan queris acumen;
NON sVescRibo tVo; DA VENIAM; hOC Careo.
Candida voto sinu niveo comprensae videbis;
NAM bene sInCerVs CANDOR ACVta FVGIt.
In Latiiis numeris ut præsens prodeat annus;
hoC FVeRAT nostRæ CALLiopes stVDIVM.
COMPLIMENTARY POEMS, ETC.

The work is dedicated to Ferdinand I., Emperor of Austria and King of Hungary, in a poem of sixteen lines, of which two are chronograms. After this, some verses follow, at page 4, addressed to the Archduke Joseph on 18th of April—

Gloria Apostolici, Pro-Rex celissime, Regni;
Deliciæ Hungarici (stirpis amor) populi! = 1817
Ortu festivæ, dulcis Patria excita, lucis,
Gaudia de puro corde revehsta canit. = 1817
Dant tibi turba toga, dant vota sagoque Verendi,
His necitas, quæeso, quæ sacra MVsa dicit. = 1817
Prospera sæcula agas; agat et lectissima Princeps,
Hæc celis græminant: ordo, statvis populi! = 1817

It is explained in a note to the seventh line, that Divine Providence ruled otherwise. Hermina, the wife of the Archduke, having given birth to twins, 'mascula et femella,' died at Buda on the 4th September.

Verses at page 19, to Emericus Kelemen, a learned professor of science, and a legal functionary at Pesth, 5th November—

Doctrina juris Patriæ, celeberrime Doctor,
Quæ dicat hoc festo, sviscepe, MVsa rogo. = 1817
Concedat, doctos post iustus per octo labores,
Floreat incolvmis vestra senecta, Devs! = 1817
Hæc tibi voto rum, niveo de pectore, gratus
Offert, terrar MVnera discipulvm! = 1817

Verses, at page 64, to Georgius Bertalan, a most deserving clergyman, 'pro transmissa i Sept. melioris notæ vino.' (For having sent some rare good wine to the author)—

Largiris munus, quo non mihi gratius ullum;
Additvs est Baccho DivVs Apollo bene! = 1817
Hoc lassa ad versus animatur munere vena,
Isthoc de sacro metra liquore fluvit! = 1817
Grates cum voto capias pro munere: Baccho
GVitta CADos fVro MILLe, precor, tribvta! = 1817


Et mea, Successor, pro festa luce, docendi
Horvath, ossio suscipe voto pia.
Di! te florentem per prospera sæcula servent,
Sintque tibi faciles in tua voto, precor!
Hoc avet e niveo tibi pectore cultor Amicus,
HOC AVET ORDO SACER; MVsaque; RELIGIO! = 1817
Verses, at page 74, to John Nepomuk Hainer, ‘Comitis Antonii Battýán Frumentarius,’ 15th June—
Gaudéo! Festa dies nitido splendescit ab axe,
Hainer, Patroni, Nepomucene, tui!
Tu, Conjux; soles, per secula vivite fausti,
TE PRECOR, ET CRÉSVM DEXTERITAS FACIAT! = 1817

Verses, at page 76, to Paul Csánk, professor, on his marriage—
Christi lege tibi, Csánk, jungitur innuba Virgo,
Ut consors vitae, Paule sit illa tua.
Candida Consortes capiatis vota novelli,
Quæ vobis praesens lecta corona litat.
FELICES NUMERATE DIES PER SCVLAM! 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 ietus Apollo, precor!
Insper opto: tuæ longæ vitae, juvenil
ACCEDAT ROBVR GVVTRVRS ET STOMACHI! = 1817

Verses, at page 85, to Vilhelm Illéssy, ‘auditor’ in the School of Philosophy at Pesth University, 30th July—
Preterito tibi pro festo quæ Musæ vovebat,
ILLA ETIAM NVNC DAT PECTORE VOTA SVS = 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
FACiles, QVŐNDAM VT PATRIÆ GLORIA CELSA TVÆ! = 1817
Numina, cum teneræ ætatibus flore, ingenua ars, et
DENT, CRESCAT VIRTVM, NEPOMVCENE, PIA! = 1817
Te, Deus, hunc formem, Vires, pro Principi regno
CONCEDE, EXORO, CORPORVM ATQVE ANIMÆ! = 1817

Page 101 is a separate title-page to a supplementary part of the work, in these words—

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.
COMPLIMENTARY POEMS, ETC.

CHRONOSTICA VOTIVAE

PROFESSORIS

EMERICI DANITS.

The verses, etc., are very much of the same character as those which are comprised in the preceding part of the work.


Festa Valenti, Mæcenas, reddit Olympe
Phœbus; cultoris suscipe vota tui,
VIVE DIV VEGETVS SACRÆ RELIGIONI!
VIVE etIAM FELIX ARTIBVS INGENVIS. { } = 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—

PRIMITIAS, FRANCISCR, TVAS DESIGNAT HIC ANNVS, = 1716
IN CVNCSTOS STERNAR SACRA GRADVS. = 1716

Primitiae 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

Leopoldinae, natæ Nikl, Antonii Türök, Spani Ligethiensis, consortis.
Pallida membra, Türök, Leopoldinae, genitore
Nikl, prognatae, contegit iste lapis.
Precocel sublatæ fato, lugensque, lubensque,
Consorti conjux hæc monumenta locat.

ISTHIC SITAE EST
LEOPOLDINA TÖRÖK
GENITORIBVS NIKL
PROGENITA
OBIT
QUARTA SEPTEMBRIS
ANNO ÆTATIS XXVII
SERVATORIS NOSTRI;
SVPPVTA { } = 1816

i.e. Here is placed Leopoldina Türök, born of the family of Nikl. She died on the 4th September in the year of our Saviour; count it up!
A tract, 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 QUATERNÆ RELIGIONI, CÆSARI, PATRIÆ AC LITERIS CONSERTATAE, PANNONIÆ FLORESCENS, (SEU) ECELLENTISSIMVS GENERALIS BELLICVS, PRÆCLAARIS VIRTVTIS, ET1 STRENVVS VERÆ RELIGIONIS PROPONITOR, =

STABILE FIDEI FVLCHRVM, =

CÆSARI, RELIGIONI, PATRIÆ, DEVOTA FIDEI LITATIS IDEA, =

LVNATÆ GLORIOSISSIMVS DEEBELLATOR GENTIS, =

COMES STEPHANVS KOHARI HÆREDIARIVS IN CSABRAGH, =

LÆTO PATRIÆ PLANVS VITÆLITATI FVBVLICÆ VOTIS SECVNDIS ELÆCTVS IVDEX CVRÆ, =

RECVRRENTE ANNVA SANCTI STEPHANI PROTONARTYROS2 DIE =

A DEVOTISSIMA SIBI ET FIA CALLIOPE NTRIENSIS =

IPSO NATALE DIE METRICE SALVATVS. =

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 Psalm 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 champion 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 COUNC STEPHEN KOHARI of Csabrég; by the joyful approbation of the country, by the wishes of those favourable to the common weal, chosen Judge of the Court, on the returning annual day of St. Stephen the protomartyr, is metricaly saluted by the pious, and to him the most devoted Calliope of Neustria, 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 Neustria.)

Then follows a prose Latin address to the illustrious Count Kohari by the college of Pious Scholars of Neustria (in Hungary).

---

1 The first word AC 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 II = 2.
PALEMA ÆTATIS QVATERÑÆ
RELIGIONI, CESARII, PATRÌÆ, AC LITERIS CONSECRATE,
PANNONIÆ FLORES CENS.
SU EXCELLENTISSIMVS GENERALIS BELLICVS,
PRAECLLARIS VIRTUTIS,
AC STRENÜVS VERE RELIGIONIS PROPVGNATOR,
STABLE PÆ FIDEI FVLCRVM.
CESARI, RELIGIONI, PATRÌÆ, DEVOTA
FIDEILITATIS IDEÆ,
LVNATÆ GLORIOSISSIMVS
DEBELLATOR GENTIS.
COMMES STEPHANVS KOHARI
HAEREDITARS IN CSABRAGH,
LEE TO PATRÌÆ PLÀVSV
VITILITATI PUBLICÆ
VOTIS SECUNDIS ELECTVS
INDEX CVRÌÆ
RECURRERE ANNVS A SANCTI STEPHANI
PROTO-MARTYRVS DÉF.
DEVOTISSIMA SIBI ET PIA
CALLIOPE NITRIENSI,
IPSO NATALI DÉF
METRICE SALVATVS.

TYRNAE Typis Academicis; per Georgium Andreas Roden.
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. 'Ætas aurea Minervae sacra,' in the classic style. II. 'Ætas argentea religioni consecrata,' in a metaphorically religious style. III. 'Ætas senea 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 Hvngriae meritis-simvs ivdex cvriæ scholarvm piarvm fvidtor gratiosissimvs vivat Deo et patriæ.

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.**

<table>
<thead>
<tr>
<th><em>Exhilarans</em></th>
<th>Eos</th>
<th>Exurgat</th>
<th>Et extulit</th>
<th>Errans</th>
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<tbody>
<tr>
<td>Xipha,</td>
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<td>Lauros</td>
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<td>Litetque</td>
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<td>Effectus</td>
<td>Ensis, et</td>
<td>Effer</td>
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<td>Nunquam</td>
<td>Nigore</td>
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<td>Tripudia</td>
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<td>Tubar pia</td>
<td>Iubila</td>
<td>Junge</td>
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<td>Suaviloquo</td>
<td>Stephano ;</td>
<td>Supremo</td>
<td>Subdita</td>
<td>Soli</td>
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<td>Sideræ</td>
<td>Syncre</td>
<td>Serta</td>
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<td>Implorent :</td>
<td>Immune</td>
<td>Iovis,</td>
<td>Iustumque</td>
<td>Iuvamen</td>
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<tr>
<td>Magnifico</td>
<td>Meritis</td>
<td>Marti</td>
<td>Mea Musa</td>
<td>Ministros</td>
</tr>
</tbody>
</table>

* These stars are not in the original, they are added to mark the commencement of the acrostic words.
| Votorum | Versus | Variat, | Variando | Videndos |
| Sexcentos | Soles, | Sexcentaque | Secula | Spondet. |
| *Aulas | Angelicas | Aspriet, | Adoret, | Ametque |
| Cor Comitis | Coeli | Charam | Celebretque | Cohortem. |
| *Interitum | Infaustum | Ignores | Illustris | Iniquam |
| Lernam, et | Lethales | Laqueos | Libramine | Legis |
| Linguas, | Lucrosam | Luctam | Lege lance | Laboris. |
| Vitator | Vitii | Vanæ | Vacuosque | Voluptæ, |
| Submissæ, | Suavis | Sacrarium | Stella | Scholarum |
| Terrebris | Tuo | Tutamine | Tensa | Thystis |
| Robora, | Retribuet, | Reddet, | Rectumque | Rependet |
| Iustitie | Iustus | Iudex, et | Iubilus | Ingens |
| Substituet | Stabiles | Soles | Sine nube | Serenos. |
| Suaviloquum | Sermones; | Solum, | Stellaisque | Superba |
| Intrepidæ | Invictam, | Iusto de | Iure, | Juventam |
| Miratur | Moles: | Morum, | Mentesique | Modeste |
| Virtutem, | Vero | Vitam | Vegetante | Vigore |
| Suspicet, et | STEPHANO | Societ sacra | Signa | Salutis. |
| *Delicis | Divum, | Duplici | Diademate | Dignus |
| Omnibus | Officiis, | Optatus | Ocellus | Olympi, |
| Munera | Metrorum, | Mansuetæ | Mente | Meorum |
| Inspecias: | Iusto, | Igique | Iuavere | Issu |
| Nomine, | Nestoresis | Numeris | Nova nomina | Nectet |
| Virtus; | | Volitabunt | Vincula | Versu, |
| Sique sacro | STEPHANI | Statuent in | Sydere | Stemma. |
| *Coelicolæm | Celebrande | Choris, | Croceaque | Corollæ |
| Omnandæ | Omnigenos | Oris | Orientis | Odores |
| Mittens; | Mirandæ | Mens | Majestate, | Modesta |
| Exibet | Eloquentia; | Enat, et | Ex effrenis | Erynnis |
| Scyllis, | Syderæ | Semper | Societa | Sali. |
| *STEPHANE | Supremi | Solis | Spectabile | Sydus: |
| Turcarum | Tragicus | Terror, | Tranquilla | Tenebis |
| Emporia, | Empireis | Ensis te | Extollet | Ephoebia. |
| Perge pias | Piate | Pari | Plantare | Palæstras! |
| Hostes | Horribiles, | Hydram | Hebemab | Hiantum |
| Ausus: | Austeras | Auras a te | Aureus | Aether |
| Nauffragio | Nectat, | Nunn quam tua | Nomina | Naonis |
| Velet i sed | Velet | Virtus | Vigilantia | Vultum |
| STEPHANI, et in | | | | |
| *Concedat | | | | |
| Ocyus | Optatis | Clangens io | | |
| Hæretici anne | Horretis | Herum hic | Herculis | Hyllus |
| Auferet | Altivolos | Ausus, | Armatus | Apollo |
| Retrudent | Rictus | Reboantum | Robora | Regnum |
| Inferi, et | Intrepidæ | Imperium | Impugnabit | Inundans. |
| *Dæmona | Debella: | Dabitur | Defensio | Divum: |
| Exulta! | Eludas | Erebum | Exemplaris et | Experts |
| *Crimine. | Clarificant | Claros | Certamina | Campos, |
COMPLIMENTARY POEMS, ETC.

<table>
<thead>
<tr>
<th>STEPHANE</th>
<th>Sanguineis</th>
<th>Scenis quos</th>
<th>Saepe</th>
<th>Sacrabas,</th>
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<td>Armorum</td>
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<td>Ante actos</td>
<td>Annos</td>
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<td>*Resplende in</td>
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<td>Rutila ! e</td>
<td>Regnoque</td>
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<td>Exulet</td>
<td>Error !</td>
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<td>Generosa</td>
<td>Geris, de</td>
<td>Gente</td>
<td>Gehennæ</td>
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<td>Nescito</td>
<td>Noctes !</td>
<td>Natum tua</td>
<td>Nomina</td>
<td>Numen</td>
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<td>Inserat</td>
<td>Imperio !</td>
<td>Justis te</td>
<td>Iungat</td>
<td>Iesus !</td>
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<td>*Herculeos ex</td>
<td>Hoste</td>
<td>Habeas</td>
<td>Herois</td>
<td>Honores :</td>
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<td>Vafros</td>
<td>Victurus</td>
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<td>Numeris</td>
<td>Numeræ nova</td>
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<td>Nestor.</td>
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<td>Genio</td>
<td>Generis</td>
<td>Gangetica</td>
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<td>Alacres</td>
<td>Animos, in</td>
<td>Adonisidis</td>
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<td>Rosea, et</td>
<td>Recreatia</td>
<td>Rite</td>
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<td>Illicia :</td>
<td>Involvas</td>
<td>Inimicus</td>
<td>Iniquos</td>
</tr>
<tr>
<td>Æruminis</td>
<td>Æquis ;</td>
<td>Æternas</td>
<td>Ætheris</td>
<td>Ædes</td>
</tr>
<tr>
<td>*Magnanimus</td>
<td>Martis</td>
<td>Miles, cum</td>
<td>Munere</td>
<td>Martis</td>
</tr>
<tr>
<td>Expugnæs, et</td>
<td>Emas,</td>
<td>Epulis</td>
<td>Epulandus</td>
<td>Egentum</td>
</tr>
<tr>
<td>Res</td>
<td>Regni</td>
<td>Rectæ</td>
<td>Restaura</td>
<td>Relligionis</td>
</tr>
<tr>
<td>Impulsu</td>
<td>Indociles,</td>
<td>Ignaros</td>
<td>Instrue :</td>
<td>Inermes :</td>
</tr>
<tr>
<td>Tartareas</td>
<td>Technas</td>
<td>Temnas,</td>
<td>Teneasque</td>
<td>Triumphos.</td>
</tr>
<tr>
<td>Insidias,</td>
<td>Inimicus</td>
<td>Iners,</td>
<td>Immo</td>
<td>Insidiator</td>
</tr>
<tr>
<td>Solifugus,</td>
<td>STEPHANE</td>
<td>Stermitque</td>
<td>Struitque</td>
<td>Salutè ;</td>
</tr>
<tr>
<td>Sedes at</td>
<td>Superæ</td>
<td>Sanctum</td>
<td>Servantque</td>
<td>Sonantque.</td>
</tr>
<tr>
<td>Inter Io !</td>
<td>Ioviale</td>
<td>Iubar, jubar</td>
<td>Inclyta</td>
<td>Iuno</td>
</tr>
<tr>
<td>Marte movet</td>
<td>Merito</td>
<td>Marti</td>
<td>Monumenta</td>
<td>Ministrat</td>
</tr>
<tr>
<td>Virtutum ;</td>
<td>Versu</td>
<td>Volitante</td>
<td>Vigequate</td>
<td>Vireque</td>
</tr>
<tr>
<td>Strenuitas</td>
<td>STEPHANI</td>
<td>Superis</td>
<td>Sociata,</td>
<td>Sacrata.</td>
</tr>
<tr>
<td>*Justus</td>
<td>Iniquorum</td>
<td>Iudex es,</td>
<td>Iupiter</td>
<td>In te</td>
</tr>
<tr>
<td>Verdicâ</td>
<td>Virtute</td>
<td>Viget,</td>
<td>Veneranda</td>
<td>Vindo</td>
</tr>
<tr>
<td>Dona deum.</td>
<td>Dilecte</td>
<td>DEO !</td>
<td>Diadema</td>
<td>Ducale</td>
</tr>
<tr>
<td>Eripe, et</td>
<td>Extensos</td>
<td>Ellops</td>
<td>Exhorreat</td>
<td>Ensæs</td>
</tr>
<tr>
<td>Xanthoi</td>
<td>Xerxis ;</td>
<td>Xenia, et</td>
<td>Xilobalsama</td>
<td>Xanthi</td>
</tr>
<tr>
<td>*Contribuant :</td>
<td>Charitæs,</td>
<td>Celestia</td>
<td>Castra,</td>
<td>Chorique</td>
</tr>
<tr>
<td>Voce</td>
<td>Vercundâ</td>
<td>Vegeto,</td>
<td>Virtute</td>
<td>Venusto,</td>
</tr>
<tr>
<td>Rectori</td>
<td>Regni,</td>
<td>Recinant,</td>
<td>Roseumque</td>
<td>Repingant</td>
</tr>
<tr>
<td>Iudicis</td>
<td>Intuitum,</td>
<td>Immortalis, et</td>
<td>Inclytus</td>
<td>Ibis</td>
</tr>
<tr>
<td>Æmulus</td>
<td>Ætati</td>
<td>Ænææ super</td>
<td>Æquorîs</td>
<td>Æstus ;</td>
</tr>
<tr>
<td>*Stellegeris</td>
<td>Superum</td>
<td>Scenis</td>
<td>Super æthra</td>
<td>Stuporem</td>
</tr>
<tr>
<td>Causabis :</td>
<td>Charitum,</td>
<td>Comes es,</td>
<td>Charissima</td>
<td>Cura.</td>
</tr>
<tr>
<td>Hungariae</td>
<td>Hæreticos</td>
<td>Hostes hic</td>
<td>Hectoris</td>
<td>Hæres</td>
</tr>
<tr>
<td>Omnes</td>
<td>Occiduas</td>
<td>Orbos,</td>
<td>O ! mittat ad</td>
<td>Oras</td>
</tr>
<tr>
<td>Lucti sonis</td>
<td>Laribus</td>
<td>Lætum</td>
<td>Lætare</td>
<td>Locetque</td>
</tr>
<tr>
<td>Aut animis</td>
<td>Abolens</td>
<td>Astus</td>
<td>Adducat in</td>
<td>Astra !</td>
</tr>
<tr>
<td>Reptile</td>
<td>Respicias</td>
<td>Regnum,</td>
<td>Refractu</td>
<td>Reforma</td>
</tr>
<tr>
<td>Latin Phrase</td>
<td>Greek Phrase</td>
<td>Latin Phrase</td>
<td></td>
<td></td>
</tr>
<tr>
<td>----------------------</td>
<td>-----------------------</td>
<td>-----------------------</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Vitupera</td>
<td>Vanos,</td>
<td>Virtute</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mundus</td>
<td>Mireturi,</td>
<td>Viriliter</td>
<td></td>
<td></td>
</tr>
<tr>
<td>*Praeclarum</td>
<td>Pugilem,</td>
<td>Marmora</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Invidus</td>
<td>Ixion</td>
<td>Pecore</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Altvolis</td>
<td>Altas</td>
<td>Immugiat</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Regni,</td>
<td>Ritis regens,</td>
<td>Ascendit ad Rege</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Vngariae, cui Menses</td>
<td>Vera</td>
<td>Victoria :</td>
<td></td>
<td></td>
</tr>
<tr>
<td>*FUNDATOR</td>
<td>Millenous</td>
<td>Marisque</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Virginis ! haec</td>
<td>Flore !</td>
<td>Florente</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nubi ferusque ;</td>
<td>Necis</td>
<td>Velamine</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dedecoret,</td>
<td>Dilecte</td>
<td>Nobile</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ASTRICIO :</td>
<td>Augustos</td>
<td>Dilecte</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tentabit</td>
<td>Trux terra</td>
<td>Duc i que</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Orus</td>
<td>Olympiacis</td>
<td>Accendis</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Rectis, quem</td>
<td>Reddunt</td>
<td>Tumulare</td>
<td></td>
<td></td>
</tr>
<tr>
<td>*Gestit in his</td>
<td>Gensis</td>
<td>Offundis</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Recreat, et</td>
<td>Rectos</td>
<td>Refracta</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Angelicus</td>
<td>Actis velut</td>
<td>Gentemque</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Translatus</td>
<td>Tandem e</td>
<td>Repletque</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Imperii,</td>
<td>Immortalis,</td>
<td>Ascendit</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Oblectans, et</td>
<td>Ovans,</td>
<td>Terrestrae</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Suscipiit</td>
<td>STEPHANUM ;</td>
<td>Tenebis</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Immortale</td>
<td>Iubar</td>
<td>Iudice</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Syderei,</td>
<td>Supera</td>
<td>Opulentus</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Servavit,</td>
<td>Superi</td>
<td>Solisque</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Iustitiae</td>
<td>Invigila</td>
<td>Iovis inclyta</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mansuetè</td>
<td>Mitì</td>
<td>Sedem</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Vir</td>
<td>Virtute vire !</td>
<td>Solium</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Stellate,</td>
<td>Stabilis</td>
<td>Tranquillus</td>
<td></td>
<td></td>
</tr>
<tr>
<td>*Vota</td>
<td>Vovent</td>
<td>Indigetes</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Illustri</td>
<td>Virtutis</td>
<td>Verè</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Anguineè</td>
<td>Artos</td>
<td>Vitæ</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tolle</td>
<td>Triumphales</td>
<td>Ausus</td>
<td></td>
<td></td>
</tr>
<tr>
<td>*Dulces</td>
<td>Delicias</td>
<td>Tædas</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Excipias,</td>
<td>Electus</td>
<td>Divum</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Oras</td>
<td>Occiduas</td>
<td>Diadema</td>
<td></td>
<td></td>
</tr>
<tr>
<td>*Eximio</td>
<td>Eloquio :</td>
<td>Exera</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Te titulosque</td>
<td>Tuos ;</td>
<td>Eremo</td>
<td></td>
<td></td>
</tr>
<tr>
<td>*Pugnantis</td>
<td>Pelagi</td>
<td>Orbit</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Affluat</td>
<td>Agnatis</td>
<td>Ecclesiam</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Titan !</td>
<td>Tutamen</td>
<td>Transnabis</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Resplendens</td>
<td>Radius</td>
<td>Per</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Innocuos</td>
<td>Redolens</td>
<td>Praestigiosa</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ætheris</td>
<td>Inter,</td>
<td>Augustus</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Æternas</td>
<td>Ædes,</td>
<td>Augustus austris</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**AD MAJOREM DEI GLORIAM.**

And thus ends this curious work.
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.)

\[ \text{ae} n \text{ pHI} \text{LP} \text{VS} \text{ en} gE \text{LB} \text{R} \text{VS} \text{ VA} \text{NB} \text{IL} \text{LO} \text{EN} \]
\[ \text{V} \text{E} \text{R} \text{M} \text{A} \text{E} \text{R} \text{D} \text{EN} \text{ en} \text{ V} \text{E} \text{R} \text{H} \text{E} \text{V} \text{E} \text{N} \text{ W} \text{E} \text{T} \text{Z} \text{--} \text{L} \text{E} \text{R} \text{EA} \text{ER} \]
\[ \text{GE} \text{ZAIVG.} \]

\[ \text{E} \text{a} \text{i} \text{r} \text{d} \text{e} \text{ l} \text{i} \text{m} \text{p} \text{r} \text{e} \text{s} \text{s} \text{a} \text{r} \text{i} \text{o}, \text{o} \text{u} \text{ l} \text{e} \text{ d} \text{i} \text{c} \text{t} \text{e} \text{u} \text{r} \text{d} \text{e} \text{r} \text{d} \text{a} \text{n} \text{s} \text{l} \text{e} \text{n} \text{l} \text{'e} \text{m} \text{b} \text{a} \text{rr} \text{a} \text{s}. \]

(The letter y counts as ii=2, and w counts as vv=10, in the chronograms.)

\[ \text{I} \text{N} \text{ O} \text{N} \text{Z} \text{ T} \text{Y} \text{D} \text{EN} \]
\[ \text{V} \text{A} \text{N} \text{ V} \text{E} \text{R} \text{B} \text{L} \text{Y} \text{D} \text{EN} \]
\[ \text{k} \text{R} \text{E} \text{Y} \text{G} \text{E} \text{N} \text{ W} \text{Y} \text{ H} \text{I} \text{E} \text{R} \text{ N} \text{I} \text{E} \text{V} \text{ W} \text{E} \text{ V} \text{R} \text{E} \text{V} \text{G} \text{T} \]
\[ \text{T} \text{O} \text{E} \text{N} \text{ G} \text{E} \text{L} \text{E} \text{E} \text{R} \text{THEIT} \]
\[ \text{G} \text{E} \text{E} \text{N} \text{ V} \text{E} \text{R} \text{K} \text{E} \text{E} \text{R} \text{THEIT} \]
\[ \text{W} \text{O} \text{R} \text{T} \text{G} \text{E} \text{C} \text{ROONT} \text{ V} \text{O} \text{O} \text{R} \text{ W} \text{A} \text{ERE} \text{ D} \text{E} \text{V} \text{G} \text{T}. \]
\[ \text{k} \text{W} \text{A} \text{E} \text{D} \text{E} \text{ L} \text{EE} \text{R} \text{EN} \]
\[ \text{z} \text{V} \text{L} \text{L} \text{E} \text{N} \text{ K} \text{E} \text{E} \text{R} \text{EN} \]
\[ \text{h} \text{E} \text{E} \text{L} \text{ E} \text{E} \text{N} \text{ R} \text{Y} \text{K} \text{ O} \text{O} \text{K} \text{ I} \text{N} \text{ R} \text{V} \text{I} \text{E} \text{N} \]
\[ \text{B} \text{E} \text{T} \text{ER} \text{ Z} \text{E} \text{D} \text{EN} \]
\[ \text{k} \text{O} \text{N} \text{N} \text{E} \text{N} \text{ S} \text{T} \text{E} \text{D} \text{EN} \]
\[ \text{e} \text{E} \text{V} \text{W} \text{V} \text{G} \text{ 'T} \text{ P} \text{E} \text{Y} \text{S} \text{--} \text{G} \text{R} \text{O} \text{E} \text{N} \text{ L} \text{A} \text{E} \text{T} \text{EN} \text{ Z} \text{I} \text{E} \text{N}. \]
\[ \text{t} \text{R} \text{O} \text{T} \text{S} \text{I} \text{G} \text{H} \text{E} \text{D} \text{EN} \]
\[ \text{n} \text{I} \text{E} \text{V} \text{W} \text{I} \text{G} \text{H} \text{E} \text{D} \text{EN} \]
\[ \text{z} \text{Y} \text{N} \text{ L} \text{E} \text{I} \text{T} \text{S} \text{--} \text{B} \text{A} \text{E} \text{N} \text{ T} \text{O} \text{Y} \text{R} \text{A} \text{N} \text{NI} \text{E} \text{R} \]
\[ \text{g} \text{R} \text{Y} \text{S} \text{E} \text{ W} \text{E} \text{T} \text{E} \text{N} \]
\[ \text{z} \text{V} \text{L} \text{L} \text{E} \text{N} \text{ S} \text{E} \text{I} \text{T} \text{E} \text{N} \]
\[ \text{g} \text{R} \text{O} \text{N} \text{T} \text{A} \text{N} \text{ D}' \text{ A} \text{R} \text{I} \text{S} \text{T} \text{O} \text{C} \text{R} \text{A} \text{T} \text{E}. \]
\[ \text{W} \text{I} \text{L} \text{T} \text{ V} \text{V} \text{ P} \text{L} \text{E} \text{I} \text{T} \text{EN} \]
\[ \text{Z} \text{O} \text{N} \text{DER} \text{ S} \text{P} \text{E} \text{I} \text{T} \text{EN} \]
\[ \text{L} \text{A} \text{N} \text{D} \text{E} \text{S} \text{ R} \text{E} \text{C} \text{H} \text{T} \text{I} \text{S} \text{ N} \text{I} \text{E} \text{T} \text{ B} \text{I} \text{L} \text{L} \text{O} \text{E} \text{N}. \]
\[ \text{V} \text{O} \text{O} \text{R} \text{ O} \text{N} \text{S} \text{ R} \text{E} \text{C} \text{H} \text{T} \text{E} \text{N} \]
\[ \text{L} \text{E} \text{E} \text{R} \text{T} \text{ V} \text{V} \text{ V} \text{E} \text{C} \text{T} \text{H} \text{E} \text{T} \text{N} \]
\[ \text{O} \text{N} \text{Z} \text{E} \text{ K} \text{L} \text{E} \text{I} \text{N} \text{E} \text{ V} \text{A} \text{N} \text{ B} \text{I} \text{L} \text{L} \text{O} \text{E} \text{N}. \]

\[ = 1793 \]

\[ = 1793 \]

\[ = 1793 \]

\[ = 1793 \]
COMPLIMENTARY POEMS, ETC.

EEN BORT—LEKKER
MAL WETZ—GEKKER
KAN NV IN ZYN PAUVRETE
PLATTER GEKKEN
PODEX LEKKEN
'T IS IN ZYNE LIBERTÉ.

VIVAT LOVEN
GO'D VAN BOVEN
WELYZT ONS BETER MEESTERS AEN.
NV GOEN RECHTEN
EN KERKS ECHTEN
HANGEN HET OVT HEKKEN AEN.

PEETER MANNEN
LIGT U' KANNEN
HIER PAST' ER EEN TEVOSKEN OP:
LAET V' KERLEN
NIET VERVE'LEN
VULT U' PENS TOT AEN DEN KROP.

Ander gezang.

VAN BILLOEN DOET ZEGENPRÆLEN
ONZE UNIVERSTEIT
LAETEN WY NU KROONEN HALELEN
VAN EEN THEMIS EERNST BEREIT.

NV IS ONS DEN DAG VERSCHEÉNEN
VAN EEN KLAER EN HELDER ZON
VOORT BOOSWIGTEN, GOET VERHEÉNEN
ZEGT U' LES IN T' PANTHEON.

Toe Maetje.

geluk aen d' UNIVERSTEYT
GE HEYLIGT DOOR HAER KIEZEN
OP ZVLK GEKIEZ PAST GEENEN NEYT
VOILDAEN IS HAER VERLIEZEN.

ix Julii
Tot Loven. by P. Corbeels, Boekdrukker.
A small 4° tract, consisting of eight pages, in my possession, begins thus—

**OPGEDRAEGEN AEN DEN PATER VAN D'ALEXIAENEN,**
**BROEDER**

**JOSEPH LEMMENS,**

*Op synen Naam-dag den 19 Maerte als men schreef:*

\[
\begin{align*}
\text{VVIe VVIIIt} & \quad \text{Dat VVeL sCHENKEN} \quad \text{\{= 1794}\} \\
\text{BROEDER ENGELBERTUS DE BRUYNE.} &
\end{align*}
\]

Then follow 142 rhyming lines with these chronograms at the end, all in the Dutch, or Flemish, language—

**JAEER-SCHRIFT.**

\[
\begin{align*}
\text{VVEET U DIT GEGEVEN} & \quad \text{VVort Door} \\
\text{De CEllebroers, geZeyT} & \quad \text{\{\ = 1794\} ALEXIAENEN.}
\end{align*}
\]

**ANDER JAEER-SCHRIFT.**

\[
\begin{align*}
\text{VVANT LEEST UYT naEM VAN aL} & \quad \text{\{\ = 1794\} DIE VVeL VVIILEN.}
\end{align*}
\]

**DOBBEL JAEER-SCHRIFT.**

\[
\begin{align*}
\text{IS UYTGeMAEKT IN VYF MENUTEN,} & \quad \text{\{\ = 3588\} VVOnDER VEELe MOEYTE.}
\end{align*}
\]

This tract, without title-page, date, or imprint, is a congratulation in verse to a Dutch gentleman on his election into a certain brotherhood. I am indebted to 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 ‘Cellbrothers’ 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
by substituting for the Dutch word 'wonder' the word 'zonder,' the English translation would be, 'without much trouble,' and so, perhaps, nearer the mark. However this may be, the substitution would spoil the chronogram, by making it ten years less than the required date. The word is right as it stands, if taken ironically. The whole poem would probably be a very poor affair if turned into English. The letters v count as \(\pi=2\) in the chronograms.
MISCELLANEOUS CHRONOGRAMS
CONCERNING EUROPEAN WARS.

This 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.

A curious 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 I. downwards, who were connected with raising the siege of Vienna¹ 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

¹ See also my former book on Chronograms, pp. 130-132.
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 title-page, 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 INTEGRÆ FERÆ ET PLENÆ

PANNONIÆ 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 chronograms—

TALIS VTIQVE IN SPEM INTEREVTIS VNGARIE DEBEBAT CREARI PONTIFEX.

= 1688

QVI PANNONIÆ ET CHRISTIANIS AVXILIATOR FIERET ADVERSVS OTOMANNOS.

= 1688

BELLVS VERÆ INSATIABILIS IN EXTERMINANDO ET TERRIS IVRATO SVO HOSTE.

= 1688

IOI PER DEI GRATIAM VIVAT GLORIOSVS PONTIFEX INNOCENTIVS.

= 1688

The next poem is addressed to the Emperor Leopold I. 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.

= 1688

The poem is followed by these chronograms—

LEOPOLDVS AVSTRIVS VIVAT ATQVE IN AETERVMVM FLOREAT.

= 1688

DEVVS VIRGO ET ANGELI PVGNANT PRO RVMANO CÆSARE. QVIS HOSTIS IN ORBE AVSVS ERIT EI RESISTERE?

= 1688

AQVILA TESTE PROPHETIA R. PATRIS STRIDONII S. I. SVMPSA LVNAE EXALTABITVR.

= 1688
THE SIEGE OF VIENNA, ETC.

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 REGNI POLONII.

The poem is followed by this chronogram—

VIENNA AVSTRIAE AD EXTREMA VENIENS, A IOANNE REGIS POLONIE GLORIOSA FVIT LIBERATA.

The next poem, a long one of about 270 lines, is to the Venetian republic, magnifying their greatness, and the naval exploits in the war under the leadership of Morosini. The title is—

REGIA ATQVE AVGVSTA VENETIARVM RESPVBILICA FEDERIS INITI PARS TERTIA.

The poem is followed by these chronograms—

RESPVBILICA VENETA INSIGNIS ET PERENNANS ROMANAE FIDEI EST ET FVIT PROPVGNATRIX.

MVRS SEDES APOSTOLICAE QVO IN INTEGRAM EVROPAE REGIONEM NON INVENITVR FORTIOR.

TVRCARVM DEI PROTEGENTIS ET IVVANTIS GRATIA EREGIA PROFVLGATRIX.

AB HONORIO PAPA CHRISTIANISSIME TTVLIS ORNATA, VVIA RELICITIS ET SPRETIS HÆRESIBVS AB VTVA ET VERAE ECCLESIAE NON RECESSIT.

QVÆ ET PJO SECVDNO IN PLENO CONSIDERATIONE IN CATERIS ISTHOC HABVIT ELOGII BENEDICTI SVNT FILII NOSTRI VENETI.

PER QVIT O PROCELERES ATQVE TRIVMPHATORES VENETI INSISTERE HISTALIBVS VESTRIS.

INTEGRÆ EJICIANVTR EXSTIRRPTVR EX MOREÀ INFIDELBS BARBARI.

INNOCENTIVS XI. TRIVMPHIS VESTRI SPE PLENVS ID PETIT.

OPPOSITA QVVOVE CANDIA, E JVGI SVI SIGORE AD VOS ET PÆSIDIATA VESTRA ANHELAT.

VESTRA, O VENETI ERIT ISTA INSULA, QVID NOXIA MORS NASCTITIT.

DEVVS EXERCIITVVM PRÆLIATVR PRO VENETIS.

ET LARGITVR IPSIS ROBVTR ET VIERE ADVERSVS HOSTES SACRIS NOSTRIS IESVS.

TVRCAR FVRIT, VENETI PVGNANT, LIGA TRIVMPHA TRIVMPHAT: }

AD STYGISTAS PROPERAT PORTA ORIENTIS AQVASS.

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
German princes, supplied at his own cost 6000 troops, and maintained them for six months. Both to him and to the 'Bavarian Lion' (the national symbol) a large measure of praise is accorded. The title is—

\[
\text{AUXIIARIES COPÆLE VÆIO–BOIAE DEVASTATO A BARBARIS PANNONIÆ REGNO SVBMISSÆ.} = 1688
\]

The poem is followed by these chronograms—

\[
\text{NIHIL IN TERRA DEO ET SVPERIS EST GRATIVS QVAM SI IN TVRCAS PIGNAVERIS.} = 1688
\]

\[
\text{LEO VÆIO–BAVARVS IN PANNONIÆ FINIBVS IRREVIT ET CORDA OTONIANA PAVERANT.} = 1688
\]

\[
\text{FORTIS DEXTERA IESV IN NOBIS FECIT VIRTIVTEM ATQVE PRÆLATA EST PRO NOBIS.} = 1688
\]

\[
\text{CVIVS DIVINO NOMINÆ PERPETVVS SVT HONOS ATQVE PERENNÆ GLORIA.} = 1688
\]

\[
\text{QVISQVIS IN NOMINE IESV, HOSTI INTREPIDÆ SE OPPOSVERIT, IS GLORIOSÆ VINCIÆT.} = 1688
\]

\[
\text{PROFVNGAÇULVM ADVERSVS INFESTOS ET JVRAVOS HOSTES JESV.} = 1688
\]

\[
\text{EST INGENIVS SPIRITIVS HONORABILE GENTIVS ET INFIDELELIBVS TERRIBILE NOVEM IESV.} = 1688
\]

\[
\text{AD SVAVE NOVEM JESV IPSI SERAPHIVS ATQVE CHERUVIVS JBVILANT.} = 1688
\]

\[
\text{IPSÆ VERO LVCIFER ET NIGRI TENEBRARVM SPIRITVS AD INFEROS PROFVGUI ABEVNT.} = 1688
\]

The next poem is addressed to Maximilian-Emanuel, Duke of Bavaria, Prince-Elector, etc., who was one of the allied potentates in the war, and is greatly extolled for his military prowess against the Turks. The title is—

\[
\text{NOVVS PANNONIÆ EMANVELDVX BOLARIICVS.} = 1688
\]

The poem is followed by the symbolic letters A E I O U, which are used as the initials of the alliterative words which compose eighteen hexameters in honour of Maximilian; and also by these chronograms—

\[
\text{SRCVS DA SEPTEMBRIS FORTI BAVARIS LEONIS OPE ET OPERÀ VRES VNGARLIÆ TOTIVS SPES HOSTI FVIT EREPTA. (OLD STYLE) = 1688}
\]

\[
\text{BAVARVM ARDENSVS VIRTIVS EŞT, FVIT ET ERIT INVINCIBILIS. = 1688}
\]

\[
\text{DEVVS SALVS EŞT ET PROTECTIO TOTIVS BAVARLIÆ QVOS IGIÊTVR IPSA TIMEBIT? = 1688}
\]

\[
\text{DVX EMANVLE NOVÌT PIGNARE PARITER ET VINCIÆ. = 1688}
\]

\[
\text{DVX EMANVEL INTER RELIQVOS SALVATOR EST VIENNAE. = 1688}
\]

\[
\text{PANNONIÆ VTRIVSQVE DEFENSOR ET TVRCARVM PROFILIGATOR EST BAVARVS. = 1688}
\]

\[^1\text{For explanations of these letters refer to the index to Chronograms, and the index to this volume.}\]
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 VIENNÆ AB HOSTIBVS ELIBERATÆ ET INGENTIS
VICTORÌE DE BARBARIS REPORTATÆ SVNT SAXONES. = 1688
VIS VNIIT NOSTRÌ EXERCITVS INGENS INFDIELVM EST
STRAGES. = 1688
SI ANTEHAC IMPERII PRINCIPES FVSSENT CONIVNCTORES,
TVRCE CONSTANTIOPOLI NON FVSSENT EGRESSVRÌ. = 1688

The next poem is to Frederic, Duke of Brandenburg, whose soldiers slew many Turks at Buda, and other places in Hungary. The title is—

SVPPETIAE ET AVXILLIA BRANDENBURGICA PANNONIÆ MORIENTIS
VITA. = 1688

The poem is followed by these chronograms—

FIDERICE NOVERIS TE IN OMNÌ VITÀ TVÀ, HAVT GLORIOSIVS
PVGNASSE. = 1688
BVDA QVOD SVT CHRISTIANA TVÆ DEBETVR GLORÌÆ, HONORÌ
ET EREGRIÆ VIRTUTÌ. = 1688
NE TRÌSTERIS AVT DOLEAS PROPTER EOS QVI EX ISTO AGMINE
TVO IN PANNONIA SVNT CÆSI. = 1688
MORS FIA QVÆ CONTRA INFDIELÆ BESTIAS SVBITVR EST POTIVS
REQVIES ET VITA. = 1688
EXPRESSA ET ABSOLVTA IMAGO ET FIGVRÆ INSIGNÌS ATQVE
EREGRII DVCIÆ. = 1688

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—

O! SALVS ATQVE DEFENSOR CESARIÆ NOSTRÌ, O! VREIÆM
EXPVGNATOR! = 1688
DVX CAROLÆ TV NOVVÆ PANNONÌÆ PIIS GODERIODVS.
PER REPETITAS TVAS ADOREAS È PROPE INFINITIS SVIS MISERÌÆS
ET INFORETVNIS ELVCATAE EST AVSTRÌA.
PELICITER IN PANNONÌÆ PVGNAS ET PVGNASTÌ HOSTESQVE
VBIQVE DETRIVMPHÆSTÌ. = 1688
O! RESOLVTE DVX, VITÆ NOVÆSE REI CAVSAE? = 1688
DEVÆ ET ANGLÆ IPIÆVSVS TECVM PVGNANT ET PVGNAVERVNT. = 1688

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 GRAJGENÆ MORÆÆ
SVRJVGNATOR. = 1688
THE SIEGE OF VIENNA, ETC.

The poem is followed by these chronograms—

MOROSINII PAVSTVS GRAII PELOPONESI DEBELLATOR VIVAT ET
VENETOS TERRIS ET REGNIS AVGERE PERGAT.
VIRI GENEROSI SENIVM CONVVERTATVR IN DIES ET ANNOS
JUVENILES.
TVRSAS ANTE OBSTVM EX ABLATA INSVLA CREA FELICITER
AC PENITVS EIICIAT.

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 Turks. It is preceded by this title—

DVOR VNIORES LEONES NEOBVRGO-PALATINI, PANNONIAM
RVGITIBVS SVIS REPLENTES.

The first poem is followed by these chronograms—

LVDOICVS ANTONIVS DEI GRATIA DVX IN TERRIS SINE PINE
PERENNET.
ET LEONIS PALATINI MORE ADVERSVS JURATORES SVOS HOSTES
VIRILITER PVGNARE NON ABSTAT.
ET ANTE NE DESINAT QVAM GLORIOSA EOS VICERIT ET E
FINIBVS PANNONIAE EXTRVSERIT.
QVITIBI DEDIT VOLVISSE, DABIT QVOCVE VT POSSIBUS
PERCERET.

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-PALATINI PVRORS FRATER, ET IPSE
HORRENDEM VBIOVVPE PER VNGARIAM IRVGIENS.

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 serè non variante parentis’
De te quid dicam?’ etc. etc.

The poetic narrative occupies seventy-two lines, and concludes with these chronograms—

KAROLE TV ES GAVIDIVM ATQVE EXSPECATIO VNA PARENTIS.
DIVINA ET INGENIA GRATIARVM FLVENTA IN TE PENITVS
CONVENTIVNT.
TALIA TAM GRANDIA SI IVVENIS AGIS? QVÆ QVÆSO PERFICIES
SENEX?
BENEDICAT OS DVX EREGIÆ TIBI ET TIRPI TVÆ NEOBVRGO-
PALATINÆ AB ASTRIS DVS.

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 SVFREMI DE EXERCITV GENERALES. = 1688

I.—Hermannus 'Marchio Badensis s. r. i. Princeps,'
militie Caesareae archistrategus, 'gubernator Javariniensis,' etc.

PROPVGNA CVLVM PANNONIÆ ET AVSTRIÆ FORTIS DEFENSIO EST
VRBS JAVARINIENSIS. = 1688

II.—Æneas 'comes Caprara.' He is compared to the
Æneas in Virgil, 'Alter es Æneas bello metuendus.'

EXERCITVS ETI PARVVS, TRIVMPHAT QVANDO LEO PRÆEST. = 1688

III.—Caspar Zdencko 'comes Capliers.' Archistrategus.
He served at the defence of Vienna.

FIDEILITAS ET VITA IN QVISVSVIS DVCIBVS DEBENT IRE
PARES. = 1688

IV.—Comes de Waldeck, 'modo s. r. i. Princeps.' Archi-
strategus, 'Miles veteranus, avitæ sanguinis, expertus prelia, Martis
amor.'

FELIX ATQVE FORTVNATA FIERET IN TERRIS GERMANIA, SI
STARET INTEGRÆ VNITA PRO SO LEOPOLD. = 1688

V.—Ernestus Rudiger 'comes de Starrenberg,' who
was in command in defence of besieged Vienna.

NISI VRBE CVSTO DIERIÆN SÆVERI, FRVSTRÆ VIGILATVR
IN EA. = 1688

VI.—Joannes Valentinus 'comes Schultz,' commander-in-
chief of cavalry.

NOBILITATEM NON GENERIS HONOS, NON PROAVI, NON SANGVIS,
SED VNA VIRTVS EFFICIT. (Sic; it makes only) = 1683

VII.—Ludov. Wilhelmus Marchio Badensis, s. r. i.
Princeps, commander-in-chief of cavalry.

EXIMIIIS VIRTIVS 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 'ferum.'

IN GRATATIS, ATQVE TABERNIS DIFFICVLTERR AVRVM RE-
PERITVR. (Sic; it makes only) = 1681

IX.—Joannes Carolus comes Palphi, general of the legion
wearing scale-armour, 'Legionis cataphractæ dux.'

DVX EGERGIS A FACTIS, NON VERBIS LAVDANIVS EST. = 1688

X.—Fridericus Sigismundus comes de Scherffenberg.
The poem commences with these lines, which help to explain the
chronogram—
THE SIEGE OF VIENNA, ETC.

Una Corona tuo Fridericus stat aurea scuto:
Debetur meritis trina Corona tuis.
non CoronabitVR, nisi Is, qvi pro Vero Deo sVo legiTimEs
pVgnaVeRiT. = 1688

XI.—Petrus Ernestus Baro de Mercy, 'Legionis desultoris
dux.' He was killed in battle. This line occurs in the poem—
Heu! Baro de Mercy, generosi militis icon.
o! VErR Sgloriosa et Gratiosa Mors qVÆ adversVS tVRCas
sVBrIVR! = 1688

XII.—comes de Dunnewald, supremus campi mareschalli
locum-tenes. The poem concludes with these four lines—
Immortal Ducis nomen in orbe geris.
Vipera si forsan se misceat invidia, ride,
Livor virtutis gestit adesse comes.
INvIDIA et MvLAtio IntervItVs est boni exerCItVs. = 1688
i.e. Envy and jealousy are the destruction of a good army.

XIII.—Carolus Ludovicus comes de Souches, supremus
campi mareschalli locum-tenes. The poem commences—
Carole magnanimi proles genuine parentis:
A patre vix gradiens ductus ad arma puer.
And concludes with these lines leading to the chronogram—
Quis vidisse patrem cupit, is te Carole cernat?
Te qui conspiciet, conspicit ille patrem.
Vita atqVe GavDIvM boni parentIs est FilIVs vICTorIe. = 1688

XIV.—Dux de Croy; he was conspicuous in battle.
generosVS anIMvs regni VnIVs AnGvstIIs se CLaVDI non
sInIt. = 1688

XV.—Franciscus comes Taffius. The poem alludes to
his armour-wearing regiment and to himself in these words—
Ferreus es, ferro praecingeris, omnia ferrum
Membra tegit, etc.
... neque pondera sentis;
Gloria quem portat, pondera nescit amor.
qVI glorIÆ stIMvLO qVandOqVe non pVngIvR, niHIl
bonI tenTabit. = 1688
i.e. He who is not sometimes affected by the incitement of glory, will
try for nothing that is good.

XVI.—Franciscus comes Gondola. 'Ductor legionis
catahractæ' (the armour-wearing regiment). The poem is a play
upon the pronunciation of his name; it commences—
Num Franciscus velis Gondola aut Gondola dici?
In consIliIs SVIs tarDVs, festinans in opeRIVs DebeT
esse DVX. = 1688
XVII.—Georgius Fridericus Wurtembergæ dux, 'Supremus vigiliarum magister.'

XVIII.—Comes Rabatta, Supremus vigiliarum praefectus, et belli commissarius.

XIX.—Comes Carrafa, a general commanding in Hungary.

XX.—Donatus Heusler Eques imperii, 'Legionis cataphractæ dux.' The poem is a play on his name, and concludes thus—Donandus titulo nobiliorum manes.

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.

XXII.—Joannes Adamus von Schöningen, a Brandenburg officer. The poem concludes with this play upon his name—Pulcher es ore, genis, oculis, cognominem, gestis,

Convenient rebus nomina nonne suis?

XXIII.—Comes de Styrum, 'supremus vigiliarum magister.'

XXIV.—Melchior Leopoldus, Baro de Beck, supremus vigiliarum praefectus, commendans Budanus.

XXV.—Leopoldus Philippus, Princeps Montecucoli.

XXVI.—Marchio Piccolomini, supremus vigiliarum praefectus, etc. 'The poem commences—Nomina te partum faciunt; statura sed altum

Corporis, et excelsum te probat esse virum.

Mentitur nomen, virtus heroica parvum

Nil in te patitur, magnum es, alta petis, etc. etc.
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,
Commery tectus qua rogo veste fuit?
Vexillum Scythico proprio quoque sanguine tinctum
Vestis erat; poterat rario anne dari?

XXVIII.—Comes Sereni, of high rank in the Bavarian army. He was probably of small stature. The poem says of him,'Parva apis immuni plus elephanti facit.'
ALEXANDER CORPORE EXIOVO GESTIS ET OPERIBVS MAGNVS ERAT.
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 RARÒ 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 sefellit,
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 tuae.
Pro patria pugnare quidem reor esse decorum:
Sed puto, pro Christo pulchrior esse, mori.

VERÈ IS MARTYRÌO PROPÌNVVS EST QVISQVIS PRO JESV GLORÌÀ CADÌT.

XXXI.—Comes d’Aspremont, an officer of high rank in the Bavarian infantry. The poem alludes to Rummel (in the preceding poem No. xxx.) in these words—

Rummelio quod amara decus fortuna negavit,
Ut de Budana pelleret arce Scythas.
Id tibi concessit fuit haec tua gloria, primo
Inter tam varios assiliisse loco, etc. etc.

FORTVNA IN DIVERSIS VARIAT: VNI BENIGNA MATER, ALTERÌ
VERÒ FIT NOVERÇA.
XXXII.—Baro de Steinaw, a brave officer of high rank in the Bavarian army.
VTI PHÆBVS INTER NVBES, ITA GENEROSVS ANIMVS IN PERICVLIS SE OSTENDIT. = 1688

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 chronogram—
FAVENS ET PROPITIA DEA FORTVNA SVAVE EST VHEICVLVM. = 1688

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 animae, fortissima divum
Progenies, belII fulmina, martis honor.

This is the title to the poem—
RELIQVI DE EXERCITV CHRISTIANO-CESAREI GENERALES
DVCES ATQVE OFFICIALES. = 1688

And at the conclusion there are these four chronograms—
QVOTO VOT IN PANNONIA CONTRA BARBARVM GLORIOSÉ PARITER
ET CHRISTIANÉ CCCVBVÆRE, REQVIESCANT IN PACE. = 1688
AT ISTI QVI IN VITA MANSÈRE, HI PÆRQANT ALACRITER
PVGNARE ADVERSVS HOSTES IVRATOS. = 1688
QVIA FILII IRÆ NON POTERVNT RESISTERE DEO FORTI
EXERCITVM. = 1688
QVI PVGNAT ET PVGNAVIT PRO FAMVLO LEOPOLDO, PVQ,
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 is—
DVCES ATQVE INSIGNIORES GENERALES SVB VENETO TERRA
MARIQVE PROPITII ASTRIS PVGNANTES. = 1688

I.—Otto Wilhelmus comes Kôningsmarckius, a Swedish officer, governor of Pomerania, etc., a Venetian commander—
MARTIALI CORDI ET VIRO GENEROSO VIX VNVS ORBIS SATIS
ERIT. = 1688

II.—Maximilianus Wilhelmus, the young Duke of Brunswick, etc., commander of 2000 Lüneburg soldiers.
AB ADOLÆSCENTIA SVÆ ORDIRE DEVET, QVI GENEROSVS VR
FIERI EXPECTIS. = 1688
III.—Comes S. Polo, generalis militiae Venetae. He was aged, but went to battle as a young man (‘juveni par prælia misces’). Dēbili is et Infirma senectus svas qVossve Vires obstinet, qVēis hostes possit frangere. = 1688

IV.—Prior Brancaccio, director of the Pontifical and Maltese galleys (‘Triremium director,’ etc.). qVodVīs seCVŁVM assVeVīt nōVos proIgnēre heroas. = 1688

V.—Mala Spina, prænobilis eques, leader of the ‘galleys of the church’ under Brancaccio. The poem throughout is a play on his evil-sounding name, ‘an evil thorn.’ The first line is—

Non malē; sed benē, vir pugnax, Mala Spina, vocaris, etc. etc.

The chronogram re-echoes the allusions—

non est Mala spīna qVē rosas Vīrentes, ne DiRīpiAntvr, protegīt: hostes verrō vngōt et sAVClat. = 1688

VI.—Comes Strasoldo, formerly in the Imperial army in Hungary, afterwards General of the Venetians in the Peloponnesian War. The poem concludes thus—

Trans mare portavit te gloria, quodque negavit Ungarus, id Regio dat tibi Graia decus.

qVē fortVnā homīni confert, lIVor avt inVidia non sVrripīt. = 1688

VII.—Hannibal, Baron de Degenfeldt, formerly in the Bavarian army, and then a General in the Venetians in the Morea against the Turks.

pro Vnō aDversVs vnVm fortīter prædiAntIbvs vnā est corona. = 1688

VIII.—Molino, Captain-general of the Venetian fleet.

VenetiARVM salVs et pax perīti sVnt dVcēs. = 1688

IX.—Jacomo Cornaro, a naval officer of high rank. The poem is a play on his name, ‘cornua Lūnæ,’ etc., alluding somewhat obscurely to two places of which he was the governor.

DVo cornVnā orienTIs LVnē MINVVntVR per venetos. = 1688

X.—Laurentius Venier, ‘provisor’ of the Venetian fleet. The chronogram alludes to his first name—

LAVro coronari is dIgnVs est, qVisqVIs non tImVit fortīter qVgnare. = 1688

XI.—De la Tour Maubourg, eques, et commendator Melitensis et copiarum Melitensium generalis.

Mors herois et Vīrī generosi pro ingenti LVCro, non verū pro vitīo avt pēnā est repVtanDā. = 1688
XII.—Mocenigo, General in the Dalmatian army for Venice. 
DVX IPSÆ INEPTVS EST QVI NON CONSILIIIS PARITER ET MARTÉ VIGET.  
= 1688

XIII.—Petrus Valier, an officer in the Dalmatian army. 
EXERCITVS VENETVS NON NVMERO, SED INNATO VALORE EST PRÆSTANTIOR.  
= 1688

XIV.—Janco, equitum Morlacensium generosissimus dux. 
DVX GENEROSVS VICTORIÆ SEQVENTIS EST PRÆAMBULO.  
= 1688

XV.—Petrus Morosini, an officer of high rank. 
BONI DISCIPULI SI EI QVÆRUNT SAPIENTES EXPERTOSQVE MAGISTROS.  
= 1688

XVI.—Baro d'Avila, an important officer attached to the Morea. 
FORTVNA EX TOTO EST VITREA, CVM SPLENDENT, SVBITO FRANÇÒITVR.  
= 1688

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 cœde rubere manus. 
Pro Cruce pro Christo varios cecidisse dolemus, 
Quorum mors potius vita vocanda foret. 
Sarmata, Germanus, Venetus Leo, Saxo, Borussus, 
Austrius, Bavars, Dalmata, Græcus Iber.

This reads like a revival of the Crusades. The poem consists of forty lines, and is preceded by this title—
IN CÆTEROS SVB REGIO VENETÆ RÆIPVLICÆ LABARO TERRAQUIVE MARIQVE PRÆLIANTES STRENÆOS ET PRÆCLAROS OFFICIALIES.  
= 1688

And it concludes with this chronogram motto—
PEREGRINÆ HOMINIBVS AQVÆ IGNORATÆ VIRTÆS NON EST LAVS AVT CVPIDO.  
= 1688

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—
FORDVÆ INVSTITAE RVPTVM SVLTANÆ PERNICIES ET RVNA ORIENTIS.  
= 1688
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 ORIEN'TIS PER BINUS FORT ITER DEPRIMETVR, ET AQVILA
ITERATÒ EXALTATIVR. = 1688
PRINCIPIII MALI RARÒ BONVS IN ORBE VIDETVR EXITVS. = 1688
VE! IMPERIO ORIENTALI IN QVO CAESAR IPSA PERFIDVΣ ATQVE
PERIVRS EST. = 1688

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
LVDISBRVM. = 1688

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 RECVRVNT. = 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 FINIS TRIBVIT, SVNT FVNES ET
VINCULA. = 1688

N.N. Modernus Magnus Turcarum Vesirius, et primus aulc minister.
PER QVE QVIS IN VITA DELINQVIT, PER HAC MORIENS SERIO
FVNTVR. = 1688

Ibrahim, a relative of the Sultan, vizier and governor of Buda, General in the Turkish army. He was strangled by the Grand Vizier Mustapha.
INSATIANDA AMBITIO HAVT PATITVR JUVXTA SE IRE CORRIVALES. = 1688

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 PENDDET SALVS
VVBIS. = 1688

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 monstvavit.' The title to this poem is—
THE SIEGE OF VIENNA, ETC.

And these chronograms are at the conclusion, on page 103—
qVISqVIS es, CVM VIro tVRbatore ET seditionis noLI te
JVngere. = 1688
fatalis plerVMqVE et plenDVs reI IstIVs est, fVt,
eritoVe finis. = 1688
qVoD ipse qVoqVe Morte sVĂ eXperieTVr tŏckeLI. = 1688

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 VITae præteritae, VtI in terrIs
VIXisti: Ita oRDInarIe FINIes. = 1688

The rest of the 'impious and pernicious men' who belonged to
the conspiracy of Tekeli are noticed in the next poem. One Pethene-
hasius is specially mentioned—
pethenehasIVs seditionis insanae DVX, rebellIes præ
reliquIvis opportuNē deserIIT. = 1688

His poem commences with the following lines, and ends with the
chronogram—
Non malē qui cæpit; sed qui malē finiit, orco
Traditur, et poenē fit faber ipse suæ, etc.
omIa svnt bona et faVsta, si bono exITv clavDantVr. = 1688

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 771.) The
poem concludes with—
tempVs aDest, instat gravIvis vLtiO, tVrca periBIt: vates,
effatI testIs et annvs eRIt. = 1688

On page 106 there is an hexameter acrostic on the words 'Leop-
duldus vireat, Mahometus vileat'—'Austria, Polonia, Venetia'—
followed by these chronograms—
aVstrAIA ne tIMEas, CrVX exalTandA resVrigIt. = 1688
O! marIA vngarIæ totIVs patrona! } = 1688
Io! LVnA IACet attrita sVB pEDivs tVIS.

The concluding pages contain some curious 'prognostications'
in verse, drawn from events of the period; the last poem is a 'Pre-
sagium de anno 1683,' concluding with these chronograms—
Josepho AvstrIaco prIMO hereditarIo vngarIæ regI sit
pax et perpetua salVs. = 1688
inglorIVs et energIVs tVrca ad Pannones nVnqVAM reVer-
tatVr. = 1688
THE SIEGE OF VIENNA, ETC.

Comes tōckelivs aVT ab Inchoata TVrpI sVA REBELLIONE
Cito resipiscat, aVT fVne Interreat. = 1688
aqvila de barbaris gentisVs toties trivmphans sit et
perstit esse protecTrIX Vngarie.

BenedicTVs sit DeVs qVI pressos ValDe à barbaris hospita-
tisVs eripivt pannones. = 1688
Finio Vitinam qvoqve finiat fVror gladii et chara pax
orbi ferennet. = 1688

Finis.
i.e. I finish, oh that the fury of war would also finish and that dear
peace might endure to the world.

There is a list of corrections needful in the pages of print, with an
address to the reader in chronogram and verse, the only example of
the sort that has come under my notice—

TYPographVs LeCTORI,
VT errorisVs qVI metro inopinatē Irrepservnt,
Ne INdignetVR.

Irrepsisse typo que lector amice notantur,
Hæc animo sperem menda ferenda bono.
Tam castigatus luci quis prodiit author?
Qui vidit librum labes carere suum?
Luna suas patitur maculas: Sol pluribus ipse
Subjicitur navis, quæ sine nube dies?
Cum nihil esse sciæs ex omni parte beatum,
Hinc oculo errores fer patiente meos.

THE CITY OF VIENNA.

A large volume of engravings representing the public buildings
in and about Vienna in the year 1724, is worthy of notice for
good architectural delineation enlivened by the introduction of street
scenes, which exhibit some of the out-door manners and dress of the
people of that city nearly 200 years ago. The British Museum copy
is catalogued under 'Vienna,' the press-mark is 554. e. 3. The title
of the first part begins, 'Vera et accurata delineatio,' etc. Several
years were occupied in the production of the work; it is dated 1724-
1737. There are a few chronograms, the first being the date of the
title of the third part of the work—
anno, in qvo AVSTRIA sVerior CaroLo VI. hoMagII Debita
persoLvit. = 1733

i.e. The year in which Upper Austria paid the debt of homage due to
Charles the Sixth.

An emblematical engraved title-page next follows, wherein are five
chronograms, it is a fine example of such a work; the accompanying
facsimile of the original represents it on a reduced scale to adapt it to
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 ANTIOVA VIENNA. = 1732
INDEFESSO INGENII, ARTIS LABORE, VNITO COELI, SVPERVMQVE
FAVORE,
TRIGINTA INTER ARISTAS HOC IN PRODIGIVM NVNC SVRREX-
erat,
HORTIS, COLLOSSIS, PALATIS, FORIS, INTERSTITIS, PIISQVE AEDIBVS,
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 art by the favour of
heaven and the gods above, this prodigy had now arisen within thirty
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 OESTERREICHS VERRNIGVNG MIT LOTHARINGEN AVSS
GENAVESTE GESTIFTET VVORDEN. = 1736
i.e. When the union of Austria with Lorraine was established most
exactly.

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 after-
wards 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
forces. The Imperial forces were led by Wallenstein, Tilly also commanding on the same side. Passing over the successes and defeats in the long contest, Ferdinand was compelled by events to conclude a peace after seven years' negotiation, which was signed at Münster, in Westphalia, on 24th October 1648.

A writer on the Luther commemoration in 1883 remarks, that Ferdinand II., who was a pupil of the Jesuits, had sworn before the Papal throne to restore Catholicism in his hereditary territories. He undertook to intimidate his Protestant neighbours into recanting their heresies. His agents were Tilly and Wallenstein, and a war of religious extermination was proclaimed. Morally the Thirty Years' War is not to be charged upon Luther and the Reformation. On the other hand, the connection between them can scarcely be described as an accident, though not to be imputed as a reproach to Protestantism. Protestantism, as a German speaker recently said, was a rebellion against the terrible doctrine that the faith of a people lies in the discretion of its sovereign. The Hapsburgs held the tenet in the meaning, that the sovereigns whose religion was to be accepted were themselves. They were fast subjugating all Protestant Germany, as they had reduced already the Archduchies and half Bohemia, when Gustavus Adolphus appeared. Resistance to Ferdinand II. and to Rome, though it laid the land waste for thirty years, and exhausted it for a hundred, is in the eyes of patriotic Germans an essential element in the unity they now enjoy. They are the best judges: they claim Luther and Lutheranism as their guide through the labyrinth of petty intrigues and intestine strifes of the intervening centuries; they do not grudge the price they have had to pay for him and it.

A 'Bohemian exile' named Sictor wrote some chronograms on events of the war which were enacted in his own country. The particulars are as follows:—

A tract in the Bodleian Library, Oxford (press-mark Ash. 561 No. 2), 4to, pp. 8, was written by John Sictor, the 'Bohemian exile' who was the author of certain chronogrammatic works mentioned in my former book on Chronograms, pp. 18, 25, 35. The tract was published in 1645; it contains a few of the chronograms which I have already quoted from his work of 1646, together with some others relating to Gustavus Adolphus and the Thirty Years' War which here follow, and have not otherwise come under my observation. The title is, 'Chronometra aliquot memorabilia rerum his certis annis gestarum.'

Epigramma,

Historia est testis mundi, et narratio rerum,

Quae nisi sit veri nuncia, laude caret,' etc. etc.

'Canabrigiae 1645.'

As usual with this author, his name is not on the title, but elsewhere, as in this instance at the conclusion of a dedicatory epigram, on another page. I extract the following

3 D
THE THIRTY YEARS' WAR.

Mnemonic 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-Montane Anno Dom. 1620, die 8 Novembris, stylo novo incolis usitato,

Czechigensis FVIT INFELIX OCTAVA NOVEMBRIS,
LEXIT VBI AUSTRIACO PRAGA SEPVLTA IVGO!

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 cladinis Lipsensis à victorioso rege Sueciae Cæsarianis illatæ, Anno Dom. 1631, die 7 Septembris.

Cæsareas aqVILAS CEPI GYSTAVVS 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 witness to the 7th 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.

Etoestichon cladis Lutizenæ in Misnia, in qua bellicosus rex Suecorum, instar animosi Samsonis, victor occubuit, Ann. Dom. 1632, die 6 Noembris.

SEXTA NOVEMBRIS ERAT REGI FATALES ADOLPHVS;
AST SVONES FIGVNT IPSA TROPHÆA PIIS.

i.e. The 6th day of November was fatal to King Adolphus. Lo! 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, quæ etiam post meridiem in Anglia pugnantem.

SOLE QVATER QVINO TRINQVE OCTOBRIS OBORTO,
AVSTRIACIS SVCEI CVMVLABANT CASTRA TROPHÆIS.

i.e. The four times five and three (23d) day of October arrived, and the Swedes 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 Sueciae, felici Triumphatricem in eodem præleo.
THE THIRTY YEARS' WAR.

VLTA FVIT SVECIS CHARI PlA FATA PARENTIS,
CONTINVANS CHRISTI POPVLIS CHRISTINA TRVMPHOS.
{ } = 1642
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 com-
manding 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 Austriacæ in Bohemia, propè
civitatem Tabor, memorabile castrum et munimentum Joh. Žisča,
LVX SACRA MATTHIAE AVSTRIAICIS SVAS FATA RESOLVIT,
VT CELERI GYRO ROBORA CELSA RVANT! (Daniel iv.)
{ } = 1645
i.e. The day sacred to Matthias, sacred to the Austrians, sealed their
fate, as by a swift turn (?) the lofty oaks 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 24th February in the
old calendar.

Aliud de eadem die 6 Martii stylo novo Gregoriano ibidem
consueto.
MARTIVS AVSTRIAICOS SEXTA FACE AB ENSE REPRESSIT,
CEV GLACIES AVSTRO FLANTE SOLVIT FLVIT.
{ } = 1645
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 AQUILONIS REPELLIT VR AVSTER:
AVSTRIA HYPERBOREO PROCVMBIT ROBORE QVERCVS.
{ } = 1645
i.e. The south wind is repelled by so many conflicts with the north wind,
Austria, the oak, is prostrate through the northern strength. This chrono-
gram is full of double meaning, such as Auster (the south wind) and
Austria (the nation). Robur and Quercus are almost synonymous.

TEMESVAR.

THE 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.

nVNC rota VertetVR teMESVVAR IVRE VeretVR

INSOLITA evgenI DeXterItate VenI!

2. **Anagram.**

Tu es marea.

VRBS VIX posse globIs infrINGI MVrea, VobIs

bassIs1 visu (sic) FVIt, sed qVasI bVLLa RVIt.

3. **Anagram.**

AMet rues.

tVRca VR INconstans, potIVsqVe VoCABIteVR infans

vt pVer, iste vetVs tVRca Flet; ecce metVs.

4. **Anagram.**

Vere mutas.

fert trvX tVRca plagas, fert DVX evgenIVs, agas

basses1 VRbes MVtas qVas fore fata pVTas.

5. **Anagram.**

Aureum est.

VRBS pIt thesAVRI CVMVLVs, pIt FVNIVs et aVri,

qVae pVro VenIt ferro, et ab are VenIt.

6. **Anagram.**

Mare vetus.

eXCVRrVNT naVes; tVLIt VRbs prO CesARe CLaVes,

nVnc CesAR LetVs post MARE sVRGAt vetVs.

7. **Anagram.**

Resume tua.

Vt VARia bVLLa est prEscripTIo tVRcICA nVLLa

IVra VoLVnt, CesAR IVra reStMe TVa.

8. **Anagram.**

Ut eruas me.

gens PlDeI o CesAR pIA sperat VRBe teMESWar

his e paganis eruVe (sic) ab ore CANIS.

9. **Anagram.**

Tu me serva.

aeTernalle VaLe DIC, basset1 DIC, aga1 loCale

hoc sibi IVs retinet (sic) CesAR in orbE tenet.

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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.
EXPENSES OF WAR—SPANISH SUCCESSION WAR.

EXPENSES OF WAR.

A tract consisting of four pages only, 4°, lent to me by the Rev. Walter Begley, commences thus—

Epistola responsoria
Consiliarii ad Consiliarium,
agens
de materia
Contributionum Gallicarum
Anno 1688.

quo
praesentare fero Debet bona sVeVIA\(^1\) gALLO
\(\ae s\) grave, qVo latë rVra VirosqVe premIt.
et rhEnVs MEnVsqVe\(^2\) pares Dant hostIBVs, IGIIs
non longas horas vt CaVeAtVr, opes.
Vnde sVas firMAt properans gens eXtera ViRes,
qVeIs vAleAt nostro tElA parare soLo.

On the second page some remarks (in Latin) commence, headed by the initials P. P., on the exactions of money levied in certain parts of Germany for the expenses of the war; concluding thus on the fourth page,—Vale, et si perpetuo vir rectus es, cave, ne dum frigus in hisce partibus intendit, in tuis quidquim ex ardore erga me remittas. Dabam ex Museo in Donagrià postridie Calendas Romanas.

Anno 1688.

LILIA qVI possent nIeOs retInere CoLOres,
non LICrè rapto qVæ sIC MacVLANTVr ab AVerO?

The imprint, of place or date, in the usual form, is absent.

THE SPANISH SUCCESSION WAR.

The war of the ‘Spanish Succession’ was the result of the events which preceded and the intrigues which ensued on the death, in 1700, of Charles ii. King of Spain, the last of the house of Austria; he by his will having nominated as his successor Philip Duke of Anjou, grandson of Louis xiv. of France. The circumstances are related in Zedler, xxxviii. 1182, with the following satirical verses and chronogram of the year 1700, and some remarks to the following effect:

—Upon the happy progress of the righteous weapons which England and Holland made use of to influence the House of Austria and the fickle Catalonians, adversely to the pretensions of France.

---

\(^1\) Suabia.

\(^2\) The rivers Rhine and Main.
THE SPANISH SUCCESSION WAR.

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,
   proVlDent sVPeRI rELIQva qVooqVe regna proPlNqVa
   CAntent aVstriaCo CVnCTa sECVnDa Choro.

i.e. Hitherto I have sung to the Organ of the French, now I sing other things to the 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 flight. Lastly, I have sung 'Falsetto' (false); 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 Catalan 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.

APOLLO HEROICUS ET LYRICUS.

APPLAUSE AND GRATULATION.

A 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 1170, 
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 designa-
tions of the author are thus given at the commencement of the first 
address to Pope Innocent XI.—'Michael Antonius Hacki, Abbas Mon. 
The general title-page is as follows—:

'Apollon heriocus et lyricus diversus primorum orbis Chris-
tiani caputum ac potissimum (sic) bello sacro colligatorum palmas et 
lauros de hostibus reportatas, nec non aliorum nonnullorum principum, 
cardinalium, amplissimae Urbis Dantiscane elogia ac virtutum decora, 
sparsim haec tenus, nunc junctum in uno fasce decantans publice luci 
datur & P. ac R. D. M. A. H. A. O.

Votum Chronasticum
AMODA CORONET PAX CHRISTIANOS!
Olivae, 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 VIII., and this chrono-
gram—

VIVAT ALEXANDER! VENETVM STIRPS
SIT CAPTV 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 ecclesiae 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—
POLAND—APOLLO HEROICUS.

ITALIA

FORTVMATIS AVGUSTORIS TRIGENI AVSPICII

PLAVSVM DABAT

'Subjectissimus.'

(Then follow the author's initials, etc., in two lines.)

The next address, in hexameter verse, bears this grandiloquent dedicatory title, 'Deo et Leopoldo Liberatori augusto, Buda Hungariae Metropolis, potentissimis de Otomanica servitute, Vindicis vincipara augustissimi triumphis applaudente' (here follows a long line of initial letters of the author's name, etc.). The verses conclude with this chronogram, of the date when the Emperor Leopold I. was carrying on successful war against the Turks in Hungary—

LEOPOLDO LIBERATORI IO! TRIVMPHE!

VIVAT REX HVNGARLE!

The next address in hexameter verse bears this title, Serenissimus Josephus primus, Romanorum Hungaricæ Boemiei

REX VIVAT REGVM

LEOPOLDI ORBISQVE SALVTI.

The address fills four pages; the first letter of each line is printed sideways to form these words, 'Regum maximi imperatorum augustissimi christianorum vindicis Leopoldi primi filio Josepho primo Romanorum Hungaricæ Boemiei regum felicissimo augustissima universa.' And it concludes with this flattering chronogram—

TER REX, TER FELIX MVNDI CAPVT

IO IOSEPHVS!

This Joseph I., son of the Emperor Leopold I., became king of Hungary, etc., in 1687.

Another grandiloquent title commences the next address to the king of Poland, 'Deo et Joanni III. ter magno regi orthodoxo Austri vindici, Orientis domitori, Occidentis defensori, Aquilonis terrori, Turcico, Scythico, Dacico, etc. etc., invictissimo Domino domino suo clementissimo Sarmatia triumphans applaudit

VIVAT IO! REGIS LAVRO, REDVCISSQVE TRIVMPHIS

Accinente.'

(Here follow the author's initials.)

The address in hexameter verse fills four pages, and ends with this chronogram—

VIVAT IOANNES TERTIVS

REX POLONIÆ

TVCRI DOMITOR

CHRISTIANORVM DEFENSOR.

This king of Poland, John Sobieski, was the last independent king, 1674-1697; he was illustrious for victories over the Cossacks, Turks, and Tartars. (See former volume Chronograms.)

The next address bears an important-looking title; it is also to John III., whose name is printed in capital letters an inch and a half in size, 'HEROI SERENISSIMO JOANNI TERTIO regi Poloniaram ter
magno regum potentissimo, sapientissimo, Optimo, Europae defensori, orbis servatori, patriae pater

*Imperium sine fine.* (Virgil, *Aen.* 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—

\[
\text{IOANNES MAGNVS REX, VINDEX} \\
\text{COR SIT OLIVÆ!}
\]

The next address to the Venetians is more simple, though it begins grandly thus, *Deo et Venetis Christianæ libertatis et mari et terrâ assessoribus,* etc. etc. The verses conclude with this chronogram—

\[
\text{VIVAT VENETIA MARTE VINDEX} \\
\text{CHRISTIANÆ LIBERTATIS!}
\]

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 Ottomaniæ semper victorii serenissimæ reipublicae propagatori, patriæ patr.*

*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 Deum venetis cupid addere Sceptris:

\[
\text{I VINDEX, soliisve frvens leo solqve trIVMPHA.}
\]

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 coelis 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—

\[
\text{SIC VENETO DIVVS VVLT IVSTINIANVS HONOREM.}
\]

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 ones—

Regia Wasaidum soboles, reginaque magno
Edita Gustavo ; patris par filia sceptris.

Abdicatio anno 1654.—Heroicæ virtutis specimen.—Sui ipsius victoria.—Romam, Alexandro vii. Pont. commigratio.—Regium Gustavi de Seren. filia præsagium.—Alexandra, secundum Christinae nomen.—Pax Monasteriensis.—Regnum virtutis.—Libertas principe digna.—Animi magnitúdo.—Contemptus seculi.—Comitas augusta.
—Clementia regia.—Pietas munifica.—Plenitudo scientiarum.

The concluding lines of the eulogy are as follows—
Quantâ præ Superi ! se Majestate videndum
Prebet honos animi ! Quanto cumulata sereno,
Christina, virtus reedit, 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 Vaså. 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 literature and the arts than of politics. Her vanity was delighted by the homage paid to her by literary men, and she pensioned some 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—

\[
\text{CHRISTINA ALÆXANDRA}
\text{MIRÆ VIRTÆS REGINA VIVAT!}
\]

This queen of 'wonderful virtue' survived these flattering words
only two years.

The next is addressed to the Elector Frederic III. of Brandenburg,
who is classed among the heroes of the period: 'BRANDEN-
BURGUM TRIUMPHANS serenissimo principe ac Domino
domino Friderico III., Del gratia Marchione Brandenburgico S. R. I.
Archicamerario et Electore, supremo Duce in Prussia, etc. etc.—
Patriæ solívum gLorIæ
Favsto vRÍQVæ gLORíosóQVæ pASSV
ADEVNTÉ.'

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 end—
æQVALIS pATRÍ VIVAT FRIDERICVS VT æVVM !

The next address is to James Lewis, Prince of Poland, and his
wife. It bears this title, 'Hilaria Augusta Poloniae et Europæ,
ob serenissimi Domini domini Jacobi Ludovici regii principis
Poloniae et M. D. Lithuanie: ac serenissimæ v. sp. Hedvigis Elisa-
bethæ principis Neoburgiæ nuptias, connubia et affinitatem nexus
augustissimas regis, et reipublicæ votis auspicatissimas triumph-
antum.

TRIVMPHVS HIC VVARSAVIII,
DIEIVS, EVGE! 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, MDCCXI.—

\[
\text{Si Clypeo }^{1} \text{ renuant, renuant servire Leoni,}
\text{Morte Dahas }^{2} \text{ Certæ, Xantho }^{3} \text{ Cernente, perisse.}
\]

\[
= \text{1691}
\]
There are a great many footnotes to explain the allusions throughout; the following apply to the last couplet—1. Neo-sponsorum. 2. Scythas et Turchas. 3. Fluvio et regione Thracie Turcarm. The next address concerns the rulers of Poland, viz., James the son of King John III. 'Jacobi principis triumphale tirocinium sub paternis regalis auspiciis serenissimi Ioannis III. Poloniarum regis,' etc. etc. The verses are in a different metre from all the preceding addresses (in four lines, as in Ode ix. of Horace). The only chronogram is at the conclusion—

\[
\text{IO}
\]

\[
\text{VIVAT IACOBVS PRINCEPS}
\]

\[
\text{MAGNI IOANNIS TERTII REGIS POLONIÆ}
\]

\[
\text{FILIVS; CELSA GESTENTIS LECHLÆ GLORIA !}
\]

The next address, in the same metre as the preceding one, is to Cardinal Opitius Pallavicini, the legate from Pope Innocent xi. to John iii., King of Poland. 'Virtus eminentior in purpura. Eminentissimo et reverendissimo Domino domino s. r. e. Cardinali Opitio Palavicino,' etc. etc. The three pages of verse terminate with this chronogram—

\[
\text{OPTIVS PALLAVICINVS CARDINALIS}
\]

\[
\text{SEDIS APOSTOLICÆ IN POLONII LEGATVS}
\]

\[
\text{FLOREAT ! VIGERAT !}
\]

The next address is to Cardinal Michael Radziejowski, a bishop and Officer of State in Poland, in the Sapphic metre of Horace. 'Jason Augustor honor eminentissimus in eminentissimo ... Cardinale Radziejowski, episcopo Varmiensi et Sambiensii ... etc. (many other grand titles). The front page concludes with this, the only chronogram—

\[
\text{MICHAEL RADZIEIOWSKI}
\]

\[
\text{PRVRPRATVS ANTISTES}
\]

\[
\text{VITA VIVAT !}
\]

The next address is to the Cardinal Legate from John iii. of Poland to the Pope Innocent xi. The title begins, 'Eminencia summis proxima eminentissimi ... Cardinalis Ioannis Casimirum Donhoff, serenissimi et potentissimi Poloniae regis Ioannis iii., ad ss. D. Innocentium xi. legati,' etc. etc., and concludes thus—

\[
\text{VIVAT}
\]

\[
\text{IOANNES CASIMIRVS DONHOFF}
\]

\[
\text{PRVRPRVRA INSIGNIS PRESVL !}
\]

The next verses are in praise of the city of Dantzig and all belonging to it. The title begins, 'Pandora felicior urbium Sarmatiae Dantiscum, Balthici maris princeps emporium, regalis Prussiae metropolis primaria.' At the end is this chronogram—

\[
\text{VIVAT DANTISCVM}
\]

\[
\text{INSIGNIS POLONIÆ PRUSSEI EQVE IVBAR !}
\]

1 Ermeland, and Sameland, in Prussia.
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, subnecimus.
Regnum nomen
Johannes
Serenissimi ac potentissimi regis Poloniae
Combinationes Literales Bis mille Quingentes Viginti includens,
et Viginti Anagrammata significativa in Uno connexa
Poemata efformans,
Fausta regi vota,
Felicia Poloniae auguria,
Fatalia hosti omen,
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.—

\[
\begin{align*}
\text{1o trIVMPhet pOLONIA FORTvNATIOR} \\
\text{De IOANNE TERTIO AVGvSTv CORONATO!}
\end{align*}
\]

\[= 1676\]

At the bottom of the page is this note: ‘Cùm sequens poema seriùs in lucem prodieris, ideò 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, Ecclesiae primogenito, Pietate christianissimo, Justitia
potentissimo, Sapientia invictissimo, Clementia serenissimo, Consiliorum
inventis et eventis altissimo, Recte-actorum mole latissimo,
Nominis immortalitate longissimo, Omnibus omnium maximo Io
Victori.

\[
\begin{align*}
\text{VIVE TVIS, o REX!} \\
\text{DVM GALLIA IVBILAT, ANNIS.'}
\end{align*}
\]

\[= 1691\]

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—
POLAND—APOLLO HEROICUS.

De Voto Orbis Christianissimi

\[
\text{PIPIIO MAGNVS VIVAT LVDOVICVS VT ORBI!} = 1691
\]

Adprecatur omnium minimus et inimius

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 AUGUSTÆ SOLATIA regni Poloniae Majestatum serenissimi Domini domini Joannis III. regis, serenissimæ Dominae dominæ Marie Casimiræ reginae, publico orbis christianiani voto decantata

VIVE DIV ET VINCÆ, AVGVSTÆ REX PROLE

MARIA!


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—

ANNO

CHRISTI, ALTO EX VTERQVE DEI, EX VTERQVE

MARIAE.

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 triumphae Majestatis regni Poloniaeum,' etc.—addressed to John III. 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 chronogram—

IO triumpha

REX QVI HAVD ABSO. MARIA AVRI FERT SECVLÆ;

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 III., Margrave of Brandenburg, and his share in the war. 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 supræmi ducus in Prussia, Ducis Magdeburgi, Julie, Cliviae, Montium, Stetini, Pomeranorum, Cassubiorum, Vandalorum, Crozne, Suibusii; Burgrauui Norimb ergensis; Principis Halberstadiensis, Mindensis, Caminensis; Comitis in Hohenzollern, Marcae, 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 æternam probet ut se dextra sceptrò;
Ter Felix Vivat Fridericus Tertius ævum!

The next four pages are devoted to the unspiring 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 applause, are here set forth more at large: 'Sol in Geminis, serenitas Bavaria in candore et constantia serenissimi et potentissimi Domini domini Josephi Clementis archiepiscopi Colonensis, Leodiensis episcopi, utriusque Bavaræ ducis, etc. s. r. i. principis et electoris, Archi cancellarii per Italiàm, etc. Imperiali Christi et Leopoldi coronae perpetuæ Ver portendens.

DVX CLeMENS VIVAT SVPÆAR VIRTÆ VTE TRÆGNIS.

Publicis Votis et Gaudiis applaudente

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 sacrae Caesaræ regæ majestati Leopoldo primo magno maximo imperatoris Romanorum semper Augusto regi Germaniae, Hungariae, Bohemiae, Archiduci Austriae, Ducis Burgundiac, etc., pro pace Turca supplex

LVNA PERI THRAE. PAX LEOPOLDI, IO VIVE, TRÆMPHA.

Ita animitus votet

Servorum minimus F. M. A. H. A. O. S. O. C.'

The next verses are addressed to the Grand-duke Cosmo III. of Tuscany, 'Deus Magnus Dominus cum serenissimo et potentissimo principæ ac Domino Cosmo III. Dei gratia Duce Heturie, etc. At the conclusion is this hexameter chronogram—

DVX ITALI MVRVS REGNÆ TIBI TVSCIÀ VIVAT!

The next verses are addressed to Zaluski, Bishop of Plock, in Poland, 'Agnus in medio cardinalium virtutum sigillum excellentissimi illustrissimi reverendissimi Domini Andrae Chrysostomi in

---

1 Refer to index, 'Joseph Clement,' for other praises of this archbishop.
Zaluskie, Zaluski Dei et Apostolice sedis gratiā Episcopi Plocensis,’ etc. The verses conclude with this hexameter chronogram—

\[ \text{VIVE DIV FELIX CVM TERQVE QVATERQ. BEATISS.} = 1694 \]

The next verses bear this title, ‘Candor illæsus illustrissimi et excellentissimi Domini domini .Christophori Leopoldi Comitis a Schafgotsche, etc. etc. Ab obligatissimo Calamo et Animo C. R. D. M. A. H.’ etc. (the same author’s initials).

\[ \text{IMPERIO FIDVS, FAVSTVS QVOQVE SEVLA VIVAT!} = 1694 \]

There is no chronogram at the conclusion.

The next set of verses brings us to the end of this remarkable volume. They concern principally Frederic III. of Brandenburg. The title, as follows, contains the only chronogram: Sapientia cum Principe cuncta componens Heroico in pectore illustrissimi . . . Domini Eberhardi De Danckelman . . . Serenissimo principi domino Frederico III. electori Marchioni Brandenburgico, etc. etc.

\[ \text{QUI FIDEIICE TVI AVT MANVS EST AVT VNVS VT} \]

\[ \text{ATLASTAS} = 1694 \]

\[ \text{Vivat! et voto obligatissimo} \]

C. R. D. M. A. H. etc. (the author’s initials as before).

The verses which follow bring the volume to the end of the last page, with room only for this line, to mark the printing at the abbey—

\[ \text{OLIVÆ, Typis Abbatialibus.} \]
A CALENDAR OF 1726.

An 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:—

**MAGNA, ET VsqVE VENERANDA PRESBIJTERII SÆCVLARIS**

GLORIA.

SæV CALENDARVM NOVI ISTIVS LABENTIS ANNI

A NATIVITATE DOMINI, AC GRATIOSI SERVATORIS NOSTRI IESV

CHRISTI,

M. DCC. XXVI.

IN QVOS, PRÆTER DIVOS, ATQVE BEATOS ROMÆ CHRISTI

VICARIOS,

MEROS PROPE PRESBÍTEROS SÆCULARAES, QVI INTER DIVOS

RELATI, PROPOSVERAT,

VERSÆQVE CHRONOGRAPHICO ADVMBRÆVERAT,

MICÆL VVINEPAHER, PRESBÍTÉR, ET PASTOR PÆLVDAVÆS IN

PASSYRÆ.

i.e. The great and ever to be venerated glory of the secular priesthood.

Or, in other words, A Calendar of this new and passing year, from the

nativity of our Lord and gracious Saviour Jesus Christ, 1726. In
MAGNA,
ET
VSQVE VENERANDA
PRESBITERI SAECULARIS
GLORIA

SEV
CALENDARIVM NOVI IStIVS
LABENTIS ANNI

ANATIVITATE DOMINI,
AC GRATIOSI SERVATORIS NOSTRI
IESV CHRISTI,
M. DCC. XXVI.

In quo,
praeter DIVOS, atque beatos ROMAE
CHRISTI VICARIOS,

Merus prope presbiteros saeculares, qVI
Inter DIVOS reLatI, proposVerat,

Versus CHRONOGRAPHICUS AVMMeraVerat,

MICHAEL VVINEFAHER, presbiter, & pastor
palVDanVs in passyriA.

SALISBURGII, Typis Joannis Josephi Meyr. Academicae Typogr. p.m. Hacredns.
which Michal Winepaker, priest and 'pastor Paludanus' in Passyria, has set forth besides the saints 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 Stambos' . . . 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 ecclesie solenniora, meros Sanctos Ordinis Cisterciensis, in singulos anni dies versu chronographico proposui, animos mihi addidit, ut et præsens opusculum, in quo MAGNA, ET VSO Ve VERNANDAプレSBLIPERIセVCRALIS GORIA 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 Stambos. 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 Stambos, 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:
IPSÆ IBI VITA TVA HINC, MORSVE SAECULANDA FVIT.

Der grosse Taüfer gab dir nach dem Fall das Leben,
Zu dessen Ehr hast du in Stambos 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 Stambos thou hast given up thy spirit.

The address to the Abbot Augustinus then continues, and concludes with these words—

'Ita vocet

Reverendissimæ, Perillustris ac Amplissimæ
Dominationis Tuae, etc. etc.
Humillimus ac Deditissimus
in Christo Servus
HUJUS CALENDARII Author.
A CALENDAR.

Then follows the 'address to the reader,' explaining further the purpose of the work, and which I transcribe in full. The Calendar next follows, occupying 37 pages and 728 chronograms. I have transcribed the month of January in full, as a fair representation of the remaining eleven months. As is usual in many almanacs, both old and modern, there is an appendix to this 'Calendarium,' treating of various kindred matters; and all that matter is composed in Latin verse chronogrammatically constructed, and treated in a very amusing style. The title-page to the appendix is also in chronogram. The whole work consists of 54 folio pages, containing 889 chronograms, of which I have extracted the goodly number of 227.

Brevissima ad Lectorem Prefatio.


Annus hic ordinarius 365 dierum numero descriptus

À

CHRISTO NATO M. DCC. XXVI.

Ab orbe condito, ex S. Petrv.
Ab imperio Julii Caesaris
A vocacione S. Petri ad Apostolatum
A glorioso ipsius Martyrio
Ab institutione sacerdotii in ultimâ Cenâ Christi
Ab electione benedicti XIII. in Pontificem Romanum
Ab electione caroli VI. in Romanorum Imperatorem

XII. INGENTIA SIGNA ZODIACI, SVPRA SPLENDENS SOLIS ITER OBSIDENTIA.

SIGMAVRM PRO DIVIS ECONSTIS PARATA APPLICATIO. = 1726

(Continued on next page.)
A CALENDAR.

\[ \text{\textcopyright} \scriptsize ARITE SACRIPICANS TIBI NOTVS DIVVS ABRAMAMVS.} = 1726
\[ \text{\textcopyright} \scriptsize VT TAVRVM LVCAS PÆRFVLGENS DENOTAT IPSE.} = 1726
\[ \text{\textcopyright} \scriptsize QVI EX VOBIS DICO GEMINOS, IACOBE! IOANNES!} = 1726
\[ \text{\textcopyright} \scriptsize XAVERVM (PAR EST) APABO DENVO CANCRO.} = 1726
\[ \text{\textcopyright} \scriptsize FERVORE ET PLENVS MARCVS LEO FERVIDVS ESTO} = 1726
\[ \text{\textcopyright} \scriptsize SEXTO\(^1\) HAVD ABSIMILIS VIRGO IT SINE LABE CREATAB.} = 1726
\[ \text{\textcopyright} \scriptsize QVI SEQVITVR? MICHAEL, VT GRANDIS IN ÆTHERE, LIBRÁ.} = 1726
\[ \text{\textcopyright} \scriptsize HIB NEPA! VÆDE VIAS, SI NEMPE VIGILLIVS ARCT.} = 1726
\[ \text{\textcopyright} \scriptsize NON NIEL ET IACVLM QVI, DIVE SEBASTI! NOTABIS.} = 1726
\[ \text{\textcopyright} \scriptsize HOC ANIMAL PEREAT, VATES DE QVO ORE LOQTVTS.\(^2\) = 1726
\[ \text{\textcopyright} \scriptsize FLORIVM AFFERTO, VT PRÆCLARVS AQVARVS, VNDAM!} = 1726
\[ \text{\textcopyright} \scriptsize PIȘCIVS EIXIMIË EST DOCTOR ANTONIVS IPSE.\(^3\)} = 1726

JANUARIUS habet dies xxxi.

<table>
<thead>
<tr>
<th>Day</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>1a</td>
<td>Circumcised Dominical.</td>
</tr>
<tr>
<td>3a</td>
<td>ANNH PRINCIPIVM CVI DEEBRO FORTÉ FVTVR?</td>
</tr>
<tr>
<td>5b</td>
<td>DASSO RIVIM QVID QVI QVOQ. FINE CARENT?</td>
</tr>
<tr>
<td>7a</td>
<td>DASS neue Jahr von mir heut dem gewidmet wird, Der keinen Anfang hat, und ohne End regiert.</td>
</tr>
<tr>
<td>9b</td>
<td>PER TE CONCORDI! FAVSTVS RADDATVR VT ANNVS,</td>
</tr>
<tr>
<td>11c</td>
<td>AD CÆLVM SÝBÌTO VOTA, QVOT ASTRÆ, VOLANT.</td>
</tr>
<tr>
<td>13c</td>
<td>DASS ein beglücktes Jahr wir durch dein Vorbitt kriegen, CONCORDI! tausend Wünsch zu dir gen Himmel fliegen.</td>
</tr>
<tr>
<td>15d</td>
<td>INFVLÆA VT INVITO CAPELLQVMENDA: SILERE!</td>
</tr>
<tr>
<td>17e</td>
<td>ISTA NIMIS ONERAT (DIXIT) ET OCCVBVT.</td>
</tr>
<tr>
<td>21c</td>
<td>SPLENDETES CLAVES VIX VNO MENSE TENERAT;</td>
</tr>
<tr>
<td>23c</td>
<td>TECTA APERT SÝPERVM DIVVS HIC IPSE SIBI.</td>
</tr>
<tr>
<td>25d</td>
<td>Ein Monat d’Schlüssel der allein getragen hat: Dan sperrte er sich auf das Thor zur Fride-Statt.</td>
</tr>
<tr>
<td>27e</td>
<td>ECCE! QVOD EFFVSQ TESTATVR SANGVINE PROMPTVS,</td>
</tr>
<tr>
<td>29e</td>
<td>EXIMIA EST PRISCIS, VERAQVE PRISCOS SÍDES.</td>
</tr>
<tr>
<td>1a</td>
<td>DURCH sein vergossenes Blut bekennet PRISCUS frey, DASS g’Siss sein alter Glaub der Wahre Glaub auch sey.</td>
</tr>
<tr>
<td>3a</td>
<td>CONGRVÀ PRO CANTV SÝPER ÆTHERA MVNERA! DIVE!</td>
</tr>
<tr>
<td>5a</td>
<td>GLORIA IN EXCELSÌS DVM TIBI PARÀ PIVÌT.</td>
</tr>
</tbody>
</table>

Dominica vacat. Evang. CUM NATVS ESSET JESUS IN BETHLEHEM. Matth. 2.

---

1 Nempe signo. 2 Daniel viii. 21. 3 Paduanus, qui piscibus concionabatur.
A CALENDAR.


7 G. Hostias cVM Devs est; et peCtVs, ut ara, paratVR; HVD celo MVVs laetIVs esse FVto. Das Opfer Christus ist: die Brust ist der Altar, ich glaube, dass kein Mess dem Himmel lieber war.

8 A. Carteri LaVDate! TVVM LatVs haVserat hasta. Vnde patent vene: Lympha, CVroqve fLVIt. Da ihrem Lust an dir Crateri! (sic) d' Hencker büssten, Auss der verwundeten Seith auch Blut und Wasser flüssen.

9 B. Vt DVrIs CVrCians tormentIs Ipse tyrannVs te qVatIt, eCce In IIs te VIdet esse VirVM. Es sahe mit Verdruss ja selbst de Tyrannen, dass Antonius auch ein Mann in Peynen sey.

10 C. ExPers iste DOLi LaCrYMa restrinXerat ignes. LExV erebi sed lex TV sCeleraTA rogVM. Der fromme Martian die Flamm mit Thränen löscht, Die Höll zu löschen, seynd dass Sünders zäher's best.

11 D. HeretICVM sVeras, Verus et confvndIs, hiJgiInI! macTe! valentinvs non vaLet qVa DVo. Seht! Valentinus ligt. Sein Lehr wird umgekehrt, Der arme Ketzer ist ja kein Schuss Pulver werth

12 E. Tigris M. D. 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 Tigrin! einst den Todt hat angethan.


13 F. Ecco Agnus Domini. abs MacvLa VeniEns agnVS (sperate!) LaVanDVs aVereret, ut salvet, grandivas omnes scelVs. Zum Tauff das Göttlich Lamb sich bey den Jordan stellt: Und nimmt allein auf sich die Sünd der gantzen Welt.

14 G. De Filiis C. Ambrosiano telle protectora. DIVE tIbi soli sVbito fabrIcatVR asylVM. Man baut in alten G'mäur ein Zuflucht in der G'fahr, Ein Maurer ist die Spinn, die sonst ein Weber war.

15 H. S. Isidore Ad Coram salvatorum et Dvo vocalas. MI isIDore tVos insigNI TV excole zeLO! Devota TV FRVCtVM pectora vBIq. ferant. Geh' Isidor, und bau das heil'ge Kirchen-Feld! Gott hat, der Seelen Frücht zu sammen, dich bestellt.
A CALENDAR.

TV osCVLA Fiegebas Leprosio, MVnDVVs VT esSET.

exExmpl̄o Recreas: lepraQVe DVVa FVGIT.

Von Sichthum der Geplagt, empfangt von dir ein Kuss,
Im Augenblick als dann die Krankheit weichen muss.

DVM FORS (RES RARA EST) thesavRvs qVÆRÎtVR, ECCe !
erTVs, ExCELLens sat, DiODorVs ADEst.

Man sucht mit sondern Fleiss auf ein gewissen Platz,
Und findet den DiODor, ein ausserlesenen Schatz.

STABI5 ROMA DIV: NEC stYX TE VINcERE possIt,
ACe vBI in eXIMIA seDErIt ILLæ PETRVS.

Das heil'ge Kirchen-Haubt in dir, O Rom ! nun sitzt,
D'rumb stehest du. Die Höll vergebung auf dich blitzt.

qVANDO fErOS MARCellVS SQVOS FRÆNARE IVBETVR,
NEC MINVs ET sVAVEs PASCERE gAVDET 0VES.

Marcellus wird, die Pferdt zu strigeln, angehalten,
Er weiss doch Christi Heerd nebsthin recht zuerwaltern.


FELIX ConnVSII (SI MISTA sIT VNDA FALErNO),
est STATVS: aC CErBERVM gAVDIA tVTA FoVET.

Gut ! wann das Wasser sagt zum Wein : Ich bin dein Schatz,
So findet die Vernunft Freud ; und im Hiren Platz.

DESVER appARENS qVe visA CloVMBA rEvELAT?
approBET eLECTVM qVoD qVoQVe et ISE POLVs.

Wass will die weisse Taub, so bey der Wahl erscheint?
Dass d' Stimmen in der Wahl recht ausgefallen seynd.

VOX eLAPSA PolO est; ES DiGNVS, sVMe ! CoroNA,
qVAM tIBI CVNCsIToTENS reX sÎNE FiNE DaBIT.

Die Stimm von Himmel sagt : Nimm hin die Ehren-Cron !
Sie ist für deinen Todt der wohlverdiente Lohn.

AMuBLAT ISTE, NIhil O ERRANS, sÎNE VERTICE DIVVs ;
proDigISq. NItenS INTRVLIT hVNC TVMVLO.

Der Heil'ge ohne Kopf sein Haupt getragen hat :
Verfehlte keinen Schritt biss zu der Grabes-Statt.

CONVGIvM FELIX PLANe EST. SATIS INDE pATEBIT:
IVNXErat, ECCe ! DeVS ; eT PARAvmPVvs eRAT.

Wer soll dem heil'gen Paar zur Eh'nicht gratulieren,
Weil selbst der grosse Gott zum Gspons die Braut thu führen ?

NON FRVSTRA eLECTVM vAS PÆSENs DIVe ! LAVABAS:
VAS CERTE INSIGNe (VT nVMINIs) ILLVd ERIT.

Das ausserwählte Q'ass hast, Ananias ! wol
Gewaschen ; Gottes Nam: weil es ausstragen soll.
A CALENDAR.

| 25 d | Conventus S. Pauli Apostoli. | SAVLE ! CADIS. VIX PORRÒ REFERT. NIHIL IPSE TIMETO! = 1726 |
| 26 e | 3. Vitalianus C. Rom. Post. organisum in ecclesia introductum. | CASVS TE EREXIT. CVRRE, MOVENTE DEO! = 1726 |
| 27 f | ... | Saul! Lebe ohne Forcht! dein Fall ist dir zum Heyl, Wohin der Himmel dich treibt, ohn' verziehen eyl! |
| 28 g | ... | EN! RÌTÈ ECELÆVSVM LAVDABVNT ORGANÀ PORRÒ: = 1726 |
| 29 h | ... | EXÆMPLO HOC PSALTÆS DIVVS VT ANTÈ PROBAT. = 1726 |
| 30 b | ... | VITALIANVS führt den Brauch der Orgeln ein, Wordurch der wahre GOTT dann müst gelobet seyn. |


| 27 f | Ecco ! Leprosam. | TV VT CVRES, SALVATOR! ADEST (MISERERE!) LEPROSVS. = 1726 |
| 28 g | ... | SI INQVIS: MVNDARE! EN! ILICÓ SAVLVS ERIT. = 1726 |
| 29 h | ... | Höff Heyland disem Seich! er bitt von Hertzens-Grund, Sag nur. Ich will, sey rein! so ist er schon gesund. |
| 30 b | ... | GRANDES HONOR! CHARVS VIR VERI NVMINIS HIC EST; = 1726 |
| 31 c | ... | CVI QVOQVE DEBESTVR ÇÆTERÀ MAGNV HONOR. = 1726 |

Wann ein Mann Gottes nun Johann genannt wird! So scheinet, dass ihm ausser frohe Ehr gebürt. |

| 31 c | 4. Aquilinus M. Gladio per collem transfossam. | GVTTVR VBI LÆDIT TIBI FORS AQVILINE MACÆRA, = 1726 |
| 32 d | ... | EXITVS, HEI! GRANDI CONVRIT HIC ANIMÆ. = 1726 |
| 33 c | ... | MAN stossst, O AQUILIN! ein Schwerdt durch deine Keel, Damit den Aussgang hab gantz gleich dein grosse Seel. |

| 30 b | ... | ERROREM HIPPOLYTVS PLENÈ, ATQVE EX CORDE FATETVR. = 1726 |
| 31 c | ... | NVNC QVOQVE RESTAVRAT, TESTE CRVORE, FIDEM. = 1726 |
| 32 d | ... | HIPPOLYTVS bekennen sein Fehler; und verbleibt Beym wahren Glauben, den er mit Blut jetzt unterschreibt. |

| 33 c | 5. Iulius C. exo Ecclesias Divine ' gloriam erexit. | ISTE VNVS CENTVN SVCRAS EREXERAT ADES. = 1726 |
| 34 a | ... | SIC IVRE AVGVSTI HIC NOMINE DIVINVS ERAT. = 1726 |

In like manner the calendar proceeds throughout the remaining eleven months, a double chronogram for each day except Sundays (with occasionally a second distich), filling thirty-seven pages, and making up 728 chronograms in the calendar alone. At the end of December is the following—

CONCLUSIO.

DEBILIS, AH! NOSTRÆ VITÆ SI hic VLTIMVS ANNVS. = 1726 |
(DENT sVERI!) ÆTERNÆ HIC SIT QVOQVE PRINCIPVM! = 1726 |
Wann diss letzte Jahr ist meiner Lebens-Zeit, Geb Gott! dass es auch sey das erste in der Freud. 
*i.e. Ah! if this should be the last year of our failing life, may heaven grant that it may also be the beginning of the life eternal.*
Then immediately follow these verses, and a German translation which for want of space I must omit—

**VOTUM AUTHORIS.**

tot Vates CæLebrent presbiIteIros saCroS,  
aXIs qVoN VMErAT, noX qVoqVe stELLVLas  
(sI tItaN propeRè se oCCVLiTe) eXhiBet.  
proponIT raTio pIIs.  

\[= 1726\]

NVnC fVLgeNT potIvS teMPora laVeIS:  
Vepres vVlnIIFICæ hæC aNTea CIIXeRAnt.  
regnantes sVpErIs Vsq. et in aTRIs  
partÀ LætITiA afflLVvNt.  

\[= 1726\]

PVgnaVIvT dVc e stIvX fortIS aLaSHor  
hos coNtra pVgIles, teLa CVpIDINIS  
teNTaRVvnt qVoTIeS pECToRA frANgere?  
AST NIl sVNT qVoqVe sINGVLa.  

\[= 1726\]

NOv aVRi raBIDa hos trAXIT esVrIeS:  
NEc spLENdOR generIS, pECToRA saPvIS  
eXCAeCAnS, poTeRAt VIINCere, sIC PIOS  
trAXeRVvNT sVPERI VIVROS.  

\[= 1726\]

ÆqVIS sI seQveRIS PRÆvIA passIBvS  
Tv eXeMPla, ad sVeroS spIritVS eVeHet :  
Is CErTe PARIBvS (POSTea proSPeROS)  
nos VotIS sVBITo 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 VErÈ INsIGNIS, sEVe PRACTICA MAIOR,**

ex qVA CVNCTA VIDEs; teMPeSTesQ. sonORè  
CLAVIVS, eXORTo taNDEm qVoQ. sOLe noTANTVR.  
ex fVNdAMenTo hANC pRAEFATVvS 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 clearly marked, as the sun, too, at length has arisen; written on a sure basis by the aforesaid author.
APPENDIX

VERÈ INSIGNIS,
sev
PRACTICA MAIOR,
*

EX QVA CVNCATA VIDES:
TEmPESTATESQ: sonorÆ
*

CLARIVS,

EXortô tandEM qVoq: sole,
notantVr.

EX fVnDaMento hanC præfatVs sCrIpserat AVthor.
A CALENDAR.

PROGNOSTICON,
QVID SINGVLIS MENSIBVS ANNO PRÆSENTE EVENIRE SOLEAT.

\[ \text{Janur.} \]

HOC MENSE EST FRIGVS, QVI IANVA DICITVR ANNI. = 1726

Im Jenner tritt ein die Kälte Schritt für Schritt,
Setz die Beltz-Kappen auf, so g'friert dir's Hieren nit.

\[ \text{Februr.} \]

PROH NIMIS EXTRANIT FEVRVARIVS ORGLA BACCHI:

\[ \text{Martur.} \]

MARTIVS, HEV TENTAT, VETVLAS ADFERRE SEPVLCHRO:

\[ \text{Aprilis} \]

APRILLIS STVLTOS ITA TRAXIT IN ORDINE MVLTO;

\[ \text{Majus} \]

FLORIBVS EST CLARVS DIVERSIS MAIVS IN HORTIS

\[ \text{Junius} \]

GAVDIA IVRE IN AGRIS, CVM TERRIS INCVBAT ÆSTAS.

\[ \text{Julius} \]

FENISCÆ SVEGVENT; GAVDENT; GRAMENQVE SECATVR:

\[ \text{Aguilus} \]

AVGVSTVM CELEBRAT (ALIOS ET TONDDET) AVARVS.

\[ \text{Sertember.} \]

PLVRES PROH! STVDIIS VALEDICVNT: INDE PERITI

\[ \text{Oktobur.} \]

O DOLORE! O PO DAGRA! O TVQVE EXCRABILE PONDVS!

\[ \text{Aprilis} \]

VT QVOS ILLÆ CREAT, HAVD NVMERARE QVEAT.

\[ \text{Majus} \]

DENIQVE SOLANVM¹ PVLLVLAT, O BONE SVS!

\[ \text{Aguilus} \]

Ein Kraut der May uns bringt, bekannt fast überall,
Doch denen Schweinen sehr (so spricht mancher) fatal.

\[ \text{Aguilus} \]

KRAUT BS IN HORTIS.

\[ \text{Majus} \]

Ein Kraut der May uns bringt, bekannt fast überall,
Doch denen Schweinen sehr (so spricht mancher) fatal.

\[ \text{Aguilus} \]

Wann's Frain im Acker schön: Ju! huy! der Baursmann sagt,
Au Weh! wann bald darauf der Hagel alles schlagt.

\[ \text{Julius} \]

Die Mader scheren's Feld; und seynd der Arbeit froh,
Sie tragen's Heu nach Hauss; im Kopf doch mehrer Stroh.

\[ \text{Aguilus} \]

Dem Schinder in August von Hertzen d' Andacht geht:
Weih dort Sanct Barthilme in dem Calender steht.

\[ \text{Septembris} \]

Vil gehe jetzt in d' Vacantz: Studirens haben's gnug,
Sonst taugen sic nichts, als Ochsen zu den Pfug.

1 The original has this marginal note:—'Vulgo Nach-schatten, oder Sau-kraut, quot' cocctum sues necat.'—Solanum is the deadly nightshade, a common wild plant.
A CALENDAR.

November, Wintermon.

trans æqVor (Vah! semper eDax) LICet aVoLet anser; = 1726
MartínVs VoCat Vt, raVCVs et anser aDest;
Wann schon die Martins-Ganss fliegt einmal über’s Meer,
Kommt sie zu disen Fest ein Ganss halt wid’rumb her.

December, Christmon.

in ñono qVANTVs nVC arDet aMORE pVeLLVVs!
arDet, Vt inCenDAT CorDa sVb aXe pVer.
Vor Lieb auf dem Heu das Gottsich Kindlein brinnt,
Es brinnt, dass es in uns die Hertzen entzünd.

optIMA PrognosiS
De eCliPsVs sVeLVLVnariBVs isto

Ad Porphyrium Faustum.¹

MVLTIs Is spIsIs eCliPsBVs annVs abVndat,
qVë obsCVrant saCras, he! qVqVë FaVste! DoMos.
NVMqVidV iGo tenebras obsCVras passVs, Vt ocTo?
(seDVLVs exCLAMAT presbyter, atq. PIVs)
FLVs ego, sEX LVstrIs, aDeraM paroCho, bene GratVs;
exFôSTVs CVrë noCTë, DieqVë Manens.
Cessit VbI e VIVIs paroChVs, ad sIJDera tenDenS,
DenIqe Ve sVCessor forêt fVtVrVs eraM.
seD MoX obsCVra, et ContraRIa Fata fVerVnt:
VNdE obsCVrVs aDHVC sVb tenebrIs seDEo.
NON VoLVI IVdÉe VARIIs CElebrare sImOnIs
Festa, careNs xenIIs. hInC MIHI fVrVa DIES.
DIVItIas sIMIlEs noN exPEtO ab ARte lVCrARI.
SIC stIjX pAVpERIeM CVNC sINE fine DARET.
SvNT aLLë exIMÎe eCLIPses tIBI, FaVste! noTanDë,
qVE obsCVrant saCras sat qVqVë in VRBe DoMos.
DeCeDIT paroChVs: gaVDenquVE ex FRATRE nepotes.
AD fVnVs CEleriS, proMptaqe tVRBae VoLAT.
HÆC sVERpInDCVet tenebras qVAndoQE sVFEnDas:
et nIHl ex tANtIs aMPLIVs hIC videAS.
DIVItIIs, qVAs æCONOMI BONA CVRA paraVIT:
SPLenDenRqVe lAREs EXHIBVERE. VAcant:
hÆREDes qVONIAM (tVRBae HEV prÆCLARA!) tVLerVnt,
qVIDqVID IN aCCePTIs æDIBVs INtVS erAT.
LVSrabat rIDEnS ex ARTE nePOtVLVs ARCaM:
HÆC patRtVVs nVMos ConDERE VISVs erAT.
SALVe! HÎNC sVBItô (DIXIt) MIGRAte thALERI.
ABDERE sVb qVERCV YOS MeLIORE VOLO.
INTEREA aVDITVR strepITVs, CvM sCRINIA nePTIs
OCVPAT. hÆREDVM totAQVE tVRBA venIT.

¹ A translation of what here follows is attempted at page 424, infra.
\textit{A Calendar.}

\begin{itemize}
\item \textit{Extrahit Vr Linvm radians, Ibi Lana Caprina,} \quad = \quad 1726
\item De qVibVs hic DeCIVs DispVtat in ferio. \quad = \quad 1726
\item In DabitIs Contra eXVrgIt MaCahaeIVs Ipse. \quad = \quad 1726
\item PVgno eXaltato haec rIXa MoLesta Data est. \quad = \quad 1726
\item BIBLIotheca, eheV! satIs eXPIlatVr IBIDeM. \quad = \quad 1726
\item Tempor! proh! parvo est CAvla, qVd AVla fVIt. \quad = \quad 1726
\item Ah! IntroDVCan\textit{t}, VetztVros MVnera, TA\textit{V}ros? \quad = \quad 1726
\item Est ITa. spVrCaVtVr sat qVQoVe saCra DoVMs. \quad = \quad 1726
\item Dant LibeRIs Libros: LVDeNT IVEVeN\textit{IL}T\textit{er}, VnDe\textsuperscript{2} \quad = \quad 1726
\item Post paVL\textit{O} sterCVs qVQoVq. VO\textit{L}VMen eR\textit{It}. \quad = \quad 1726
\item Expol\textit{ata} DoVMs prae\textit{st}ans, praeCL\textit{ara}, Ven\textit{V}sta, \quad = \quad 1726
\item ExeM\textit{po} eCle\textit{ys} In Denotat VsqVe sVo. \quad = \quad 1726
\end{itemize}

In the original a versified German translation follows.

\begin{itemize}
\item ENARRAT\textit{Io} INGEN\textit{Is} BELL\textit{I}}
\item INTER MED\textit{ICOS}, ATQ\textit{Ve} IV\textit{RI}S PER\textit{ITOS} \quad \textsuperscript{3} \quad = \quad 1726
\item OR\textit{ITVRI}. \quad = \quad 1726
\end{itemize}

\textit{Dialogus.}

\textit{Febricondivius, Medicus. Harpocrates, et Faustus, Jur\textit{I}sta.}

\begin{itemize}
\item Isto anno prorsVs eADeM qVQoVe BELL\textit{A} reCVRRVnt, \quad = \quad 1726
\item QV\textit{e} eX\textit{Tab}ant CarIs ME\textit{DICIS}, et IV\textit{Re} perIT\textit{IS}, \quad = \quad 1726
\item VT ContenDerVnt, qVIS pLVs TO\textit{n} DenDO VAL\textit{ERET}? \quad = \quad 1726
\item IST\textit{heC qVISqVIS aM} \textit{AT} sinE sangVIN\textit{E} BELL\textit{A} VIDE\textit{RE}, \quad = \quad 1726
\item SE\textit{DVLVs approperet}, HV\textit{C} et BENE LV\textit{M}INA VERT\textit{AT}? \quad = \quad 1726
\item VT BELL\textit{I} sIGN\textit{VM} feB\textit{RI}CON\textit{DIVS}, eBR\textit{IVS} IR\textit{A}, \quad = \quad 1726
\item PROT\textit{VLIT}, HARPOCRATES, et fAV\textit{STV}S AD \textit{AR}Ma VO\textit{LARV}NT \quad = \quad 1726
\item PRO\textit{DVCVNT} LEGES, et TANTA VO\textit{LVM}INA, qV\textit{ANTA} \quad = \quad 1726
\item SEX as\textit{IN} bi\textit{PED}ES CIT\textit{O} AB hIN\textit{C} REM\textit{O}VERE neq\textit{VI}RENT. \quad = \quad 1726
\item RIS\textit{IT} at haEC POT\textit{IVS} MIR\textit{E} feBR\textit{ICON}DIVS: HE\textit{V}S Vos! \quad = \quad 1726
\item VESTA ego non CV\textit{RO} TOT \textit{FLE}NA VO\textit{LVM}INA fr\textit{AV}DE. \quad = \quad 1726
\item CONTRA qV\textit{AQoVE} ego sto, DV\textit{RA} VT MARP\textit{ES}IA CA\textit{V}TES. \quad = \quad 1726
\item DES\textit{INE (fAV}ST\textit{VS alt) fIXIS IAC\textit{TA}RE MIN\textit{ACES} \quad = \quad 1726
\item PL\textit{ANE} oCV\textit{LIS} VI\textit{RES}, q\textit{VI} TOT IAM F\textit{VNERA} DIR\textit{IS} \quad = \quad 1726
\item FEC\textit{ISTI} POT\textit{IS}. \textit{VeL} STI\textit{JK} ME\textit{L}IORA DAT\textit{VRA} EST. \quad = \quad 1726
\item HAV\textit{D} FR\textit{VSTRA IN}SIGN\textit{IS} neC NON feBRI\textit{CON}DIVS aVD\textit{IS}, \quad = \quad 1726
\item SV\textit{B} TV\textit{VMVLO} TV SAPE\textit{S} SO\textit{LES} q\textit{VI} CON\textit{D}ERE FEB\textit{RES}. \quad = \quad 1726
\item IPS\textit{E} sc\textit{IO}; e\textit{XCIPItIS} VOS. AGER ET OR\textit{D}INE POSTQ\textit{VAM} \quad = \quad 1726
\item VIX\textit{IT}: AD ELI\textit{JS}IOS sal\textit{TEM} LE\textit{GAL}\textit{I}TER (\textit{VNA} \quad = \quad 1726
\item DIC\textit{ITIS} INTRAV\textit{IT} CAMPOS: BENE fAV\textit{STV}S VB\textit{I} STAT. \quad = \quad 1726
\end{itemize}

\textsuperscript{1} A marginal note, 'vulgo Glantz-Leinwand' (sic). Query, glazed linen, or some species of flux.
\textsuperscript{2} The word is so in the original.
A CALENDAR.

harpoCrates AVDI ! CITIVS nAM, VERè et INIQVIS = 1726
LегIBvS HsE ! DVRIs OBEVNT CIVILITER OMNES, = 1726
qVOTqVOT sVB VESTRO TECtO CONAMINE SVDANT. = 1726
qVIPPE IN PERNITIEB RETRè COLLVDITIS VsqVE = 1726
PARTIVM : et IN stVDIo TRISTES IVGVLAIRE CLientes = 1726
nOSICTIS. HsE qVANTVM HOC DVRIs IN reBVs INANE ! = 1726
tAM VERè EXVRGENT qVÆ ANNO, BElLA HORRIIDA BElLA, = 1726
tANDEM EXOPTATĀ CESsABVNT NOXIā PAcE ; = 1726
sVB CAPPA VT qVQoq. CERTANTES IVNGANTVR EADEm. = 1726

In the original a versified German translation follows.

Προγωνῶν
DE MORBIS FATALIBVS NOBILIS GYNÆCEI
EX ASTRIS ERVTAE.

PHÆBVS, AH ! TANTO VAlet ACALORE,
VT CITÒ FINgAT FACIES nIGNORE :
qVI GYNÆCONI COlOR ASTRA SORS EST :
ALTERA MORs EST.

nVNc EBvR FVRvRO LATEt, HEv! COlORe :
VIX VENVTATo PAvvEs EST IN ORe,
MORtIS AFFLATV ROSA GRATa PALLET
CIJNTHIa sqVALLET.

FRONsqVE sVGqESTV (tIBI VAh !) SQPIa
CARPITvR CRVDÆ, HEv! LACHESIS RAPINÆ ;
CORPORIS VIVI SPECIES EBvRNA
CONDITvR VRNA.

sIT nIHIL REFERT. FACIES nIGRESCAT !
VEl SEnEX VIRGO IN TVMvLO FVTRESCat !
svFqCIT, vIVAT, nÌTRATqVE FvRA
MENTE, SECvRA.

In the original a German translation, in the same metre, follows.

TANDEM ET FERTILITAS ISTIVS ANNI
EXPLICATvR.

LABENTE HOC ANNO VT SOLVATvR QVÆSTIO qVÆDAM,
OCJIVS, AH ! VENIAT DIVVS APOsLo MIHI !
qVÆSTIO.—nVM BRV ges NOBIS HIC INDICAT ANNVS?
CVI BRVGVM SPECIES IVPIter IPESE DABIIT ?—
EXPRIMIT INSIGNEs (VIDEAs !) PIVCVLMsA FvLORES.
qVÆq. sVAS BRvGES COLLIGET VNDÈs MAnVS.

1 This chronogram undoubtedly makes 2726, it agrees with the original, and must be
the author's own error.
A CALENDAR.

424

sæpe VnVs parochVs MagnVs petiitur esse DeCanVs:
Avt parochVM ad svperos eveheret sociVs.
Inter Monstratvr Digitos ast ILlicó fixVs
pollex: qVAM prestans, heVs bone i fICVs adest.
Grandis vsl, et pronòs VVLt ConsiliarVs esse
tantalVs extrema vt seDe locatVs, abit:
DeposCens sVavVs, hev! fICVs gVstat anMaras:
Vah! stomaChVs totVs hisce gravAndVs erat.
sirVs InnVptœ doMiCelle exarant in ora:
CorbeM, qVæ tVrget fICVVs, vnde reperti.
apVM se panDiT stVLtVs pro ConsVLs sVtor;
ast VLtra CrepIDam. est stVLtVs, vt ante, bonVs,
RVstICVs in stIFVLis!, vah! iam grandes et heriles
fOrMAT ConcEptVs: sed neqVe vota IVvant:
sterCoreVs manet in stabVLo, postquVe arDVa, presVL,
tot stVDia. hoc MVnVs: pasCere rVre boves.
IVbiLAT vnde satiVs fICVlnea; et ipsa trIVmphat.
qVos frVCtVs MVndO hæc partVrit ergo? patet.

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 very excellent
Prediction about the Eclipses this year.

To Porphyrus Faustus.

Alas, Faustus, this year abounds in frequent eclipses, which darken also many priestly homes. What indeed have I suffered of these dark calamities, eight say you? (Let Sedulus, a worthy priest, proclaim his woes.) For more than thirty years was I at my Rector's beck and call,

1 The word is so in the original.
and worked with acceptance by night as well as day. And when the
good old priest had departed from among the living, starting on his
journey for the starry skies, then at last I thought by chance I should be
named his successor, but soon the fates were dark and adverse, whereby
I still remain unnoticed and under a cloud. I would not play the greedy
part of the traitor Judas, the son of Simon, though I sadly wanted the
thirty pieces of silver (literally, I would not keep a Judas Festival bare
as I was of presents). And so was my chance overcast with gloom. I
do not seek by guile to gain such riches, for, if I did, then Styx's stream
would make me poor eternally. There are other special eclipses, O
Faustus, to be observed by thee, which also darken my hallowed home,
in a city too. The parish priest dies, his nephews rejoice, speedily there
has tens to the funeral a ready willing crowd, and this often brings with
it a very heavy gloom, and (so dark in fact) that no more can you see
any of all those great treasures which the honest frugality of the master
of the house got together; the household gods used to be present, a noble
appearance, now their very shrines are empty, for the heirs forsooth (a
pretty crew!) have carried off whatever inside was worth taking. A
smirking little nephew might be seen gloating over the money-box where
his uncle was known to treasure up his coin. Welcome, says he, ye
thalers, quick, presto! change! I have a better home for you elsewhere.
And now is a wrangling heard, when the niece attacks the clothes-chest.
The whole crew cluster round. The well-kept linen is brought forth,
and, trifling as it is, forms a goodly theme for holiday dispute to Decius
(alluding to the proverb 'rixari de ludis caprinis,' to dispute about a
trifle; see Horat. Epist. xvi. 15). Against him in give-and-take rises
up Machabaeus himself (a sobriquet referring to the family of Judas
Maccabaeus, the 'Hammer'). With uplifted fist the baleful quarrel pro-
ceeds. The library, alas! is then and there pillaged to their hearts' content.
In a short time, more's the pity! what was a mansion is an
empty hut. Can they be bringing oxen to take away the spoil? 'Tis
even so, the hallowed home is quite enough defiled. They give the books
to the children, who play with them as children are wont. And so after
a while each goodly volume will be a mass of filth. A house remarkably
illustrious and beautiful, or ancient, always when thus robbed, points
to an Eclipse by its own example or fate.

The succeeding portions of the appendix would not be improved
by translation, without our knowing what was running in the author's
thoughts when he was writing the chronograms, to assist us to the
interpretation of the figurative allusions to his own position; his
expressions, whether serious or humorous, would appear in English
as simple, obscure, and far-fetched. The last is possibly his next
best, but we are at a loss to assign a meaning to its title, 'the fertility
of the year,' and the crop of 'figs'; it may be explained by the
enigmatical expression in the title-page to the appendix, 'the sun
having at length arisen,' intimating that he had met with better luck
since the writing of the calendar, while his signature to the first title-
page as 'Pastor Paludanus' may be regarded as a sign that his
‘eclipse’ had passed off, and that he had at last gained his promotion by becoming the priest of a parish answering to that appellation.

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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—

EX VOTO (ET MERITO) TACVISTI, PISCIS AD INSTAR: = 1726

HIS EXINDE IN AQVIS PISCIBVS ESTO COMES! = 1726

Johann! du war’st zuvor den stummen Fischen gleich: So müssen d’ Fisch ietzund begleiten deine Leich.

i.e. In consequence of thy vow (and justly) thou wert silent as the fishes, henceforth be thou their companion in the waters.

John! 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.
BISHOP SPORCK'S
CANCER CHRONOGRAPHICÆ INCEDENS.

The 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
his drawings are said to be preserved in the library of the monastery of Strahow at Prague.

The title-page is printed on the following page, with modern type, in imitation, so far as is attainable, of the original, and it may be read as two chronograms; thus—

**CANCER CHRONOGRAPHICÈ, AT RETROGRADÈ, AC LENTÈ INCRÈDENS ET NON PROFICIENS**  
**CHRONOGRAPHICA OFFERT. SIC RIDE, DEFLE, ET EA CORRIGE LECTOR PRECALE.**

Prague, apud Franciscum Carolum Hladky, Archi-Episcopalem Typographum.

On the back of the title-page is the following, which gives the important information that this is not the only work of the author—

**CENSURA.**

Ex gratiosa commissione Reverendissimi, Illustriissimi, ac excellentiissimi Domini, Domini (pl. tit.) Episcopi suffraganei Pragensis, Vicarii Generalis et Officialis, legi presentem trinem ejusdem Illuminatiissimi Authoris, felicem alti Ingenii partum, opus chronographicum: quod sicut priora, gustu Attico, et Laconico stylo, tantâ pietate et sapientiâ elucubratum est, ut omnium oculos appprime mercatur, quapropter illud, ut publici usus per typum fiat, dignissimum judico.

Datum Prædæ Die 18 Novembri.

**Anno 1755.**

Maximilianus Wadl,
Cler. Regul. S. Pauli Assessor Consistorii.

**IMPRIMATUR.**

Antonius Wenceslaus Wokaun, Episcopus, Vicarius Generalis et Officialis.

i.e. A crab, chronographically, but in a retrograde manner and slowly, marching along and not advancing, presents the chronograms. Thus, O distinguished reader, do thou laugh at, weep over, and correct them!

‘Censura’ (the official judgment thereon).

By the gracious commission of the most reverend, illustrious, and excellent Lord (of many titles) Bishop suffragan of Prague, vicar-general and official, I have read the present, the third chronographic work, the happy offspring of the same most enlightened author, which, just as the former ones, is composed with elegant taste and in laconic style, and with so much piety and wisdom that it deserves especially the notice of all persons; and therefore I do adjudge it very worthy of being put in print for public use. Given at Prague, 18 Nov. 1755. (Official signature.)

Let it be printed. (Another official signature.)

The chronograms commence with ‘De Deo uno et trino.’


i.e. The years now number 1754 from the nativity of Jesus Christ our Saviour: To the only king of heaven and earth be glory and honour.
Cancer Chronographe, at retrograde, ac lente incedens, et non proficiens

Chronographica offert. sic ride, defle et ea corrige, lectore praeclare!

Pragae, apud Francicum Carolum Hladky, Archi-Episcopalem Typographum.
CANCER CHRONOGRAPHICÆ, ETC.

O sancta trinítas! te dicere, scribere, praedicare, cantare, et honora Augustínus optat, si vívere posset: verba hæc cor exspererat ejús.

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.

Visíteur à te Deus habítat Io Esta, Cunctæqve tentationes hostis longe pelluntur, beati ángeLi habítent in ea, protegentes nos, et tua sancta benedícit io 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!

qVI VIVIS et regnas UnUs DeUs, gloriose rex. per perpetuá sæcula, 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 Æ thesaurús sapiéntiae tres ángelícas in ἡ γεραχίαs annotásti, et tales super corolos singulári ordine locásti, et partes totius distriústis:

qVI verús fons lucíus, et infinité sapiéntiæ appellàris, et chrísa orígo: fungé súper intellectus nostri tenebrás, radiós charitatis,

binás, in qVíbus nati sumus, à nobis aúferens tenebrás, peccata scílicit, et ignorantias; qVI lingvás infantíles facìs esse loquèntes,

lingvás nostræs erédiás, atqve propítius in labíius nostríis, superquæ nos gratías tuæ benedíctionis benignè infundás:

fac nos intellectuà acutos, retínentá aptos, interpretatione súbitíles, docíilitate facíles, eloquentiá svaèves, justos, sapiéntes, atqve prudéntes:

ingressús instrúas, progressús dirigás, egressusque per fidéis! per viscerà jesu, qVI perpetuás regnát: amen.

i.e. A prayer before study.—Ineffable Author! 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! 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

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1 Here the letter V counts = 1.
makes 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, skillful to interpret, easily teachable, delightful in eloquence, just, wise, and prudent: | Prepare our beginnings, direct our progress, make perfect our exits! By the ‘bewils’ (‘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 VVencesLAë REX regN CzeChLE, DUX egREGiE, piE, gratiOSE, et zELOse patRiÆ nostRÆ! orATiONES PRO nobIS OFFer dEO spiRiTuI sanCTo: CHriSTe eLeiSON. = 1754

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 saCrÆ ConfessiOnIs CuSToS, et bonÆ famÆ PatRONE! qVIliBERT saCRas TVas reLIqvias et ossa, pro VeNERATiOne habeRe feRventEr eXOpTAT, sperATqVE, = suSCIPE, et acCEPta a dEvotiS CLiEntiBuS TVis vOTa, et dona piE tiB ioblata: ac oratiOne TuA, ut ætERNÆ beATi flANT, eis proCURA, et gratiOSe proteGe IPos! = 1754

i.e. O holy John, the keeper of the secrets of sacred confession, patron of good reputations! Whosoever he be that desires and hopes to have in veneration thy sacred relics and bones, | raise him up, and receive the vows 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 vVencesLAë MaRTyr,² et CzeChLE reX! gLORiOSE! nobilliS, inFeRiOriS, opUleNti, et paUperiS, proTeCtor, et PatRone! in graTiA SERvA patriotaS TuÆ, et nostRÆ patriÆ TERRÆ. = 1754

eLEva nos vIRTutiBuS, qVas ipSe eXerCUeRas, oBeDienTiA, humiliTate, et paTientiA. = 1754

à peste famE, et bellLo gratiOse SiNt defensi CLientEs! = 1754

et post dEpOsIta terREna merItiS fac eos cElo poTienTes. = 1754

i.e. O holy martyr Wenceslaus, king of the ‘Czechs!’ gloriously noble! the protector and patron of the lowly, the rich, and the poor! Keep in favour thy fellow-countrymen and ours. | Elevate us by those virtues

¹ The ancient Bohemian or Sclavonian people. ² The letter Y counts = 1.
Cancer Chronographicè, etc.

which thou hast assumed, obedience, humility, and patience. | From plague, famine, and war, may thy followers be graciously defended! | And after their earthly trusts, cause them to enjoy their deserving in heaven.

Having finished with the saints, the author notices other religious subjects. At page 120, 'De Doctrina fidei'; at page 132, 'De sacra scriptura'; at page 139, 'De sententis moralibus sive proverbiis'; until at page 142 we reach 'De defunctis,' and find the first mention of some one of the author's relatives —

IN PACe SINT CHARae ANIMae FIDELES,
= 1754
CælestIs regni JAM Certi HæreDes :
= 1754
Largire! PIæ Matri DEI PRECES SacIentE,
= 1754
Et LIBera anIMas DESolatAs, tAlI PreCATIone PoteNte
= 1754
ChRIste! gratIam IPSIs largar Dona, AC præBE:
= 1754
tIBI Constanter Dent HonorEs, et TE aDoREnt æTernè in
Cælesti seDe.
= 1754
Anna CatharIna CoMItIssa at sVVeerts, et SPorck, in festIVitATER beati PIETI CoLeSTInI, et beati IVOnIs, PIè
obIVIT lIssæ. requIESCat in perpetuA PACE!
= 1754
i.e. May all dear faithful souls be in peace, | now sure heirs of the heavenly kingdom; | bestow thy bounty! for the sake of the prayers of the pious mother of God, | and make us desolate souls free, through such powerful prayer | O Christ! bestow largely thy grace to them, and offer it: | May they always give honour to thee, and for ever adore thee in the heavenly abode.

Anna Catharina, Countess of Sweerts and Sporck, died piously at Lissa, on the festival of the blessed Peter Celestine (19th May), and of the blessed Ivo (?). May she rest in eternal peace.

The author passes on, and at page 144 commences historical and miscellaneous subjects, devoting to them 97 pages, and 905 chronograms; and in lighter language than he has hitherto used, he thus addresses his patron—

Longa, lAta, et PROFUNDa OFFERo tIBI BeneVoLe FAuToR!
ELIge qVæqVæ SUnT in HIs, et SI OMниa VISt, eA qVqVæ
HABeRIs.
= 1754
SI FUnICULUS tREMPORIs CURSU SUO longUS APPARET,
HUnC plica IN partEs BÌnas, et FACIlE BREVIoR ERIT;
= 1754
SI verò BREVISt ES, et longUM exOPTAs, qVæ plicaSTI,
RURUS exTeNDE.
= 1754
SI spAtIA tIBI fuerINT nIMIs lATA, exPEDiT, UT tIBI
ANGULos qUERAs, AC inIBI VIVAs:
= 1754
AT SI LAteBRAs AngUSTAs viTARE OPTAs, TE nAVIGATIONI
exPone, et exCURRe in LATITUDInEs MARIs!
= 1754
SI qVIS in InFERIoRIBUS HABITARE nEQVIT, potIUs MONTEs
AsCENDAT, et inIBI LAETUS bonA aURÀ FRUatUr IN ALTIIs:=-
SI verò eX soLItarIa vIta IN ALTIIs TÆDIO SATUr fuERIT,
IS RURUS reDEAT AD vALLEs.
= 1754
posito in propunndo fontis haustro, hoc extrahe sursum,
Ut in siti tua a qua recenti potar possis; = 1754
in turbibus per vitra, atque varios turbos vastitates
a longe videntur, ibi campanae, et horologia sonant. = 1754
in futuris contingentiibus vix habitur determinata
veritas; quia incerta est. = 1754
laus excessive exaltata malè est collocata, quia
non valet; potivs planè non fuisse proliata. = 1754
aliqvis ab altero arguebatur, quod falsa garrulet;
fateor, is reponit: quia 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 seems 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! | 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 satiated with wariness through his solitary life on high, let
him return again to the valley. | Your machine (pump) being placed in a
deep spring, draw up through it, so that when thirsty you may drink
of freshly drawn water. | 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. | 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. | 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-jocose narratiunculae,' which are fairly represented by the
following examples—

Page 154. Certè sèpe, et inimici prodesse solent. = 1754
antisthnes volubat, ut attenta expersentia habeatur,
quae inimici de nobis sentiant, atque loqvantur; = 1754
quia uti à servientibus acerbis insignia sèpe remedia:
ita pariter ab hostibus utilia expetere nobis valet. = 1754
insipiens est fæmina falsè ornata, et caret decore. = 1754
intuens aliqvis ornatus fuelle, plumæ istæ, dixit,
prætiosiores sunt ipsæ ave. = 1754
etsi eqvus fuerit færeno deaurato exornatus, nil certè
melior futurus est. = 1754

i.e. Often indeed even enemies are wont to be useful. | Antisthenes wished
that tried experience might be attained, which [would show] what our
enemies may think and say; | because extraordinary remedies are to be
got from venomous serpents; | and thus also it is advantageous to us
to seek for useful things among enemies. | A woman falsely adorned is
sily, 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.

i.e. To be fed by fish, and to feed the fishes, are two things closely allied.
A merchant on a voyage being sick through the motion of the ship, ejected
from his stomach the fish that he had eaten; | one of the bystanders said,
You are indeed grateful; with the fish you have so frequently fed on, you
in like manner nourish the fishes.

The author thus propounds many a maxim, and points them off
with anecdot 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 Pragens,' at
Page 254. CLEMENS SEXTUS HIC APPELLATUS, ET VIRTUS
S EJUS PLEITATIS HOC TITULO RECTE SIGNIFICATUS.
= 1754

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 Piant!
= 1754

i.e. Let eulogies be made to Leopold I. | hither therefore with our offer-
CANCER CHRONOGRAPHICÉ, ETC.

ings! come hither ye chronograms and sing his titles, his applause, and encomiums! Leopold the 'alpha' (A) of Austria, the valued union of his august nation! the glory of his ancestral and paternal lineage! the image of the piety of Ferdinand! 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 June), so that he might have an augury of prosperity. The original, not here transcribed, continues thus—Among the Lions (Leo) 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 own virtue.

The Empress Maria Theresia is highly praised at page 288—

MARIA THERESIA! IN ARDUO VIRTUS: QVÆ EX INTEGRO SUPERA VITI HOSTILIA BELLII FLUENTA. = 1754

COLUMBA EST, QVÆ RETULIT ARCE CZECHÆ DEORIOS PACIS OLVAS, SERVA VITQVE QVÆTE PROSPERITATIS JURA. = 1754

PHARUS TUTA, ET FORTVNATA EST, UBĪ RESIDET RESISTENTIA FORTIS, SI VENIANT, ET ASSURGANT TURIBNES MARIS, AQVE FURENTES PROCELLAE. = 1754

PALLAS UNIVERSITATIS PRAGENSIS EST, QVIA DOCTRINAS IN EA AGET, UT IGNORANTIA TENEBRAS NOVIS SAPIENTIA ARMIS EXSTIRPET, ETC. ETC. = 1754

i.e. Maria Theresia! virtue in difficult circumstances; who again overcame the hostile floods of war. She is the dove who brought back the olive branch of glorious peace to the Czech (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 Minerva 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 301, under the figurative appellation of Leo, a lion, following the German word for that so-called noble animal.

MEDICI LEONIS ELOGIA LEO! = 1754

DOCTORIS IN LEGE PRESENTIA ENCOMIÆ NÈ TEGE! = 1754

FORTIS EST, SI QVIS SCIT GRAVES MORBOS CURARE: FORTIS, SI SCIT PESTIS INFECTIONES VITARE: FORTIS, SI SCIT PRO SE, ET AGRONIS HERBAS PARARE: FORTIS, SI SCIT SANOS SERVARE: FORTIS, SI NOVIT PATIENTES IN SPE ROBORARE, ET GRATIOSÆ RECREARE.

FORTIS PARITER EST, SI SCIT JUS CUIQUE TRIBUERE: FORTIS, SI SCIT VIDERAS, ET FUGILLOS PROTEGERE: FORTIS, SI SCIT DONA, ET PENAS EROGARE: FORTIS, SI SCIT É FERIS AGNOS FACTÆRE: = 1754
Is CzeChICUs Leo est, togā In syRMate bICEps, UTriUSqVE LogIs professor, sCIEnS qVā eXpERTus bonas ConserVtIs prEstare.

ITAqVE VIRTUTes, et arTes IPSIUS, nobilIs eqVITIs ab erLsFELd tītULo et honore, remuneratē Fuerunt. = 1754

DIVITES et paUPERes pro necessITate bonē salUTIs magna auxILIA IPSIUS erant eXpertī.

nUJUS CURA AC OPERA anno MILLENO, septIes centeno, hIS qVINTO et qVARTO, pestIFERA LUES in patrIæ, et regnI nostri TERRI græSSANS FelICITer est exTINcuta.

praCLARUS hic arChIATER FACULTATI SÆ qVATER, qVΛ UNIVERSITATIS prAGENÆ reCtor magnIFICUS praEFUIT. = 1754

MerITIS, et senIo ConFectUs, LibITINÆ pro tot, qVoT pALCI IPSIUS erIPUIT, IPSE UNUS Longa SÆ æTaTATE CONTENTUS, LIBENTer CESSIT.

ITA eXUERAT nOMEN ЛеoNIs, non Verō forteS VIRTUTes, qVI pesLES sUAS qVINAS LibITINÆ paTIENTer DonāRAT. = 1754

Anno DECIES septIes CENTENO, VIGENO qVINTo, in iniTio MartII: senEX in theORIA, aTqVe praXI perITUS. = 1754

i.e. Read ye the eulogy of a medical Lion! | Do not hide the present praise of a Doctor in Law! | He is strong who knows how to cure great diseases; who knows how to avoid the infection of the plague; who knows how to prepare herbs for himself and for the sick; who knows how to preserve the healthy; to strengthen with hope the patient, and restore gratuitously. | He is equally strong who knows how to give each man his right due; who knows how to protect the widows and children, and to appropriate rewards and punishments, to take the lamb from the wild beast: | He is the Lion of the Czechs (Bohemians), two-headed in the long robe, the professor of both kinds of law, learned, knowing how professionally to bring good results. | Therefore his virtues and his skill were rewarded with the title and honour of noble knight of Erlsfeld. | The rich and poor in their necessity for good health experienced his great help. | By his care and assistance in the year 1714 the plague raging in the country and in the lands of our kingdom was extinguished. | He was four times the renowned chief physician of his Faculty, in which he presided as the distinguished Rector of the University of Prague. | Full of years and honours, he himself as one content with long life, freely yielded it to Libitina [the goddess of funerals] in exchange for so many lives he snatched from her sickle. | Thus he put off the name of Lion, but not indeed his strong virtues, he who had patiently given his sheep-skins to Libitina (?) | In the year 1725, on the 1st of March, being old in science and skilled in action.

Many curious subjects must be passed over. At page 316 we find mention of the things to be on your guard against, 'cavenda'—

CAve TibI: λ CHYMICO pAUPERe: ab arChIatro ægRoto: λ sCELEstI VrI sUbITANea Ira: AC λ sTULto INSANO, et VEXIs IRRITATO:

= 1754
CANCER CHRONOGRAPHICÆ, ETC.

ab oDiO potentiS: Æ falsiS fratriBus: Æ Cane, qVI sIne strepitU servit: ab homiNe, qVI non loquitur, et sنسUI proprio inhæret:

Æ furibus et eorum sorte: Æ nova popina: Æ rIXis noCturnis: Æ strige annosa: ab opinione arbitri: Æ DubIstatione archIatri:

Æ reCipe apotheCariI: at et cæteræ notarIæ: Æ perversitate vetuliæ: ab inutili fletU, planctuqve inani inveterate meretriciS:

Æ falsitate negotiatoriS: Æ fure DomestiCo: Æ serva qVæ in servitiæ revirtiæ: Æ furore turbae 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 a 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 returns to servitude; of the fury of the mob and of the people.

The author is severe upon 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—

féMINæ si Fidas túa secreta, brevi talia patefient, subvertentur, rudentqve ut fragilia vitra. =

féMINæ ple sapientes honestæ et bellæ, serenè splenDent instar stella. =

negotia in manibus puriss. sunt qvasi teneri flores, sive aves, qvibus infans ludit. =

sexus feminuis in negotiis ordinariis, qvæ intra privativos parietes agitantur, ingeniosos concepit us 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
CANCER CHRONOGRAPHICÈ, ETC.

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, baptizatvsqve a religioso instttuti rosarvani, Vigena et septem Martii, anno millenio sexies cento supraqve nonaligna quinto, in festo sancti ruperti episcopi salisburgenensis bavarie, ac noricum gentis apostoli:

progenitis ex parentibus qvi fure re, fernando etus pater apollonia genitrixe, stirpis de sporck.

numc crux sextis praeretertos annos significat. de hoc arboris ligno pater aeternus nobis peragrineris pontes pros patriae celesteis adificet.

Deus præstet Rudolpho! vt vivat pro gloria dei; et parentibus lux fulget aeterna!

Jesus filius aeterni patris ista largiatur! Maria, Joseph, Joannes, atqve Rudolphus gloriosi patrini 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 Salzburg, 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 cross signifies the years gone by. From this wood of the tree² may the Eternal Father build for us strangers bridges as our road to the celestial abodes. | May God stand before Rudolph! 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 benefits! | May Mary, Joseph, John, also Rudolph, all glorious patrons, also entreat for them!

On the same page with the foregoing particulars concerning the author, the 'Fabulae' commence. This is the first—

Rana VOLENS ET OPTANS ESSE MAGNA, UT GRANDIS BOS SAGINATVS, ITA STULTÈ VORACERAT, QVosqve crepusisset. = 1754

i.e. A fable.—A frog, willing and wishing to be great as a fat ox, foolishly devoured, so that he burst himself.

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 whom which may be seen at the

1 Meaning six times the letter 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 CATHERDRALES ECCLESIA GRANDIS GOTHICO
LABORE ERECTA.

STAT HOSPITALIS, ID CHARITAS BORROMÆA, PESTE GRASSANTE,
PRO EGENO ET ÂGEROTO FECIT.

IPSIVS PIO EXEMPLO ALIA HOSPITALIA SUCESSERE, IBI
CORPORA ÂGEROTI, IN SENSU LÆSI, IN INTELLECTU TÜRBATI
SANANTUR.

IN VICINIA ARONÆ BEATI CAROLI BORROMÆI ARTIFICIOSA
EFFIGIES INGENS, UTI TVRRIIS CONSPIRATUR, IN STATURA
COLOSSI EX ÂRE.

NON PROCUL ABINDE HABENTUR INSULÆ BORROMÆÆ, SIVE
NATANTES, QVIA FIXÆ NON STANT, AT AGITANTUR, ET IRITATÆ
QVASI NATANT.

At page 444 the Clementine College at Rome is mentioned, ‘De Collegio Clementino Romæ’—

NOBILIS ET VASTUS COLLEGII CLEMENTINI CONVICTUS IN
URBE AB ÂUORE SUO ITA VOBATUR.

QVIA EJUS AUTHOR PROFUSUS BENEFACITOR, LIBERALIS FAUTOR,
AC CLARUS PATRONUS ERAT PAPA CLEMENS OCTAVUS.

IS LOCUS EST, USBI SCIENTIFICA ET ARTES LIBERALES DOCENTUR,
ATQVE ASSIDUE 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—

GREATISSIMUS GRATIAS TIBI AGO SANCATA TRINITAS! PRO HOC; QVIA A
PARENTIBUS CATHOLICIS NOBILIS NATUS, ET SANCTI,
SPIRITUS GRATIA IN BAPTISMATE INCTUS EXISTO.

QVIA EX INFINITIS GRATIA ATQVE BENIGNITATE REGIS AC SERVITIO TÜO ME AGGREGATI, PRESEVERALI, UTI ET EPSICOPALI
CHARACTERE TIBI CONSECRATI—

ET BENEFICIIS ATQVE OFFICII SPIRITUALIBUS PRO HONORE
GLORIAE TVÆ CUMULATI, ET CLERO TVÆ ASCRIPSISTI. IN
INFIRMITATIBUS AUXILIA PORREXISTI, DE PERICULIS
BENIGNÆ EURESTI.

PRO VITA LONGA, SANITATE, PERSEVERANTIA, PROPRIIONE,
NUTRIMENTO, LINGVA, STUDIO, EXPERIenance, ARTIS PERITIA,
ET OPUS 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
enrolled me among thy clergy. | Thou hast extended help to me in my
infirmities, thou hast mercifully plucked me out of dangers. | For my
long life, health, perseverance, symmetry, nutriment, speech, study, ex-
perience, skill in art, and wealth proportioned to my need [I offer
thanks].

The author continues his devout thoughts in chronogram for
another page, and declares this farewell on page 449—
AMICE, ATQVE BENEVOLE LECTOR! EX HIS CHRONOGRAPHICIS
HUIUS ANNII APPROBA QVE POTES, CORRIGE PRO LIBITU ERRATA,
et VALE.
i.e. O, my friend and benevolent reader, out of these chronograms of this
present year (1754), approve of what you can, correct errors at thy
liking, and so farewell.

But he has not yet finished. He fills three more pages with
‘Chronographica omissa in preterito tomo, enarrant res rariores in
bibliotheca et scrinis authoris collectas et contentas.’ Thirty chrono-
grams follow, concerning an equal variety of subjects; and at page
452 the real conclusion is in these words—
IN ISTITUR OMINIBUS CREATURIS HONORETUR, ATQVE
VENERETUR BENIGNUS NOSTER CREATOR DEUS.
i.e. Chronograms which have been left out of the foregoing pages of
this volume. They interpret some uncommon things in the library,
picked up and put away in the paper-boxes (‘pigeon-holes’) of the author.
The last chronogram is—In all these created things let God, our benig-
nant Creator, be honoured and worshipped.

Here ends the book, a very treasury of thought, fact, and
events, fun and sadness, piety and precept, all put together with
but a slight attempt at arrangement, forwards and backwards: subjects which the author had apparently disposed of in earlier pages
taken up again in later ones, as if in imitation of the irregular pro-
gress of a crab, so prominently and quaintly expressed on the title-
page, and faintly represented in the subjoined ornament.
THE ROSARY.


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. Some of the anagrams are in sets of ten sentences, each one being formed out of one and the same program and in chronogram. 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

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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 as single or double versions, but the present examples of ten made on one 'program' are probably unparalleled.
THE ROSARY.

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.
THE ROSARY.

The 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, Mariae, et Joseph Trinitati Orbis dicata. Pariter, et chronologica trium et sexaginta Anagrammatum Corona ipsimet Hymnodiae literis contexta Deiparæ Rosarii Virginii Cælorum Regine consecrata.'

The first chronogram is at p. 193, under this title—

Hymnodia chronologica.

Instar Sylvæ Oratio, seu Hymnus ad Deiparam Sacratissimi Rosarii.

In this first hymn the crown of Christ is woven in 10 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 1651.

Alius ad Deiparam hymnus, ipsis consonantibus et cadentiis contextus.

This second hymn consists of 10 verses and 173 letters. The rosary of the Virgin is represented (as in the foregoing hymn) by 165, the remaining 7 represent the seven sad and joyful mysteries of Saint Joseph.

The 32 Roman numerals make the year 1651.

Alius ad ipsam Virginem.

This third hymn consists of 8 verses and 114 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, Jesus, Mary, and Joseph.

The 29 Roman numerals make the year 1651.
THE ROSARY.

Alius hymnus ad Deiparam ipsam.

This fourth hymn consists of 7 verses, 10 and 9 times that number of letters = 133, of which—

In the first verse are in reverence to the mysteries of the rosary;

In observance of the third part of the same rosary;

The age of the Virgin Mary.

The 32 numeral letters make the year 1651.

Alius ad ipsam Dominam ipsam consonantibus, seu cadentiis ornatus.

This fifth hymn consists of 7 verses and 20 times that number of letters = 140, which! are thus appropriated—

To the third part of the rosary of the Virgin Mary;

To her age;

To thrice the mysteries of the rosary;

In reverence to the mysteries of Joseph and at the same time to the years of the exile of him and the holy family in Egypt.

The 27 numeral letters make the year 1651.

Alius hymnus ad D. Joseph, sponsum virginis Mariæ.

This sixth hymn, consisting of 12 lines and 180 letters, is happily enriched and dedicated to the Virgin, Jesus, and Joseph; of these letters—

In the first line are in reverence to the rosary of the mysteries of the Virgin, and in the remaining 11 lines are to her, as well as to the rosary of Jesus, herself, and her husband.

In the first 2 lines there are 33 letters, the age of Christ himself. In the 5th, 9th, 11th, and 12th lines (as in the 1st) there are 15 letters (leaving out the letter I), each line pointing to the 15 mysteries of the rosary. The 42 numeral letters make the year 1651.
THE ROSARY.

The idea of the rosary is followed in the arrangement of the fifth part of the work ' Quinto opuscolo,' which commences at page 199, and bears this title—

'Chronologica trium et sexaginta anagrammatum Corona Deiparæ rosarii Virginis, pro numero annorum beatissæ ac gloriosæ ætatis sue, 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 1651. 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.)

**Hymnus primus.**

\[
\begin{align*}
\text{salVē} & \text{ ara trINa,} \\
\text{rosARI} & \text{I saCRA regINa,} \\
\text{et spES noSTra:} & \\
\text{porta, et pARENS veRITATIS,} & = 1651 \\
\text{Mons, et arBOR pIETATIS,} & \\
\text{pVRITATIS fONS, et ROSA} & \\
\text{nOS tVERE AB HOSTE,} & \\
\text{tVRRIS pORtenTOSA,} & \\
\text{â CVnCTIS pERICVLIS,} & \\
\text{LIBera gLORIOsa.} & \\
\end{align*}
\]

(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 incipiant Gaudiorum Mysteria.**

<table>
<thead>
<tr>
<th>1.</th>
<th>Incarnatio</th>
<th>Jesu Christi</th>
</tr>
</thead>
<tbody>
<tr>
<td>IESV</td>
<td>ChristI pareNS, pVRITATIS ROSA, salVē</td>
<td>TV rosARI II gLORia, per tot ROSAS, tot oRATiones tVAS nos, CVnCTa NOstro À TERRore LIBera: spES nosTRas, per ICNarATIONEm FILII rePAratas, sVB pIETate absterge.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>2.</th>
<th>Visitation</th>
<th>B. Virginis</th>
<th>Maris</th>
</tr>
</thead>
<tbody>
<tr>
<td>ES regINA nostRA, ter CLara rosARI II PORTA, spES, ter GRATA ROSA. FONS NOSTER salVē</td>
<td>TV per vISITATIONIs lABORES, CHARITATE nos VISITA: tota nosTRA PETE: et ab oMNIBVS Repara perICVLIspIRItVS-sANCtI RORE.</td>
<td>= 1651</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>3.</th>
<th>Nativitas</th>
<th>Domini nostrI</th>
<th>Jesu Christi</th>
</tr>
</thead>
<tbody>
<tr>
<td>spES nosTRA, tVRRIS sANCtA pVRITATIS, per NATIVITATEM ChRISTI CLARA, et sPECiosa, ora PRO nobIS. O VIrGO rosARI II gLORIA, nos, et nosTRA LIBera, rePAra, vt et IesVS spES nosTRas, è TERRA NATAS LIBenter FOVeAT.</td>
<td>= 1651</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
THE ROSARY.

4.
VT pVrifICatio TVA (spIrIVs-sanctI aVroa, et sponsa)
sana sIt nobIs sCelerVM pVrgatIo, et gratIa nos LenIer
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: a te templo
reCessit: a te postea, Ibi inVentVs est. VT nobIs pro
peCCatIs non absIt, rora gratIa plena rosariI flores. = 1651

Mysteria quinque
Dolorosa.

6.
MaRe pVriratIs, casta, nostra, aLba iesV rosa, ne
CerberVs infernalIs raptor, nos, et nostra tVrhet et
arripIat: oCVlIs asPice pietatIs per salVatorIs
sangvinIs aspersiones teret horto grato oratorIs. = 1651

7.
Ara trInitatIs, rosariI regina, inter spInas rosa iesVs
flageLLatVr: CrVore sparto foratVr. tv tota MiItIs,
et spes tota (ne a iesV abstrahant nos sCelerA nostra)
sVB piEtatIs peCtore reCipe: ora pro nobIs. = 1651

8.
Rosa iesse, os et CapUt iesV regIis CoLaphIs, et aLapIIs,
atIo perCVItVr, et spINIs atrIs CoronatVr. o rosa
fragrans es inter spINas: terror absIt: ne IrrVat, ora:
libera nos: repete, VT absInt tota nostra malA. = 1651

9.
IesVs (o ara rosariI pIa) fVniBVs lIgatVr: CrVCe regIIs
hyMerI pressI, atrata portant sCelerA nostrA. arbor
spes nostrAs totas aLIt: o INIVsta plebs atra! ItO
trIstIta (rosa) ora, pete, ne noCens errer sponte. = 1651

10.
AgnVs patris, fLOS agrI, iesVs noster in patIbVlo CrVCIs
obiIt. e latere aperto, nos roRans pelICanVs aMorIs
ostentatVr. rosa IerIcho, ne pater atra terat trIstIta
res nostrAs repara sVB piEtate rosas. = 1651
THE ROSARY.

Hymnus secundus.

AVe MARE, et AVLa trINa,
præstanS pareNS ac regINa,
et arbor nostrA.
arcA et honOr verITAtIS,
A vRA, et ara pIetAtIS,
CæLI, et fVrItAtIS rosa.
nos rosAII ab hoste,
VIRgo portEntosa,
et orbiS periCVLIS,
protege glORIosa.

Gloriosa quinque Mysteria

11.
IESV resvrreCtIo CæLeBratVr: IPSe inTrA nOS pasCHA est.
trIVm pro noBIlI, tartareaS LAtebraS terens, VICTor
ostentaTvr. sIT orATIo nostrA, sÆpE gRAcitA, pIÆ rorata.
ora, agE, agE, o rosAII pareNS, o IAnVA aptA glORIÆ. = 1651

12.
OrbiS LangVoRes agnVS terens, trophAeA ostentaT glORIæ
abiIt, VICTa MortE, ne ea traHAat tarteraEA sCæLera.
perEat raptor sata terens, rosAII VIRgo, ara pIA, IESV
ascensio pIÆ CoLIvR: ora pro noBIS, fVrItAtIS rosa. = 1651

13.
SPIrITVs-sanCTI ignE, o CæLI aVRoria, et ara pIA, o et
GLORIosa regIna, tota rorata es prÆcés nostrAs paraCLITI
GRAtIA rora, ne ea rVAT, et sÆrEn sErpens, ab oTIO
sÆrVVs, OMnIA abstraHAat, et tVPri obITVs horrore
repleat. = 1651

14.
Est assVMptIo tVA, o VIRgo, tota speCiosa; in ea trIstITIA
IRÆ abIT: nItenT æther, astra sVPeRiora: ANgELi rePET-
VNT. LVNA sACRa, regINa soLE fVLeROIor, proPera, ter
CorONABerIs. o beata rosa, rorata GRATIA, sERE rosAS. = 1651

15.
PHILOSOPHARi in CoronAtIone tVA, o sACra pareNS, tV soLa
reCtÆ: at neMO poTErIT: tV arbor es glORIæ: AVrEa AB
ANGELIs regIA, ter à trInItate sERTA tIBI parATvR. PETE
rosAII sACras rosAS, æGRos, sANos, fVrItAtE tVERI. = 1651

Mysteria quinque Gaudiorum.

16.
INCARNATIone IESV sALVatoRIIs nItenT CæLI, terra par ITER,
et LÆtitIa hoMINes: proPerea grata tota ob spEs, sVeBvNT
honores. agE, eRgo, o sACra VIRgo, pLaCeat tIBI rosAS
tVaS parARE: rosIS rORARE prATA tVA rosAII. = 1651
THE ROSARY.

17. 
ELYCIT IN VISITATIONE TVA (O REGINA) CHARIAS RES NOSTRAS. 
O TER BEATA TV INTER MVLARES, ET BEATA VENTRIS TVI 
GLORIA! O CHARA! GRATIA PLENA ROSA. ROSAS APA: PRO 
NOBIS ORA, VT ROSIS SATOR PERSEPE REPARET AEGRA CORPORA. = 1651

18. 
STELLAE MARIS, ROSA CHRISTI PARENTS, AB VTERO TVO SOL 
IVSTITIE ORTVS EST. NE OBSVAT IRA, CREATOR CREATVR 
OSTENTATVR. CÆLI, TERRA, HONOS, GRATIA APPARATE NITTENT. 
EIA REGINA, EIA PIA, PIAS PROGERE ROSAS: AGE: ORA PRO 
NOBIS. = 1651

19. 
VITA, SPES NOSTRA, REGINA, ET PATRIA ROSA, LÆTARE. PVREITIS 
ES THRONVS, CREATORIS CÆLVM, ET IPSE SVPER BRACHA 
TVA, NOTA TIBI GLORIA. O PIETATIS ARA, ORA PRO NOBIS: 
REGE NOS: ORATIONE GRATIA RORATA, ERVE SCELETRA NOSTRA. = 1651

20. 
SACRA AVORA TRINA, SOL PRÆCLARVS SAPIENTE, IN TEMPOLO 
À TE RECESSIT, ET TIBI POSTEA SAPIENTER ARGVENS, REPERTVS 
EST. ITO AVVESTA, ORA, ROGA PRO NOBIS, NE RATIO EA CHRISTI 
LABIA NOSTRA OTO, IRA, ET HORRORE ATRA, ARGVAT. = 1651

Hymnus Tertius.
AVE SOL, ET VIRGO, 
TRINA CAELI PORTA 
ROSAII REGINA, 
FONS ET SPES NOSTRA. 
SOLVE VINCLA REIS, 
PROFER IESVS BONA, 
VT PER TE SALVATIS 
CORONE MVTR GLORIA. 

Dolorosa quinque Mysteria.

21. 
MATER, FILIVS TVVS, INNOCENS AGNVS, GLOBI SCELETRA 
TOLENS, FVSO SANGVINE ORAT. I, O PVRA, PROPERA ED. 
ROSAIO SOLICITA, VT TERRÆ ERIPVAT ERRORES. = 1651

22. 
ARA CHARIATIS, OLVIBAN SCACOSA, FRVCTVS TVVS LORIS PLENE 
FLAGELLATVR. NE MISERIIS AETERNO TERRORE NOS PVNITAT, 
GENEROSE O VIRGO, ORA PRO NOBIS. = 1651

23. 
REPVGII PLVS, CIVITAS, ROS, IRIIS, SELLA GLORE, IESV 
CAPVT REPLOTVR SANGVINE. LEO SPVNEA CORONA OSTENTATVR 
ROSA: NE TREMORR RVAT, ORA PRO NOBIS. = 1651
THE ROSARY.

24. IANVA gLORIÆ, IESVS À LEONINO REGNO IT PRESSVS. CRVCIS LIGNO sCALAM FERT ROSARIÆ. ORA PRO TENVI POPVLO, VT À TERRA, RITÈ sVEATE TENEROS FLORES. = 1651

25. AVORA CONSVMGENS, FLENS ROSA, sVRGE, sOL ENIM IVSTITÆ, SANÆ ATER, CRVCIS LIGNO, PRO VITII POPVLI, VERÈ obIT. O ROSA, PRO TERRA ORA, NE FLEAT LATÈ. = 1651

Mysteria quinque Gloriosa.

26. IESV RESVRRECTIO, O gLORIOSA VIRQO, gLORIA REPLENTVR OMNIA, NOBILIS EA COleton VR VICtonIA. AFFER SPES O PARENTS. VT SANÀ LÆTETVR SPES NOSTRA. = 1651

27. O ROSARI VIRQO IN ASCENSIONE FILII tVI VIS gLORIÆ sVEITER FLETVS oCVLOS MENTES LEVAT. O SACRA LVNA TER PARENTS, PROPERA RORA, PROTEGE NOSTRA. = 1651

28. SPIRITVS-SANCtI AVORA, LINGVIS, sACER MONS IGNEVS OSTENTARIS, ORA PRO NOBIS. AFFER VELLERA COOPTA RORE: PLVE: ROSEO IGNE, LITTRVA VTÆ LVÆ. = 1651

29. ELCTA VT SOL, FONS ROSARI RVE, IN aSSVMPTIO tVA PROPRIÆ, O VIRQO, AB ANGELIS gLORIOsa VOCArIS. ROSAS TENE: PREÆVLCI: NOSTRA LENITER tVRE. = 1651

30. PATRIS FILIA. ROSA NATI ALMA, SPIRITVS-SANCtI SPOsNA, EREGrIÆ RELVCES Coronatione VERO oLEO RVBro PRITATIS ÆGROS LVÆ: RENOVENTVR FLORES. = 1651

(In the original the name IOSEP in the foregoing acrostic, is so printed without the final 'aspirate' letter h.)

---

Hymnus quartus.¹

AVE CæLI PORTA PLÀ, 
LVCIS AVLA, PACIS VIA, 
AVE SPONSA æternæ PATRIS, 
SOROR PARENTS IESV FRATRIS, 
ROSARII SACRA REGINA 
GRATIÆ PROTEGEO NOS TRINA 
FAVE LARGITATE MATRIS.

¹ The reader is reminded of the anagrams as mentioned at page 446, ante.
THE ROSARY.

Gaudiorum quinque mysteria.

31. IESV FILII TVI INCARNATIO, O PARENS ARCA IPSA PVRITATIS, SCALA GLORIÆ, PVRAE CÆLI ARA RENITET. VIAM APTA: ROSARIA PROPER: GRATAS RES NOSTRAS, GRATIA PROTEGE SVAVES. = 1651

32. ENITENT (VIRGO) PROSPERA VISITATIONE TVA AMOR, ET CARITAS. IS: SPIRAS IPSA: SPIRAS ROSARII VIAS: COGNATA, AC FILIVS ALVOS, LÆTANTVR. ÆGRA REPARA, ARRIPE, FRANGE SCELERA. = 1651

33. SALVE ARA PIA. NATIVITAS SACRA IESV FILII TVI LÆTIFICAT OMNIA. IPSA PRÆSES PACIS. ASTRÆ, AC TERRA SOLE ORTO, ORNANTVR PVRPVRÆ. REGINA NOSTRA, EREGIA SPARGE ROSARIA. = 1651

34. VIRGINITAS, AC PVRITAS (O ARA SACRATA) GLORIA COLITVR. AGNVS TEMPLE OFFERTVR. SENIS SPIRITVS RARA PRÆNVENTIAT: PREPARAS EA. AR ALAS: AGE PIA: EIICIAS AEREA SOLIS NI TORE. = 1651

35. SACRA REFUGII CIVITAS IESVS À TE RECESSIT: TEMPLE ARGVENS, POST INVENIVNTVR: VT SCELERA TOLLAT, I, O ROSA, O ARA PIA: APA PARARI ÆGRA: PREPARA SANA: ORA NIGRAS FINIRI IRAS. = 1651

Mysteria quinque Dolorosa.

36. MATER PIA SANCTÆ SPIEI, FILIA PATRIS, IESVS AGNVS SPARSO SANGVINE, PROSTRATVS ORAT. FLONT CÆLI, AC TERRA PARITER. NE VIGILI IRA, AVRÆ, RVAT, I, O ROSA, I, AGE ORA, ROSARIA CAPE. = 1651

37. AVES REGINA, PVRITATIS ROSA. IESVS INNOCENTS, VIRGIS FLAGELLATVR: ATRO CRVORE, FONS ATER PARET. I, ROSA PIA: APA PERGE, VT ÆRARIA ROSARII CAPIAS, AC ALIA PRÆSENTISSIMA. = 1651

38. REGINA, SPECULVM CLARITATIS ÆTERNÆ, IESVS ROSA TVA, FILIVS PATRIS, REGIA VESTE, SPINEA CORONA ORNATVNR. ACRIA RIGAT ATRIA. I, PROSPERA, O SAPIENS, FLA, RIGA. APA ROSARIA. = 1651

39. IVSTITÆ ROSA, TER PACIS ARA, IESVS INNOCENTS, ANGORE, ALAPIS, À PROTERVA ILLA SUPERFATIGATVS ALA, IT ARAM CRVCIS PORTANS. I, PERGE, ORA, VT PIA GENS, ROSARII FERAT ÆRARIA. = 1651
THE ROSARY.

40.
Arca salvans ara mira, pietatis avra, iesvs salvator patiterr, crcvis ligni pens vs ara. ora, pro passione repetes, nos gratia prætegi, et æternae rosarïi gloria affici.

Hymnus quintus.

Ave, ave, virgo pia,
gloriae fons, honor, et via
ave sponsa, et filia patris,
soror nostræ, et pares fratis,
avi rosarïi regina,
gratia absterge nos dei trina,
fove pietae matris.

Gloriosa quinque mysteria.

41.
Ianva svavitatis, iesvs resurgens, opibus gratiae prosperæ regenerat omnïa. terra floreth. honos, astra nitent.
sol fvgat ira otia. i, o pia, elia o deipara, integra rosaria offer.

42.
O tvrìis ebvrnea. o paradisi sine inopia portæ. agni levatō, pariter elevant animas. vt gratiae thesauros, foveat, proteget nostra frange rosas, offer eas, o rosarïi regina.

43.
Sanseiis divini es (o virgo) faùvs, spirtuis arma gratia perpolita: el honores panche (matre gratiae) ea repleris, ea nitet. o avroræ, rosas effere, vt oratïo frangat tenebras otii.

44.
es in assvmptione tva (rosarii virgo) tota rîbore svavitatis pîlena, fragrantia gloriosa. elia, o deipara pia, elia spei rosa trina, thronus es gratiae, tene, fer, offer, rege nostra.

45.
Pharetra divini amoris, rose is ornata sertis, et floribus vestita, gloriae regina ostentaris. i, rosa fva, pia ope, rosario fave, egens nostra gratia fove, et pete, vana frangil.

Gaudium mysteria quinque.

46.
Mira trinïtatis ara, filivs dei tvvs, volvit narrari frater, spîritvs opera, vt esses (o pares) nostra. in agonia affect ipsa bona. ope gratiae tege. oratione (o hera) age: age o rosa.
THE ROSARY.

47. AVe o FILiA PatrIIS, Fons V IRgINEtAtIs. VISItATIOnE tVa, eLIsABeTh, et FVeR IN VeTeRo, rorAnRVR graTIa: O spes rosAS sÆPe affer. ora o rosa maGNA, DeI aGí OpeRa, REgnerARí nostrA.

= 1651

48. REgInA, pVRITATIS MargARíta, Fons es siGNATVs. IN nATIVITATE IesV noVa te oStEnDE graTIa: ea VeNi, esto herA (o FLOs) ora, ope roSArII, Fratres FLOrey, oFIBVs æRARíA proPaGAri.

= 1651

49. INter spINAS, pVRITATIS ROSA, IN VIa SAPIENTlAE regIA es, et thronVs. AGnVs a te FertVR. I, o VeRa graTIa: ea, nos ora FrVI GlorIA: rosARíA aGe: TEMpLO ea Deo OFFer pro sanITate orBiS.

= 1651

50. AVLa InGEnS graTIÆ, egressVs est IesVs a te: IN TEMrLO habItANs, a te repertVRs est. roSArII o regInA, o fons, pro FraterNIte ora. o PIA, o VIRGo, te FrVI para: ora aVArA FINIRí ODIa.

= 1651

Hymnus sextus.

salVe ViR, et pATER,
CVIVs VIRgA, et FLATvS,
VIRgINIs COngSOtIO,
FOvEt hoNORATvS.
Ioseph, IesV gREGIs
pASTOR es NOtATvS,
hoNOR et SPONSÆ,
ÆTERNo PaRATvS.
qVI à PAtRIs PIILO,
pATER es VoCATvS,
FAC, VT DoNA PAtRIs,
DoNEn NOBIs NAtvS.

= 1651

V. Dolorosa Mysteria.

51.
IesVs AGnVs, o AVGVSTA, HORTO FERVEnTER orANs, PERFvSvS
CrVORE, PROPINvQI oBItvS, ANGVStIIs AFFLICTvS, siGNATa
PAtRIs SEntENTIA, PRO sanITATE POPvLI, PATI vIDETVR. o
CÆLI CoS, o Honor tOTa DeNOTATO: reS hosTIs saEVS
AvErTE.

= 1651
THE ROSARY.

52. Eleceta vt sol, prestantior eo rosa, IesVs agnVs, honos patris, Virgis saepe CrVciatvr: ICTVs rVIT: tota rIgat VnDioVe sangVIS. DIVINas fert rosas. TV obVIA propera: ne PVniat nos oppone: honestIS faVeto: fLatO: tot hostes aVfer.

53. Speciosa OLVa, honor gentis, frVCTVs TVVs IesVs, sapientIe thronVs, spinea Corona ornATVs, a toto perverso popVLO trITVs, LVDIbrIO hostis seDet: TVta fert rosaria: VNC age: aqVA tvere gratIe (fons fIetatis) spinas fVGato.

54. VitIS frVCTIpICANS, VITA, et spes nostra, IesVs agnVs, filIVs TVVs, CrVCIIs ligno oppressVs, a vANO popVLEo, et insano fVrore stIpAVs, VT patIatVR abIT, o rosa hostes retrahere, nostra protege DeIN, aqVA toto honore graIte DONA.

55. SVspensVs CrVCe, IesVs agnVs inter Latrones patITVR, veLVt si (hostIs otIO) sCeLeRI s esset CapVT. o arbor TVta, fIDEI tota, TVrPIa tota, tot haeReses fVGA: fVSO sangVINI, DONA oppOni aPTA: ora nostra protegi: nos aqVA VITA frVI.

Mysteria gloria. V.

56. In resVrreCtione IesV ChristI, nova spe, tota fLORENT. CeLI fVRpVra, orbiSQVe ostro nitENT. TV AVgVsta regina, rosariI, honos et fons, fLVE GAVIDO: TVtas DONA rosas TVae SVAVIAtIS: TVas appone opes: tot fAC spes hostis fVGARI.

57. O fons saCER fVRA rosariI regINa, ascensiONE IesV ChristI filII tVI, fLETV, et GAVIDO, fVTEVs honestATIS gratVs, rosa PVLCira ostentarIs. TV o fons potens, propera: TV tota nostra foil: TV et VSVs potVS aqVAE graIte nobIS DONA.

58. spIRITVs--sanCTI LINGVIS (rosariI Virgo, honos spes gLORIosa) tota aspersa es, et graIte SVae DonIS frVCTI-bVsQVe repLeta, TV honesta foilens, nostra prospera: fVRTa Veta: Vota oppone: TVto fAC TVo NVTV, INCENDIA hostIS aVERTI.

= 1651
THE ROSARY.

59. **ELeVARIS IN tranStIV TV ah anGeLiS, o VenVstaTIS pares, TV eIS TV sVper Choros gloriE, regina prEsIS, tVOVe Dei sponsa VoCeRI S. TV (hOnoS sanCTITATIS pro haC VIta, tot aVGVSTA opponIS: Dona patri oFFERTo: frATres TVos foVE.**

60. **PHILOSOPHIA CÆLI, et VERA sapIEntIA, per TE (o VIRGO fons VIRTUTIS potens) oBTINEnIVR. CoronAITIONE TVA æqvI parADISI regina ConsTITVERIS: TV (AVGVSTA) spES noSTraS foVES. TV pVLCRhas rosas Dona: tot fVSos frATres TVos aVG.**

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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.

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**Tria anagrammata, illorum continens unumquodque quinque Rosarii Mysteria.**

---

61. **GAUDIORUM Mysteria quinque.**

61. **ET PARENS, ROSARII glORIA, TER ET EIS HONORENIVR rosIs. BEATA PRORSVS poLLenS IESV INCARNATIO, NATALIS, RECESSVS, BEATA MATER VISITANS, ET FVRIFICATA. ORA ROSA PATRIS PERTRACTA TOT NOSTRA PROTEGI.**

---

62. **V. DOLOROSA Mysteria.**

62. **PARENS, BINIS, ET TRINIS rosIs, ACTA TRITA ROSARII tIBI PARA. IESVS CRVORE SPARSO, TER ORANS, FLAGELLATVS, ATER, ET SPInis CORONAVS, LIGNO PRESSVS, ET EO PENSVS, HONORENIVR. ORA, PETE, TOTA BEARI TRACTATA.**
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 1651 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.
SAINT CARLO BORROMEO.

A RARE tract, printed at Bruges in 1684, gives in prose and poetry, and upwards of one hundred and fifty chronograms, an epitome of the career of Saint Carlo Borromeo. The only copy of the work which I know of is in the library of the Rev. Walter Begley. It was composed on the completion of the period of one hundred years after the death of the saint. From a different source I give some particulars concerning him. He was the son of Gilberto Borromeo, Count of Arona, and of Margherita de Medici, sister to Pope Pius IV. He was born in October 1538. He studied at Pavia, and took his doctor’s degree at twenty-two years of age. Shortly after, his uncle, Pius IV., made him a Cardinal and Archbishop of Milan. Borromeo established an academy in the Vatican for the promotion of learning, and he published its conferences under the name of Noctes Vaticanæ. He urged the Pope to hasten the termination of the Council of Trent; and, upon its conclusion in 1563, he drew up an exposition of the doctrine of the Roman Catholic Church as sanctioned by that Council, known as the ‘Catechismus Tridentinus.’ After the death of Pius IV. in 1565, Cardinal Borromeo went to his diocese. He enforced a reform in the clergy, especially among the monastic orders. He visited every part of his diocese, reforming abuses, examining the conduct of his clergy, and providing for the wants of the poor. He established colleges and schools, and asylums for destitute children. When the plague broke out at Milan in 1576, he exerted himself, at the risk of his life, in assisting the sick, and
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 4th 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 Borromaei, eminentissimi sacrae Romanae ecclesiae Cardinalis, nec non Mediolanensis Archiepiscopi pro solenni Jubileo Anni centesimi, illius ab obitu tam Anagographicè quam Chronographicè discussa.'

**Chronicon.**

CANTATE VSIQVE TVBA IVBILATE
DEO QVARTA NOVEMBRIS.

Brugis. Apud Laurentium Doppes, in plateâ vulgò de Philip-Stock-straet, sub signo trium Regum. 1684.

The back of the title-page contains the following:

ē BARONIBVS SOYENSIBVS, PRÆCLARVS, CATHOLICÆ
SVÆ MAIESTATI À CONCILIO STATVS.

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 guules and or, first and fourth a naked sword horizontal, second and third a lion rampant. These verses follow, in allusion thereto—

IESV, COGNØVI TE EX NOMINE, NON EX GLADIO.

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 VENERANDI PÆSVL, ISTO NOMINE VICTOR ERIT.

The dedication of the work to the Bishop of Bruges concludes thus, giving the name of the author—

Illustrissime ac Reverendissime Domine,

IN CAROLÒ TOTVS TVVS OBEÐIÆNS IMVS SERVVS.

F. Ignatius à sancto Petro, ordinis fratrum beatissimae Virginis Marie de Monte Carmelo, Carmeli Brugensis indignus alumnus.

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1 The letter Y counts as Υ = 2, in this and some other chronograms.
SAINT CARLO BORROMEO.

There is also a fine portrait of the Saint at his devotions. The 87th chronogram alludes to him as thus represented.

At page 11 begins the life of Saint Carlo Borromeo in chronogram—

\[
\begin{align*}
\text{EXCELLENS} & \\
\text{CAROLI BORROMÆI} & \\
\text{VITA CHRONOGRAPHICE} & \\
\text{EXCVSSA}. & \end{align*}
\]

1. EXVRGANT, AVDIANT INSVLÆ, ATTENDITE POPVLI DE LONGE. = 1684
2. INCLINATE AVras VESTRAS, AD VERBA EX VITA BORROMÆI. = 1684
3. SI QVÆRAS DEVOTIONIS EXEMPLAR EXCITANS. = 1684
4. TV CAROLI AVERTE VITAM, ET EXPETE VESTIGIA. = 1684
5. PERILLVSTRÆ SIRPE ORITVR, SE D VIRTUTE NOBILIORI MORITVR. = 1684
6. DVM NOCTV ORITVR INFANS, EXALTÒ APARVIT INGENS. = 1684
7. LVX DIVINA, SVPER TECVM PARIENTIS. = 1684
8. ITA CAROLVS ORTVS, QVIS MVNDOR FVTAS PVER ISTE ERIT? = 1684
9. FLORIBVS INNVMERIS REPPLVETVR VT VNDIQVE PLANTA. = 1684
10. QVE EX FVRCTV VITÆ, FLORIDA MESSIS ERIT. = 1684
11. EXHIBET INFANS, INDICIA MIRABILIS VITÆ FVTVRÆ. = 1684
12. CVNCATA ARBITRATVR VT STERCORAR, VT CHRISTVM LVCRI FACIAT. = 1684
13. EX INSIGNI DEVOTIONE, SACRIS IMBVITVR LITTERIS. = 1684
14. IVRIS LVVRVM VTRIVSQVE DEO SANCTÈ GESSIT = 1684
15. SACRA MILITIA CLERI INSIGNITER ILLI EXALTO SVCCESSV PVET. = 1684
16. EREGIS VRITVRIBVS, AVBATAI voll DECORATVR DIGNITATE DIGNVS. = 1684
17. DAT VNIVSIS SPECVLVM VRITVRIS. = 1684
18. ORBI VRITVRVES PERHIBENS EXIMIAS, FIT CARDINALIS A PIO QVARTO. = 1684
19. ARCHIAINTISTES POSITVS, MEDEOLANENSES SVAS EXPVRGAT OVES. = 1684
20. VT LVX EFFVLGENS IBI IN MEDEO NEEVLÆ. = 1684
21. TOTVS QVAS SOL EXVRENS, EFFVLSIT IN TEMPLO DEI. = 1684
22. LVXIT IN OPERIBVS, VT SACERDOS MAGNVS. = 1684
23. VT EXPERTVS SVÆ CVRATOR GENTIS, LIBERAT EAM Á PERDITIONE. = 1684
24. EX SVO FERVORE, GLORIAM ADEPTVS EST IN CONVERSATIONE GENTIS. = 1684
25. FERVENS PRECES SVAS ITERAVIT MONSTRAE VOLENS VRITVRVES DEI. = 1684
26. IN ORATIONE QVADRAINTA HORARVM, EX LOCO NON EXIBAT. = 1684
SAINT CARLO BORROMEO.

27. Direxit svos, verbo, factis, et exemplis. = 1684
28. rexit oves, vt praevlvm insignis doctur. = 1684
29. fuit praeclarvs, virtvte mansuetudinis. = 1684
30. Carolvvs non mortdax fuit in fratris suis. = 1684
31. singulari, quos scabiosos novierat, mansuetudine arguerat. = 1684
32. Corrigens hvivsmodi, instruensque in spiritu
   lenitatis. = 1684
33. LVr1mos ex heresi, christo redevit. = 1684
34. fuit AVstervs sibi, ac blandvs proXimo. = 1684
35. IDeoqve ministros qverebat tales qui svos astra verent
   non conturbarent. = 1684
36. Religiouisvm paternvs ex titit ad Vocatvs. = 1684
37. vpiillos inopes, vidvasque desolatas adivvabat. = 1684
38. nsvqvam ivdex corrvtibiis. = 1684
39. Caro, MVndvs, Leviathan viri vires oppugnabant. = 1684
40. Certamen DVXIT ineXpugnabilis. = 1684
41. IPSE sibi VILIvs, indeo fuit ovis vs omnium factvs = 1684
42. Carolvvs effusvs vs, omnvs sva dispersit pavoribus. = 1684
43. inopes vt alat oves, ipse se vs dann hvmi cvit. = 1684
44. ex svO aVRiaco DVcatv vendito, totvm
   praetvum, pestiferis contrivit pavoribus. = 3368
45. eX VRITANO prinCipav, qvADraginta avrereorvm
   MILLIA, VNA Die, ex affectu ero agora verat genenis. = 3368
46. pati ex pieta, dabo pavoribus, ALIA VIGINTI
   MILLIA. = 1684
47. sic DIVVS praesvl iste pater fuit pavorum. = 1684
48. LVXVRiosae peCVNLe oredivnt omnis. = 1684
49. qVAM rarvs non expetens DIVITias secvli! = 1684
50. CAROLVS istas vt mortiferas despexit VBiqve. = 1684
51. totIVs DIVITIAS orbis, aestimavit, vti sternora viles. = 1684
52. VIRTITVS, in SVAS AMPLEXVS soleas delitiyas. = 1684
53. pro ovis vs vis, se morti ex corde ostvilit. = 1684
54. ABLVENS peCCATA popvli, SVCCVRRENS, LACHYMIS
   exptererat. = 1684
55. AD SVAS IVVanDas et aLeNDAs oves insigniter bonis
   vis, et sibi non peparCIT. = 1684
56. Borromaeus infatigabilis, DIV noCtvqve pestiferis
   inservirebatur. = 1684
57. non FVGT, VT Mercani IVs, sed VT pastor LVpos in
   FVGAS eCit. = 1684
58. LAQVEO sibi CrvCem baiVLans, popvlo sVo caelos
   PLACAvit. = 1684
59. QVIDNAM potuit vultra facere ovis vs vis? = 1684

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.
SAINT CARLO BORROMEO.

60. pro sibi sceletratis, DeVM exoravit, vt servaret. = 1684
61. nvmqVam egit CaroLVs, in ira vinDex. = 1684
62. ex toto sVæ deCvrsVs Vitæ, reprehensibilitas non emanabat. = 1684
63. in asperrimo CILICIO nobilis CorpVs flageLiiS contInVs extenVabat. = 1684
64. Dabat ILLI Latex hAdvStVs pariterqve panis pastVM. = 1684
65. ex his epVLis, ePiAM inter epVLas lEtabVnDVs. = 1684
66. LAVtas DAPes ConTemnебat pAVper sibi trIBvens exIGVa. = 1684
67. CARoLVs proprīas sibi Vestes eXVit, ad nVDos tegendos. = 1684
68. pro pAVpervIBVs, CARoLVs e DIVItE pAVpervÌMVs. = 1684
69. inANIA Vitæ VnIVersona respvns, DIVItias poLo CONDidit. = 1684
70. Vbi MoDo qVæso CARoLVs Iste? VIX reperIes. = 1684
71. qVO præsVl svPerior, prOfvNdIVs hvmIlItate Latebat. = 1684
72. MVNDI ex vanitate sVæ LVBRICI, = 1684
73. hvmIlItate sVæ tVtVS, sPerba DeVICIt. = 1684
74. DVX cleri MagnVS in Vitâ fVit. = 1684
75. VerbVm IPSIVs, qVAsI INvrens fACvla arDebat. = 1684
76. INvRıosI rıgoreM eIVs prOpovervınt réGI philIPpo secVnDo. = 1684
77. respONdIt, sInItE eVM, VERe vt præsVl agIt totVS sanCVs. = 1684
78. sAcErDoFIBVs LVX Magna fVIt in operIBVs. = 1684
79. sICVt præsVL fVIt DoMVII sVæ bene præposItVs. = 1684
80. non exCIPIEnS, ex æqvo sVos DILIGEBat omNES. = 1684
81. VERe fVIt DeIpARæ CVLToR exIMIVS. = 1684
82. sEMInARỊSTas sVos zelOSVs erVDITEbat, pro CvlTV Virgineo, exCITARE devotIONeM, non exTINCVerE.1 = 3368
83. ex sVogestV aMOVebat DIscolores, exaqvIREns nISI in exCVltà marIE DEVOTIONE periTOS.1 = 3368
84. beATvs CARoLVs, pro ecclesiasticâ Libereat acER- RIMVs exFvOnator. = 1684
85. IPSE CVRaVit, vT triDentINVM absolvERETvR. = 1684
86. MOnASTERIA atqve CoLLegIA, ac sACRAS exTRVXIt ECClesiAS. = 1684
87. breVIArVVM, sVper genVà sVa, Legit semPER nVDo CapItE: DePositoqVe BIREto sVo genVFLexvS.1 = 3368
88. legEBat sIBLIA.2 = 1684
89. sVAVIBVs exVnDANS LaCHRyMIs. = 1684

See note to chronogram No. 44.

1 As before mentioned at page 459, the portrait of the saint is described by this chronogram.
89. exericitatia spiritvalia devotissime bis egit annuence. = 1684
90. svas rvi visitationes, ac pastis peregrinationes
sempere pedebvs absolvt. = 1684
91. totvs eoxar dens, iesv christi fvit amore langvens. = 1684
92. in singvliis piiis sanctisqve operibvs prims adpvit. = 1684
93. agris suis in xenodochis solatiiis verype primvs. = 1684
94. vestvs intvs ex igne svperno ad sacræ limina
sacra avdvitarvs elogvia primvs fvit. = 1684
95. neqvidqvatam sine consilio exeqvibatvr. = 1684
96. præ singvlos dies confitebatvr vt iva sibi prviissimvs
feret. = 1684
97. nvlia carolvvs benificia tribvit, nisi verè capacibvs
ac bene merītis. = 1684
98. strenvæ excvbias egit vigilian do svper gregem. = 1684
99. errat specvllum ardens exvrens nisi vitia.
100. indis pliinatorum extvrbat abvsVs. = 1684
101. verè fvit exqvisitvs cleri emendantor.
102. laxitatem fortis destrvctor extītīt. = 1684
103. antqvos, vt expertos doctores tenvit, non
neophytos late svmptos. = 1684
104. exeæ carolæ, vt nobis vere suis armatvra fideli. = 1684
105. ex opera caroli, cvntis parochiis catechismvs
exstatis. = 1684
106. insigniter parochios instrvit, vt solida expriment,
peregrina vitantes. = 1684
107. vt verè diligant proximos svvos sicvte se.
108. vt rite pretiosas oves plvvs deo cvrent qvam svva
sibi. = 1684
109. vt discant animas alere, et pro qvibvs pariter
exponere svvas. = 1684
110. qvi integræ devmv qværvt lex est illis: = 1684
111. qvi renvntiarvnt mvenovo, ne requestante secvlaria. = 1684
112. magnus viros religiosos ex fervore svvo docvit.
113. non ita svva qvaerere sed solvm qve iesv christi
svnt. = 1684
114. ex carinis vitio dilapsas ervens, devotas deo
reser?abat. = 1684
115. ipsa svi corona popvli, pax et gadvivm. = 1684
116. pro presvllum ervditione expertvs scrisit. = 1684
117. sacro amore lvctans, christo fvit confixvs crvcl.
118. passionis iesv devotvs conte?plator extra se
rapitvr. = 1684
119. morte cvpiens dissolevi, exeqvitur.
120. corporis eoxviias depo?it amore svperni langvens. = 1684
121. in sacro iesv svi, amplexv svsperando.
122. ocvliis in crvce fixis, corvs osccvmbbat.
123. carolvvs itaqve cineribvs, et cicerio operitvs abit
in cvlvm. = 1684
SAINT CARLO BORKOMEO.

124. QVI FVRIOR ALBEDIINE IN VITÅ FVERAT CASTISSIMVS
ORIT. = 1684
125. IN PERPETVO CAROLOVS INVICTVS SECVLO CALCATO
TRVMPHAET. = 1684
126. IN CARLESTIVS SATVRATVS, Æ ! QVAM GLORIFICA LVCE
CORVSCAT! = 1684
127. IN IVBILAEO SANCITI CAROLI, RITE EXVLTANS IAM
GLORIETVR ECCLESIA. = 1684
128. IN SACRO SANCITÀ IN EXCELENTIA PATRONVS COlitVR
CONTRA PESTEM.1 = 1674
129. PESTIS QVI LVES LABORAT, CAROLOVM INVOCE, CITO
SVCVRRET. = 1684
130. IN VITÅ, ET EXTRA, MIRACVLA STVPENDA PATRVIT. = 1684
See note 2.
132. VIVENS CAROLO VIS ORDINIS VERÈ STRENVVS PATRONVS
ERAT.
133. BRVGIS CAROLOLITE GAIVEDENT EX EIVS SANGVINE.
= 1684
134. FRATERNITAS EIVS APVD CAROLOLITAS AVGETVR
VBIQVE. = 1684
135. EXCELENTER IN CAROLO PROTECTORE SVO, IVRE
CAROLOVS IVBILAT.
136. EXVRGE BORROMÆÆ, TIBI CAROLE DEVOTIS SVBVENI.
= 1684
137. EX DIVVRIS ERVE ÆTVMNIS SECVLL. = 1684
138. ORDEVRATOS EX PIGRITIA. SVMNOLENTOS EXCITAT.
= 1684
139. EXPVRGANS VITIA, CORDA EXALTA MITIA. = 1684
140. SECVLI QVÆQVE NOXIA, DISVRMEPE RETIA.
= 1684
141. INQVITATIBVS EXVENS DA POPVLO PACEM.
= 1684
142. EXCVLVISIS CELO, TVIS INCVLTIS NOBIS ACCVRE
MERITVS.
= 1684
143. EXVLES DA IVBILANS, ÆTERNVM IVBILARE.
= 1684
144. AGITE EXVRGITE POPVLI, VOVERE BORROMÆO DICENTES. = 1684
145. VOX TIBI MELODA, LAVS, HONOR GLORIA VIRTVS.
= 1684
146. CAROLE, TE IGNIVR QVÆQVMVS; FIANT AVRES TVÆ
INTENDENTES. = 1684
147. DEVOTOS TIBI SERVOS SERVA, IVVA, ATQVE À PESTE, FAME,
ET BELLO LIBEREA.

A poem next follows in about 260 hexameter and pentameter
terstes, the theme of which is thus given—
CAROLVS BORROMAÆVS
Anagramma.
SVM ROBYR, ROS, AC OLEÆ.

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.*

VERÈ EREGIVS DIXISTI, SVM ROBVR, ROS AC OLEA.  = 1684

A shorter poem next follows called 'Paraphrasis,' in which the anagram words are frequently used, and concluding with—

*Chronicon.*

O! DEVIS TRIVS, ET VIVS, IN BORROMÆO FVISTI!
ROBVR ROS AC OLEA.  = 1684

Another poem next follows in about 290 hexameter and pentameter verses, the theme of which is thus given—

CAROLVS BORROMÆVS.

*Anagramma.*

OLÆS, AC ROSA RYBORVM.

These words, which are also the anagram of his name, occur frequently throughout the poem, which concludes with—

*Chronicon.*

OLÆS VITÀ TVÀ, AC ROSA RYBORVM, 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 Inlyäre Borromææ Familiæ.

Gaude Borromææ domus, poscentibus astra
Orbe micron, 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.
THE WORKS OF
Johannes Praëtorius.

His author describes himself as belonging to Zetlingen, and as 'Master of Philosophy' at the University of Leipzig, and imperial poet laureate. It is not such an easy matter to describe his works. He wrote largely on mystical subjects, judging by the list of his works, and those of them to which I have had access. He was attached to the Lutheran form of religion. The mystic number 666, and the year 1666, seem to have furnished him with matter for much controversy; perhaps he had his own beliefs, and he certainly had his doubts, about what those numbers portended to Germany. At the period of his writing people's minds had been much disturbed by prognostications and expectations, the Thirty Years' War had only recently been concluded, and the religious dissensions connected with it could not yet have subsided; another war was impending to expel the Turks from Hungary and Eastern Europe; predictions were afloat that the Papacy was to fall, that the German empire would dissolve, and that the final interpretation of the number 666, in Revelation xiii. 18, would be manifested. Controversies on these matters, as well as on omens, divination, palmistry, and magic, engaged the attention and occupied the pen of Praëtorius; and besides all this he made a great many chronograms.

A list of his works is given in Zedler's Universal Lexicon, xxix. 147. Many of them, and some others not there included, are in the British Museum Library. All of them are more or less curious, and
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°, bears this
title—

\[ \text{ANTHROPODEMVS PLVTONICVS} \]

das ist,

ein neue Welt-beschreibung von aller ley wunderbahren Menschen,’
etc. Autore, Joanne Praetorio. 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.

At page 162. \text{DE VITVLO SACSONVM}. \footnote{1} = 1666

\text{VITVLOVs CONDEMANNVS, Anagram OS CALVINVM \text{TVN}DENS} = \{ 1666 \}

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—

\text{DOMVS CHLORIS. (i.e. The house of the goddess of flowers.)} = 1656

\text{FLORIANVs DEMOCOON.} = 1656

\text{BLVMENTRACHELGE ERDE.} = 1656

\text{NOMENCLATOR HERBIDVs.} = 1656

\text{CAMPVs FLORIDANS.} = 1656

\text{POLYANTHRA MEDICA (read Y as V = 5).} = 1656

\text{HERBARIVM DELECTANS.} = 1656

The title of another book by him on the same subject, published
at Leipzig in 1657, is thus given—

\text{FLORE ANNIDICVM} = 1657

\text{DIANAE ETEOLOGICVM \text{AV}DO}. = 1657

\text{CHELIDONIVM.} = 1657

\text{D. LEONHARDIVS BAHN, BOTANICES EDITOR.} = 1657

\text{RODANKOS LIPSIAVCM.} = 1657

\text{NOMENCLATOR PARADISI. \text{SCIL. OF HIS GARDEN.} \text{THIS MAKES} 1652}

\text{ME SIBI CONSTITVIT JANVS PRETORIVS AVCTOR,}

\text{VALLIVS EX ROSEIS LIPSIAVCM \text{LOCEIS}.} = 1657

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—

\footnote{1} Saxonum for Saxonum, thus following the rule of the Latin language, which permits
the substitution of cs for x.
JOHANNES PRÆTORIUS.

qVIDnaM VVLt HOC essE? = 1666
Acts ii. 12. (The exact words in the Vulgate.)

A seCVLO non est AVDITVM. = 1666
John ix. 32. (The exact words.)

spIrItVaLLIs JVDICat oMNIA. = 1666
1 Corinthians ii. 15. (The exact words.)

DeVS sVeScePTOR salVTIs Mene. = 1666
Psalm lxxxviii. 27. (Vulgate Version.)

A teStiMONIIIs tVIS non DeCLINAVI. = 1666
Psalm cxxix. 157. (Vulgate Version.)

IN popVLo MVLto LavDABO te. = 1666
Psalm xxxv. 18. (See English Bible Version.)

NIHIL oDISTI eORVM, QVE FECISTI. = 1666
Wisdom of Solomon xi. 24.

ContrItVs sVM VALDe. = 1666
Psalm xxxviii. 9. (Sic.)

MIrABILLIs DeVS in SanctIs sVIS. = 1666
Psalm lxvii. 36. (The words in the Vulgate.)

NVNC sINE leGE IVSTItIA dei MANIfestata est. = 1666
Rom. iii. 21. (The words in the Vulgate.)

FAmes pro qVA eSTIs solICITIt, aDHeReBIT VOBIS. = 1666
Jer. xiii. 16. (The words in the Vulgate.)

noliTe POSSIDere FeCVnIAM in zonIs VestrIs. = 1666
Matthew x. 9.

LoCVstE DeVeRABVNT oMNIA. = 1666
Deut. xxviii. 38. (The words in the Vulgate.)

MoVeBITVr tERRA de LOCO sVO. = 1666
Isaiah xiii. 13. (The words in the Vulgate.)

In the preface of the second part (or volume), printed at Magdeburg in 1677, the following verses occur—

Itzet treten VVIer INS neVVe Iahr,
HER IesV CHRISTEs, VNS BeVVahr,
gIEb gNAgD, DASS VVIer DIss GantzE Iahr
ZvBArINGEn KŒnNEn ONH GeFArH!

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—

MonAChIA DeLVXATA. = 1666
DisCVRSVs poLONoRvM. = 1666
CVLPa IVDeAkORvM. = 1666
LVNAtorVM zODiACVs. = 1666
XenoDoCHIVM BeLGÆ. = 1666
VeReDoVS pApICoLARvM. = 1666
IVDeCIvM FIlli. = 1666

And these occur at page 120—

MVNDI LVCTv, aLIAS CLAVSvRA MVNDI. = 1666
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 M=1000, is contained in the following word
implying false-speaking—
MEN DACIILOQVAX. = 1666

And at page 129 these words come in strange contrast when used
for the same date—
ANNIO SALVATORIS DOMINI IESV CHRISTI. = 1666

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 Poloniae. The King of Poland.
Cham Tartarorum cum Turcis. The Turk and the Tartar.
Lusitanie rex cum Hispaniae rege. The Portuguese and the Spaniards.
Xalliez et Danie 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 1 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 pre-
serving 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 monarchia
delusatio 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.’

1 Xalliez = Galliae.
JOHANNES PRÆTORIUS.

At a later page of the volume the author is still engaged on
presages and prognostics of events to take place in 1666, and at page
238 he introduces this Virgilian cento 1—

 ANNII, in quo suas DEBILITATEN VIRES LVNATIS AGMINA PELTIS. = 1666

And at page 269 he quotes the following chronograms from a
work entitled 'Examen vaticiniu cujusdam Anglicani de ultimo Romæ
excidio anno 1666.' Cap. ix. 15—

KAROLVS DER TVNFFTE, TEVTSCHER KEISER. = 666
KAROLVS VON GANDT, TEVTSCHER KEISER. = 666
CAROLVS V. INDVPERATOR. = 666
CAROLVS V. GANDAVENTIS. = 666
KAPOLIOS E. GAIVBAEVNOS KAOVAP. = 666

The work so quoted is by Gottlieb Spitzel, or, as he Latinised his
name, Theophilus Spizelius. 2 There is a copy of it in the British
Museum, 11403. f., published at Augsburg, 1665. 4°. It is a stricture
(in Latin) on a work by an anonymous English writer, who interpreted
the mystical number 666 to mean the fall of the papacy in 1666. In
giving the above chronograms, Spitzel prefaces them with some
remarks to this effect,—'The name therefore of the "Beast" is not
the name proper of the Antichrist, but of the empire or state of which
Antichrist is the head. If you ask why it is called the Number of the
name, it may be answered, because the letters of which the name is
composed include that number. There are many words in Hebrew,
Greek, and Latin, which in like manner express the same number;
this shows how uncertain is the application of it, and how absurd it is
to say that John, in the Apocalypse, should be interpreted by some-
body writing in Belgium in 1662, to mean the Emperor Charles v.;
that writer doubted not that the emperor was prefigured, but he talked
nonsense in saying that when you turn the letters of his name into
vernacular numbers, whether in Latin or in Greek (the language in
which John wrote this prophecy), the words sexcenta et sexaginta sex,
will be the result.' Spitzel then gives the chronograms above quoted,
exclaiming, 'Nuge nugorum!' He also says that the title of the work
by the 'anonymous calculator' was portentous and conspicuous,
'Rome ruina finalis anno MDCLXVI, mundique finis sub XLY post
annum.'

At page 357 the following quotations from the New Testament
occur; they are introduced by the author apparently to show another
variety of omen to be found in words containing the date of the sup-
posed eventful year—

1 The lines in Virgil from which this cento is composed are—

SECOND. 611. Debellat vires animi, mutatque vigorem.

A. I. 490. Ducit Amazoniádem lunatis agmina pelitis.

In this instance Pretorius would suggest that the crescent-shaped shields indicated the
nation which had the crescent for its banner, the Turks.
2 See Zedler's Universal Lexicon, XXXIX. 298.
JOHANNES PRÆTORIUS.

sICVT pater sVsCIat MORTVOS, et VIVIFICAT; sIC fILIVs qVOS VVLT VVIFICAT.

John v. 21. (The exact words in the Vulgate.) = 1666

VADo parare VobIS LoCVVM.

John xiv. 2. (The same.) = 1666

staTe inDViri LOrICAM IVstITIe.

Eph. vi. 14. (These are adapted words.) = 1666

DeVs CORNV sALVTIS MeE.

Psalm xvii. 3. (Vulgate Version.) = 1666

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 (quart!) 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 disadvantage of the Dutch writers themselves.

Then follows at page 399 a sort of calendar, at least an arrangement of chronograms under each of the twelve months, in which Hollanders, Papists, Jesuits, Calvinists, heretics, and others, are denounced and threatened.

annVs IESV CHRIsTI ADMIRAbILIS.

DAT VVOnDERLIIEK IaER nAER DIE geboorte CHRIsTI; = 1666

aLMANACCH VAN'T VVOnDER IaER.

DEN nIEVVeN aLMANACCH. (This makes only) = 1661

VAN De oMEGELVCEIGE GeVSeN.

VORSEGGenDe De GEVVisse hOLLantse eLENDe. = 1666

oppos: MoETVVil en stOVtICHeIT Der IESViEN; (sic in original. It makes 1675.)

stOVtE bOTTICeIT In VLaMingen en In BrabanDeRS. = 1666

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1 There are some deviations from the date 1666 which I am unable to correct; they are probably the author’s own oversights.
JOHANNES PRÆTORIUS.

January.
MEN SAN vVONDERE saECkEN sIEN,  = 1666
VIDEtITs nVNc mIrABILLa.  = 1666
 Oppos : Der IrsVVITtEN beDROGCH saL haEST oNTDeCkEN.  = 1667
VAH! IGIvR IesVITaRVM fRAVDes breVI VobIS Latë
rVrsVs rVeVLAbVntVR.  = 1666
2. bernARDe fVNI IMPROBOS CALVINISTAS sINE FINE.
berNARDe a gALEn, fVNI ROS aBSQvR VLLÀ MoRA.  = 1666
sINE FINE CALVINISTAS aNIMADEvERTITE.
 Oppos : bernARDVs a gALEn, ePlsCOpVs thO. (sic) MVNSTER.  = 1666
bArent VAN gALEn bISSChOP VAN MVNSTER. (This makes 1166.)
3. D' hooCHmOGENHeIT VErVALt vV.
DIE vVONDeRLIICKE tIIDINGE.
 Oppos : hElICHEN vADer PAvS IN rooMEN.
4. MISeRICORDIa PlORLONGATA A PIINISvS tVIS.
naM T VqoD eeCerIS aLIIS, tIBI fIEt.
 Oppos : JESVITEN DeEL nIET IN CHrISTVM IST.

February.
PRAVI hÆREtICI neMINI sVNT fIDElES.
 Oppos : PontIfEx roMANvS eT asSEClæ se PerDENT.
2. hOLLAnDvT vVont hIER oVeRopMELT.
DIE gevSEN MOGEN vVeL ENs HeT GeLaGh BETALEN.
 Oppos : Den hOLLAnTSen LEEvV TEGEn goDTS vIANDeN.
3. DeLVdITVR hoLLanDvS.
 neMoqVe DoLET VICES svAs.
 DoLET, atqVe eXErCET PATIEntEM.
 hOLLanDtsE GeVsen, VerDoRAGET GEDvLITIGH.
 Oppos : DeVs CerTë non DeLVdITVR.

March.
HEV! DenVo lA CeNT TELA eORvM.
xPeTE venIAM A Deo et reGe CaRoLo.
2. PerDIS hvNC tITvLVM. (This makes)
 Oppos : OCVvReRITs INIMICO, nVNc FLecTI nEsCIO.
rVrsVs vos ferte AD arMA pro LIBERTATE CHARA.

April.
qVIS ConsoLAbITVR IMPIOS fIDEI hostES?
DeVs non CVraT FRAvOS eT MAliGnos.
 Oppos : Dat ALtOS Vers CAvSSA TRIVMPHos.
2. PRoH DOlor! hÆREtICI AD qVID ITa VenISTIs?

May.
INTelleXISTI ME, stIRPS DIaBOlI?
INIQVIA CA DAMNAbleS vIRI.
O vIRI INFaVStI, eT MALEdICI.
 Oppos : aRM brabanD sVIVERT toCH VHoL.
DIE GoDDeLoose sVLLen bEsPoT vVesen.

1666

June.
geVsen vaN zVtphEn, laEt DeN moet siNCKen.
oppos: geDt sClkt oVe r papEn zEn veRDe rVe nDen engeL.
1666

July.
VeVeDe r MiSlVCkt.
oppos: meN saL nV De n staten, heeL in Ve rVheVt zien
LaTen.1 = 1672
2. nAM PatenTIT et Pe nITenTIT FACILe DaBI tvr VenIA.
oppos: ORPHeVs saL aCh niEt meer geoort Ve rDeN.
tVe n MeLIvEs DePoNeT FaSTVS.
1666

August.
CvR prOpvlSaS FIDeLeS roMANoS?
oppos: nVnC DeVS prOsternIT lVpos roMANoS.1 = 1711
2. MaLa CrVX te RIDeAT !
oppos: IMPlOs FlAGRIs sIC noBIs ANGIt DeVS.1 = 1661
3. AC FIAt MoDo lVX.
1666

September.
sVeVeDen en MACH VnIET HeLPen.
geVsen Ve lAET op DeNeMaRCKen NIEt.
oppos: pAxB DaTv vr aLto Deo CoNFIdEnTTI.1 = 1667
neDeRLanD saL GaNTZ gRLVCkIIgh Ve rDeN.1 = 1767
MagnAS DaT stRAGes aLTe prOVoCata VIRTVS.
1666

October.
Die GeVsen noCH DaPPer GeeSeSLT Ve rDeN.
oppos: De GeVsen sVILlen DaPPer Haer viAnDen GoSeSLeN. = 1666
2. DVPlex COmeT: t' vVAs en DOVeLe COVeEt.
(ALS nunmehr seinen eFeCT eRWeisen soll.) = 1665
oppos: DIra ex se sCELeSToS sVA poEnA MeNeT.
1666

November.
AlLEN De GeVsen SIEn Nv MeT LANGE NeVsen.
HoLLanDt vurT Ve rvStICh GeBeSeSEmt.
oppos: ViNdICCaE taRDItaTe, reDIIt hiS poEnA loNGE
GRAVIOr.
1666

December.
DaT berOvVv CoMt HiEr te LaEt.
oppos: nVLLa saLvS BeLLo, VaCAt hiC te posCeRe paCrM. = 1666
I, RVaNT DenIqVe IMPII pAPICoLaE. = 1666
2. nVIVs CaLeNDaRII MeI FINIS.
oppos: gRLVCk DaN nVBrabAnDErS en LIEVe LaNDs-
GeNOoTeN. (See commencement; this makes) 1661
oppos: GeRLVeCK DaN nV BrabanDErS en LIEVe LaNDs-
GeNOOTen. (This makes) 1766

1 These chronograms are wrong: I cannot rectify them.
JOHANNES PRÆTORIUS.

VVAT sVIVERT gII VIV NV NfET strAX Van Dese VOddIge
pAPen gRillEn.  (This makes only) 1662
EX te p aceM KlARGITE DeVs!

= 1666

At page 418 this double chronogrammatic anagram occurs—
VVLCAvNs DOminoTar.
Anag. CVra LoNdInVM vAsto.
Anag. nVIs CaRolo AD NVTVM.

= 1666

and at page 421 are these epigrams on the Plague and the Fire of
London in 1666—
Ex cineRe, ut Phoenix, Phenicis nascitur alter,
Londinum Trojæ proditi ex cinere.
Consumpiti tot peste viris, tot peste puellis;
Vix habet in nobis jam nova plaga locum.

At page 438 is this alliterative chronogram of the year 1667—
FaVNvS fERt FoLIVm, FranGenDo FeracIa Fata.

= 1667

At page 522 the following occur together, with explanations—
DoCTor mArTInVsLvTHERvS.
ILLVMINAT OrIENS sOLIS IVDAIIS (alias),
oSTIVM CeLI IVDAIIS aPERITVR.

= 1666

and the author proceeds to remark, 'Certè definire non possumus.
Eventui committemus.' He afterwards proceeds to quote Psalm
xlix. 15 (Vulgate Version)—
INVoCA Me IN DIe TRIBVLATIONIs!

= 1666

Then follow these three Virgilian centos, put into chronogram—
Æn. xii. 218. IPSA sEDEnS CLAVVMqVE regEns || MIser-
ANDAqVE CVLtV, Æn. iii. 591.

= 1666

(Sal. Multier Apocalypistica peribit)

Anno

DOmInI sALVATORIS IESV CHRIStI.

= 1666

Æn. vi. 12. DELIVS INsPIRAT DIVINAPALLADIs ARTE. Æn. i. 15. =

= 1666

Æn. ii. 506. FORSITAN ET 
CingIt VIRIDAntI TEMPORA LaVro.

Æn. vii. 70. AT PHeBI 
Æn. v. 539. =

= 1666

At pages 555-557 there is a Cabala with an anagram on the words
thereof, and two more Virgilian centos; all are obscure without the
explanations, which are too long for transcript here. There are no
more chronograms.

A book (British Museum, press-mark, 1141. c. 16), 'LUDICRUM
CHIROMANTICUM PRÆTORII; seu THESAURUS
CHIROMANTIAE, completissimus: multis jocis et amoenitibus,
pluribus tamen seriis instructissimn, etc.,' by Johannes Praetorius.
Printed at Jena, anno 1661. This quarto volume contains more than
a thousand pages of dissertations on chiromancy or palmistry, and
divination from the lines and marks on a person's hands and counte-
nance. Many chronograms are to be gathered out of this otherwise

30
very unprofitable book. The first word on the title-page is a chrono-
gram of the date, which is put in figures at the foot thereof, viz.—
LVDICRVM.
= 1661

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 consacrinavi’)—

DELVIS CHIROSOPHIE POMPEII. Page 1. = 1660
EVIDENS CHIROLOGIA ANONYMI. Page 105. = 1660
CHIROMANTIA ROBERTI (sic) FLVDIPII. Page 157. = 1660
PALMISOPHIE VERNIDICI. Page 215. = 1660
PALMISOPHIE VANIDICI. Page 369. = 1660
INDIVSTRIA PALMISOPHICA PRÆTORI. Page 430. = 1660

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—

RVDIMENTA CHIROLOGIA = 1658
* * * * * * * * * *
CHIROMANTIA PRAELVDAIA. = 1658
CHIROLOGIA FVNDAMINA = 1658
DE LONGÆVITATE CHIROMANTIA. = 1658
CHILOGORVM EDITIONES. = 1658
DE MANVS OFFICIOLIS. (sic.) = 1658
CHIROGNOMONIA DELIVS. = 1658
ODIVM CHIROLOGIA. = 1658
CHIROMANTIA LAVDATIO. = 1658
DISCIPLINARVM. = 1658
CHIROMANTIA DELVSIONES. = 1658
CHIROLOGIA DOMINATVS. = 1658
DE TITULO CHIROMANTIA. = 1658
CHIROLOGIA ADVMBRATIO. = 1658
METHODOVS IN CHIROLOGIA. = 1658

P | PROPONTIONES. | PROPORTIONVM APLICATIO. = 1658
A | ARTVS. | ARTVS E PALMÆ, AC DIGITIS. = 1658
L | LINEÆ | LINEARVM CONDITIONES. = 1658
M | MONTES | reliqua vide in seqq.
A | APPENDICES. | DICTIORIALVM. = 1658
ORDO PRINCIPALVM. = 1658
DE VITALI PALMÆ FATAI. = 1658
MEDIA NATURALIS LINEOLA. = 1658
LINEA STOMACHI, SIVE DE HEPATIS. = 1658
VIA LACTEA ET DENOMINATA HEPATIS. = 1658

(Observe that the above initial letters signify the Palm of
the hand.)
JOHANNES PRÆTORIUS.

MENSALES FATIDICAE. = 1658
DE TRANSVERSATA MESOCARPII LINEAE. = 1658
AD-BRACHIALIS TERMINVS. = 1658
DISCRIMINATIONIS TRABVLA. = 1658
MINVAS PRINCIPALIBUS DENOTATORES. = 1658
DE MENSALES, SEV PECTORIS SORORIA. = 1658
DOMINATIO VIVAE LACTAE. = 1658
DE LINEAE MARTIS AC SORORE VITAE. = 1658
DE MVNERE LINEAE SORORIBUS IN RASCETTA. (sic.) = 1658
PROSPERITATES LINEAE, SATVRNO COGNOMEN DEBENS. = 1658
LINEOLAE SOLARIS, DONVM HORNIS. = 1658
DE LIBERORVM LINEOLIS. = 1658
CONVIVIALIBUS DOMINATORIBUS. = 1658
AD INCISVRAEH MARIATIBUS. = 1658
DE CINGVLIS AMORIBUS. = 1658
SEPTEM FVNDI PLANETICI. = 1658
DE MONTE AC THORO JOVIALIBUS. = 1658
DE MONTE AC LOCIS SATVRNINIS. = 1658
SEDES MONTICVLI PHEBEI. = 1658
MERCVRII SEPULCRIS. = 1658
DOMICILIA VENEREA. = 1658
DE PATO CLIVI MARIARIBUS. = 1658
EDICTA MONTIS LVNARIBUS. = 1658
CHIROLOGIA DONARIVM. = 1658
PRO APPENDICIBUS IN PALMABUS. = 1658
P PILOSITAS MANVS CONSIDERATA. = 1658
A ATACTIBVS IN PALMIS DENOTATIONIBUS. = 1658
L LINEAE ANGVLARES ADMIRABILIBUS. = 1658
M MODIVLATIONIBUS ONYCHINABUS. = 1658
A ARTIS ADMINCVLAE. = 1658
TRANGCVLIS MODERATIONIBUS AC FATA. = 1658
QVADRATI MENSALIBUS CONNOTATIONIBUS. = 1658
DE CORNIBVS IN PALMIS. = 1658
ARTIS ADMINCVLAE. = 1658
MANVALE CHIROPAIDIAS. = 1658
CALVMINABUS DERISIBUS. = 1658

SVB QVINTÀ AVGVSVI, POST SEXTAM, LVCE, VOCALIBUS
SVSCLIPBIBATVR CHIROLOGIA LEGIBUS.

Id est, die xi Augusti. Anno 1658.

EXPLICATQVATER QVINTÀ SVB LVCE NOVEMBRIBUS,
CHIROLOGIBUS ARTEIBUS; CVLTORE ET AVTOR AIT.

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—
JOHANNES PRÆTORIUS.

Ars dogmata grammatico-scientiae.

DOCTOR IOANNES IVLISEMANNVS, = 1661
per anagramma

HOE DE ANNO VENIT MORS, SALVS. = 1661
Quod vidi ante annos aliquot, dixique Jocatus:
HOE DE ANNO HULSMANNO MORS VENIT atque SALVS = 1661
En! volvenda dies Hulsmanno hoc attulit ultro;
ANNO DE HOE 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 qua traduntur pausa, sed tamen
MANIFESTORA JVDICIOIOLA = 1660
PRÆDELINVENTIS MANV-INSPICINIÆ.' = 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 Johannes Prætorius, 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—
ERKLÄRUNG AVS DES SELBST GEHÄNGTEN SOLDATENS HÄNDE. = 1660
i.e. An enlightening 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—
At page 474. PALMISOPHLE JVDICIA. = 1660
At page 475. PALMISCOPLE INDVITATIO. = 1660
At page 522. PALMISOPHLE VINDICIAE. = 1660
At page 801. PALM-INDICII VRANIA. = 1660
At page 821 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—= 1657
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 Prospomantia
complettissimam et hactenus desideratissimam;
cum centum et pluribus Iconibus seu
Capitis illustrata; memorabilis et memoriales methodo
artificiosissimè anno 1659 elaborata, etc.
(By Johannes Prætorius. Printed at Arnstadt, 1661.)

These chronograms occur at—
p. 859. DEMONOMLOGVS FRONISPICI. = 1659
p. 863. METOPLOGICÆ DIVISIO. = 1659
JOHANNES PRÆTORIUS.

I find no more chronograms. The whole work is illustrated with a great many woodcuts to represent the lines on the hands and face, which, as it was believed, enabled the learned practitioners of the art to read the fortunes and character of any person; a curious engraved frontispiece precedes the title-page.

At page 545 is the Greek palindrome sentence which I have noticed in Chronograms, p. 414. It is found inscribed on the baptismal font in a few of the old English churches; there is one at Bridekirk in Cumberland, Threckingham in Lincolnshire, St. Mary's, Beverley, St. Mary's, Stafford, Harlow in Essex, and at Caddington in Bedfordshire; this last was probably incised in 1827. I now transcribe the passage from Praetorius—

'Concludo cum monito cancrino, quod Venetiis Atheno lustrali inscriptum legitur'

NION ANOMHMATA MH MONAN OVIN.
i.e. Wash away my transgressions and not only my face.

A NOTHER work by Johannes Praetorius on chiromancy, palmistry, etc.——

Collegium Curiosum, etc.,
printed at Leipzig in 1704, British Museum, press-mark 8630, aaa, does not contain any chronograms.

A VOLUME of 'tracts on comets' (British Museum, press-mark 532. e. 22.), contains a tract, No. 6, with this chronogrammatic title——

BELLEROPHON VVLNERANDORVM:
Das ist der neulichste und ungeheure Wunder-Comet, etc.
(in the year 1665.)


At page I the author refers to Virgil, Georgic i., where fearful celestial and terrestrial omens are mentioned, and where, at line 474, may be read that 'Germany heard a clashing of arms all over the sky,' and at line 488, that 'never did more lightnings fall from a serene sky, or direful comets so often blaze.' Virgil's words are——

... nec diri toties arsere comete,

and thereupon the author composes this chronogram——

NON ALIÀS TOTIES DIRI VIGVÈRE COMETÈ.

At page 5 the comet is again treated as an omen in the affairs of Germany, and the event is thus emphasized——

DeVs PROFVNGACVLVM nostræ terre.

The reason for this date is not clear.
JOHANNES PRÆTORIUS.

At page 17 is this chronogram—

LVTHERANORVM CVSTODES. = 1665

At page 84 the author remarks, ‘vide ex parte D. Nicolai de Regno Christi, und ex toto meinen VVVNDERFORMLICHEN = 1666 allmanach,’ etc.

I only extract the chronograms; inquiring readers can find much unprofitable but curious explanation throughout the volume referred to above.

A book (British Museum, press-mark 719. g. 34), 4°, entitled, ‘ALECTRUMANIA, seu Divinatio magica cum gallis gallinaceis peracta, etc.’ by Johannes Pretorius. Francofurth et Lipsiae, 1680. 4°. 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—

\[
\begin{align*}
& \text{TER NONA VERTIT NATVRAM VESPERA IVNII}, \\
& \text{AVREVVS ET PRÆTER DENIS FVLIT ORE VRSOS.}
\end{align*}
\]

\[\text{=} \ 1596\]

The meaning of this date does not appear.

A chapter, ‘De sagacitate,’ at page 140, contains this chronogram of the year 1677—

\[
\begin{align*}
& \text{DEFVNCITIS PATRIBVS BOREALIS HABEBIT HABENAS,} \\
& \text{QVAS TÀMEN ERIPIT POSTEA BRENNO TVIS.}
\end{align*}
\]

\[\text{=} \ 1677\]

The explanation given is both prolix and obscure.

Another work by Johannes Pretorius in the British Museum (press-mark 8610. b.), 4°. The title is, ‘De Coscinomantia,’ etc. (Printed) Curiae 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°.) bears this title—

Satyrus Etymologicus,

Oder der Reformirende und Informirende

RÜBEN-ZAHL:

Welcher in hundert nachdencklichen und neu-erfundenen eines und seines Namens derivationibus, sampt einer wackern compagnie der possirlichsten, und wahrhaftigsten Historien, von gedachtem Schlesis-
JOHANNES PRÆTORIUS.

chen Gespenste, nebenst andern beygebrachten köstlichen raritäten
und arguten, kützlich, kürzlich und nützlich vorstellet, sampt dem
sonderbahrem Anhange, der kleine Blocks-Berg genannt.

M. Johannes Prætorius
M. L. C. Zetlingä-Palav-Marcoita.

Im Jahr

ICH MUSSE SO EIN GVTER MANN SEYN ALS DV SEYN MVST = 1667

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 1631; the event is thus noted at
page 65—

ALTERA POST NONAS SEPTEMBRIS, ET AVSPICE SVECO

CONSPEXIT VICTOS LIPSIA CESAREOS. = 1631

On the 5th April 1632 the battle of Lech was fought, in which
Tilly, 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 1636—

HOSTIVS IN BOLOS PERIT, ACER TILIIVS ARMI,

AC TOTIUS VICTOR, VICTVS AB HOSTE IACET.

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—

VVLCAVVS QVINTO FEBRVARI EXTEMA TVLISSET

N1 ACCELERASSET AQVAS LIPSICA GNAVA TETHIS. = 1657

VVLCAVVS QVINCITALIS SEXTA LVCENO NOVEMBRIS

IN CINERES VERTIS LIPSIAE AB VRBE LARES.

At page 90 the death of John George, Duke of Saxony, is marked
by these chronograms of the dates 4th and 5th February 1657—

LETHIFER QVARTVS FEVRVARI AST QVINTVS IN IPSO

MENSA DIES VT REX, LETHIFER AVTOR QVAT.

Namque,

PERSOLVIT QVARTO FEBRVARI LIPSIA MVLTO

PLANCTV CELICOLA SAXONIS EXEQVIAS.

Sed,

EXCEPIT QVINCTO FEVRVARI LIPSIA CLARI

SIGNVS RECTVRIS SAXONIS AVSPICIVM.

The death of Joachimus Camerarius, Professor of Greek at Leipzig,
is thus marked—

ATTICA VOX ERAT, ET GRÆCO CAMERARIOVS VSV

EXCELLENS, ARTES AVXIT, OBITUQUE SENE.
Some chronograms relating to John Hulsemann, at pages 93-98, are confused and probably inaccurate, but they are unimportant. At page 220 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—

\[
\begin{align*}
\text{VVIE} & \text{ NACH ERIS D} \text{ IE IRENE} \\
\text{EVER} & \text{ TEVTSCHE} \text{ REICHES S} \text{ ÖHNE} \\
\text{IN} & \text{ OE} \text{ LVVELGEN} \text{ HAT VERSOHNT} \\
\text{IST} & \text{ VON CHLORIS DIESS BESCHÖNT.} \\
\end{align*}
\]

\[= 1649\]

And this was on a statue—

\[
\begin{align*}
\text{FAVNS} & \text{ HAT DIES HERGEBAVET,} \\
\text{VVIE} & \text{ IRENE HAT BESCHAVET,} \\
\text{VND} & \text{ GEZIERET VNSRE GRÄNTZ,} \\
\text{VND} & \text{ GEgeben SIEGES KRÄNTZ.} \\
\end{align*}
\]

\[= 1649\]

At page 281, among some miscellaneous notes, this occurs—

‘Anno 1618, factum est, que prima malorum

\[
\text{CAVSA EST, ATQVE DVCE S BELLIS ACCENDIT AMARIS.'} \]

\[= 2518\]

This is an example of the author’s carelessness; the chronogram corresponds not with the date he gives in figures.

‘Filsen (the town) anno 1619 occupata, VRBS TRISTIS CADIT INNVMEROS SERVATA PER ANNOS.’

\[= 1619\]

Imitated\(^1\) from Virgil, \textit{Aeneid}, 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 Rübenzahl (\textit{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 Bructorum, quem Blocks-Berg vocant.’ \textit{i.e.} \textit{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.

\(^1\) The line in Virgil is, ‘Urbs antiqua ruit, multos dominata per annos.’
ANOTHER book by Johannes Prætorius, in which the name of 'Rübenzahl' is prominent (‘The Demonology of the Silesian Rübenzahl’), is in the British Museum (press-mark 1080. b. 37.). 12°. The title-page is partly in chronogram, and commences thus—

'DEMONOLOGIA RUBENZALII SILESII, = 1662

Das ist
Ein ausführlicher Bericht,' etc.
Printed at Arnstadt. 1672.

The only chronograms are in the preface, as in this sentence, where the author declares himself to be the master of the art, ‘Ich wil meinen Bund mit dir aussrichten, datz DV ERVHREN SOLT, DOSZ ICH DER HERR SEL.' = 1662

He makes the number of the Beast, 666, out of the name, by the usual 'caballa' notation, and by adopting a slight difference in the spelling—

R I E B E N D Z A L  
\{ 80 9 5, 2 5, 40 4 500 1 20 \} = 666

The key to the notation will be found at p. 446 of Chronograms.
The preface concludes thus—‘Datum Lipsæ in Paullino, die 1 Jan. LIBERATORIS, DoMINI IESV CHRISTI.' = 1662


ANOTHER book by Johannes Prætorius is in the British Museum (press-mark 8630. a.). 8°. ‘The joy of the treasurer' is the meaning of the chronogram with which the title-page commences, thus—

'GAZOPHLACI GAVDIVM, = 1667

Das ist
Ein Ausbund von Wundschel-Ruthen, vwer sehr lustreiche und ergetz-liche Historien von wunderseltzamen Erfindungen der Schutze,' etc. Leipzig, 1667.

At page 304 there is a chronogram which I have already noticed in Chronograms, p. 533, to which place the reader is referred—

LONGA SIGISMVNDV BARBA IVBENTE PERIT. = 1564

And at page 442 this occurs; it seems to be the title of a 'tractate' by Prætorius himself—

ANNVLOERVMT FATIDICVS. = 1667

There are no more chronograms in the book.
THE ANGELIC SALUTATION,

AND

THE IMMACULATE CONCEPTION OF 
THE BLESSED VIRGIN MARY.

At 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 IMMACULATÆ CONCEPTIONIS Virginis Mariae, contra MALITIAM originalis infectionis peccati. In qua ordine alphabeticō recensentur auctores antiqui et moderni, Sancti et alii ecclesiastici et sæculares, ex omni statu ac natione qui clarè et expressè aut insinuāvīt et obscurè locuti sunt in individuo de ipsā præservacione, vel formali Conceptionis atque animationis instanti; aut universaliter de incontaminata ab omni maculā, nēvo, labe, et defectu, vel aliquid singulare in honorem virginalis immunitatis molitiā 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.
THE ANGELIC SALUTATION.

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 Belgæ, singulis Joannis Bapt. Agnensis Anagrimmatibus 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. AGNÈNSIS Cyrræus Calvæsis, eminentissimi principis S.R.E. Cardinalis Julii Rospigliosii Aulicus, solâ memoriae vi (nam oculorum lumine orbatus est) eruit ex his salutationis Angelicæ verbis: ‘AVE MARIA GRATIAE PLENA DOMINUS TECUM,’ achrostichæ reducta. Quibus totidem adjunxi chronica (ex ipsis anagrammatibus majori parte eruta) desideratissimi illius anni 1662, quo exoptatissima fidelium votis bulla Sanctissimæ D. nostri Alexandri vii. in favorem piae sententiae, et festi ac cultus Immaculæ Conceptionis B. Mariae Virginis Deipara edita, cum solemni gratiarum actione publicata est in Belgio. Deiparaæ Virginis Mariæ semper immaculatae, Dominae suæ clementissimæ infimus servulus Joannes Baptista Agnensis, Ave Maria, gratiæ ple na, Dominus tecum. Ex interno mentis lumine dedi cor meum in simulitudinem picture, quam in bono tuo lumine collocò, 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 Immaculatae tuae glorie ancillantes, et amabili concursatione alia ex alius Elogia Tibi texentes, Tibi sisto, Illuminatrix Maria. Accipe hæc sidera noctis meæ. Ita mihi longa hæc olorum nox erit illuminatio in deliciis meis, dum Tu eris oculus caeco tuo: nam ad laudes tuas, ut vides, caeci vident. Te feram in oculis cordis amore non caeco, dum per Te, gratiæ ple na hic luce gratiæ, olum lumine glorii 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 coæus 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 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 31 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 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, 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. 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 acrostica de Immaculata Conceptione Beatae Mariae Virginis, ex his salutationis verbis eruta.'

Ave Maria gratia plena, Dominus tecum.

<table>
<thead>
<tr>
<th>Anagrammata</th>
<th>Chronica</th>
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</thead>
<tbody>
<tr>
<td>Adam et Ewam in macula pure ignorasti.</td>
<td>ADIE AC EVAE LAPSVM IGNORASTI. = 1662</td>
</tr>
<tr>
<td>Virgo plane munda, ac Mater Jesu amavi.</td>
<td>VIRGO PLENAE PVRA, AC MATER DEI. = 1662</td>
</tr>
<tr>
<td>En tu Immaculata es, nam virgo Deipara.</td>
<td>EN TV CLARA ES, NAM VIRGO DEIPARA. = 1662</td>
</tr>
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</table>

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.

2 Plena gratia.

3 Dominus tecum.

4 These are the author's own words, implying that the words of the Angelic Salutation ('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.
THE ANGELIC SALUTATION.

Maturè negot in Deipara justa maculam. 
Alma Dei Virgo ante casum presuminita. 
Regina mirœ tuta a lapsu communì Adæ. 
Ignorat Eva secunda malum primeit ita. 
Age munda, i pura, tota mirœ sine macula. 
Genui Creatorem alma, munda, justa, pia. 
Regina pia et summa, tu munda coeli ara. 
Age idea sanë clara omnium puritatum. 
Tanta Virgo merœ immunis a culpa à.de. 
Io regina, pura, munda, et Immaculata es. 
Animata sum pura a Rege dulci mei Nato. 
Pura unica ego sum, mater alma nati Dei. 

Lapsum ac reatum Adami nivea ignoret. 
Eia munda parens, et Immaculata Virgo. 
Nivea Mater Jesu, culpam ignorat Adam. 
Atrà sine maculæ o Divam purè genitam! 
Digna Mater Jesu et pura a maculæ omni. 
O Divam ingenti maculâ praeservatam! 
Maculam iramve Adæ penitus ignorant. 

I Regum patrona: en Dives Immaculata es. 
Negamus jure maculam in tota Deipara. 
Una est Immaculata Virgo: en Deiparam. 
Si pariat una Deum; en ergo Immaculata.

Matri Dei nVLla Lves. = 1662 
A CasV aDAmi rV LIBera. = 1662 
REGINA CASTA A LAPSv ADÆ MIRE tVTA. = 1662 
IN eVæ seCVnDa non est labes PRIME. = 1662 
AGE I PVRæ a sorDe, et sîNE . MACVLA. = 1662 
GENVI sîNE MACVLA ADÆ. = 1662 
REGINA TV MVnDa COElI ara. = 1662 
AGE IDEa sanë CLARa PVRæ tATVM. = 1662 
TOTA NITIDA EST, ET absqVE MACVLA. = 1662 
IØ regina PVRæ, MVnDa et CLArA es. = 1662 
A REGE DVLCI Nato PVRæ ANI-MATA. = 1662 
PVRæ VnICA, ALMA DEIPARA. = 1662 

LABEM ADÆ AC evæ NIVEA IGNORET. = 1662 
EIA MVnDa pARENS et CLARA VIRGO. = 1662 
NIVEA pARENS CVLPAM IGNORAT ADÆ. = 1662 
ADVéNIO sîNE MACVLa. = 1662 
DEIPARATOTA PVRæ sîNE MACVLA. = 1662 
O DIVAM sîNE CVLPÀ! = 1662 
MacVlata non fVIt DEIPARA. = 1662 

I regVM patrona, en DIVA CLARA es. = 1662 
NEGATVr MACVLA IN totâ DEIPARÀ. = 1662 
VNA est CLARA VIRGO; en DEIPARAM. = 1662 
Si pariat VNA DEVm, ergo tota CLARA. = 1662
THE ANGELIC SALUTATION.

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 MacVla. = 1662
EN VIRGO PARIET DEVM SANA ET CLARA. = 1662
COELI MARGARITA VENERANDA ET PVRA. = 1662
VNA EST DEIPARA VIRGO, EN CLARAM. = 1662
MAGNA DEIPARA VENIT; A LABE VACET. = 1662

Chronicon.

AVE GRATIÀ 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 et 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 purè, tota sine maculà Adam.
Regia tu purè munda, anima amicta sole.
Arca pura nati Dei, eum tegam almo sinu.
Tu jure Immaculata, o Magna Dei Pdens.
Ista Eva regina mundo almè pura micat.
A maculà pura, esto etiam mundi Regina.
Puiror Angelis, Deum unicè amata amat.
Ligni amari pura à nece, tu è summo data.

Chronica.

AGE PATRONA MVNDI, IVRE CLARA ES. = 1662
VIRGO ANTEA CLARA, EN PARIS DEVM. = 1662
EVGE MALI NESCIA ADÆ ET EVÆ. = 1662
MAGNA DEIPARA VNICE TVTA A LABE. = 1662
AGE REGINA CVMVLATA DONIS. = 1662
REGINA A LABE ADAMI AC EVÆ PRESERVATA. = 1662
I PVRA ATQVE DILECTA MATER. = 1662
AVLA DEI PVRE MICSANS. = 1662
GERMINAVI CASTÆ ABSQVE LABE ADÆ. = 1662
REGIA TV PVRA, SOLE DEO AMICTA. = 1662
AVLA SVM SANCTA ET NITIDA. = 1662
TV PVLCHRA TOTA, MARIA DEIPARA. = 1662
IN SPLENDORE EXORTA, SANCTA MARIA. = 1662
A CVLPA MVNDÆ ESTO, ORBIS REGINA. = 1662
PVRIOR ANGELO, A DEO VNICÆ AMATA. = 1662
LIGNI A NECÆ TV MVNDA ES. = 1662
THE ANGELIC SALUTATION.

Elido immane caput, ruat anguis amarè.
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 Dei, ea sanè tota pura.
Inviolata pergam, ac munda Mater Jesu.
Namen paris; age, o Diva Ter Immaculata.
Virgo est, ac præmunita in Adæ malum.
Sola puræ, ac miræ munda, animata viget.
Tu regia munda, animata coelum aperis.
Ego 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.
NoMINer deIParA aVGVStè
CLAra.
A nece dVrI poMI sOlA seRVata.

DeIParA tv reperta; ergo sinè
MaCVlA.
O IesV en dInGa Mater, tota
pVlChra.
MaCVlA aDæ non fVIt in vA.

InVIPolata AC MVnDæ pAREns.
NVLlA dIe SVb MAliGo.

VIRgo MVnDæ et sAnCtItate
plena.
spLenDIDA tota exOrta est CasTà
DeIParA.
TV CœlVm aPERIs, o DeIParA.

Ego aDæ et eVæ CRIMEn sOlA
eVASI.
CœlI tv porta, pVra et dInGa
mATER.

Virgo Mater InTACtæ à LapsV
aDæ.
MAter PIA, VALE, o VIRgo
DeCOrA.

Chronicon.
AVE DeCOrA INTer MVlIerEs.

Anagrammata.

Aurum ego nitens, Immaculata Deipara.
Vivam Deo integra, Immaculata pares.
Ea virgo, en Deipara sum et Immaculata.
Mater pura Agni, uno Deo Immaculata es.
Anici en pura genuit Adam salvatorem.

Chronica.

AVrVM ego nItens CLaRA DeIPara.

VIVAM Deo INTEGRA et CLaRA pAREns.
Ego Mater DeI, fIliA PATRIs,
spOnSA SPIRITVS sAnCTI.
MAter AGNI sinE LABE eVA
seCVnDæ.

ABSQVe MAleDIcTIONe eVæ.
Regina summē Diva, purē intacta a malo.
Immaculata nites, eia ergo pura, munda
Almē amata, i Virgo pura, munda nitesce.
Genui increatum, sat pura è malo Adami.
Regina o summē nitida, et pura à macula.
A culpa jam munda es, Virgo intererata.
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
Apertè Immaculata, i, Virgo sanè munda.
Dei summa imago, clara et pura inventa.
O vera Immaculata, Dei gnatum pariens !
Multā pomi en vacas, Regina Diva Mater.
Ista Virgo almē, purē, ac mundē animata.
Nata Dei Virgo, una semper Immaculata
Virgo veneranda, ipsamet Immaculata.
Sanē digna meritove pura, Immaculata
Tu magni electa amoris ; eia pura, munda.
En pura Dei amans, et Immaculata Virgo.
THE ANGELIC SALUTATION.

Coeli merè gaudium Nata
pura amantis.
Virgo Dei nata: nam purè
Immaculà es.
Mater pura Agni immolati,
Eva secunda.

THE ANGELIC SALUTATION.

CaELI gAVDIVM. = 1662
VIRGO CaEIVM DEI ES. = 1662
MaTER DiLeCtIoNIs, speI, et
INTEgrAE PRiTaTIIs. = 1662

Chronicon.

AVe proCvL DeIpara MarIa. = 1662

Anagrummata.

A macula Adæ virgo
patenter immuni.
Vera tu primogenita, sine
maculà Adam.
Evæ te dignam juro sine
maculà partam.
Mitis, pura, Immaculata,
egó veneranda.
Adoravi te puram, sine
maculà genitam.
Regina sum Empirei, ac
aula tota mundi.
I ergo pura, i sanit mundi,
et Immaculata.
Amata purè et mundæ et
maculæ originis.
Gaudæ Eva, spinæ malorum
miræ intactæ.
Reginam videtis a nota
maculae puram.
Aimè micas tota puræ, Eva
mundi Regina.
Tu, o alma, specie tua mira,
i, regna mundæ.
Ingenua, provida, Mater
Immaculata es.
Adami ignorant maculam
Eva, uti parens.
Palatinum emicans auro, et
regia mundi.
Longè caput iræ a summæ
Divinæ Matre.
Ego Eva, armis Paracleti
munita, mundæ.

Anagrummata.

A macula Adæ virgo
patenter immuni.
Vera tu primogenita, sine
maculà Adam.
Evæ te dignam juro sine
maculà partam.
Mitis, pura, Immaculata,
egó veneranda.
Adoravi te puram, sine
maculà genitam.
Regina sum Empirei, ac
aula tota mundi.
I ergo pura, i sanit mundi,
et Immaculata.
Amata purè et mundæ et
maculæ originis.
Gaudæ Eva, spinæ malorum
miræ intactæ.
Reginam videtis a nota
maculae puram.
Aimè micas tota puræ, Eva
mundi Regina.
Tu, o alma, specie tua mira,
i, regna mundæ.
Ingenua, provida, Mater
Immaculata es.
Adami ignorant maculam
Eva, uti parens.
Palatinum emicans auro, et
regia mundi.
Longè caput iræ a summæ
Divinæ Matre.
Ego Eva, armis Paracleti
munita, mundæ.

Chronica.

ABSIT MacvLæ a Veræ DeIpara. = 1662
Verè genIta sîne MacvLà aDæ. = 1662
En tabernaCVLM DeI nosterL. = 1662
MitIs, pVra, CLAra, ego Venen-
andæ. = 1662
ADoravi te ortam sîne CVLpæ. = 1662
Regina CælorVM DeIpara ; ergo
pVra. = 1662
I ergo tota MVnDa, sîne CVLpæ. = 1662
ADæ ac eVæ Labem penItvs
ignorat. = 1662
GAvDe eVæ IntacTa a MAliS. = 1662
Regina DeIpara a notâ MacvLæ
pVra. = 1662
A Deo ab ingenti MacvLæ pre-
servata. = 1662
TV IVre labè cares, Magna
DeIpara. = 1662
Incontaminata ADæ atqve eVæ
proLæs. = 1662
ADAmI CVLPæ a te ignoratVr. = 1662
PrOgreDItVr sîne MacvLæ. = 1662
Longè CapVt IRæ à Vera DeI
Matre. = 1662
Ego eVæ pVra, armIs paraCLetI
Defensa. = 1662

3 Q
Naevum, et maculam ignorasti Deipara.
Animata mundé ac almè tu paries Virgo.
Do Reginam puram, et sìne
maculā avitā.
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
maculā? ita, ita.
Munda mali vigeat super
omnia creata.

Nāevus non est inCasta et alMa
Deipara. = 1662
ALMē CREATA TV PARIES, VERA
DEIPARA. = 1662
DO REGINAM ABS CVLPæ AVITa. = 1662
O DIVA IGNARA MACVLÆ! = 1662
MATER DEI TV VIRGO ELECTa. = 1662
IVGVM ADÆ LONGÆ EST A TE,
SANCTÆ ET PIÁ. = 1662
NON TE MACVLAVIT ORIGO ADÆ. = 1662
VNA SEMPER CLARA, VIRGO DEI
NATA. = 1662
SVM ARCA ET AVLA NATI DEI. = 1662
TOTAL FVLCRA EST VNA MARIA
DEIPARA. = 1662
EA FVRA A LABE PARIT SANCTVM
DEI. = 1662
CANDORE SVPERAT OMNES FILIAS
EVÆ. = 1662
VIRGONE SEMPER DEFensa λ
CVLPÆ? ITA. = 1662
MVNDÆ EST ERGO, FVRA ET CLARA?
ITA, ITA. = 1662

Chronicon duplex.
AVE DEIPARA SINÆ MACVLÆ Π AVE MVLIER benEDICTÆ. { = 1662

Anagrammata.
Angelorum Diva, et purè
animata micas.
Vale pacis Mater, Virgo
mundè animata.
Ego superna, Immaculata,
divina Mater.
Genitæ Diva Mater, pura
omnis maculae.
Reginam (at naevo puram)
laeti dicamus.

Chronica.
ABSQVE MACVLÆ PRODIT. = 1662
VALE DIVA MATER PACIS. = 1662
EGO SVPERNA, CLARA DIVINA
MATER. = 1662
GENITÆ DEIPARA FVRA MACVLÆ. = 1662
REORVM ADVOCATA EST, ERGO SINÆ
LABE SIT. = 1662

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.
THE ANGELIC SALUTATION.

Anguis periiit coram Eva
munda et alma.
Tu pia, munda e malo,
sacrive Agni Mater.
Io Regina amatd, dic tu:
En almè pura sum.
Anima summè pura, en
Regia tota lucida.
Porta mirae lucis, euge
animata munda.

Luctum amori pomì eva-
dens, 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 maculà per
merita Jesu Gnati!
Munda es, Regina, a tactu,
primaevo mali.
Immuniis a maculà, 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 paren
Immaculata.

Munda a maculà, i, Jesum
parito, et regna.

ADEST sOLa VIRGO, sVPER oMNes
speCiosa.
TV pIA et PVra a MaLO, sanCTa
deipara.
IO CaSTA deIPara, tv aLMè
PVra.
An NON regIA TOTA lVCIDA est
PVra Mater?
PORTA lVCIDs TV MATer deL.

LaBE CareO ; qVIA deIPara ego
SVM.
EN DVLCeDo vera paraDISI.

NoN esT, macVlata pareNS VeRI
deI.
ANGelIS PVRIOr, deVM conFerO.

DeITaTIS es specVLVM.

Omnès filIas Adæ hæC Vna
svPeraT.

MvNDa est et PVra CEI
REGINA.

INTEgra est a macVLa deIPara
ERGO tvTa.

NATVM deI EGO lACTavi.

Virgo sOla DraCOneM effVgit.

SanCTorVM glOria TV deIPara.

Te non tetIGIT macVLa adæ et
evæ.
En cIVitaS deI nostri altIS-
sIMI.

Clarè PVra; IDEO a IEsVamata.

Viget en Diva pareNS Clara o
RoMâ.

Mvnda a cvLPâ, I, parito et
REGNA.

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After some anagram allusions to Pope Alexander VII, 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'—

'Haec est virga,' in qua nec nodus originalis, nec cortex actualis culpe fuit.'

Haec Virgo Deipara est ipsa propriam Virga Jesse, in qua nec nodus originalis, nec cortex actualis culpe fuit.

ÆrvMnæ evæ Carey peperit; ergo sine labē adæ nata est. = 1662
Cælesti partv digna est; ergo a matre tota pVra nata est. = 1662
Est pVra conservata a labē seminis adæ. = 1662
Spiritus sanctus te habet sponsam; ergo labes adæ te non tangeret. = 1662
Tvta sola est a nece DVRi pOmi. = 1662
Vna Deipara tota sine MacvLæ. = 1662
Intacta præserVata est parens Messæ à labē adæ et evæ. = 1662
Rea non fVit in MacvLæ adæ. = 1662
Generosa haec sola nata evæ, peperit sine dolore; ergo haec sola caret peccato adæ et evæ. = 1662
Annæ proles à contagio MVNDI præserVata. = 1662
Ista tota pVra sine MacvLæ adæ. = 1662
Nativa præservationis, at non sorDes et labes evæ. = 1662
qVia DEVM generas, patria labē cares. = 1662
Vna adæ nata a MorsV LETIFERO serpentiS non taCtæ. = 1662
Ab adæ labē præserVata est sola Mater salVatoris nostri. = 1662
Non est MacvLata VIRgo Deipara. = 1662
Es præserVata labē cares prævisa morte Dei. = 1662
Christifera est MVNDa a lapsV. = 1662
Non tetigit te MVLCtæ adæ et evæ. = 1662
OMni labē evæ vacat Deipara. = 1662
DeCebat te à nato præserVari a labē matris evæ. = 1662
Vna mater Christi absqve labē adæ. = 1661
Sponsa parentis et nata est Deitatæ, ergo absqve macvLæ. = 1662
OMnes svperat sola beneDICta Virgo. = 1662
Rvæ ColVbër pestifer ante DeiparaM. = 1662
In te fecit magna solVs potens devS.
Gratia Dei ante ortVM præserVata, labē cares nata est. = 1662
In concepTione peccati nescia Maria, plē ColITvr. = 1662
Ne temporiS pVncit svbest DIabolo.
ALEXANDER PAPA, ORO TE, DECERNAS HANC IN CONCEPIONE non peCCasse. = 1662
Labē Caret, si paritvra devM est. = 1662

1 These words occur in the 'Votive Masses of the Blessed Virgin Mary,' 'A rod of Jesse hath budded,' etc.
OF THE BLESSED VIRGIN.

IGNORASTI FVRÈ LABEM ADÆ AC EÆ. = 1662
SVM DEIPARA INVENTA; ERGO LABE CAREO. = 1662
NITIDA TOTA EST, ET ABSTRVE MACVLA. = 1662
ESSE DEBET FVRA PARENTS AGNÌ SINE MACVLA. = 1662
CÆLI DOMINÆ VNA TOTA FVRA EST. = 1662
CLARA DEIVIT ESSE DEIPARA A NÆVO ADÆ. = 1662
O VIRGO MATER TOTA LVCIDA ES. = 1662
RIDET SOLA MARIA FALSOS ASTVS TVS FALSE SERPENS. = 1662
TOTA PIA IVSTA MVNDA ET LABE CARENS EST. = 1662
EÆ ET ADÆ MALI PROSVS NESVIA EST. = 1662
XENIVM DATVR VNIVERSO ORBI, IN HAC VNA ATQVE PENITVS, FVRA VIRGINEL. = 1662
A MATRE DEI PROCVL EST ANGVIS. = 1662
CHRISTIFERA SVM; ERGO A LABE ADÆ FVRA. = 1662
TOTA FVLCHRA ES MARIA A SORDIBVS. = 1662
VINCÆ MATER DEI PLANÈ FVRA. = 1662
AB EÆA MACVLATÆ PROPAGATA; AT TOTA NITIDA. = 1662
LIBERA EST VNA ET SOLA INTEMERATA PLANÆ A SORDÆ EÆ. = 1662
INFECTA NON EST MATER DEI LVÆ EÆ. = 1662
SINE MACVLA ADÆ EST VNA SPONSÆ IOSEPH. = 1662
CAPVT SERPENTIS IPSA SOLÆ PEÆVM DAT. = 1662
VNA PROLES ANNÆ A CONTAGIO ADAMI PÆSERVATA. = 1662
LAPSVS ADAMI VNA EST NESCIA. = 1662
PIÆ, MARIA A SCOTO (sic) TETVR A LABE ADÆ. = 1662
ÆMVLA EÆ TOTA INTACTA ET NITIENS A SORDÆ. = 1662
FILLÆ EST ADÆ ET EÆ, SEÆ ABSTRVE SORDÆ CREATÆ. = 1662
VIRGO EST Á MACVLA ADÆ TOTA INTEGRA. = 1662
INTACTA EST SOLA VIRGO DEVM GENERANS. = 1662
TE ABSTRVE SORDÆ GENITÆM HO C LABORE HONORAVI. = 1662

SOLI DEO ET TIBI MARIA SIT PERENNIS LASVS HONOR ET GLORIA. = 1662

Chronica.
FVLCHRTVDO MARLÆ = 1662
TANDEM ORBI FVRILICATVR = 1662
AB ALEXANDRO ROMANO PONTIFICE = 1662
FVRISIMA DECLARATVR. = 1662
INTACTA A LABE ADAMI ATQVE EÆ. = 1662
ORDINIS SERAPHICI FILII INTEGRITATIS DEI PARENTIS 
ASSERTORES ET DEFENSORES. = 1662

Alia.
AVE MARIA CHRISTIPARA, FILIA PARENTIS SPONSA DEI. = 1662
AVE DVLCEDO PARADISI. = 1662
Ave MVLier benedICTa = 1662
Ave arCA et palATIVM DeI = 1662
Ave DeIPara sine MacVLa. = 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. = 1662
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.

Chronographicum

in laudem Beatissimae Virginis sine peccato originali concepse, quod pleno sensu ad prodigium variari potest per millies decies centena millia, centies mille chyliaedes, 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 chilyads (a chilyad = 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.

T O T A P V R A E S T D E I P A R A
O T A P V R A E S T D E I P A R A M
T A P V R A E S T D E I P A R A M A
A P V R A E S T D E I P A R A M A C
P V R A E S T D E I P A R A M A C V
V R A E S T D E I P A R A M A C V L
R A E S T D E I P A R A M A C V L A
A E S T D E I P A R A M A C V L A N
E S T D E I P A R A M A C V L A N O
S T D E I P A R A M A C V L A N O N
T D E I P A R A M A C V L A N O N E
D E I P A R A M A C V L A N O N E S
E I P A R A M A C V L A N O N E S T
I P A R A M A C V L A N O N E S T I
P A R A M A C V L A N O N E S T I N
A R A M A C V L A N O N E S T I N E
R A M A C V L A N O N E S T I N E A

Quantum potes, tantum audse,
Quia major omni laude, nec laudare suffert.

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.
A NOTHER very remarkable work by the same blind author is mentioned in 'Alva et Astorga,' columns 712-723, to the following effect:—Joannes Baptista Agnensis Cymneus, 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 766 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 Pares, Mater Amica, vale!

This work seems to have been printed in 'broad-sheets,' there is no mention of a book.

There are no chronograms.

AMBERTUS PEVÉE 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 PEVÉE, ordinis Minorum Belga, scripsit inter alia, sequentia: Gloria Immaculata concepser Dei, Maria Virgini nata, totius ordinis Seraphici Patronae, variis S. Scripturæ locis et chronicis adumbrata, et 23 anagrammatibus prorsus puris, ex Angelicâ Salutatione integrâ, prout ab ecclesiâ recitanda proponitür deductis, exornata.' Then follows what Pevée 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 nostræ. Amen.

This is the first anagram thereon, containing 159 letters—

Siste Adam: ob Jesum Virgo summë tuta vincet; in acerbâ carnis ac mundi peste, ab hominum sordibus purë 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
THE ANGELIC SALUTATION.

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.

\[
PVLCHR\text{IVD}O\text{ MA}R\text{IA}E\text{ = }1662
\]
\[
T\text{AN}D\text{E}M\text{ OR}\text{I} P\text{V}r\text{LICAT}Vr.\text{ = }1662
\]
\[
A\text{B ALEXAND}R\text{O \text{RO}M}A\text{O PONT}r\text{IFICE. = }1662
\]
\[
P\text{VR}\text{ISIMA DC\text{AT}L\text{AR}AT}Vr.\text{ = }1662
\]
\[
D\text{IR}V\text{M SERPENTIS C\text{AP}VT P\text{LANTA PRO}TERENS. Genesis iii. = }1662
\]
\[
t\text{VRRIS EB\text{VRNEA CAN}D\text{ORE S\text{PLE}N\text{D}IDA. Canticles vii. = }1662
\]
\[
L\text{ILIVM AL\text{BI} M\text{ITOR}IS IN\text{TER SPI\text{NAS AD\text{AE. Canticles ii. = }1662
\]
\[
e\text{VA SI}NE \text{VAE MALEDICTO. Genesis iii. = }1662
\]
\[
C\text{ANDELABRVM VERBI AETERNI. Exodus xxv. = }1662
\]
\[
S\text{PECVLVM DE\text{IT}AT\text{IS. Wisdom vii. = }1662
\]
\[
ar\text{CA N\text{OB DILV}V\text{IO NON M\text{ERSA. Genesis vii. = }1662
\]
\[
M\text{ARIA RVB}V\text{S FL\text{AGRANTE CHAI\text{TATE ARDENS. Exodus iii. = }1662
\]
\[
V\text{ELLVS GEDEONI\text{S IM\text{BRE LARGO RORANS. Judges vi. = }1662
\]
\[
t\text{VTVT}Vr\text{C ASTA DEO AMABILIS. Canticles ii. = }1662
\]
\[
D\text{OMINI}N\text{A VT SO\text{L VSI\text{CA. Canticles vi. = }1662
\]
\[
L\text{VNA P\text{LENA SEMPER FVLGIDIOR. Canticles vi. = }1662
\]
\[
p\text{ALMA IN CA\text{DES EX\text{OR}IENS. Ecclesiasticus xxiv. = }1662
\]
\[
O\text{DOR ROSAE AM\text{OENAEE EXHALANS E IERICHO. Same. = }1662
\]
\[
M\text{ARIA GEN}V\text{INA DEO RR\text{INCIPIT FILLIA. Genesis vii. = }1662
\]
\[
V\text{IRGO PRÆECLARA MANE ADIVTA. Psalm xlv. = }1662
\]
\[
op\text{ES AM\text{OENAEE HORTI AD FVR}V\text{ES CLAVSI. Canticles iv. = }1662
\]
\[
f\text{ONS CLARVS AB OMNI\text{POTENTI} DEO SIGNATVS. Same. = }1662
\]
\[
T\text{HRONVS SANCTVS DEI SALOMONIS. 3 Kings x. = }1662
\]
\[
D\text{OMVS PRÆPARATA CHRISTO SALVATORI. 1 Chronicles xviii. = }1662
\]
\[
t\text{OTA PVLCHRA EST, TOTA DIVINA, TOTA FOR\text{MOSA, = }1662
\]
\[
p\text{ARADISVS PVLCHR\text{RIIMA. Canticles iv. = }1662
\]
\[
A\text{VROR}A N\text{ITI}DA ANTE SO\text{LEM CONS\text{VRGENS. Canticles vi. = }1662
\]
\[
D\text{EO VERO RECL\text{INATORI}VM. Canticles iii. = }1662
\]
\[
n\text{VBRES DIEI ATRIS IN TENERIS CLARISSIMA. Psalm lxxvii. = }1662
\]
\[
n\text{ON SORDENS MACVLA ORBE GRAT\text{E OBVENIT. = }1662
\]
\[
q\text{VASI OLIVA DE CAMPO. Ecclesiasticus xxiv. = }1662
\]
\[
n\text{ARDO COELITVS IM}V\text{TAS. Canticles i. = }1662
\]
\[
M\text{ARIA VT ACIES ORDINATA HOSTI TERRIBILIBUS. Genesis vi. = }1662
\]
\[
I\text{VIDITH FORTIS MALI\text{NI PERNICI}ES. Judith xiii. = }1662
\]
\[
s\text{VPER ALTOS CHRI\text{STI MONTES FVMDATA. Psalm lxxxvi. = }1662
\]
\[
g\text{LORIOSA DEI REGIS OMNI\text{POTENTIS CIVITAS. Same. = }1662
\]
\[
ar\text{CA FVRA E LIGNO SETIM TOTA DEA\text{VRATA. Exodus xxv. = }1662
\]
\[
n\text{ATO ADIVTO}R\text{I}VM P\text{LACENS. Genesis (22). = }1662
\]
\[
C\text{OLV}M\text{NA DIVINA. Canticles ii. = }1662
\]
\[
A\text{LTARE DEA\text{VRATA IMCENSIT. Exodus xxxv. = }1662
\]
\[
O\text{RBIS NOSTRI DECVS IN ALTISSIMIS HABITAS. Ecclus. xxiv. = }1662
\]
\[
t\text{ABERNAE}C\text{LVVM DE\text{IT}AT\text{IS. Psalm xlv. = }1662
\]
\[
I\text{ANVA AD ORIENTEM CLAVSA. Ezekiel xliii. = }1662
\]
\[
C\text{OLV}M\text{NAIGNIS TENERAS DE ORBE F\text{VGANS. Exodus xiii. = }1662
\]
\[
\text{CEDRVS SVPREM}A L\text{IBANI. Ecclesiasticus xxiv. = }1662
\]
THE ANGELIC SALUTATION.

MIRRA ET LECTA SVAVITER ODORA. Same. = 1662
VESTE DEAVRATA REGALITER AMICTA. Psalm xliiv. = 1662
DILATA NOVITAS SVPER TERRAM FACTA. Jeremiah xxxi. (?) = 1662

EGO VIRGO NIGRA, SE D FVLCHRE FORMOSA. Canticles i. = 1662
EGO FLATANVS MISTICA PROPE AQQVAS FRONDENS. Eccl. xxiv. 14. = 1662
EGO FLORIDVS FLORIS THALAMVS. Canticles i. = 1662
EGO AROMATICA E DESERTO VIRGVLAE. Canticles iii. = 1662
EGO AQQVA VITAE DE LIBANO DESCENDENS. Canticles iv. = 1662
EGO AMANDA CHRISTI SOROR PARVVLAE. Canticles viii. = 1662
EGO COLVMINA NVBIS PER DIES. Exodus xiii. = 1662
EGO INVIOLATA FOEDERIS ARC CHSVSTERIIS REPERTA. Exod. xxvi. = 1662
EGO TERRA SACERDOTALIS TRIBVTVM NON FRAEBENS. Gen. xlvii. = 1662
EGO INCENSVM VITAE RODLIO. Leviticus xvi. = 1662
EGO TABERNACULVM DEITATIS. Psalm xlv. = 1662

The twenty-six chronograms which then follow are repetitions of some of those which have gone before, but adapted to different anagrams. The whole concludes with the following words, from which it may be inferred that the work of Pevee had not been printed before the publication by Alva y Astorga—

'Habemus manuscripta apud nos, in 4°.'

FRANCISCUS GODINUS of Brussels wrote a book which is mentioned by Alva et Astorga, column 427-431; the title commences, 'ACROSTICA CHRONICA, sive Litania Chronogrammatica Deiparae V. Mariae sine originali peccato conceptæ,' etc. The translation whereof in full is to this effect—Acrostic chronograms, otherwise a Chronogrammatic Litan of Mary the Virgin mother of God, conceived without original sin, put forth when the bull for the Immaculate Conception of the same Virgin, issued at Rome by Pope Alexander vii. on 3d December 1661, was published at Brussels with the greatest solemnity and ceremony on 3d April 1662, at the instance of King Philip iv. the Catholic, and by the command of Andrew Creusen, archbishop of Mechin and primate of Belgium.

Magnificat anima mea Dominum et exultavit spiritus meus in Deo salutari meo.

Anagramma.

Sum Immaculata Virgo Deipara, satanas de me nil tenuit, mox jus meum notum fiet.

[The initial letters of the following litany, beginning at the word ALMA, compose these words, 'Ave! gratià plena Dominus tecum, beneficta tu in multieribus, et benefictus fructus ventris tui Jesus; sancta Maria Mater Dei ora pro nobis peccatoribus nunc et in horâ mortis nostræ.']

32
THE IMMACULATE CONCEPTION

Litania Chronogrammatica.

VNI CanteMVs Deo KYRIE eLEYson, = 1662
piE et DEVote soneMVs Christe eLEYson. = 1662
eVoe DICAMVs KYRIE eLEYson. = 1662
Criste et Matre absqVe Labe, AVDI nos. = 1662
tV pater et CoElo Devs, MISerere nobIs. = 1662
fILi sALVator orbIs, EDiTE parente sIne Labe}, = 1662
MISerere nobIs.
soLator DeVs sponse plane absqVe Labe sponse}, = 1662
MISerere nobIs.
sanCTa trINItas In Vno Deo origo sponsae sIne Labe}, = 1662
MISerere nobIs.

ALMA DeIPARA noXae nescia. = 1662
VIRgo absqVe ADAMI Labe reCepta, = 1662
EIA casta prae RELIQVis nItIDISSIMA. = 1662
genIALIs MATER absqVe vlla sorDE. = 1662
reGINaN aDAe aVT eVae MALA nESciens. = 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
PLA 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 (iē) SERVATA. = 1662
sECVNDa eVA, sINE Labe PRIMAe. = 1662
tER sanCTa MVNDA sINE Labe VIRgo. = 1662
eLECTa eT DIVa pNEVMATIs sponsa = 1662
CLARA IDEa pVRITATVM. = 1662
VIRgo aDAe CVLPAM IGNORANS. = 1662
MATER DEI a Labe VNICE PRAESERVATA. = 1662
BENEDECTa ANTE OMNES absqVe Labe VIRgo. = 1662
eIA eVA, seD eVAe MALA nESCIENs. = 1662
NITIDA et absqVe MACVLa. = 1662
ENTHEA VIRgo MVNDA aC sINE Labe. = 1662
dOMINA sINE Labe pVra atqVe CaSTa. = 1662
INVIOLATA MATER AC a DEO PRAESERVATA. = 1662
OF THE BLESSED VIRGIN MARY.

Casta MVnDi regina a Labe tVta.
TVta absqve Labe aDAMIcica.
Aborignea CVLpa MVnDa.
Tota sine MACVLla aDAe inVenta.
Virgo Deipara non MACVLata.
Intacta Deipara a Labe exEmpta.
Non MACVLata, qVia Digna.
Mater ab originae sorDe sola exCepTa.
Virgo secVra de oMni Labe.
Laeta nec obnOxia Dei Mater.
Integra a Labe aDAMI exCepTa.
ExCepTa Dei Mater sine Labe.
Rara absqve crImine et LVe aDAe.
Intemerata Deipara sola exCepTa.
Beata Dei Mater a Labe Vnicè serVata.
Virgo MVnDa Casta sine Labe.
Sancta et feoLIX Dei Mater.
ExEmpta ab originea CLaDe.
Tota pVLChra Virgo Dei Mater.
Benedicta Virgo Mater absqve Labe.
Elia Digna MVlier, Arboris prohibitae non partiCeps.
NitiDa et absqve MACVLla.
ElecTa Dei Mater sine noXa.
Deipara pia neqVaqVAM labefacta.
In aeternVM benedicta absqve Labe.
CLara Dei Mater sine noXa.
TVta sine Labe aDAMI ac evae.
Virgo Deipara originallis MALI neSCia.
Sine noXa ALMa et benedicta.
Filia Dei patris, filiiquve laeta Mater.
Regis Mater ValDe pia casta et pVra.
Virgo pia ac plane MVnDa.
Casta et ab aDAe noXa oMnino Libera.
TV servata a CLaDe prIMaria.
Virgo Maria ab aDAE sCEleri pVra.
Sola MVnDa Casta pVra ab origine.
Virgo Mater a Labe CVstoDita.
Elia Diva non MACVLata.
NitiDa ac pVra absqve Labe Mater.
Ter Casta et Diva MVlier.
Regina MVnDi Casta et a Labe TVta.
Innata a CLaDe pIe exEmpta.
Sancta MVlier Dignè fraeservata.
Ter Diva Casta salva et pia Mater.
THE IMMACULATE CONCEPTION

Virgo Data sine Crimen originaLis. = 1662

Integra et sine MacVla aDae et eVae. = 1662

Imago, et ante ovLVS ponenDa Virgo. = 1662
eLocta Virgo et DIva Mater. = 1662

SINE Cvlpa aDam et eVae. = 1662

Virgo praeMVNita a Labe aDae aC eVae. = 1662
Sancta Virgo Mater a Deo SINE Labe servVata. = 1662
Sancta Maria SINE Labe aDe aVt eVae. = 1662

Angelis qVae pVRior CoraM Deo. = 1662
Non MacVlata, at pVra et nItIDA. = 1662
Casta et DIVa MVlifer. = 1662
tVissima a aDae Cvlpa. = 1662
AB origiNe pVra CLara et MVnda. = 1662
Mater Decora InVIOlata et pVra. = 1662
ABqVe origiNea aDae MaCVla. = 1662
Rara et Chara reliQvarVM IDEa. = 1662
Inter MVlIerEs a Deo ConservVata. = 1662
AB origiNea Cvlpa MVnda. = 1662

Mater Dei Carens LVe aViTa. = 1662
AB origiNea sorDe CLara et exerMpta. = 1662
tV terrae DeLICVM. = 1662
EIA pIA MVnda a Cvlpa. = 1662
Rite MICans et ValDe pVra. = 1662
DeIpara qVae CorLVM aperIs. = 1662
ElIDens CapVt serpenteS pVra Mater. = 1662

Inter oMnes VncE ab aDae Labe servVata. = 1662
O Virgo IN DeLICto origiNAli non aMIMata. = 1662
RelIQvarVM Chara IDEa. = 1662
Ante origiNem pVRifiaTata ab origiNAli sorDe. = 1662
pVra AC aLMa Virgo DeIpara. = 1662
Regina MVndi Labe vacans. = 1662
O Mater Decora pVra et InVIOlata. = 1662
NonqVam labefaCtta Virgo DeIpara. = 1662
originaLI VIItio DeIpara Maria Carens. = 1662
Beata Virgo SINE MacVla aDae. = 1662
InVIOlata Mater havD labefaCtta. = 1662
SINE Cvlpa aDAM et eVae. = 1662
PIa CVMvLata DonIs. = 1662
EXerMpta DeIpara ab Innato sCelerE. = 1662
Casta et ab aDae noxa oMnino Libera. = 1662
Casta et Angelis pVRior ante DeVM. = 1662
AVita CLaDe oMnino tVta. = 1662
TOTO Coelo qVDIVM. = 1662
O Mater De CaeLo qVae VenistrI. = 1662
RGISS pIA pARENS hAvD MacvLata = 1662
OF THE BLESSED VIRGIN MARY.

INTEGRA DEIPARA ABSQVE MACVLA.
BASILICA MATER A DEO PVRA PRAESERVATA.
VIRGO MARIA CASTA ABSQVE LABE ADAE.
SANCTISSIMA PARENT ABSQVE LABE ADAE ET EVAE.
NON INVENTA MACVLATA DEIPARA.
VIRGO DIGNA CARENS LABE PARENTVM.
NON MACVLATA VIRGO DEIPARA.
CARENS DEIPARA MARIA ORIGINALI VITIO.
EVERE SINE LABE CVSTODITA MATER.
TRIADIS SPECVLVM.
INTEGRA ABSQVE VLLA LABE ADAI.
NE VTIQVAM IN SECULERE ADAE.
HAVD LABEFACTA PARENTS, AT PVRAB ORIGINAE MATER.
O DIVA HVMANAE SALVTIS CVSA. (This makes 1662.)
RARA ET PVRA SINE CVLPFA ADAI.
AB ORIGINAE SORDE CLARA ET EXEMPLA.
MATER DEI PVRA SINE CVLPA.
O GAVDIVM COEI.
REGINA DIVA COELOVRM.
TVRRIS EBRRNENA CARENS LABE ADAI.
INTEGRA DEIPARA ET ABSQVE MACVLA.
SINE MACVLÀ DIVA.
NITIDA PVRA NON MACVLATA.
ORIGINAE A CVLPFA MVNDIA.
SANCTA ET PIA A LAPTV ADAI TVTA.
TVTTISSIMA AB ADAE CVLPFA.
RARA ABSQVE ADAI SCABILE ET LVE.
ABSQVE CVLPFA ADAE ANTE ORIGINEM.
ELIA VALLE DOMINA PVRA ET CASTA.
SIC DIVA MATER VAL.
VALLE VALLE SINE LABE ADAI.
BENEDICTA IN AETERNNVM VAL.
AGNS DEI AVFERENS SECULERA NOSTRA MISERERE.
AGNS DEI AVFERENS SECULERA NOSTRA MISERERE.
AGNS DEI AVFERENS SECULERA NOSTRA MISERERE.
\ Y. ORA PRO NOSIS DEIPARA PVRA NON MACVLATA.
\ NT VTR QVIBVS QVITE CLEMENS DEVS.

Oremus. Deus, qui per Immaculatum Virginis Conceptionem dignum Filio tuo habitaculum praeparasti; quaesumus, ut qui ex morte ejusdem Filij sui praevisa, eam ab omni labie praeservasti; nos quoque mundos ejus intercessionem ad te pervenire concedas. Per eundem Christum Dominum nostrum Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus per omnia saecula saeculorum. Amen. Paulus v. 1615. 10 Julii concessit 100 dies Indulgentiarum devote hanc Orationem recitantibus.
THE WORKS OF JACOBUS POCHETIUS.

Celeuma sive Exhortatio.

hanC VirgineM absqVe Labe ADorAt.
qVoniAm De Coelo VenIt.
IMo Digna prorsVs sIne sCabiE orIgIaLI.
LiBerA VerAT IllaM DeVs. (sic.)
haeC enI M fVtvra erat Laeta DeIPara.
DeVM In Carne Laetet parfVtra.
MacVla hAvD est In ISTA.
Ipsa a CVlpA aDAe oMNIo tVta.
illa MiRe fVra a LapsV aDAe.
MacVla aDAe In eA non est Vla.
MVnDA Illa atqVe sIne Labe.
peperIt Illa absqVe Labe DeVM.
PVra DeI MATER non LabefacTae PVI.

Ad Virginem immaculatam.

VIRgo Mater sINe Labe te ADvoCo.
SALVAM te praedICo VIRgo.
LVes pareNTVM nIlI plane AD te.
PestIFera qVID LVes teCVM? (This makes 1667.)
NIl prorsVs CAsTa et DiVa MATER.
qVAM LAETEt PVRE et CaSTEt INGReDeRIs!
beNeDICVNT te geNIaM absqVe Labe.
ToTA CIVIts abSQVe Labe nataM te ADorAT.
MAlignVs a te reCeDat AnGVIs,
qVIn et OmNIo reCeDAT longe PVra,
qVIa aDAe CVlpAM IgNOraS.
eIa VIRgo toLLat per te MaLa nostra DeVs.
INterIM tV VAlE, O DeCor.


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, Belgæ 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 vœ peccati. Ave pax, gaudium et salus mundi, etc. Vide alia ibi. Lib. impress. Francofurti, 1658, in 12.!'  

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.
THE WORKS OF JACOBS POCHETIUS.

CHRONICA ACROSTICA P. V. VIRGINI
MATER LAVE CARITI SACRA. 1
AVE MATER DEI CHARA, VIRGO PLENA GRATIA.
VERA CLARA PIEAS ET VERA DEI IMAGO.
EVOS MALI IN TE AD ET EVAE NESCIA.
MAGNA DEIPARA VNICAE TVTA A LABIS NOTA.
A NICE INTERNA DVRIO POSI SOLA SERVATA.
REGINA CEII, IO TOTA VERA ET MVND. A.
IGNORAS CVLPMA ME VAE O PIA DEIPARA.
ANGELIS PVRIO IPSA DEVM CONFERS.
GAVDE, TV A MALITIA ES INTACTA.
REGINA PVLCERIIMA VIRGO DEO GRAT.
A MALO EVAE VACAS, IO PIA DEIPARA.
TVTA ES, O DIGNA REGINA, MACVLA NON EST IN TE.
IN SPLENDORE EXORTA ES, PIA ET SANCATA MARIA.
ARCA IN TE VRVA, ALMA VIRGO DEIPARA.
PORTA LVCIS TV NOBIS ES, O MATER DEI!
LAPSUS ACREATVS ADAMI NON TE TANGIT ET ANGIT.
EN IPSA ES HABITAVCULVM DEI.
NAEVVS NON EST IN TE, O INTACTA DEIPARA. 2
AVLA DEI PVRRITATE MICANS ES.
DVLCDOM SPEI A SVPERIS NOBIS DATA.
O VERE BENEDICTA INTER MVLIES.
MVNDVS ORIGO ES ET VERA CEII REGINA.
IVGVM ADAE LONGE EST A TE, O SANCATA PIEAS.
NATVM DEI LACTANS IPSA VIRGO ES.
VER MVNDVS, SANCATAS PIEATIS PLENA ORIGO.
SANCTORVM GLORIA VIRGO DEIPARA.
TV DIGNA ES SINE MACVLA NOTIS.
EN VIRGO CLARA IPSA DEVM PARIS.
CANORE NITENS SVPERAS OMNES FILLIAS EVAE.
VERA CLARITAS A NOBIS OMNES VENERANDA.
MATER PIESTATIS VALE O VIRGO DECORA.
ORA CVLVM ASSISTENS PIDEL.
SIVE
S
I
IN

CONCEPTIO
M
A
C
V
L
AC PECCATI NAEVO.

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.
Sive
MARLE DEIPARÆ FVRITATIS ET
INTEGRITATIS CLARA ASSERTIO
EDITIO SECVMDA DILATATVR
PRO MAGNO DONO ET FELICI XENIO
Haece 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—
PLÆ MARLÆ DEIPARÆ VIRGÌNI ORATIO ELEGIACÆ.
= 1663

Then the angel Gabriel addresses her in acrostic verses on the Angelic Salutation—
ANGELI GABRIELIS SALVATÌO HÌS FIÌS
REPETENDA METRéS.
= 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.
THE WORKS OF
JACOBUS POCHETIUS.

JACOBUS POCHETIUS, or Pochet, made more than one addition to chronogrammatic literature. In the preceding chapter, at page 502, we had one work under notice, of which I have never seen an original copy. In a note to that page, I mention another work (or perhaps a first edition thereof) in my possession, of which I propose now to give some account; and at page 508 infra, I notice a third work by him. It is reasonable to suppose, from his own words in the subjoined title, that he wrote and published other chronograms, but I have made no discovery in that direction.

The title is, ‘APOLLINIS SPIRITUALIS ORACULUM de Lumine Dei luminosum, de melle coeli mellifluum, gratis plenum odoribus condimentum,

Et morum Flos hic, nectar qui sensibus hales.

Sive

V L R E L A T I O P L A T I T I S,

praefulgidis mentis ornamentis plena, et gloriosis Crucis mysteriis passim decora et adornata: Oblatio votiva curiosis cujusvis statibus Philomusis pro praepostera sequentium annorum in secula seculorum strena

D. IACOBI POCHET
Liber unicus, tres alios, calamato quidem, sed nondum typis exaratos, precedens.
Bruxellae,
Typis Joannis Mommarti 1651.'

The dedication is to Leopold, Archduke of Austria, governor of the Netherlands, whom the author addresses in Latin hexameter and pentameter verse, in acrostic verses, and other fanciful compositions; these chronograms are among them—
Tu decor es Belgis pietatis luce coruscans,
Exemplisque piis ut Jubar Ipse micas.

esse TVIs VERÈ SIDVs LEOPOLDe PVtArs,
AVT philértVs paments, EXOrIEnSeqVe DlEs.

eXOrERIs SIDVs PATRlE SOL grATVs, AB ORtV
sVPRA nos MEnTES EXIlIlÈRE TVo.

\[ \begin{align*}
1650 \\
\end{align*} \]

A curious engraving in the original work represents a great star (sidus), with the letter A in the centre (surrounded by eight lesser stars or 'beatitudes'), and thus inscribed—

LEOPOLDVS AVSTRIACVS

The words which are thus arranged in the star are anagrams, and are to be read as follows—

(\textit{Program.}) Leopoldus Austriacus.
(Directus a polo salvus.
(3 \textit{Anagrams.}) Lude solus autor pacis.
(Repulsas valido scuto.

The whole is surmounted by a crown, the band inscribed—

PROAVIS UT SOL ADLUCES.
CLARUS TUUS DIES A POLO.
TU DAS PLUS CLARO IOSEU.

At page 1 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 \textit{ante}, and throughout the book are to be seen a sort of labyrinth, or logogryph\textsuperscript{1} sentences, of which I shall presently give an

\textsuperscript{1} See \textit{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.

No. 20. LVX MEB sit IESVS, CVNCTÆ PROCVL ITE TENEBRÆ, exCELLENS SVRGET NOSTER IN ORBE NITOR. = 1650

Supplex hujus operis chronicum.

No. 26. a SVERIS VATES PHOEBOQUE FAVENTE REQVIRIT
VT PIA MVSA CREBRIS SIT SVA DIGNA TYPIS
= 1650

No. 27. AD LECTOREM AIUD SIMILE CHRONICUM.
VSTILITER CVNCTIS CVPIO PIA FINGERE METRA;
TV PÆC QVI LEGIS HÆC, SIS BONVS ATOQUE FIVS.
= 1650

No. 28. Votum chronicum.
SIT BONA PAX VASI VIVO, REQVIESQVE PERENNIS
DEFVENCTO, TANTA DOTE, FAVENTE DEO.
Aliud unicuique votivum chronicum.
ABVNDANTIA GRATIAE, ET PAX
REDIVIVA NOBIS SIT;
DANTE IVBI LEO
VNIVERSALI.
= 1650

No. 66. Strena chronographica.
GLORIA PER SVEROS DEO, PAXQVE
VBIQVE HOMINIBVS BONÆ VOLVNTATIS.
= 1650

No. 120. QVINQVE PIVS VATES TIBI
HÆC SACRA MONASTICA
SCHRIBIT.
= 1650

PRO NOBIS PASSI VVLNERA QVINQVE COLENS.

FIAT PAX O CHRISTE IESV EX ABVNDANTIA
MAGNÆ VIRTÆTVS TVÆ.
= 1651

No. 454. annVLVS CONCORDIAE, ET PACIS PVAlicæ
FACTVS EST, ET DATVR PRO XENIO
HVIVS ANNII.
= 1651

No. 1269. De Jubilæi universali anno.
IN VIRTUTE CRVCIIS QVOD HIC EST BENE PROSPERVS ANNVS,
PROSPERA CVNCTA PERENS DIVVS APOLO PROBAT.
= 1650

No. 298. Example of logogryph verses—
Pat.

Christo Mor ienti, Biddistichon.

nobis vincitque potenter

In Cruce pro

vestigibus victor

Vis in am

Chri st dol e pati.

Ipse dol oroso vis in am
tore mori.
A curious book in the library of the Rev. Walter Begley, bearing the title *APOLLO SPIRITUALIS*, etc. (8°, pp. 150), 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, 1671, 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 Liège in 1671. The title-page is all in chronogram, and is as follows—

*APOLLO SPIRITUALIS*

*GRATIAM DEI PIE EXPOENENS.*

*Sive*

*GRATIA MAGNALIAE DEI*

*RELEVANS ET SVAS NOBIS PHIS REVELANNS.*

*DIGNI PIETATIS GENII*

*OFVSVCLVM.*

*AVTHORE IACOBO POCHET CELEBRE AMPLIORA*

*GRATIA CELESTIS PIGNORA EXPECTANTE.*

*HAC INTERIM XENIA DILIGE ET EI FAVE.*


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 INCITAT VR-

*TUS ET PIETATIS.*

*GRATIA SOLIS SVI RADIIS*

*INSIGNITER PIOS ILLVMINANS.*

And on the next page is the following—
THE WORKS OF JACOBUS POCHETIUS.

tituli qVIDAM spiritus sanCTI = 1671
Sive
LAVDEs pro Magnificis gratiae xenii.

1. principedVM verae salVTis gratia del. = 1671

2. veritas spiritus dominii nobis LVcerna. = 1671

3. amandae certae vera LVX gratiae. = 1671

4. gratia VirtuItVs homines ditans claritas. = 1671

5. gratia celestis se dans pii in xenivm. = 1671

6. ampliTVDo gratiae in favore spiritus sanctor. = 1671

7. omne de celo pax robVR vitæ. = 1671

The dedication follows next, to Maximilian-Henry, Archbishop of Cologne, Bishop and Prince of Liège and Hildesheim, Duke, Count Palatine, etc., with an engraving containing an armorial shield, and this motto—

LeoDIVM regiTVs IVSTItA AC pietate. = 1671

Some verses (on the next page) to him have this title—
serenisimo veriVego Digno principe salvs. = 1671

Other verses, with anagrams on his name, are accompanied by these complimentary and dedicatory chronograms—
pro encomio gratiae DIVINæ TVæqVe ALTAE serenitatis. = 1671
SIC ALTÆ TVÆ SEREItATI
SVPFLICITER PRoCLAMAT
IacOVs poChet.

The following are some of the titles to the hymns and verses—
Page 2. prologVs gratiae sanctor spiritus ad omnes venientes. = 1671

Page 3. introitVs ad altare gratiae svprenæ nobis MVniFICE. = 1671

Page 5. omne de celo pax veniens ab oriente gratiae pro benignitate anni. = 1671

Page 10. charitas litteratim notat bis qVatVor beatitaTvDines. = 1671

Page 11. gratia ad lectorVM vera faVstaqVe præfatVr. = 1671
AD GRATIÀM AVThORe LECtOR sva vota referVnt. = 1671

Page 13. AVThOR præsentiS de gratia opvsCVLÌ se nobis et posteris manifestat. = 1671

Page 17. MVnDVs nos falleT, gratia sola nos TVetVr. = 1671
Page 20. perseverantia in bonis operibus est pisces celestis donvm.

Page 27. oratio pro habenda ab auctore et legentibus prompta spiritus sancti gratia. = 1671
O Deus Sancti amoris,
Spiritus sancte, ardoris
Flammans spirans nobis
Fac fruamur tuis donis.
Utinam hoc opusculum
Sic dignum Te praecomium;
Sic miseris in solutum
Et multis sit in praeium, etc.

Page 32. invocatio pro benigneitate et gratia dei spiritus aeterni.

Page 39. ritualvm spiritualem de spiritu sancto. = 1671
Page 44. consilia quaedam ab inspirante et vatis favente.

Page 47. divina gratia origo verae divinae divinitatis.

Page 55. quaedam sequens series a lectoris sapientiae.

Page 56. centum et quinginta tria pretiosa gratiae dei talenta.

Then follow 153 of the anagrams on the words Dei gratia, Gratia Divina, and Gratia celestis, all serving as titles to particular poems. Possibly the number 153 is chosen in allusion to the ‘one hundred and fifty and three great fishes,’ see St. John xxi. 11. Anagrams on other general titles occur occasionally afterwards, and the chronogram titles again appear—
Page 105. a gratia dei svnt hae tot pia et spiritu valia
MVNERA. = 1671
Page 109. gaudete vos facilis per tot superna mvnera.
Page 112. gloriam spiritui sancto ob gratiam svae tot data noster muner.

Page 113. auctore praesentisque opvs cvli de semet pisces ait
Ita.

Page 115. Stella veritatis cognitio semper a dei gratia
extat.

Page 123. gratia celestis insigniter devotos omnes pro-
tegit et tvmtr.

Page 122. mari divinæ gratiae pia gratiæ cvla.

Page 132. Matri divinae gratiae pia gratiæ cvla.

Page 133. auctoris pietas valeridicit svstis meritis.
Page 141. gaudet auctor ob pii libelli svis finem,
Lepra dei comparisonibus finissens hos versus. = 1671

The ‘pleasing verses’ thus announced by the author, by way of a
finish, are after the manner of that celebrated work by Thomas à
THE WORKS OF JACOBUS POCHETIUS.

Kempis, 'De Imitatione Christi,' and the work terminates with a few verses thus addressed to the author—

praECARO ET CONspICvO ViRO IaCOBO poCHEt
hoC de gratÌa DeI oFVs pANGENTI.

Ita applausebat 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 multiplica Gratiae Dei dona, et grati in omnium bonorum Authorem animi officia pià maturè et candidè commendat; quare publicam per Typos lucem meretur.

S. Servatii Sacra Theologia Doctor et Archiepiscopalis
Librorum Censor Lovanii.

ALLVDENS GRATÌe—MATERÌe hVIvS LIVRI APPROBatio. = 1671
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. Bartholomeus D'Astroy.

APPROBATIO.

Poema de Gratia gratum elegans et ingeniosum compositum à
Jacobobo Pochet Authore grato et gratioso meretur laudem et lucem.
Hâc 16 Aprilis 1671.

Franciscus Zutman. Examinator Synodalis.

FACULTAS ORDINARI
J. Ernest Baro de Surlez, Vicarius Generalis Leodiæ.
EVENTS IN THE SIXTEENTH CENTURY.

A SMALL insignificant-looking, but probably a rare book (British Museum, press-mark 11712. aa. 17), 8vo, is in two parts by the same author, Johannes Avianus. 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.

EVENTS IN THE SIXTEENTH CENTURY.

Henricus aufugit. Transit ex hac mortalitate. The distich chronograms present subjects for historical comment and illustration; they are as follows—

1500.

Nascitur Carolus v. Imperator.

\[
\begin{align*}
\text{CARO\textsc{LE} TE NATO \textsc{FE\textsc{LICIA} SECVL\textsc{A FIVNT},}} \\
\text{IN PATRI\textsc{A FIES Q\textsc{VIVNT\textsc{V}ES REX NON\textsc{MINIS HVIVS}.}} \\
\end{align*}
\]

\[= 1500 \]

1501.

Joannes Albertus Poloniæ rex moritur et successorem habet fratrem Alexandrum.

\[
\begin{align*}
\text{MO\textsc{X VT IOANNES ALBERTVS SCEPTRA REL\textsc{INQVIT}} \\
\text{HEC EIVS FRATRI CV\textsc{RAE IV\textsc{BE\textsc{T ESSE POLONVS}.}} \\
\text{AL\textsc{ITER, EXPRESSO INSUPER SUCCESSORIS NOMINE.}} \\
\text{ALBERTI SVB IOANNIS DIT\textsc{IONE FVERVNT}} \\
\text{NVNC SVB AL\textsc{EXANDRO SVNT CVNCTA REGENTE POLONI.}} \\
\end{align*}
\]

\[= 1501 \]

1502.

Academiae Vitebergensis initium.

\[
\begin{align*}
\text{AT MV\textsc{SAS VITEBERGA SIBI ACCESSIVIT ET ALBI}} \\
\text{VERS\textsc{IBVS ASS\textsc{V\textsc{E\textsc{VIT, SAPIENTIA COLL\textsc{IBVS APTIS.}}}} \\
\text{APTI\textsc{S}}-(\text{DER W\textsc{E\textsc{ITEBERG}}) MONS SAPIENTIAE QUORUMAD INTERPRETATIONE AD} \\
\text{QUAM AL\textsc{LUDERE LIBUIT.}} \\
\end{align*}
\]

\[= 1502 \]

1503.

Mors sexti Alexandri et Pii tertii pontificum et successio Julii secundi.

\[
\begin{align*}
\text{SEX\textsc{T\textsc{VS AL\textsc{EXANDER PIE TERTIE, IVLIVS ALTER}} \\
\text{IL\textsc{LE CA\textsc{DEN\textsc{S, H\textsc{IC TE REGNAS STIPABAT V\textsc{TRINQV\textsc{E.}}}}}} \\
\end{align*}
\]

\[= 1503 \]

1504.

Joannes Matthesius pastor in valle Joachimica nascitur.

\[
\begin{align*}
\text{INFANTIS Q\textsc{V\textsc{A} SV\textsc{I\textsc{NT PATER\textsc{ISQV\textsc{E FAC\textsc{ISQ\textsc{V\textsc{E MATTHIAS}}}}}} \\
\text{A FL\textsc{ETV CO\textsc{H\textsc{IBERE TV\textsc{IS EXERCIT\textsc{E CVNI\textsc{S}}}}.}} \\
\end{align*}
\]

\[= 1504 \]

1505.

Franciscus Burcardus cancellarius Saxonicius editur in lucem.

\[
\begin{align*}
\text{FRANC\textsc{ISCVS EV\textsc{R\textsc{CARD\textsc{VS HABET, Q\textsc{VO GAV\textsc{DE\textsc{AT HVIVS}}}} \\
\text{INCEPT\textsc{AE VITAE RES AV\textsc{T NON L\textsc{ET\textsc{A SIT AVRA.}}}} \\
\end{align*}
\]

\[= 1505 \]

1506.

Philippus Maximiliani imperatoris filius pater Caroli v. obiit.

\[
\begin{align*}
\text{SEX VITAE Q\textsc{V\textsc{IVNT\textsc{V\textsc{S SV\textsc{FER\textsc{ARAT CARO\textsc{LV\textsc{S ANNOS,}}}} \\
\text{LV\textsc{CT\textsc{V\textsc{S AMISSO CVR\textsc{ANS GEN\textsc{ITORE PHILIPP\textsc{O.}}}}}} \\
\text{NAM ID SETATIS TUM ERAT CAROLUS V.}} \\
\end{align*}
\]

\[= 1506 \]
1507.
Sigismundus regnum Polonicum accipit.
CraCoViæ qVo rex regnabit nomine nostri
Versus excl. te Cæsaris, his, trahentis.
Numerus Sigismundum nominari vetuit, itaque describitur Cæsari Hussum trahenti,—seu ad concilium Constantinense volanti, cuius omnibus notum est nomen.

1508.
Ludovicus coronatur rex Hungariae infelicibus auspiciis.
HeV; LVDoViCE nigris in regna patientia TVRcIs
SVbjICITVr pVERO, IVVENI ERIFiENDA CORONA.

1509.
Henricus octavus Anglie regnum auspiciatur.
rex oCTAVVS agris HEnRICVS IVRE BRITANNIS
IMPERAT ATqVE virIS locvPlEtarIQVe LAbORaT.

1510.
Goa occupatur.
capta GOA est ILLVstrIs VBIs sCHolacAB ordINE IEsV
NVnc exERcETVr, CVLTVsqVe relvCET aPOLLo.

1511.
Pauli Eberi natalis.
LAcTe pVER TENVI SATVr EST ET pASCITVr, A qVo
MagNA ViRo ViTILITER sCRIBENTVr, pAVLVS EBerVSi.

1512.
Pugna pontifici Romano adversa.
qVId SVpERI FACITIS? qVId PECCAT IVLIVS ALTERR?
VT SVpERATA VIROS FVGIAET LEGIo IpsiVS HOSTES.
Viros hostes—coherent per appositionem, et de industria appellatur Julius alter non modo a numero, sed etiam a similitudine quœ propius ad Iulium Cæsarem homo turbulentus; quam ad Petrum dilecti Christi oves sideriter pascentem accedebat.

1513.
Julio secundo defuncto, succedit Leo x.
est Leo non nonVs, NVmeri potIVsqVVe sEQVENTIS
expIRAT sVCcESSORI CVI IVLIVS ALTER.
Cui expirat—successori enim mors potissimum bonouisse videatur.

1514.
Vesalius nascitur, anatomicz illustrator, unde allusio,
INqVISITVrVS, qVICqVID TEGAT ALVVVS, AB aLVo
VESALIVS aLVo GENITRICIS PRO DEO PLorANS.
EVENTS IN THE SIXTEENTH CENTURY.

1515.
Franciscus I. Galliae rex socero Ludovico XII. succedit.
Ergo francisci florens sit gallia regnvm
annis et suo eo repetet laetata bis octo.

1516.
Campson Gaurius Sultanus superatur a Selymo Turcarum imperatore
(Ea est Byzantia potestas) et victor in victi regnum instituit quod
sequenti anno occupavit.
Egypti victoria Byzantia rege potestas
ad claras nili proceres cogitata urbem.

1517.
Solymus Aegyptum in provinciam redigit, Lutherus pontificas artes
detegit, atque ita eodem anno duo ingens imperia sunt eversa, alterum
armis, alterum verbo.
precepit in nili caput Vat., ita longea stutpenDe
expugnatorium sed non Ut tvrca LVtherVs.
Nili caput Memphis, Italie caput Roma, vel ipsa pontifex Romanus.

1518.
Lutherus Augusto Vindelicorum a Cajetano tentatur.
a caetano correpte LVthere negasti
inter vindelicos bene credit, rite negari.

1519.
Carolus v. designatur imperator Francofuri, haud dubiè ex voto avi
Maximilianii.
CVI manvs vexilla aquilina afferre pVtetVr?
(Vota vsa lent praestantis avi) tiBi carole qVinte.

1520.
Coronatio Caesaris Caroli v. ad quam ex Hispanis in Germaniam
ille contendit.
Caesar ab hispanis patrias transVit in oras
convenit capitii germana corona preCantis.
Corona convenit capiti,—id est, ipsa dignus fuit imperio.
Precantis,—quia cum coronatione et Missa et preces conjunguntur.

1521.
Lutherus Vormatiae coram ordinibus imperii causam dicit.
Caesaris in facie facies Confvsae LVTHERI
non VVIT, optatus pathmo presbente latebras.
Lutherus proscriptus aliquidisper latuit et exemplo Joannis Pathmon
appellavit.

1 This makes only 1016; the error is in the original. 'PROCedere' (for PROCERE) would make the chronogram right.
EVENTS IN THE SIXTEENTH CENTURY.

1522. 
Rhodus amissa est, salvis descendentibus militiae equitibus.
{o rhodVs, o TVrCE; VOs exVLTastIs, VT ILLæ
exILIo CIVEs jVssIt GAVDere solVtos.} = 1522

1523. 
Clemens VII. Hadriano VI. succedit.
qværo qVotVs CELEMEns CRISTI PAPA venIt qVILIs
qVIppe solEt qVotVpLEX statVI nOVa GRATIA FLATVs.} = 1523

1524. 
Henricus Zutphanius martyrrio apud Ditmarsos coronatur.
LÆTÆ CIVE poLI zVTphano MArtyre flEnt,
LÆTror in spARSIs Versans ECCLESIA terrIs.
Aliter
zVTphaniq VQoD non sInt hÆC terrestrIA CorDI,
neC parCENS prOprIO noBIs, ALT IPSE, CrVorI.} = 1524

1525. 
Seditio agricolarum per Germaniam mota.
agRIColA in solIVM regAle oBLITVs ARATRI
nITITVs, AC sperAT TRISTEs a prINCIPE Æneas.
Sperat pro meruit.} = 1525

1526. 
Ludovici regis Pannoniae interitus et natalis septemviri Saxonum
augusti.
nOBILIs hVNGARÆ CaDo rEX, DVCE sAXOnEs gIGNOR
aVGvStVs, qVO non AVGvSTIs CAIOr ALTER.} = 1

1527. 
Philippus Caroli v. filius Hispaniarum rex nascitur, quo tempore ab
exercitu paterno Roma capiebatur.
cæsarIs VT felIX exERCITVs EST, ITA CONIVNE,
VBEm ALTER vexANS graVITer, GenITo ALTERA regE.} = 1527

1528. 
Cum Paccius Otho denuntiasset occultum bellum a Pontificiis parari,
Elector Saxoniae et Landgravius arma, sed frustra sunserunt.
HASSIA sAXOnIBVS sOCIALIA IVNXERAT ARMA,
qVÆ FAX ET TVBICEN FVIT? VNVs pACClVs OTHo.} = 1528

1529. 
Solymannus Viennae obsidet.
non proCVL exITIO reSILIs AB aTROCE VIENNA
TE FERA GENS CAPTAT poSITIS PROPE MGENIA CaSTRIs.} = 1529

¹ This makes only 1466; the error is in the original.
EVE IN THE SIXTEENTH CENTURY.

1530.
Augustana confessio recitatur et exhibetur.

_Cæsaris in nostris sōnit vera citer a vrem
rellum vi tebergensi prolata libello._

1531.
Ferdinandus creatur rex Romanorum.

_Ipse tamen Cæsar frater nas in tn va CVras
scentra vōcas, et spes aqvilinī affvīget honorīs._

_Spes aquilini honoris,—est spes successionis in imperio quod manet regem
defuncto Cæsare._

1532.
Placidū obit pius et bonus princeps Johannes Elector Saxoniae.

Elecitor rāpitvēs fatīs; elegerat ante
vivēs iohannes chrístī svper omnia colles._

1533.
Elisabetha Angliæ regina Henrici VIII. filia nascitur.

Filla ab octavo nunc elisabetha crearis
hennico; ivbeat tempvs, rege virgo britannos.

_Jubet tempus,—id est aliquando administratura es regnum, ne quis
natale in regni auspicium transforet._

1534.
Clementis VII. pape obitus.

_Clementī pape positō sex inter et octo
a sēvīs parcis; hēv, facta inivria lethi est._

_Facta est injuria lethi,—ironice, id est non debuerat mori._

1535.
Monasteriensis [Münster] obsidionis et regni finis.¹

_o sine peccatis rex, o sine criminibus regna
capta nisī essetis, qvo processvs fviscīs._

1536.
Viri summī D. Erasmi Roterodami obitus.

_Arete vel eloqvis nylvi cisses et erasmvs
aret vel eloqvis non est obsistere parcīs._

_Posterior versus habet sententiam generalem, omnibus esse moriendum._

¹ Alluding to the Anabaptists in Germany, who, after declaring their wild and absurd
doctrines, took arms and committed many violences. In 1534 they seized on Münoter,
calling it Mount Zion, and set up one Mathias, a baker, to be king. Münoter was taken
on 24th June 1534, and the chief of the Anabaptists were put to death. So the kingdom
came to an end. See Chronograms, p. 222.
1537.
Edwardus Britanniae rex, Henrico viii. nascitur et regnavit quidem sed puer.

\[
\text{rex eDvarDe freto ClaVsIs nascere bRItannIs}
\]
\[
o sI contIngant annos t\text{va sCeptra vIRILIs.}
\]
\[= 1537\]

1538.
Argentoratensis academie initium Johanne Sturmio rectore.

\[
\text{argen}t\text{orati}I est sChola nOn argentea, sEd q\text{ve conferrI Cres}\text{cens FVLVO qvoqve D}e\text{bVIT AVRo.}
\]
\[= 1538\]

1539.
Georgius Saxoniae dux moritur, successore Henrico fratre Lutherano.

\[
\text{Cede LVtheranIs prINcEpS h\text{areD}eBs hostIs LVtherI, CvnctIs pe}jor g\text{ravaViorqve georGI.}
\]
\[= 1539\]

1540.
Ordo Jesuiticus, cujus autor fuit Ignatius Loiola, confirmatus à Paulo tertio, hac conditione ne plures 60 recipiantur.\(^1\)

\[
\text{per soCio}s dc\text{eIs sex vt spargatVr IesV orDo, pontIFICIs pAVLIs pIetate l}c\text{ebIt.}
\]
\[= 1540\]

\[
\text{aliter. orDo no}vVs q\text{vasI non g}enerIs s\text{atIs} IstIVs esset pontIFICIs aCCrEscEns v\text{eterI ConDebar IesV.}
\]
\[= 1540\]

1541.
Henricus Saxoniae dux Mauricii et Augusti electorum pater discissit.

\[
\text{Ma}v\text{rIcII pater aVgVstIqVr a fratre relIcta his bona sIC cessIt, letVs sIt vt ipse paterNIs.}
\]
\[= 1541\]

Paternis,—id est celestibus post mortem.

1542.
Joannes Fridericus Elector, et Mauricius ad bellum grave consurrexerant, nisi Landgravius placasset.

\[
\text{Ma}v\text{rIcIvs bello pasChali eXArSIT, et eIVs eNSIFer agnATVs; pACatos hASse reLInqVas.}
\]
\[= 1542\]

Paschali,—ita à vulgo appellabatur quod circiter illud tempus esset motum.

(Hasse, i.e. O Landgrave of Hesse.)

1543.
Princeps Clivensis Césari se subjicit.

\[
\text{avfert CLIVEnSIs prINcEps a CEsare pACem, et avferrI pAtItVr lIbVIT q\text{ve avf}erre potenT}I.
\]
\[= 1543\]

\(^1\) 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 Galliae nascitur.
Francisco francisco nepos Vnci ignere regi
rex brevis a patris tibi rapti morte fuit

1545.
Albertus Brandenburgicus archiepiscopus Moguntinus Magdeburgensis et
Halberstadiensis episcopus, itemque R. E. Cardinalis moritur.
Albertvs tripliis generosis episcopis AVLÆ
Cardinis et Latii pars, his de VATVor eXIT.

1546.
Obitus Lutheri, quem secum est eodem anno bellum Schmal-
caldicum.
Continuit vivens pro papa Caesaris arma
LVtherVs, solvit nece; sic eventa probarvnt.

1547.
Franciscus Galliae, Henricus VIII. Angliae reges defuncti sunt, eo ipso
anno quo Caesar electorem Saxoniae vicit, cui aliqui vel ambo, vel
alterutur auxilio erat futurus.
quis scit saxonica an posit simt arma tVri
si letho reges carvissent gallVs et angVs?

1548.
Sphinx Augustana proponitur.
Papa LVtheranis VIX conciliavitVR AVDAX
interea posses sic et sic tradere pastor.

1549.
Paulus III. admodum senex obit, paulo ante initium Jubilei quem
non mediocrer videre cupierat.
qvis sVcesentis tibi IVBeLa praecipit annis?
terie favele, vvis an FVsIs INVida parca?
Praecipit,—id est praecipit.

1550.
Magdeburgi obsidio. (Magdeburg, the Maiden-city.)
SVstineas obsessa VRos VRBs NOMEINE VRGO,
AVXILIO CALI BELLANS, ET NESClA VINCl.

1551.
Magdeburgi deditio.
ACCIPias hostes VRBS VIRGO; INIVRIa NVLLA
VIS TE NVLLA PETET FERRI EXPERIHERIS AMICOS.

1 This makes 1550; all the words agree with the original.
520

EVENTS IN THE SIXTEENTH CENTURY.

1552.
Joannes Fridericus Septemvir et Philippus Landgravius dimittuntur a Caesare inclinata fortuna. Captivi redire de scopo Caesaris CVIVS non Virtus, non fortvna est vetvs agnita Castris. \( = \) 1552

1553.
Mauricius elector profligatis copiis Alberti Marchionis Brandenburgici victor obiit. Marchio victus abit, qua saxo victor obire cognitum e Pontina; variat sors bella gerenti. \( = \) 1553

1554.
Sibylla uxor Electoris Joannis Friderici et ipse Elector placide paucorum dierum intervallo commoriuntur. CIVIVSIs ConIVNX praecessit in aeretha parte, parte alaqva in oLebas, sqveqve hanc saxo Marte. (Faulty, because one l is not counted.) \( = \) 1554

1555.
Marcellus secundus pontificatum adipiscitur ac paulo post obit. HVIVS MarcellVS Papa est nec totivs anni, VIX PARVE PARTIS; TOLLVNTVR CETERA FATO. \( = \) 1555

1556.
Thomas Cramerus in Anglia comburitur. (i.e. Cranmer.) CRAMERVS perfert spretos, qVIVS VRITVR ignes, APPELLATVS Ut iste, LATVS CVI CHRISTE revelas. \( = \) 1556

1557.
Pugna ad S. Quintianum Gallorum et Hispanicorum Gallis infelix. qVINCTINI PVGNA TOLLVNTVR ROBOARA GALLO GALLIVS VIX GRAVIOR CLADES OBBLATA VIDETVR. \( = \) 1557

1558.
Carolus v. imperatoris ex hac vite discessus. CAROLVS a qVarto qVI proxIMVS abRITER orbis et successor avi fVIT, HINC reVOLABAT IN ASTRA. \( = \) 1558

1559.
Henricus secundus rex Galliarum ex ludo equestri perit. DICTVSt er et CELTIIS HENRICVS obisse secVNDVS ISTE LVTERANVS qVI rex tot IVSSERAT VRI. \( = \) 1559

1560.
Philippus Melancthon virino comparabilis preceptor noster communis ad Christum evocatur. VESTE PIÆ TRIETIS nigra LVGebo, MELANCTHON ex qVA factVS erat, FIT tellVS, qVAqVE VoCATVS. \( = \) 1560
1561.

In Gallia liberum permittitur religionis exercitium sed parum constanter.¹

*Esto evangelicvs, qvi vvlte, hoc Carolvs inqvit nonvs; mvvatvr novies sententia Celte.*

Jos: à numero, cum se ille appellavit novum, novies dicitur decessisse a decreto.

1562.

Joannes Stigelius poeta a rebus humanis eximitur.

*Vivere dionvs eras vs hic vixisse stigeli illic vt degas, vbi vita est altera constans.*

1563.

Crumbachiana factio Herbipolin (i.e. Würzburg) fraude invadit.

*Herbipolin vexabat atrox crumbachivs, vt qvi a sacris alienvs episcopvs esset et aris.*

1564.

Cæsaris Ferdinandi obitus.

*A ferdinando non abstinvere potentes caesar si parcæ, nvllicis parcere constat.*

1565.

Paulus Vergerius pontificis quondam callidus legatus, sed postea amplexis doctrinam Evangelii exul obiit.

*PaLvVs VergyIvs Latia revocatvs ab sola paVli docrina revocatVR in astrA VehendVs.*

1566.

Solymannus celeberrimus Turcarum imperator è vita discedit.

*Qvo soloymanne pocot espiriTVs effVgit, avt qvno ex opere aVvlvsVs rex es, nisi bellics bello.*

1567.

Gotha capta et solo secta est. (*Gotha in Thuringia*).

*Gotha vit, nostris qva nil mvnitivs nva (sic) avt Nvnc arCE colyvnt, avt tvnc habvere tvringI.*

1568.


*Nvllis sVccEdens qvi DVx Alberte borVssos rexEsti titVlIs his, TV NVnc astrA tenEBIs.*

Retrist his titulis,—ut dux appellaretur, cum antea Magistri ordinis Teutonicæ fulsset omnes.

¹ Alluding to the Huguenots in France, who took up arms against their persecutors in 1561; after a delusive edict of toleration, a great number were massacred at Vassy, 1st March 1562, when the civil wars commenced, which lasted, with some intermission, till the Edict of Nantes in 1552.

¹ This makes 1561; the error is in the original.

² This makes 1514; the error is in the original.
1569.
D. Victorinus Strigelius et D. Paulus Eberus eundem annum mortis invenère.

\[
\text{NON MORS STRIGELIO, NON PARCA PEPERCIT EBERO} \\
\text{VICTORINE TIBI, TIBI SPARGENS PAVLE COLORES.} \\
\text{Spargens colores,—id est vos pallidos reddens.}
\]

\[= 1569\]

1570.
Turcae Cypron invadunt.

\[
\text{QVI CHRISTO ANTE ALIOVOT RHO DiOS DETRAXIT APRILES} \\
\text{EXIT VT IN CYPRO QVOQVE NVLLVS CHRISTE SVPERSIS.}
\]

\[= 1570\]

1571.
Turcae pugna navali superantur.

\[
\text{QVI RHO DII S CYPRIO S ADIECERAT HOSTIS EGENOS} \\
\text{CLASSE CORINTHIACO NON RES ITA IN AEQVORE GESSIT.}
\]

\[= 1571\]

1572.
Nuptiae Gallicane toti Galliae funesta sublato perfidem Amirallio.\(^1\)

\[
\text{PAX GALLIS FRAVS, PAX EST FRAVS REGIA NVPTA} \\
\text{LA VSO VE TRIPLEX PAPA; IACET AMIRALLIVS ILLA. (sic)}
\]

\[= 1572\]

1573.
Joannes Gulielmus Joannis Friderici electoris filius, Saxoniae princeps,

\[
\text{AN SCIT IOANNES QVLIeLMVS SPERNERE FATA; } \\
\text{ET SCIT ET HIS HOSPES SVPERATIS CELICA TANGIT.}
\]

\[= 1573\]

1574.
Henricus Henrici II. Galliarum regis filius Polonorum rex factus,

\[
\text{GALLIS HENRICVS NON AEQVAISSE POLONOS,} \\
\text{REGNA SCIT; ERGO MANENS HAC ET VOL ET ET FERET ALTER.}
\]

\[= 1574\]

1575.
Maximilianus II. imperator eligitur rex Polonorum a parte ordinum regni.

\[
\text{ILLE FORET CAESAR GALLO FVGENTE POLONOS} \\
\text{QVI CVRAVisset, SED DISSENSERE CREANTES.} \\
\text{Flacii Illyrici.}
\]

\[= 1575\]

\[
\text{PECCATI OCCISA EST SVSTANTIA, ET ACCIDIT.} \\
\text{FRANCOFORTENIS GLEBA LACTITARE SEPVLCRIS.}
\]

\[= 1575\]

\[
\text{Aliter.}
\]

\[
\text{ACCIDIT VT PECCATI OBEAT SVSTANTIA, AT O SI} \\
\text{FIAT VT E TERRIS DEleri POSSIT HIC ERROR.}
\]

\[
\text{Alliditui ad certamina illius.}
\]

\[\text{\(1\) 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.}\]

\[\text{\(2\) This chronogram is badly printed and wrong; it makes only 1519.}\]
EVENTS IN THE SIXTEENTH CENTURY.

1576.
Maximiliani II. imperatoris optimi maximi obitus.

hei MIHI; VÆ TERRÆ; CÆSAR NON VLTÉ (sic) POLONOS

REGNA PETIS CÆLI NON INTERCEPTA VCOCATVS.

Non vltē (sic) polonos,—notatio est Maximiliani cujus alioqui nomen
versum duplici de causa non ingrediatur.

1577.
Dantiscum à Polonis obсидione premitur.¹

IN DANTISCANAS COLLECTA POLONIA PARTES

NVLLA PARTE VIRO TREPIDOS INVIDERAT VRBIS.

1578.
Sebastianus Posthumus rex Portugalæ cadit in Mauritanìa.

VNVS VT HISPANOS TVRFSVS REX SVBIVGET OMNES

QVI OBSTITERAS VIVENS, PÆRISTI REX APVD AFROS.

1579.
Incendium Erphodææ grassatur in locum duobus nominatis templis
comprehensum.

INTER TE BENEĐICTE, INTER TE CERNITVR AELE (sic)

ANTE PARASCEVEN NOCTV HIERAPHORDICVS IGNIS.

1580.
Formula concordiæ editor et Cracoviae libris pontificis ingrati com-

buruntur.

CRACOVLÆ LIBROS PERDI JATEARIS (sic) INIQVI

QVOS PIA TETVTONICO CONCORDIA IN ORBE PROPAGAT.

1581.
Lapis post fulmen desuper infusus.

TRES VALVIT LIBRAS, NOVIES ET QVATVOR, ALTO

QVII LAPIS E CÆLO DESCENDIT AB AERE CÆRTE.

Libras 31 pondere sequavit.

1582.
Calendarium Gregorianum promulgatur.

CREDITOR, OCTOBRI NONA TIBI LVCE TENERAR

SOLOVERE, QVÆ VOLVI, QVIEE EST, ITA DEBITA CESSANT.

Jocos in dies exemptos, qui cum non fuerint, affirmatur non debenti, 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.

A siege of Dantzic. There are some errors in the original print, and the penultimate
word is not clearly legible.

¹ This makes 1573; the error is in the badly printed original.
² This makes 1562; the error is somewhere in the original.
³ This makes 1575; the composer of the chronogram is responsible for the error.
EVENTS IN THE SIXTEENTH CENTURY.

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 creditore! I was bound to pay thee on the 9th day of October, I wished to do so, but as that day does not exist, the debt consequently ceases.}

1583.

Gebhardus archiepiscopus Coloniensis excommunicatur.  
anno papa dies vapit bis qvinque peracto  
hoc vapit currante tibi ille gebhardus colonos.  
{ }= 1583

1584.

Disputatio Heidelbergeca.  
vale det in cenae corpnvs tvam gratiam christe  
heidelberga sumps certet tvoire volente.  
{ }= 1584

1585.

Anna conjux Augusti Electoris Saxoniae obiit.  
denq vo genavit, genvisi saxonia, sed non  
aspiciis in cellis cellis laetior anna.  
{ }= 1585

1586.

Augustus ipse, et sub nomine anni Stephanus rex Poloniae transeunt ex  
hac mortalitate.  
avgustus dvx, et stephanus rex, saxo-polono  
ivstitile claris vos lavdibus ecce reliquient.  
{ }= 1586

1587.

Maria Scotiae regina jussu Elisabethae Angliae regina supplicio afficitur.  
regnæ regina jube elisabetha maria  
vt capvt a collo resescetvsm; qvippe nociva.  
{ }= 1587

1588.

Guisius ab Henrico III. Galliae rege interfici jubetur in suspicionem  
affectati regni adductus.  
gallvs preveniat, ne preveniatvs, ab illlo  
qvipropee cœptis a maniv sibi conciliata tenebat.  
{ }= 1588

1589.

Idem Henricus a Monacho Jacobo Clemente tollitur coherent versus  
cum superioribus.  
advqvita factvsm erat manifesto tvnvs ab hoste  
si bene ab insano fveget cellata cvcvllo.  
{ }= 1589

1 The circumstances are related at page 256, ante; they are very curious.
2 Calvinistic disputes concerning the nature of the sacrament of the Lord's Supper.
3 This chronogram is very much blurred, and reads doubtfully; the date, however, is made right, 1589. See Chronograms, p. 116, assassination of Henry III.
EVENTS IN THE SIXTEENTH CENTURY.

1590.
Carolus archidux Austriae filius Ferdinandi imperatoris, diem suum obiit.

Cohærent et hi,
MINOR AVSTRICÆ RAPVTIT ET CAROLE GENIS
ARCHIBVS...IIIS LVCTVS BENE FATA TVLITI.
Aliud de codem anno.
GREGORIO URBANI, SIXTIO QVE HVIC CESIO SERVIT;
SIXTIO QVINQVE CAPIT, TRIA SEXQVE HVIC ADVICIT ORDO.

Trium pontificum mentio hic fit, quid cum illis actum sit, ex ipso contextu intelligitur; numeri saltem explicandi restant. Sant Sixtus v. Urbanus viii. et Gregorius xiii.

The remaining chronograms, which follow, are without any introductory remarks.

1591.
ELIGIT ELECTOR CELLOS, VT VILLIA MVET
ENSIFER; AVGSTI CVRAT TVTVAL NEPOTES.
Electoris Saxonicæ obitu—hunc autem fuisse Christianum eo innuitur, quod in tutelam propteræ reciderint Augusti nepotes.

1592.
VITA PALATINI TVOREM DESERIT, ISQVE
NON OPVS AGNATIS TVTORIBVS ESSE PVTABAT.
Joannis Casimiri Palatini mors, quam curatoris recusatio secuta est.

1593.
PROLE CARENS LVDOVICVS OBIT, FRIDERICVS ET HÆRES
SIT TVBINGENSI POST SERVATORQUE LVCEI.
Ludovicus est Wirtebergensis dux sine mascula prole defunctus, ne alia que piam familia intelligatur Tubingensis schola præstat.

1594.
CONVENTVS SIT, IBI GERMANI PRÆLIA TVRCIS
CONTINUAT; SVBEST NON CLAVS LA TVTIA REGI.
Conventus Ratisbonensis et Lutetiae deditio.

1595.
sOLVE NAVARÆOS PAPA, TVLT CLEMÆTIA, CVIVS
HÆRES OCTAVVS PETRI REPERIRE CARINA.
Regis Navarrei absolutio apud Clementem octavum pontificem jocosè descriptum.

1596.
AGRIA SI PERIIT QVID NON TIMETVR AB HOSTE
NIL NON AVSVRO, NISI OVES TVEARIS IDS?
Nimium certò perìit, tempore autem scriptionis incertiores erant rumusculi.

Here the book abruptly terminates.

1 This chronogram of 1590 is very badly printed in the original and partly illegible, it therefore remains defective and makes only 1589.
SOME AFFAIRS IN THE NETHERLANDS.

A 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.

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—

APPLAUSVS

VRICO PHILIPPO LAVENTIO DE DAVN
PRINCI PI THI ANENSI
AREI VELLERIS EQVITI
BEL GII GVERNATORI
AC LANGVENTIS PATRIÆ RESTA VRATORI.

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 Fleece, 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—

G V B E R N A T O R I
D A V N
L I T T E R I S B I S E L O C A T I S
N V D A V N D A.

On leaf 30 the tract concludes with the following words, giving the names of the authors of it:—

Humillimi atque obsequientissimi vestrae famuli Fratres FRITRUS Canonicus
Frigidi Montis et JOANNES CAROLUS VANDER NORCHT Brux. Cas. ac Cath.
Majestatis a Monelis Prefectus dedicat consequent.

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 xliii. 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.

TRACT No. 3 is 'Oratio Funebris Ferdinandi III.,' dedicated to his son Leopold (the Emperor), King of Hungary and Bohemia, by Ferdinandus Ernestus de Trautmanstorff, s.r.I. Comes. Antwerp (? 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. = 1644

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 Funebra in obitu serenissimae Mariae Annae Electricis Bavariæ Archiducis Austriæ, 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 predictuta anagramma illustrantia, facta pro Anno Domini 1665, quo serenissima Archiducissa mortua est'—

INOPIS ARCAM AVARA LIBITINA PREDAVR. = 1665
OPRESSI ARAM INIQVA CLOTHOD DIRVIT. = 1665
ESVRENTIS MANNA RIGIDA LACHESIS VORAT. = 1665
REGLES PLETATIS AETERNVM INSIGNE SAEVA PARCA DELET. = 1665
DILECTA FATIGATIS VMBRA HEV PERIIT. = 1665
LANGVIDI VITA MORTE ACERBA OBIIET. = 1665

TRACT No. 10 is 'Oratio Funebra in parentalibus reverendissimi . . . Gulielmi ab Angelis Ruremondensis episcopi nominati, S. Th. Doctoris . . . in academia Lovainensi, ab Antonio Dave.' Printed at Louvain, 1649. On the back of the title-page are—

Chronicon anni natalis ejus.

DEVVS AVXILIVM SVIS. = 1583
Chronicon anni mortuallis ejusdem.

ID FVIT GVLIELMO VTI IN EIVS NATIVITATE, ET IN VITA, ITA ET IN OBITV. = 1649
Altid.

GVLIELLMVS POSTRIDIEN EFPVGATV EVRGENIS HEV TV VIXIT.

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—

AU NOYM DE CHARLES SIX,

PEUPLES, SOIEZ JOIEUX.

______________________________

ANDREAS 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 MECHLINEINSIS OBIT = 1666
Mensis et Dict.
DELTVR OCTAVA NOVEMBRIS. = 1666
TRACT No. xi is 'Crux Chronographica atque chronicum anagrammaticum de Sancta Cruce, nec non selectiora quædam Chronographica, versibus tam Leoninis quam Rhythmicos illustrata Reverendissimo . . . Alphonso de Berges, archiepiscopo Mechlinensi, in strenam mysticam. Authore Francisco Godin, Ludimagistro jurato.' Brussels, 1675. On the back of the title-page is this—

Crux Chronographica.

In noMine DeI patrIs, FILIIqVe,

sanCtI.

spIrltVsqVe
SOME NETHERLANDS AFFAIRS.

The chronogram within the cross on the preceding page is to be read thus—

\[
\text{IN NOMINE DEI PATRIS, FILII QVE}
\]
\[
\text{SPIRITUS QVE SANCTI.}
\]

\(\{\)

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—

\[
\text{DVM CVRX SALVS.} \quad \text{= 1675}
\]
\[
\text{Anagragma.} \quad \text{= 1675}
\]
\[
\text{SVM DVX CLARVS.} \quad \text{= 1675}
\]

\[
\begin{align*}
\text{CVRX SALVTEM DATVRA.} & \quad \text{= 1675} \\
\text{CVRX DAT PLAVSVM.} & \quad \text{= 1675} \\
\text{CVRX TANDEM SALVAT SVOS.} & \quad \text{= 1675} \\
\text{MIHI CVRX SIS VNA FIDEIIS.} & \quad \text{= 1675} \\
\text{CVRX EXALTANDA MANE.} & \quad \text{= 1675} \\
\text{CVRX SPLANDET PER AVEVM.} & \quad \text{= 1675} \\
\text{CVRX SEMPER LAVDVETVR.} & \quad \text{= 1675} \\
\text{CVRX LVMEN ADAVGET.} & \quad \text{= 1675} \\
\text{DAT CVRX VNA PVLVM.} & \quad \text{= 1675} \\
\text{MIHI SIS CVRX VNA FIDEIIS.} & \quad \text{= 1675} \\
\text{SEMPER LAVDVETVR CVRX.} & \quad \text{= 1675}
\end{align*}
\]

THE LOUVAIN-MALINES CANAL.

A curious 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 Sene, 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—
SCHOON CANAELE DER PEETERMANNEN = 1750

tot Welvaeren vande oude Hooft-Stadt

LOVEN,

Eertydts Vermaert door den Coop-handel, daer naer door de
Roem-rughige Universiteit;
Ende nu wederom door het graeven der
NIEUWE VAERT:
Waer toe de gewenschte OCTROY genadelyck
is verleent van haere Keyserlycke en Coninghamlycke Majesteyt

MARIA TERESIA

DEN VYF-EN-TVVINTICHSTEN VAN JANU-
ARIUS, SEVENTHIEH-HONDERT

ENDE VYFTICH.

In welcke VAERT den Eersten Steeck is gegraeven met een
ZILVERE SCHUP

Door syne Coninghamlycke hoogheydt en Prins

CAROLUS ALEXANDER

Hertogh van Loreynen en Baer, en Gouveurneur 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 LÆTOR. = 1750

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—

DELE COOPMANSCHAP
MARCKT PALLAS DE PLAETS.

And at the conclusion of the verses is this 'jaer-schriften'—

DOOR PALLAS KOOPMANSCHAP FLOOREERT;
PLENAS ADPERT PALLAS MERCES.

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—

'TOCROY VAN DE NIEUVVE VAERT VAN LOVEN
VERLEENT VAN MARIA TERESIA.

DE CANAEL BECOMEH.

And at the conclusion is this 'jaer-schriften,' referring to Mr.
Peetermans, the chief engineer of the works—
SOME NETHERLANDS AFFAIRS.

Some netherlands affairs.

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—

Door prins Carolus van LoreVen en de baer
Is de nieuvve vaert gegraven gevveest.

The silver spade is described, and the chronograms engraved thereon are quoted, thus—

Hæc dat CanaLeM.
ConDo CanaLeM.
CanalEs DanT MercEs.
Ecce TanDeM floreBo.

and the verses conclude with this 'jaer-schriften'—

Met den Carels steeck,
De CoopMansChap herleeft.

The next verses apply to the Flemish canals generally; these chronograms are at the head—

StaDts CoopMansChap floreert,
Door peeterMans sChoon CanaLeL.

And this 'jaer-schriften' is at the end of the verses, and terminates the last page of the tract—

Door't sChoon CanaLeL der staDts,
Sal de staDts CoophanDel floreREn.

+++


Article on Delsing J. F.

Vondels graafschrift, door G. Brandt, is ook geenzins verwerpelijk.

Hier rvst van vonDel, hoog beïaard,
apollo en zijN zangberg waard.

Op den brand den Schouwburg te Amsterdam, den 11 Mei.

Mijn bijen zWeerVen : zie de korf is grVIS en asch!
Ei, zorgers! zorgt op nieVW; zij weigeen v geen wasch.

Op de inwijding van den niewen Schouwburg, te Amsterdam den 15 September.

Thans zal de bij op nieVW in febV's knstkoor zweerVen,
en't eerste, 'twelk ze'erleeft, voorwees en armEN

geeVen.

Tydvaers geplaast op den grond des gewezen Schouwburgs, te Amsterdam.

beschowW op nieVWeen hVIS, waar nog het LVstig

kroost

Van iJVer D'oVDeN stok in zIJne eLenDe troost.
SOME NETHERLANDS AFFAIRS.

De milddadigheid aan de dankbare roomsche armen; by de eerste afgifte van brood, op den grond des gewezen Schouwburgs, te Amsterdam, den 5 December.

't WeLEER VERWOEST TOONEEL, 't PAlIS DER POŒZIJ! { = 1787
STREKT V, BEHOESTIG MEsCH! HIER TOT EEN BAKKERIJ.

Op het oeconomisch ontwerp van de maatschappy der wetenschappen, te Haarlem, waarover te Amsterdam, in de doorluchtige schole de eerste vergadering gehouden is, den 7 Februarij.

VERHEVEn MAATSCsHAPPIJ, IN WERKLVST ONBEWEEKEN! 
HET NAKROOST ZAL, VERHEVGD, VAN VVONTWERP NOG spreken. } = 1778

Op de vergadering van den oeconomischen tak van voorn maatschappy, gehouden te Haarlem, den 15 September.

't IS HIER ÉEN HART ÉEN DOEL, IN ÕVERLEG EN SPREKEN;
DAAR IEDEr TRACHT HET TAKJE OP'TVLJSTIGSTE AAN TE 
KVEEEKEN. } = 1778

L

EOPOLD II. of Germany, and I. of Tuscany, was the second son of Maria Theresa of Austria and Francis of Lorraine. He succeeded to the Grand Duchy of Tuscany in 1765, and fixed his residence at Florence, and greatly improved the condition of the country by the abolition of many forms of misgovernment which had previously existed there. By the death of his brother, the Emperor Joseph II., on 20th February 1790, Leopold succeeded to his dominions, and was elected Emperor of Germany. On assuming the administration of the hereditary dominions of the house of Austria, he showed an earnest desire to please his subjects. He abolished the more obnoxious innovations of his brother; he concluded peace with Turkey; he pacified Hungary; and having done this, his next step was to endeavour to pacify the revolted States of the Netherlands, by offering to establish their ancient constitutions. The insurgents having obstinately refused to listen to his offers, he sent troops against them; and recovered without much difficulty those fine provinces.

Connected with these events a ‘peace congress’ was held, and an engraving was executed and published to commemorate the occasion; the accompanying facsimile of it, on a reduced scale, is taken from an original impression in the collection of the Rev. Walter Begley. The actual size is 22½ by 15½ inches. It represents principally a Flemish chronogram of the date 1790, all the letters of which are highly ornamented, the date-letters especially so. The word ‘Keizers’ bears the imperial crown, and those signifying England, Prussia, and Holland bear an armorial shield of those countries in their initial letters. A magnifying glass is needed to make out the smaller details and inscriptions, such as that on the floral wand held by the emperor, ‘PAX ET LIBERTAS,’ and ‘BIBLIA’ beneath it. In the pictorial part of the subject is seen the bust of Leopold II. (Peter Leopold),
with many emblematical accessories and inscriptions. The medal-
lion on the right represents the congress; the chairs bear the armorial
shields of their official occupants. In the upper ornament, a cornu-
copia 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., gravé 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 Y counts as 2:—
ziet belgen! leopold op's keizers troon verheven
V Weer, en zoete rvst, en waarre vryheid geeven;
de bril, en prv.is, en batavier,
V rvkten vlt het oorлогs vier.

i.e. See. Belgians! Leopold elevated to the Emperor's throne, a sweet
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 1st 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.

M
AXIMILIAN VRIENDTUS 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
'Vriendtus.') 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, 'Urbis Flandriae et Brabantiae, Auctore
A separate division bears this title, 'Urbis Brabantiae præcipuæ,' 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 D=500 is not to be counted as a numeral.

Epigram on certain ecclesiastical affairs, 'In unionem status
ecclesiastici et iv ordinum Flandræ'—
ordiniVS FLANDRIS CONSORS ECCLESIA NVPVA EST.
nasCATVs soboles, pax, modVs, atqve qVies.

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-
SOME NETHERLANDS AFFAIRS.

sisting of a gilded dragon ten feet in length, which was taken from the church of St. Sophia at Constantinople in 1204, by Count Baldwin IX., who presented it to the people of Ghent. The tower is said to be a token of the liberties of the citizens. The following epigram, 'In draconem Capitolinum, 1545,' seems to be in allusion to the gilding of this dragon by the first 'Consul,' Giles Baenst—

\[\text{EGIDIO BAENSTO GANDAVI CONSULVE PRIMO,} \]
\[\text{EXTVLIT AVARATVS COLLA SVFERBA DRAKO.} \]

A canal was cut to improve the navigation between Ghent and the sea. See Chronograms, p. 55. The following epigram, 'In novo Gandavi alveum, qui ad mare ducit, vulgo de Nieu-vaert, absolutum AN. MDXLIX,' seems to refer to it—

\[\text{CANDIDA VELA VOLENT, GONDVNA VIRGO MARITAT} \]
\[\text{OCEANO, EX AVRO CAERVLA REGNA FLVENT.} \]

Epigram on the restoration of the Augustine monastery at Ghent in 1606—
\[\text{O MOESTAS LÆTASQUE VICIES, POPVLI FVROR ANTE} \]
\[\text{QVOD RVIT, ID POPVLI NVRN FAVOR ECCÆ, STRVIT.} \]

On the erection of the new Jesuits' church of St. Levenus in 1606—
\[\text{SANCTE FAVE, LÆVINE FAVE, TIBI CÆTEVS IESV} \]
\[\text{EXTVIT, HELVINO CONSULVE, TEMPLA, FAVE.} \]

In ruinam Portae Caesaris, mense JANU. MDCVIII. Probably one of the gates of the city of Ghent—
\[\text{PRONA RVIT SVCVSSA GELV TVA, CAROŒ, PORTA,} \]
\[\text{VIRGO CAVE, ATQVE OMEM LÆVAQVE SIGNA PAVE.} \]

In Legatos Persas Gandavi exceptos. VIII. JUNI MDCVIII.—
\[\text{HOSPITIO PERSAS MAVORTIA GANDA RECEPTAT.} \]
\[\text{LOCUS HOSPITII,} \]
\[\text{GANDA POTENS PERSAS SVSCEPIT IN HOSPITE POMO.} \]

This epigram refers to peace made with England—
\[\text{QVÆ DEDIT ANTE GRAVES INFENSA BRITANNIA SPINAS,} \]
\[\text{PACIS ODORIFERAS SPARGIT IN ORBE ROSAS.} \]
\[\text{HOŒ, IACOBE, TIBI PRO MVNERE FLANDRIæ DEBET,} \]
\[\text{PACIS ET O BATAVÆ TE CAVVT ESSE VOVT.} \]

Another on the same event.
\[\text{ANGLVS, IBER, REGVM DVQV SIDERAS, PACÆ SECUNDÆ} \]
\[\text{CONSILIÆT POPVLOS DEEXTER VTERQVE SVOS.} \]

The remaining chronograms relate to the treaty of peace concluded in 1609, the year when the independence of the United Provinces of Holland was recognized—

Chronographic.

In praefatas inducias. CIC. DCC. IX (1609.)

To the Prince Albert, governor of the Netherlands.

\[\text{ALBERTVS ARCHIDVX AVSTRIÆ, DVX BVRGVNDÆ BRABANTÆ,} \]
\[\text{COMES FLANDRIÆ, PACIFICATOR BELGIÆ.} \]

\[\text{= 1609} \]

\[\text{1 These two chronograms on the same event represent different dates. They are so printed in the original.} \]
SOME NETHERLANDS AFFAIRS.

To the Princess Isabella Clara Eugenia, governess of the Netherlands—

VER VELEVT HAV VIOLEAS, PACEM SIC VERNVS APRILIS
PARTVRIT AVSPICIO, DIVA ISABELLA, TVO.

To both—

DVX PIUS ALBERTVS, DVX AVSTRIA CLARA ISABELLA
BELGIA DVX POPVLO FEDERA LETA CREANT.

To the Marquis Ambrose Spinola—

SPINOA SIS FELIX GENVE DVX INCLVTE, PER TE
NASCITVR EX SPINIS PACIS AMICA ROSA.

In nonam Aprilis induciarum auspiciem—

SALVE AVSPEX PACIS, BELLI PVE, DVLCIS APRILI
SEMPER, ET IN VIRIDIVESTE DECORS OSVA.

Justitia et Pax osculat se sunt se mutab—

OCEVA CONIVNGVNT PAX ATQVE ASTREA, VENYSVS
HINC AMOR, AC TOTO NASCITVR ORBE QUIES.

Ad ordines Flandriœ—

CLERVS OSVAT, GANDA EXVLAT, BRVA, IPERA PLAIVNNT.
FRANCONIVS REDVCI PACE TRIMPHAT AGER.

Ad Flandros et Batavos—

PAX FLANDRIS BATAVISQVE DATVR, GAVDETE COLONI,
FARRA DAVIT QVERCVS, FLVMINA LACITE FLVENT.

Ad omnes—

CANDIDA PAX RÆMACT NVCN NVCN SECVRA REVISANT
OPPIDA PLEBS, TAVRVS PASCAVA, PVPPIS AQVAS.

EXPECTATA DIV PAX EXTVLIT AVREACORNV,
NECTARE ET AMBROSIA BELGIAC TOTA FLVENT.

RIPRANTE PII, DONAT GENS AVSTRIA PACEM.

A MARTIS IRÆ INDVEX.

On the fireworks at Ghent—

IGNE TRIMPHALI FLAGRANS FERIT ÆTHERA GANDA,

In Majum—

IGNE ET PICE MAIVS INARDIT.

In Martem—

MARS PACIS IN IGNIBVS ARDET.

Teutonicum—

DEN PAULIS VERBRANDT DEN CRIOGH.

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°.) The title is, 'Verza-
meling der Merkweerdigste jaarschreiten, zinnebeelden, verzen en
andere opschriften Waermede het Aertsbisschoppelyck Seminarie, de
Collegiën en de voornaemste Straten de stad Mechelen versierd zijn,
SOME NETHERLANDS AFFAIRS.

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ter gelegenheyd van het Jubel-feest van den H. Rumoldus, beschermheyllen dezer stad, den 24 Junii 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. 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; 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—

\[
\begin{align*}
\text{URBI} & \text{S PATRONUS REGIA SOTIAE PROSAIPIA NATUS CHRISTO} \\
& \text{QUÆRENS OVES SCÆTRA RELIQVIT; PATRIÆ HUJUS} \\
& \text{FINIBUS APPELLENS ČECA GENTILITATIS NUBILÆ EVANGELII LUCE PROPRULIT; CJUS ZEO HIC ACCREVIT} \\
& \text{RELIGIO VERA, FÜSUS EJUS CRÜORE CONSIGNATA.} \\
\end{align*}
\]

\[
\begin{align*}
\text{DIVE! SALVS, COLUMEN, NOSTRIS QUI GLORIA BELGIS} & = 1825 \\
\text{AUSPICIIIS DEDUC GAUDIA SANCTA TUIS!} & = 1825 \\
\text{CHRISTI, DEPRESSO BELIAL VEXILLA TRIUMPHANT} & = 1825 \\
\text{TRACTIBUS HIS FUGITANT CRIMINA, LARVA, DOLOUS} & = 1825 \\
\text{EXUVIAS CERTA SANCTI REIMMIRE CORONIS!} & = 1825 \\
\text{EXULET URBE LUES, DENT PRECE, BELLA, FAMES!} & = 1825 \\
\text{SOL ORIENS RADO PICEAS HINC EXPUVIT UMBRAS,} & = 1825 \\
\text{IN CELI MISEDOS LUCE REDUXIT ITER} & = 1825 \\
\text{ÎETA DIEIS AGITANS CELI CONVEXA TRIUMPHIS} & = 1825 \\
\text{CIVIVS EIGILAT GLORIA, FAMA DECUS.} & = 1825 \\
\text{EXALTEZ POUR ROMBAUT VOS ACCENTS D'ALGRESE} & = 1825 \\
\text{CONSAÇREZ VOTRE AMOUR, VOS CŒURS, VOTRE TENDRESSE.} & = 1825 \\
\text{CELIC LIDICUM LUXIT.} & = 1825 \\
\text{DECUS APPOSTOLATUS EXCELSUM.} & = 1825 \\
\text{STILLICIDIUM CHIRITATE EXUBERANS.} & = 1825 \\
\text{EXORIENS IMPUDICITIAE OCCASUS.} & = 1825
\end{align*}
\]

1 Another festival to St. Rumol is mentioned in my former book, Chronograms, pp. 431, 432.

2 The date 1825 cannot be expressed by numeral letters shorter than MDCCCLXXV; it is otherwise with some dates; for instance, MD = 1500, MDX = 1510, MDC = 1600; of course all such dates may be prolonged into many lines by using a multitude of the smaller numerals.
CELIUM CONSIDERAS VIXIT.  = 1825
EXORTUS PECCATORUM DESTRUIDOR.  = 1825
DUX SANCTITATIS ILLICIUM.  = 1825
EXHIBITIS CELEBRANDUS MIRACULIS.  = 1825
DEFENSOR CHRISTOCOLIUM INEXPUGNABILIS.  = 1825
LILIAMM ILLUXISTI CANORE.  = 1825
CIVIS EXCOLENDUS OLYMPIA.  = 1825
EXIMIUS CONDECORATUS VICTORII.  = 1825
ORCUM PERCUSSISTI ECIDIDIIS.  = 1825
SECTATOR CRUCIFIXI IMITANDUS.  = 1825
ETHNICIS DILUCULUM VERITATIS.  = 1825

These were put up at the Archiepiscopal College—
JUBILANTIBUS RUMOLIDIS SCHOLA LATATUR.  = 1825
SUB DIGNO PRESULE FRANCISCO ANTONIO
JUBILAMUS.  = 1825
COLEGII JVVENTA RUMOLDI JUBILAT.  = 1825

These were over a gateway at the College—
ILLITAS SANCIO CRUORE LOCATA
INTRANT INCOLE, OBSECERANTES VCE, VOTIS, MUNERE;  = 1825
ORBIS QUOQUE CONSONUS AFFLUIT.
POSTULIO AD LIMINA.

FAMIS NAMQUE CUNCTAS IN LATE TERRAS PRODITRIX
CUCURRIT  = 3650
DIVIS HIC JUBILARI: (1825 bis = 3650.)
DIVOS HIC ETIAM FACILES
FAVERE POSTULANTIBUS.
NEMO PURAS HIC, QUISQUIS SIT, ROGANDO FRUSTRATA
CONGRESSIT PRECES:
DAMNATUS VOTO, TERSIS HINC ABIT
SUPPLICATOR FLLETIBUS.
QUOD JUSTUM ROLLITAVIT, IMPETRATUM SIBI SENTIENS
INNOCUUS RURA REPETIT AGERISTIS. (1825 bis = 3650.)
TANTA ROGANIS SUPPLICIBUS NOBIS
CURA RUMOLDI EST!
NON SINT, INANE QUIS VCOE MURMUR FUDERIT
AUDIT, ET DEI REGIS INFERN AUERIBUS. (1825 bis = 3650.)
CUNCTA IN DE A DIVINO FONTE DONA
LARGE TERRIS INFLUUNT.
ARES IGITTUR TANTI CRUORE SACRIS MARTYRIIS
ADESTE CIVES, HOSTIRES.
NIL, DARE FACILE NUMEN SUI
NUNC NEGABIT TESTIBUS.

Prudentius in libro
περιστρεφανων, Hymnus primus.

IN PRIXCA PATRUM FIDE
CONSTANS USQUE CIVITAS  = 1825
SOME NETHERLANDS AFFAIRS.

RUMOLD Do patri, apostolo, TUTE LAri, sancto = 1825
e VOTIS jubilat.
apostolici quoque fIRMUS belga CUSTOS DEPOSITI, = 1825
quos PECTORE GERIT DOLE PLANÈ NESCIo = 1825
gestit sensus exprimere:
VERSA ILLE ANIMO reputas sINGULA = 1825
decies repetita LUSTRA,
EX PATRUM FIDE ALIA POST ALIA = 1825
CELEBRATA JUBILo:
reputas PLURES serie perpetua = 1825
apostolici seminis traduces,2
RUMOLDI PATRIS seculo illatus, veritatIs8
invenit charisma, invenit securus = 1825
ADHERESCIT.
totius hic nobis doctrine cum sanguine profesor,4 = 1825
curante missus illo, in quo nescit vera fides6
nate aut sentire defectum, vicario christi = 1825
VALENTI Belgas petrae moneta superstructos = 1825
non Vincente portis inferi.6
SIC VOLVENTES, ECCLESIAE TENENTVR CatholiCae = 1825
SECURI belgae gremio;7
quos nemo tales confinget,6 parati, = 1825
si quis velit, censusus deferre.9
quae planta vit RUMOLDUS, = 1825
rigante francisco antonio positA.

JUBILo sancti rumoldi ovate CIVES! = 1825
RUMOLDUS CEco fax populo, = 1825
SIS AUXILIo, RUMOLDI, FRANCISCO ANTONIO, = 1825
principi de mejan pie successorI tuo. (sic.)

[The appointment of this archbishop, Franciscus Antonius, prince de Méan, in 1817, was the occasion of a festival at Mechlin, described at pp. 99-103 of this present volume.]

1 Depositum custodii._2 Tim. i. 14.
2 Ab apostolis in episcopatum constitutos, apostolici seminis traduces._Tertull. de prescript.
3 Cum episcopatus succesiione charisma acceperunt.—S. Irenaeus.
4 Ecclesia, cui totam doctrinam apostolii cum sanguine suo profererunt._Tertull. _ibid._
5 Ubi fides non potest sentire defectum._S. Bern. ad Rom. Pont.
6 Tu es Petrus, et super hanc Petram edificabo ecclesiam meam; et portae inferi non prevalebunt adversus eam._Matt. xvi. 18.
7 In ecclesia gremio _me tenet_ _successio sacerdotum._S. Aug.
8 Hoc modo ecclesiae apostolici census suos deferunt._Tertull. de prescript.
9 Confingant tale aliquid heretic._Idem, _ibid._
SOME NETHERLANDS AFFAIRS.

The following appeared on a decorative structure near the college. They are good examples of concise chronograms—

sancte civitatis festivi congaudeamus. = 1825
sancte rumoldes, christianis auxiliare. = 1825
eximia divo concelebrate jubila. = 1825
jubilantium concordiae pietatisque congratulation. = 1825
sacro belgii custodi oevantes jubilemus. = 1825
lux ecclesiae, filii presidium. = 1825
custodi suos gratatur jubilans mecliinia. = 1825
relucet prisci fides perpetua serie jubilorum. = 1825
magnifica ac duratura in vera religione fulgent. = 1825
sancto rumoldo sua plia civitas jubilat. = 1825
fui lilium dilucull. = 1825
ii, vi dimicui, ici, vici. = 1825
plaudite vos cives, splendoris plaudite soli. = 1825
eluxit conspiciua solemnitatis dies.
pietatis diluculum nescientibus. = 1825
ingenti cives celebrant jam audia plausu.
jam longe fugiant fleusus, sint audia cunctis.
effusus plausu, vos celebrare duce. = 1825

Many other long chronomargraphic inscriptions were placed on the ornamental structures put up in the street. The following one, of moderate length, appeared at the corn-market—

unanimi concordia cives instruunt. = 1825
congratulatur sanctus rumoldus. = 1825
divus ac lete mecliiniensis urbis patronus. = 1825
scotia ortus certa de parentem illustri origine natus. = 1825
deinde episcopos vi post hinc trucidat us.
in hac valle vivente matura prodigia facit.
it ut nun date semperque placidus in alitis habitet.
io belgae ejus decenter totius viribus celebrato festum. = 1825
annis quinquaginta transactis ece ho die novum. = 1825
hoc turbis grande jubillum canite populi.
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—

sanctus rumoldus patronus urbis, bis quingentis, bisque viginti quinque annis 1o julio jubilate
onzen heyligen geboors-stigter, geborlig van
yrland, jubileert hier nu duyzend,
en tvvee keer en vyf-en-tv Viet.
jaeren 1. julius.

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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 his election as general of his order at Liége on the morning of the day of Saint Servatius (the 13th May) 1658. The size is 12½ 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).

'Ve reverendissimo in Christo patri et eximio Domino D. Petro A. S. Trudone celeberrimae canonice S. Martini Lovanii Priori meritissimo, necnon canonicaeque regularium congregationis Windesmensis secretario fidelissimo, ac tandem totius predictae congregationis, per utramque Germaniam generali longè dignissimo.

gradvm licentiae habenti.

patri svo coledissimo,

dilectissimo

LeoIII in celebre canonicae sancti Leonardi confessori,

die b. servatii mani eleceto.

= 1658

Congratulatoria Chronica.

reverendissime p. generalis prospera precor,

et ipse hvmiliter deprecor

devm celebriter et orbis;

conservet te a debilitate et morbis.

divina clementia

det semper benigneitate, ac benevolentia

patri generali petro a sancto trvdone sanitatem

ad caputvli prosperitate:

plvra etenim ordinis potes conferre bona,

qvia praecellissima habes dona.

nam in te generali non desvnt haec bina:

hvmitas et doctrina:

non similata, sed rectas plantas est in te:

sed et stabilis et incorrpta mente

eaque cavis fideliis dispensator es,

disciplinatos mvneres.

sed et si delicata vides,

singvla corrige ne formides.

svbditos et prelatos, et ames, et corripias;

= 1658

1 Observe the rhyme of these irregular lines.
A BRUSSELS JUBILEE.

A tract of only eight pages 8°, in the collection of the Rev. W. Begley, has this title, 1 Jubileum Bruxellense carmine exhibit R. D. Carolus Emanuel Barnaba presbyter. Bruxellis apud Aegidium

1 A playful allusion to his name.
SOME NETHERLANDS AFFAIRS.

Stryckwaut, typographum Plateâ vulgò de Bergstraet. Cum approbatione. It consists of Latin poetry in heroic verse, alluding to heresies conquered and faith restored at Brussels, and to the Sacrament robbery (p. 114 ante), and recovery of the three sacred Hosts from their place of concealment. The names of the Emperor Charles VI., and of the Duke of Parma, the governor of the Netherlands, occur. The poetry is full of quotations from Virgil. It is followed by these chronograms on the jubilee, which conclude the tract—

Chronographica.

hostIIs tribus bruxellensium decori et thesaur', = 1735
mundi luci, quæ latitavit sexennio, = 1735
pro defulsis virulentis lutheri errorum nebulis. = 1735
atque in hac urbe vindicata et restituta fide
orthoDoxâ = 1735
exempla pietatis exhibente belgis augustà leopoldi = 1735
prole,
= 50
senatus populusque cultum deferunt. = 1735

Alia.

gaudium in civitate bruxellensi:
sub duce parmensi civitas septemaria explodatur. = 1735
sub philippo secundo in urbe regia magna
exultatio.

Io! videtur jubileum à sequi seculo. = 1735
annoversarium bruxellis devictæ hæresis. = 1735
annoversarium bruxellis recuperate fidei.

exultans religio dat plusum salvis hostiis.

maria elisabetha duct austria ca vera hostiis tuteLat. = 1735
dux sanctum corpus veneratur.

bruxella dei pestima conservatrix. = 1735
urbis bruxellae deo suo scutum.

dei bruxellæ suæ scutum.

certavit fides romanæ bruxellis integro sexennio. = 1735

Viciat atque exsuperavit casta fides eredi monstra.

triumphat quietae fides sub tuteLà caroli sexti. = 1735

Imprimi poterit. Datum Mechliniae

20 Julii 1735.

H. STEVART Ecclesiae Metropolitanae. S. Rumoldi canonicus,
Censor Librorum ordinarius.
THE FRANKFORT CHRONICLE.

A CHRONICLE of Frankfort-on-the-Main bears this title, 'Der Weit-brühmen Freyen Reichs-wahl und Handels-Stadt 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 10201. 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 Generosis-simo Magnificoque viro domino Domino Henrico Ludovico Lersnero, urbis imperialis et reipublicæ Francofurtensis Libere justissimo prætori, judici æquissimo Scabino, consulì amplissimo sapientis-simoque, Scholarchæ magnifice, in diversis legationibus. Oratori facundissimo a Musis queis Apollo præsident, quem non Parnassus sed Paradisus possidet. Francofurti ad Mœnum. Typis Andraæ Deutschmann, Anno MDXCXV.'

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 birth—
\[
\begin{align*}
\text{nascēris in nōnō febrvī, tībī nonēs honorēs} & \quad \{= \quad 1629 \\
\text{tradītvr inō de gradvīs; ferverē nātā nītēs.} & \\
\text{The third step is his election as 'junior consul'—} & \\
\text{consvl es ivnior, capere ivniorvm salē.} & \quad \{= \quad 1677 \\
\text{consilīa sacrov prope carent, non est senīs.} & 
\end{align*}
\]
THE FRANKFORT CHRONICLE.

The fourth step he enters the 'Senatus Scabinorum'—

\[ \text{te sCadinorVM petit en senatVs,} \]
\[ \text{perGIS, atq. IntrAs, sapteNTIa OrnAs} \]
\[ \text{IVre prefVLges, sophleq. seDes} \]
\[ \text{esse pVtarIs.} \]

The fifth step is his election as 'senior scholarcha'—

\[ \text{Lersnere transI: te sChola postVLat} \]
\[ \text{honorIs ostro CVM senIor nItes} \]
\[ \text{sCholarcha, pARNassVs resVLtat,} \]
\[ \text{tota tibi resonat IVVentA.} \]

The sixth step he is sent to Vienna on some important affairs—

\[ \text{astat, qVIs peraget? magna legatIo} \]
\[ \text{LersnerVs VR aget granDIs et eLOqVens,} \]
\[ \text{festina petit VRbs te prIor aVstriæ.} \]

The seventh step he is sent to Augsburg, on the coronation of the 'King of the Romans' (the Emperor) Joseph I.—

\[ \text{hVngarIe Ioseph regalIa serra revInCTVs} \]
\[ \text{Dona stVPenda stVPet, nonne stVPendVs eras?} \]

The eighth step, in which he is made 'senior consul'—

\[ \text{non est finIs honorIbVs, nec in te} \]
\[ \text{VRtVTis LVDoVice lersner, ecce} \]
\[ \text{te donat senIore consVLatV.} \]

The ninth step he is elected 'judicial prætor'—

\[ \text{disserE, qVot graDIbVs mitVit lersnerVs honorIs?} \]
\[ \text{havD FLVres referas, angelVs esto fVas.} \]

The tenth step is also marked by this metrical chronogram, which terminates the panegyric—

\[ \text{prætor FVLges IMPeRIALIs} \]
\[ \text{VcCTVs in aPIces lersner honorIs} \]
\[ \text{non FLVs Vltra, FRACTOFVRti} \]
\[ \text{gLOria non est altIor VRbIs.} \]

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—

\[ \text{sVb jesV domo felicI TVTVsqVes qViesco.} \]

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)—

\[ \text{deo æterno et Incarnato saCerDoti et hostIæ} \]
\[ \text{Deipara et virginiqve in ADAM non pecCavit} \]
\[ \text{PIetati in ConIVgem per fata INDeLeBili.} \]
In Annam Augustam natam Comitissam de Hohenlohe
Francofurti 21 7bris: 1711. Defunctam et
ADLATVS IN CHORO SEPVLtam.
hoc ALTARE EPITAPFII LOco CONDIDIT
CONSECRAIQUE FECIT,
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 VrATOR! NE AD OSSA DEO CHARA INCAYTE OFFENDas = 1712
PRINCIPVM DECORA SVNT;
PRINCIPAIS THORI ARIDI RMMVLI.
serenissimae stirpis DE TVRRE ET TASSIS INNOCENTES. = 1712
SINE FLORE FLORES.
Nimirum, Philippus Camoraltus natus 1 Aprilis mortuus
1708.
Francisca Maria Josepha nata 1711, 19 7bris.
Mortua 29 ejusdem.
Lotharius Franciscus natus 1705, 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 FONTE RENATAS,
non FATA REPVERTVNT SE D ASTRA. IBI. BATE IN DEO ANIMA
ossa PIA REQVIESCANT.

After making allowance for, and correcting probable misprints in
the original, these last chronogrammatic lines do not make any pro-
bable 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.
SOME CURIOUS BOOKS.

THE DISCALCEATE TRINITARIANS.

A CURIOUS tract belonging to the Rev. W. Begley, printed at Tyrnau, in Hungary, in 1722, folio, bears a title to this effect:—The horizon of the Trinity Hemisphere crowned with new and resplendent light, when, by the Joshua of our time, Adam, Count of Kollonics of Kollegrad (and many other titles), in the free and royal city of Tyrnau, the fathers of the excalceate order of the Holy Trinity for the redemption of captives were, on the 14th June 1722, conducted to their new hermitage in that city. The author’s name is ‘Lucas à S. Nicolaus,’ a priest of the order.

The title-page is, ‘HORIZON TRINITARIO TYRNA-VIENSIS in utriusque Poli Hemispærio nova eaque fulgidissima luce coronatus. Per seculi nostri redivivum Joshue illustissimum ac excellentissimum dominum Dominum Adamum e comitibus a Kollonics de Kollegrad, perpetuum in Nagy-Levárd & Niderspergen (and many other titles and dignities), dum in Libera Regiaque Civitâte Tyrnaviensí patres excalceáti ordinis sanctissímæ Trinitátis de Redemptione captivorum anno post orbi datum Emmanuelem 1722, Dominica tertia post Pentecosten, die 14 mensis Junii festivas inter acclamantium voces ad neo exuctum in media urbe Asceterium traducerentur. Cujus ter fortunati eventus decursum, rudi calamo adumbratum, majorum jussu compulsus posteritati transcripsit, Fr. Lucas à S. Nicolao ejusdem ordinis sacerdos et Concionator. Tyrnaviæ, 1722.’

We learn from the tract that the order having been established
THE DISCALCEATE TRINITARIANS.

at Paris as early as 1198, for the release of Christians held in captivity 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 subject of the tract. The following 'triumphant' sentence is printed in bold type at page 10:—

\[
\begin{align*}
10 & 10 \text{ VIVAT IN TRINITATE ADAMVS} \\
& \text{KOLLONICH;} \\
& \text{DIGNVS CVSTOS} \\
& \text{REGINÆ CORONÆ HUNGARORVM} \\
& \text{ITEM} \\
& \text{IPSE EPSISCVPS, CANTORQVE STRIGOENIS} \\
& \text{ANDREAS VRTOSSI.} \\
& \text{SIT, MANEAT, DVRETQVE RELIGIO} \\
& \text{TRINITATIS IN SECVLAR.} \\
& \text{SERVITOR TRINITATIS COMES PETRVS} \\
& \text{ZICHI DE VASONIKO.}
\end{align*}
\]

The tract is dated 1722. 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.

THE JANSENISTS.

SMALL tract in my possession (12*, pp. 38), printed at Amsterdam in 1683, bears this title—

\[
\text{NOVITAS}
\]

Appensa in Staterà

\[
\text{ANTIQUITATIS}
\]

emblematicè trutinata.

\textit{i.e. Novelty tried in the balance of Antiquity emblematically weighed.}

The contents are entirely in Latin. They relate to religious doctrines 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 following is a complete transcript of the preface:—

\textit{AD LECTOREM.}

Ne mireris, Candide Lector, hæc Emblemata ad nostras manus
esse transita: semper enim Muse Musarum patronum quaerunt et
inveniunt. Haeque (mirificae, authoris licet incogniti, studio
delectatus) sumptu proprio dedi luci, ut lucifugi NOVATURES, non
nostri Batavi, sed Brabantii, lucem veritatis defecato mentis oculo
contemplentur. Vael, et sumptibus nostris, et authoris mihi incogniti
laborac ac studio fruere.

Nicolaus Costanus. Amstelodamensis, 30 July 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 quo-
tation from Virgil, Ovid, or Horace, and four epigrammatic lines,
followed by a set of about twenty hexameter and pentameter verses,
entitled Allusio ad Emblemata, 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. = 1683
2. EXTERMINABUNTUR NOVITATES FALSE QUÆ DOCTRINÆ. = 1683
   SI AUGUSTINUS IN THOMA, NON IN CORNELIO JANSENIO
   VIDEATUR.
3. SANCUS THOMAS AQUINAS EX ALIS SEQUENDUS. = 1683
4. DECIPIUNTUR MULTII JANSENII NOVITATIBUS. = 1683
5. VIA ANTIQUORUM TUTA CORNELII JANSENII DUBIA. = 1683
6. CAVEAS, SI VELUT ROBOAM SUBDITOS REXERIS. = 1683
7. EX JANSENIO NIHIL. DOCTRINAS ANTIQUORUM JUNGAS. = 1683
8. EX JANSENISTA VELUT EST EX COR DE THOMISTA. = 1683
9. ANTIQUA EXORIENTUR. NOVA AC FALSA DEPRIMENTUR. = 1683
10. SCIAS NOVITATES LUTHERIUM SEDEXISSE. = 1683
11. UT NOVIS MORITUR, SERIOUS DOCTRINAS LUGET. = 1683
12. STUDIUM NOVITATIS LABOR VACUUS. = 1683
13. EX LINGUA TUA TE JUDICAMUS. = 1683
14. SEPTEM PUNCTA A NOVIS DILATATA EXPIRAVUNT. = 1683
15. QUOTIES CUMQUE PONIT UERIS ES ABSOLOVENDUS. = 1683
16. COR DE TENUIS PLURIMI SEQUUNTUR NOVITATES. = 1683
17. POST RISUS FLEGITIS, MONACHI VERO IN INTERITU VESTRO
   RIDESUNT. = 1683
18. IN VESTIBUS OVIVM INTRINSECAE RABIDI LUPL = 1683
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
b 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 followed.
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 new and false ones be sup-
pressed.
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 followed novelties.
17. After laughing you shall weep, assuredly the monks will laugh at
thy ruin.
18. In the clothing of sheep you are inwardly 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 accordin-
g to the Vulgate, 'qui veniunt ad vos in vestimentis ovium, intrin-
secus autem sunt lupi rapaces.')
LE MYSTÈRE DE LA CROIX.

BOOK by an anonymous author, whose name is still unknown, bears this title, 'Le mystère de la Croix, affligeante et consolante, mortificante et vivifante, humiliante et triomphante, de Jésus-Christ, et de ses membres. Écrit au milieu de la croix au-dedans et au-dehors. Par un Disciple de la croix de Jésus. Achevé le 12 d' Août, 1732. On y a ajouté quelques poésies latines sur divers sujets, composées aussi dans la solitude de Sonnenstein.'

\textit{Chara CrvX, MIHI DVX.}
\* \* \* \*
\textit{Chère CroIX, GVIDe assvré,}
\textit{Menez AV Port azvré!}

Such is the title-page, from an English reprint of the work by Williams and Norgate, 1860. The editor says that an original print is rare, and the copy used by him is the only one he could discover. The introductory letter is subscribed with the initials N. N., and under that 'name' a copy is entered in the British Museum catalogue. The editor proceeds to remark that he has printed from the second edition of 'Le Mystère,' published at Lausanne in 1786, apparently under the superintendence of Philippe Duthoix de Mambrini, a pastor of the Reformed Church, and author of 'La Philosophie Divine,' in which, vol. i. p. 334, he eulogises the testimony left on record by the anonymous author. The book has also been quoted in a remarkable publication, 'A Suggestive Enquiry into the Hermetic Mystery,' 1850, 8°. It has indeed a religious purpose, carried out and elaborated in a fanciful and almost mystical manner. The anonymous author, in a time of religious persecution in France, sought refuge in Saxony, but was imprisoned and rigorously treated for ten months in the castle of Sonnenstein on the Elbe, where, as the title-page tells us, he composed the work in solitude.

A RENUNCIATION.

CURIOUS tract in the collection of the Rev. W. Begley, printed at Wittenberg, 1688, 4°, pp. 40, is the Declaration of a Canon of the Cathedral of Siccau, named Dippat, on his renouncing the Roman Catholic Church and adopting the Lutheran, together with his public revocation, preachings, and thank-sermons. The title is—

\textit{In tenebris et VMbrosis seDens veritate}
\textit{Inventâ LVCI restitVitVR:}

Das ist,
Bründliche Bekäntüss, warum Gabriel Alexius Dippat . . . aus der
Römisch-Catholicischen Kirchen zu der heiligen Apostolisch-Catholicen evangelischen Lutherischen kirch, gleich wie ein anderer durch Lesung der Bücher beruffener Augustinus getreten ist, und Dieses durch öffentliche Revocations und Danck-Predigt dargestellet, ab
\[ \alpha \varepsilon \nu \nu \sigma, \quad \varepsilon \theta \omega \iota \varepsilon \varsigma \varsigma \nu \varsigma \varsigma \nu \alpha \lambda \nu \nu \alpha \nu \tau \sigma \alpha \nu \alpha \nu \tau \sigma \alpha \nu \tau \nu \iota \nu \tau \eta \nu \tau \epsilon \iota \nu \tau \eta \alpha \nu \] 
\[ \nu \iota \sigma \nu \iota \varsigma \iota \varsigma \varsigma \nu \alpha \lambda \nu \nu \nu \iota \alpha \nu \tau \sigma \tau \iota \nu \tau \eta \iota \nu \tau \epsilon \iota \nu \tau \eta \alpha \nu \] 
\[ \nu \iota \sigma \nu \iota \varsigma \iota \varsigma \varsigma \nu \alpha \lambda \nu \nu \nu \iota \alpha \nu \tau \sigma \tau \iota \nu \tau \eta \iota \nu \tau \epsilon \iota \nu \tau \eta \alpha \nu \] 
\[ \nu \iota \sigma \nu \iota \varsigma \iota \varsigma \varsigma \nu \alpha \lambda \nu \nu \nu \iota \alpha \nu \tau \sigma \tau \iota \nu \tau \eta \iota \nu \tau \epsilon \iota \nu \tau \eta \alpha \nu \] 
\[ \nu \iota \sigma \nu \iota \varsigma \iota \varsigma \varsigma \nu \alpha \lambda \nu \nu \nu \iota \alpha \nu \tau \sigma \tau \iota \nu \tau \eta \iota \nu \tau \epsilon \iota \nu \tau \eta \alpha \nu \] 
\[ \nu \iota \sigma \nu \iota \varsigma \iota \varsigm
A very long sermon in German is the substance of the tract, on the text 1 John ii. 9. It is followed by his 'Revocatio,' and immediately after is this epistle in chronogram verse, as follows:—

Epistola Chronographico-Elegiaca, in qua patefacta Romani Pontificis astutia et fidei Evangelice puritas proponitur.

\[ \text{profVGVS e tenebrIS LVCI se stItA ADAMVs.} \] 
\[ \text{IN IESV pergens astra beatVs INIt.} \] 
\[ \text{QVII prIVs eXistreBAt ADAE sat trItIs IMago,} \] 
\[ \text{flORAT, ConvErVS fortItER ess Es PETIt.} \] 
\[ \text{progenItVS nobMo pape DILVVA perfert,} \] 
\[ \text{ponItVR In CVRAs, spes sIBI tota fVGIt,} \] 
\[ \text{VIVEre QVIA posset: pape dant scELera fINeM,} \] 
\[ \text{QVEIS VITA INfERI prEparat IPSE VIAS.} \] 
\[ \text{PER QVÆ DeCePTVs fVERAT fERME INTEGRER orbIS,} \] 
\[ \text{vos VESTRA, o pape, VertIME QVÆS0 TEla.} \] 
\[ \text{AST INVENTA fIDEs optata est ARCA NOBHMI,} \] 
\[ \text{QVÂ SALVAs QVIVIs posset INIRe VIAS.} \] 
\[ \text{ANtISTES ROMÆ sVBIVGANS ISRAELITAS} \] 
\[ \text{DEstrVITVR, PENIS perpetVIS CApItVR.} \] 
\[ \text{VenIT LVtherVs, Moses IS VenIT, et ALTER,} \] 
\[ \text{ANtIQVE LEGIS trADItor IPSE fVIT.} \] 
\[ \text{HANC tot PROPhETE, tot praCones DoCVERVNT,} \] 
\[ \text{HANC ChRIStVs IESVs VERA SALVAs DoCVIT.} \] 
\[ \text{HANC CVM pONTIFICES ALIQVos scIt fALSIFICASSE,} \] 
\[ \text{LVtherVs IVSTH hos hÆRESiS ARGVERAT.} \] 
\[ \text{DoCtriNAS pape fVGiENS, Monstrare reqVIrIt} \] 
\[ \text{ANtIQVAS Leges, has PRIOr EXHIBIT} \] 
\[ \text{ÆTAS: QVÂ fVERAT sCRiptVRa MAGIstra SALVtIs,} \] 
\[ \text{ATQVE DEI NOBIS IrrItA IVRA fERENS.} \] 
\[ \text{ÆTAS: QVÂ nVLLæ VERgebant TRADITiones,} \] 
\[ \text{ET LEX per terrAÆ VERA BEATA fVIT.} \] 
\[ \text{ÆTAS: QVÂ pAPE fVERAT sVA pObPA RECLVsa,} \] 
\[ \text{VT IESV tantiD DigNIor esse qVEAt.} \] 
\[ \text{QVIs per DIVITIAs tantaT NON spERNET IÆSVM,} \] 
\[ \text{AVRO PROCVrAnS sOLIA fVsa sIBI.} \] 
\[ \text{HIS IN reBSVs papa sVPEREBI ILLVDIS IÆSV,} \] 
\[ \text{AST SOLVeT reDDEnS INfERa TVRBA TIBI.} \] 
\[ \text{sVCCERIS petro CerTo svCCESor aB AnNO,} \] 
\[ \text{QVÔ fAVPertAli (sic) DVcTVs HOnORE fVIT.} \] 
\[ \text{VT vOBIS VERBO fateAR, EST fABVLÆ ROMA,} \] 
\[ \text{ASTVÌE QVÆ tot DeCiPIt ARTE sVA.} \]
A RENUNCIATION.

proponit CVLTU VENERANDOS esse beatos,
ipse Deo, quovse qvisque fovebere debet.
attritus Misse, qvod vera praeCatI0 patriS,
ingens pvrgenti nos liberare qveat.
posse DoCet MissIs non VIVos sepe IVVARi,
ignare pravant taliter aere svO.
praeterea InstiTVvnt CNereres sIve ossa beorVM,
qvis AIvnt iras posse lenire Dei.
ast hi perVersi perVertvnt Merita Christi,
atoque VolVNT propriIs regna tenere Dei.
an non Vera Debet fiDei DoCtriNA perire,
sI vanis viribus astras tenere VolVnt.
qve DoCtriNA tva est, DvBios vt tot retinerves,
æterna experites esse salvete debent.
hos papa eXsolvves stringenDVses in igne perenni,
CVM tIVvnt penas ipsa ghennan tibi.
et Monachi Cvncti, qvi tanto in scelere vivvnt,
pontificIes cingent, fVnera praestò canent.
dona petvnt tales, satiant se pauperIs arte,
et Carnes VIVse DIRIIVvntvr ibi,
scire vBi DesIderatS in CLAVstriS scelera tanta
ex tant et tali papae CVra fvIt:
edev, sibis, LVDAst, CLAVstriS est chara VolVptas,
o qvot papaTVs ConCava Carnis habet.
de reLIVVses tacCEO I qVIA restant tempora tanta,
qveIs qVIS papistaE Vitia ferre qVeat.
ast pIVs hæc Cernens LVtherVs falsa DoCeri,
proeve vera CVpIt, fVra DoCere Volens,
sVrgIt, proponit scriptvres DogMata proba,
taliter invignens veterea IVra fvIt.
hæc charè sat, qve petrvs pAVLvsqve Docebant,
prædicat, et papeE VICTA catena fvIt.
HVIVs erat VRI Donator pastor IsVs
saxonIAM tenebris sic liberare petens,
saxonIeQve DVCes ita primos inserit astris,
vt retrò possint sole beante frvI.
vt pariter foveat presentia tempora nostro
fVra repOnit LVX dona sACrata sVa.
in DVCes saxonIe presente LVMINa ponens,
istes pIIs verbIs personat orbe svO.
det DEVs vt vivat regnans, hæc Verba reservans,
ad pLVres annos irrita regna tenens.
esto DVCIs tanti misero sVa gratia presens,
isVs qVI elogIVio proprior esse qVeat.
is se convERTIt teneras papeE fvgIendO,
et VERBI fVri LVMINa IVSTA PETIt.
SOME OTHER BOOKS CONTAINING
CHRONOGRAMS.

THE 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.

ASTRÆA JUDEX.

A book in my possession, pp. 430, 8°, bears this title, 'Astræa
Judex assecularum mundi ad coelestes Agni nuptias admitti
postulantium causas examinans et refellens; sive, De coelo conse-
quendo familiar 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—
In illud P. Ovidii Nasonis Metamorphoseon 1.

Terras Astreae reliquit:
Carmen Chronographico-Cabalisticum

optIMA qVd praVas ASTRaeA reLiqVerIt oras;
VNVs in AVgVRiliS, NASO, REPELLO tVIS.

ASTREA IniVsto tibi non Vaga fVGIt ab orbe:
278 498 120 130 209 322 3 137

IVnXIt opIMa PIIS se Dea-Virgo sCOliS.
658 150 168 95 10 346 270

Enthea si VAtIS repaRAVIt pENNA, qVoD ætas
ÆNEA DEstrVXIt; pLAVDItE VERSIFICO!

The key to the cabala is given in the facsimile, and at other places in the present volume (see Index, 'Cabala.') The resulting figures make the date 1697 independently of the chronogram letters.

In illud P. Ovidii Nasonis Metamorphoseon 1.

Terras Astreae reliquit:
Carmen Chronographico-Cabalisticum

optIMA qVd praVas ASTRaeA reLiqVerIt oras;
VNVs in AVgVRiliS, NASO, REPELLO tVIS.

ASTREA IniVsto tibi non Vaga fVGIt ab orbe:

IVnXIt opIMa PIIS se Dea-Virgo sCOliS.

Enthea si VAtIS repaRAVIt pENNA, qVoD ætas
ÆNEA DEstrVXIt; pLAVDItE VERSIFICO!

Valor Literarum.

| A | B | C | D | E | F | G | H | I | J | K | L | M | N | O | P | Q | R | S | T | U | V | W | X | Y | Z |
| 171 | 317 | 677 | 977 | 1217 | 1477 | 1737 | 1997 | 2257 | 2517 | 2777 | 3037 | 3297 | 3557 | 3817 | 4077 | 4337 | 4597 | 4857 | 5117 | 5377 | 5637 | 5897 | 6157 |

Proba Cabalistica Insermenti.

| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 |
| 92 | 496 | 1477 | 2977 | 3477 | 3977 | 4477 | 4977 | 5477 | 5977 | 6477 | 6977 | 7477 | 7977 | 8477 | 8977 | 9477 | 9977 |

Proba Cabalistica Pentamenti.

| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 |
| 92 | 496 | 1477 | 2977 | 3477 | 3977 | 4477 | 4977 | 5477 | 5977 | 6477 | 6977 | 7477 | 7977 | 8477 | 8977 | 9477 | 9977 | 672 | 913 | 1154 | 1395 | 1636 | 1877 | 2118 | 2359 | 2590 | 2831 | 3072 | 3313 | 3554 | 3795 | 4036 | 4277 | 4518 |

Subscriptis Jussus a L. Christophoro Schol. Piar.
A very curious and rare little book in my possession, consisting of 160 pages, 12°, 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 epochae christianae mdcxix.
excus. verò mdcxi.
Erfurti, Typis Philippis Wittelli.

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 example—

\begin{align*}
\text{ne CoDrVs} & \text{ tentet, rogo graMan, Vertere VersVs.} & = 1620 \\
\text{ne tentet CoDrVs} & \text{ graMan rogo Vertere VersVs.} & = 1620 \\
\text{ne VersVs} & \text{ tentet, graMan rogo, Vertere CoDrVs.} & = 1620 \\
\text{ne tentet VersVs, rogo graMan, Vertere CoDrVs.} & = 1620 \\
\end{align*}

At page 15 the principal work begins with this title—

\begin{align*}
\text{ADIVTO} & \text{IVM ET SPES BONA, NOBIS SIT CHRISTVS.} & = 1620 \\
\text{Symbolum genii.} \\
\text{qVoD, MENS SIT IVSTO, ROGO IASPAR, PSALLERE IESV.} & = 1619 \\
\end{align*}

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.

\footnote{I do not know of any other copy; there is none in the British Museum.}
LONG WORDS.

At page 149 this chronogram occurs—

LAVS TRINO ATQVE VNI GLORIA FIRMA DEO. = 1619

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 Birkneri, Bibliopolæ Erfurdensis, excudebat Philippus Wittelius, anno Clj. IC. XXI. Mense Martio.

LONG WORDS.

A tract written and published in 1630, in praise of the city of Dantzic, 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—

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°, pp. 100. The title is 'GEDANUM SIVE DANTISCUM urbs illustris et regia, urbs illustriss. ampliss. florentiss. Annulus, gemma, decus Sarmatiae; Ocellus, deliciae, Paradisus Borussiae, mercimanniorum mercantorumque nobile emporium, Vararum gentium theatrum,' etc. etc., à Vencesilao Clementis Boh. Exule.

Anno, quo sæpe precatus est
NE CONTRISTENTVRE DANTISCANOPOLITANI
BELLA PARABILIBVS SOLLICITVDINIBVS.} = 1630

The poem in praise of Dantzic occupies 92 pages. It is followed by some epigrams about Dantzic, and verses addressed to the author, who is there called 'Exul pro Christi nomine.' At page 96 there are two varieties of the chronogram—

NE ContrVrbantor DantIsCanopolItani
ContrIsTabilibVs sOLLICItVDINIBVs.} = 1630

NE ContrINgantor DantIsCanopolItani
ContrVrbabilibVs sOLLICItVDINIBVs.} = 1630
LONG WORDS.

Anagram on the author's name.
Magister VVenceslaus Clemens,
En sis magnus, et crucem alleves.
i.e. Master Wenceslaus Clement, Lo! 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°. The title in full is as follows, 'Venceslai Clementis a Lybeo-Monte TRINOBANTIIADOS AUGUSTAE sive Londini Libri vi. quibus urbis nobilissimae, Antiquitas, Ortsus, Progressus, Gloriae, Fameque incrementa, Tanquam Sciothographia, luculenter exprimuntur.

ne CoLLVCentVr TrinobantiaDoposItani.
IntestabilVbs sollicitVdinhVbs.'

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 'Lybeo-Monte' 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.

***************

THE ORDER OF THE GARTER.

A small thin book (British Museum, press-mark 12430. a. 12) 12°—a pencil note; 'fine copy; scarce; £1, 11s. 6d.' The title is, 'RATIONIS ET ADPETITUS PUGNA. Hoc est, De amore Edordi III. regis Anglie et Elipse, comitissae Salisbericensis historia, quam ex Famae fanum adjectit

Æschacius Major.

HALIS saxoNlé ad salAM = 1612
EDebat IoACHIMVs KRVSERE,

presserat

CHALCOGRAPHO CELE
CHRISTOPHORVs BISMACVs.'

The dedication is dated—Kalendis Quintiliibus CIX.D.CXII.
i.e. (1st July 1612). The book contains no other chronogram.
ON DICE AND GAMING.

The printer, Christopher Bismark, is the subject of some inquiry in *Notes and Queries*, 12th August 1882, p. 128, and 9th September 1882, p. 216. The place of publication (observe the first line of the chronogram) is Halle, on the river Saale, in Saxony. In noticing this little book, it is needful to refer only to the romantic story of the scene at a ball between King Edward III. of England and the Countess of Salisbury, and to the more authentic history of the events which led to the institution of the Order of the Garter in 1349 by that king. The authorship of the work is alluded to at the conclusion of the preceding notice.

---

ON DICE AND GAMING.

TRACT, in Latin, of 50 pages, printed at Erfurt, on the subject of gambling-games and dice, condemning them as the invention of the devil—'a Diabolo inventa'—and the parents of crime, fraud, and an infinity of evil. The moral is especially pointed at the game called ('vulgo dicitur') 'Pennisimus,' at the time prevalent in many of the German Universities. The only date is the chronogram on the title-page, which is as follows—

'Fortunante Sortis Moderatore Deo.

*ALEA*

Theoretico-practica

A Dn. Joanne Weinreichen, Isennaco-Thuringo, ju. c. instituta et exhibita, In qua Ingenii sui vires periclitabitur Christianus Schlichter Blanckenainensis,

Die . . Decembris Anno

stVDiosI ab ALEA et LVDis IVRe prohibitis abesse Debent. = 1622

Erfurti. Typis Wittelii

i.e. Students ought to be absent from dice and games forbidden by law. The dedication on the back of the title-page is thus, in large print—

DEO

PATRIÆ,

&

AMICIS.
A NOther tract in Latin, of 16 pages, an academical Thesis or 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, Landaviensis.'

Anno, IVbILATE IIVVENES LAETI 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.'—'Ô tempora Ô 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.

MARIA VIRGO SOLIS.

A book of 'Emblems' in the British Museum (press-mark 11409. g. 11), 4°, pp. 140. The title-page is as follows:—

V
I
M A R I A
G
Mystica sub SOLIS imagine
Emblematicâ expressâ.—etc.

(by)—P. F. Joanne de Leenheer, ordinis Eremitarum Sancti Patris Augustini religioso.—Brussels, 1681.

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 VIRGO SOLIS—A. B. C. POEMS.

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 AEGROTANTVM SALVS. = 1680

This is followed by epigrams verses addressed to and his book, headed thus, ‘Reverendo in Christo patri F. Joanni De Leenheer, Gymnasii Literarii Magni Patris Augustini Bruxellis Praefecto,

EX VOTO VIRGINI LIBRVM DICANTIL. = 1681
Ita accinebat amico, ac suo quondam Magistro F. Philippus Tax, Augustin. Philosophiae professor.’

Then follow the epigrams and the rest of the book.

A. B. C. POEMS.

A scarce book, published at Ghent, without date on the title-page. ‘Den nieuwen Spiegel der jongheyd, of te Gulden A, B, C, Voor de Leezuchtige 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°. pp. 124. On pages 4 and 5 there are some verses complimentary to the author, and descriptive of the contents, preceded by this chronogram—

UY TOEVVENSCHINOE UYT ZUYVERE EN VVAERE ACFFCIE, VAN DEN RYM-KONSTIGEN AUTEUR. = 1766

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.
* MAURIT. Epis Gand.

THEATRUM STULTORUM.

A book entitled ‘THEATRUM STULTORUM joco-serium, sive Mundus fatuus emblematicè expressus per R. P. Ioannem de Leenheer, Augustinianum Bruxellensem.’ Brussels, 1669. (British
Museum, press-mark 11409. 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—

\[
\text{VENITE} \\
\text{RIDete hæC ipsa VIDenDo} \\
\text{AVT fLete.}
\]

\[
\text{DICat Magistro, philippVs tAx.} = 1669 \\
\text{Poeta Brux.}
\]

At page 27 some verses addressed to the author are subscribed thus—

\[
\text{MINISTER (Anagramma) MENTIRIS.}
\]

At page 66 some verses are headed, 'Stultitia concionatorum Pharissaicorum, Ministrorum videlicet in Hollandia—

\[
\text{FINIS operis.} \\
\text{THEATRVM CLAVDITVR.}
\]

\[
\text{DETVR DEO, DEIPARÆ,} \\
\text{AC E. PATRÎ AVGVSTÎNO GLORIA.} = 1669
\]

\[
\text{SANCTO gloria in orbe pæTET.} = 1653
\]

\[
\text{TEMPORA DOCTA LATENT ET GRATIA IN ARTE sITAE EST.} = 1653
\]

\[
\text{TEMPORA DOCTA PATENT, æTERNAT gloria in ARTE.} = 1652
\]

\[
\text{DANIEL SCHWENTER.}
\]

A very thick 4° 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, 'DELICÆ PHYSICO MATHEMATICA.' By Daniel Schwenter. 3 volumes bound in one. Nuremberg, 1651. (British Museum, press-mark 716. f. 3. Another copy, 529. d. 3.—4.) 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—

1. MAGNO DEO SANCTO GLORIA IN ORBE \{PATET. \{NITET. \} = 1653

2. TEMPORA DOCTA LATENT ET GRATIA IN ARTE \{PERENNAT. \{SITA EST. \} = 1653

3. TEMPORA DOCTA PATENT, ÀTERNAT GLORIA IN ARTE. \} = 1652
FREDERICK-AUGUSTUS OF POLAND.

4. SÆPÈ ET MENDACES LISM RABÌOSA { NOTAT. RAÎIT. = 1653
5. MARS CADAT ET LEGES ERÌGAT } ASTRÌPOTENS. = 1653
6. MACTE DEO SOBOLES IN PÌETATE RATA.

Also
MAN DANCET GOTT.
LOFT IHN IN NOHT.

FREDERICK-AUGUSTUS OF POLAND.

Two very thick folio volumes (British Museum, press-mark 836, m. 8. 9.), entitled, ‘SWADA POLSKA . . . albo miscellanea,’ relating to the history of Poland. They consist of several sections in the Latin and Polish languages, each with a separate pagination, a promising ground in which to hunt for chronograms; it contains a great many inscriptions and epitaphs of kings and other persons, but otherwise disappointing. The only chronogram I could find is at the conclusion of a panegyric on Frederick-Augustus I, son of John-George, Elector of Saxony, King of Poland, by Andrew Stanislas Buchowski, Professor at the University of Cracow, 15th September 1697.

Vive diu regnumque bea melioribus annis.

TVMQVE THRONO FELIX SIS REX AVGVSTE SECVNDE. = 1697
i.e. Live long and bless the kingdom with happier times, and then fortunately mayest thou be happy on the throne, O king. He was not more fortunate than some of his predecessors: troublesome times followed; he undertook wars to recover for Poland its lost territory, and indulged in dreams of conquest and the establishment of a great empire. The history of that unhappy country tells of disappointment and disaster instead. He was elected king of Poland in 1697, deprived of his crown in 1704. His successor, Stanislas I., was not more prosperous. He was forced to retire in 1709, when Frederick Augustus was again elected, who was succeeded in 1733 by his son, Frederick Augustus II.

FUNERAL ELEGIES.

Tract 2 contains an elegy on Doctor Jacobus Godefridus, a clergyman at Brunswick, who died 12 Calends of April 1587, concluding thus—
PRÆCO FIDEIIS ORIT CHRISTI HIXI GOTTFRIDVS, VT ALTIVS I NGERI PECHORIS SYNTHIVS ASTRA QVATIT. = 1587
Tract 3. printed at Tübingen in 1584, is a funeral oration on Caspar Wildius, a man of renown in Württemberg, etc., by Georgius Lieblerus. The last page, 21, concludes with this distich, containing the place, year, month, and day of his death—

sexta diebus februarii vultus eodem in axe corvisco,

in tibi aexit inctus vildivos veris iacet.

An this acrostic epitaph on him—

Hac jacet eximius contectus Wildius Vrma
inclut quem vtae fama spareas habet.
Consiliis magnum ducibus qui profuisti almis
in primis patri dux Ludice, tuo.
Aspetit miseros ansueto corde benignus,
caden ti cunctis pectore iustus erat.
Ex toteque deum coluit comniane, cvjus
Tandem, sed merito, sydera summa colit.

The capital letters read thus—

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 patriae princeps obiit lvdovicvs,
cvi corde integras reliegiionis erat.
iste palatinae ludovicvs glorla gentis
occvbeat, octobris quarta ter iuvo dies.
in cineres patriae pater, hev, hev, tristia fata,
bis sexta octobris luce cadente cadit.
ludovicit princeps palatinius elector defunctvs est.

Another tract contains these couplets on his death—

interea casv bona vel maia cvncta repente
et verè constans nihil vagus orbis habet.
en palatinius erat quiv dvs ludo vicvs in avla
.vinc vivit christo, perfvritvrvqve pollo.

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—

sors principis in manv præpotentis dei est.
sors hodie mihi; cras venier tibi.

Tract No. 15, of elegies on a renowned official person of Ratisbon, contains this date of his death—

ehv iam nobis letho svereptvs acerbo
defensorque potens exiiit orbe pater!

= 1583

= 1583

= 1583

= 1611

= 1611

= 1684
FUNERAL ELEGIES—BOHEMIAN ARTISTS.

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 86—

Lectissimo conjugum pari.
EX VOTO VOS VNA DIS 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.

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°. (British Museum, press-mark 2033. e.) 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
INCLYTO GENTILIS PRAVIATIS DOMATORI.
Inscription on a statue by him in Stephens-gasse, Prag—
MVNIFICENTIA, ET BENEVELOLITIA DELATA;
Illustrissimo . . . Francisco Antonio . . . comite de Sporck, Domino in Lissa, etc.; FORMA STATVS IN PLATEA STEPHANENSI,
NEO-PRAESE SITA, SVLPTA ET EDITA. = 1711
A statue by him of the Virgin Mary was inscribed—
BREATA DEI GENITRIX, MARIA COTIESCHOVENA.
IBIDEM VT CAPITVL VI PREESEVS PÆNITENTES SOLATVR. = 1720
A monastic building decorated by him was inscribed—
PATRIBVS CONSŒRIPTIS IN HABITIS TOTIVS PVVINCLE COMITII
SACRATA ET CONSECRA.
Another statue by him of the Virgin Mary was inscribed—
MATER DEI VERA AVXILIATRIX CONSOLATRIX NOSTRA. = 1745
Another statue by him, St. Podivinus, was inscribed—
SANCTO PODIVINO EX VOTO PIÆ ET ENIÆ DEICATVR,
a Joanne Antonii Cajetano Libero Barone de Wunschwitz.
Carl Birkhart, sculptor, a building decorated by him, and
BOHEMIAN ARTISTS.

dedicated to the Virgin Mary by Maria Theresia, Queen of Hungary.
An inscription thereon contained these chronograms—

\[
\begin{align*}
\text{EN DVO VERÆ PIETATIS ET RELIGIONIS PRODIGIA, IN LVDOVICQ,} \\
\text{ET IN THERESIA HUNGARÌE REGÌE REGIÆ VS.} & \quad = 1743 \\
\text{VNAE VENIÆ AVXILIVM REGÌÆ VUNGARÌAE.} & \quad = 1743 \\
\text{A PIA REGINA CÆLI.} & \\
\text{Ut rex Hungariae Ludovicus nomine magnus,} \\
\text{Hostes devicit, Virginæ Matre duce,} \\
\text{Sic pariter, vario reedita certamine Victrix,} \\
\text{Regina Hungarie, Czechiadumque Caput} \\
\text{MAGNA DEO VIVAS PER CANOS NE[[OR]]S ANNOs,} & \quad = 1743 \\
\text{STVRPS VICTRIX VIVAS POSTERÌATÌS HONÓS;} & \\
\text{PLIVS VIVTRA CRESCANT, PLIVS AVREX SERTA VINÆSÇANT,} & \quad = 1743 \\
\text{PLVRA VBI BEILLA GERES, PLVRIMA SERTA FERES.} & \\
\text{HOC SACRÆ REGÌÆ MAESTATÌ VESTRÆ!} & \quad = 1743 \\
\text{EX VOTO DEVOTO VOVET, ET OPTAT VATES,} & \\
\text{SUBJECTISSÌMUS CHRISTIANUS FERBER, LOCUMENENS AUDITOR.}
\end{align*}
\]

Johann Bök, a celebrated bell-founder at Kaurxin in Bohemia, put up a fine bell in the church-tower, thus inscribed (the chronogram shows two dates)—

\[
\begin{align*}
\text{HONORÌ DEI VENERATIONIS SANCTORVM PETRÌ ET PAVLI IN} \\
\text{SOLATÌA PIÌ REGÌS REFVISS AVE.} & \quad = 1736 \\
\text{Clemente xi. pontifice maximo, Carolo vi., Rom. Imp. . . . etc.} \\
\text{ANNO QVÒ LEOPOLDINA COMITÌ EX STERNBERG ABIIIT VIENNA.} & \quad = 1726
\end{align*}
\]

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—

\[
\begin{align*}
\text{LVX VBI MAVRICÌ XCVREVAT SACRÀ IAÇOBVS} \\
\text{EXHALAT: VIRTÌVS EST GRAVÌTAS QVE SVPER.} & \quad = 1576
\end{align*}
\]

Johann Gaspar Dooms, a portrait-painter. A picture by him of Saint Francis Borgias bore this inscription—

\[
\begin{align*}
\text{SANCTVS FRANCISCVS BORGIA DVX GANDÌÆ, E SOCIETATÌ IESV.} \\
\text{PRAEPOSITVS GENERALÌS III. IN VRBE XII. APRILIIS CANONIZATÌVS.} & \quad = 1671 \\
\text{And over the head—} \\
\text{LARGVM VTRÌNQVE DECVS.} & \quad = 1671
\end{align*}
\]

And beneath—

\[
\begin{align*}
\text{LVMEN GANDÌACÌS EXISTÌS BORGIA TERRÌS} \\
\text{QVID IESV SOCIÌS? LVMEN IPSE NÌTOR.} & \quad = 1671
\end{align*}
\]

Johann Franz Fischer, a copperplate engraver at Prag. A picture by him of Saint Lidwina was inscribed and dated—

\[
\begin{align*}
\text{BEATA LVDEVÌNA RERÌS PATIENTÌÆ SPECVLÌM.} & \quad = 1721 \\
\text{A picture of Saint Agnes was inscribed and dated—} \\
\text{SANCTÀ AGNES DE MONTE POLÌTIANO RORÌS SVPERÌ ASPATHÌONE,} \\
\text{ET FLOÌCEVS ET TERRA EXORTÌS ORNATA.} & \quad = 1727
\end{align*}
\]
BOHEMIAN ARTISTS.

Johann Christoph Joseph Haan, a student of medicine at Prag, and engraver on copper. A portrait by him of a celebrated Doctor Dobrienski was thus inscribed—.

praestans imperio clavitvs qvod praestat in astris, = 1670
iam boiis cvltvs tv dabis arte pari. = 1670
in qvod se prefert mediconvir in orbe galenvs (sic) = 1674
tv qvodve devoto percelebrare metro. = 1670
sic ne igitvr terris notvs dominare poloyve? = 1670
da, qvest haan, presens servvs habere locvm. = 1670

Benedict Hajek had some occupation at the monastery of Hohenfurt. He is said to have kept a sort of scrap-book in which he wrote things worth preserving. This chronogram was among them, whatever it may have referred to—

phillogismvs in barbara neo ac peripateiica deserviens=
sev remonstratio charitatis non factae in diva barbara
relata = 1766
perdocto, et eximio philosophae neotericae professori;=
venerabilij aemiliano de classio professo affectv
fraterno presentata, = 1765
atqve a patre benedicto haieck altovad1 professo penna
effigiata, et deficta. = 1766

Hoc operis factor fine coronat opus.
Mille tibi voveo sanos at Nestoris annos.2
84 120 505 271 101 464 221
i.e. I wish thee a thousand healthy years, even as those of Nestor.

Johann Jacob Krumpfer was a noted bell-founder at Breslau.
He put up a bell at the Johanneskirche with this inscription—
solve deo graties qvoties cAMPANA LEVATVR,
Mens pVlsV Cordis se sVper asta levet. = 1721

Meister Johann Makal was a bell-founder at Raknezan,
in Bohemia. He put up a bell at the church there, as the inscription states, in the place of one destroyed by fire in 1589, in the reign of the Emperor Rudolph ii., ‘quod sequentes versus demonstrant,’ which seem to have been part of the inscription on the bell (but that is doubtful).

Campana de se.
Dum nova cum Cechis componunt pacta Poloni,
Campanis nomen sum quoque nacta novum annus
Cæsare RV Dolpho CzECHIo IVRANTE POLONO:
exeo pro pVblica DEnVo pVsa stipe
Aliter
annvs agit pvriens per devs avxilivm. = 1589

1 Vadum-altum = Hohenfurt in Bohemia.
2 This hexameter line is a cabala. The key to the figures represented by the letters can be seen at p. 41 of Chronograms, and at p. 353, ante.
BOHEMIAN ARTISTS.

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—
\[ \text{PROPER QUIVINGE QVATER, NEC NON SEMEL VNA NOTETVR} \]
\[ \text{IVNI, ET EST ANNI TRISTIS AB IGNE DIES.} \]  
\[ 1689 \]

Elias Müller, a copperplate engraver at Prag. A picture by him of fourteen saints bore this date—
\[ \text{ISTI SVNT QVATVORDECIM AVXILIATOES PATRONI NOSTRI,} \]
\[ \text{QVI PIIS SVFFRAGIIS HONORANTVR.} \]  
\[ 1707 \]

One representing Saint Joseph was thus inscribed—
\[ \text{DIVO IOSEPHO PATRIOCHÆ DEDICATA,} \]
\[ \text{AB ADDICTO RHETORICÆ SVVDIO PRAGENSI.} \]  
\[ 1709 \]

Reiner. Under this name, at page 553 of vol. ii., a work is mentioned with a very long title, commencing thus—
\[ \text{DESIGNATIO ICONOGRAPHICA OBERLEVENTENSDORFENSES PANNARIAS} \]
\[ \text{OFFICINAS VVLGDÔ FABRICAS PENICILLI ARBISTRIO REPRESENTANS, ETC. ETC.} \]  
\[ 1728 \]

J. Anton Schlachter, a fresco painter at Prag. An engraved copy of one of his works was thus inscribed—
\[ \text{ASTRA VOCANT, TE TERRA PETIT, CERTATVR HONORE,} \]
\[ \text{ASTRA TIBI LAVROS, NOS PIA VOTA DAMVS.} \]  
\[ 1779 \]

\[ \text{NOSTRA TIBI SVPPLEX VETVS VRBS BIS QUINQVE PERACTIS} \]
\[ \text{LVSTRIS DEVOTI STRVXIT AMORIS OVS.} \]  
\[ 1779 \]

Heinrich Genomatsky, a bell-founder at Schlan. He put up a bell there with this date, part of some inscribed verses—
\[ \text{PENISILIS ILLO ANNO TOLLEBAR IN AERA MILES} \]
\[ \text{QVO PESTIS PATRII SCESSIT ACERBA FOCSI.} \]  
\[ 1614 \]

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—
\[ \text{MO DO CRCGO PAX LIBET.} \]  
\[ 1761 \]

\[ \text{ISTA LEX PACÆ CANTATA DEO MANET.} \]  
\[ 1761 \]

\[ \text{MO DO HOC PEREPTO EX LITTERA PATET.} \]  
\[ 1761 \]

Another work by him was thus inscribed—
\[ \text{PER ISTAS PAGINAS SEMPER IDELLIS CAPITVLI PRAGENSI} \]
\[ \text{EFFIGIES TIBI EXHIBETVR.} \]  
\[ 1732 \]
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—

\[ \text{Die Victorini quid erat} \]
\[ \text{25. Mens. Febr. Var. St. Veteris.} \]
\[ \text{i.e. On the day of Saint Victorinus, which was the 25th of the month February, old style.} \]

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 26 November; the other and his six companions, citizens of Corinth, were all put to death with horrible cruelties, according to the adopted traditions, on 25th February, A.D. 284.

At Breslau, from 'Nova literaria Germaniae,' 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—

\[ \text{Tavsend siebenhundert achte, den fünften April,} \]
\[ \text{Stirbt Herr von Tarnau, ein gefallener Rathsmitte,} \]
\[ \text{Ihr Bürger beveilnt ihn:—quo justior alter, Nec} \]

pietate fuit, patriæ nec major amicus.

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 Caesar, et Deo quæ svnt Dei. = 1620

In 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 etostichio.

\[ \text{sivistinet hac requiem Spalatinvs Corfoe terra} \]
\[ \text{nec civs extingui spiritus astra colit.} \]

In the library of the Rev. Walter Begley, 'Melissi Schediasmatum reliquiae.' (Extemporaneous poems? by Melissus.) The introductory verses are signed in a singular printed flourish making the author's name. Chronogram verses occur at page 13 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)—
Various Chronograms.

\[ fLVCtIVacI tVrcas \textit{Veneti} str\textit{Vere} D\textit{Vello} ; \]
\[ \textit{NovIs} o\textit{ctobris} LV\textit{X} q\textit{Via} \textit{Dextra} \textit{Favet}. \]
And these verses, on page 24, contain the same date—

\[ \text{VICTOR} aq\textit{Vis} \textit{HenetVs} \textit{Prostat} ; \textit{FerVs oCCVb} \textit{VIt} \textit{ThraX} ; \]
\[ \textit{Vt} \textit{LVX} \textit{oCTobri} \textit{S} ept\textit{Ma} \textit{LeTa} \textit{VenIt} ! \]

\[ \text{\{} = 1571 \]

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—

\[ \text{AN} \textit{FVIt in} \textit{PatiS}, \textit{A} \textit{Dec} \textit{Antiq} \textit{V}, \textit{TabaCi} \]
\[ \text{Vt \textit{te} For\textit{tentiS} \textit{Sterneret} \textit{Herba} \textit{Mal}a?} \]
\[ \text{\{} = 1671 \]

\[ \text{i.e. } \text{Was it a fatality, O ancient house, that the evil herb of stinking tobacco should overthrow thee?} \]

---

I met with a book at Frankfurt thus dated—

\[ \text{O PH\textit{I in toto orbe, Date s\textit{Va} C\textit{esarI} et} \] \[ \text{D\textit{eo q\textit{Vae} s\textit{Vnt} Dei}.} \]

\[ \text{\{} = 1620 \]

A tract contains the date in the leading words of the title-page, thus—

\[ \text{Cum Deo!} \]
\[ \text{Disputatio historico-physica, de} \]
\[ \text{Crotal\textit{listria tepidi temporis hospita}}. \]
\[ \text{= 1656} \]

A disputation at the University of Leipzig between Johannes Prætorius 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. aaa. 33), 16\textsuperscript{o}, 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 restaurati pace Germaniae cum brevi explicatione. Sinnbilder von dem widergebrachten Teutschen Frieden kürzlich erklärt durch Johann Vogel. Anno'

\[ \text{CVM DIX\textit{erI}nt; p\textit{AX non erI}t p\textit{AX, p\textit{AX erI}t.'} \]
\[ \text{And on the last page, Nürnberg im Jahr} \]
\[ \text{VV\textit{Ann sie etV\textit{Van sagen}; es kan n\textit{Vn NICHT} s\textit{eyn; V\textit{VerD fried V\textit{VerDen}.} \]

\[ \text{\{} = 1649 \]

The words of this chronogram seem to have been suggested by passages in the Bible at Ezekiel xiii. 10, Jeremiah vi. 14, and viii. 11.
VARIOUS CHRONOGRAMS.

The following is a curious finish to a book—

Pretium Chronographicum.

EMITe PVBLCe DVobVS StVferIS = 1673
NEC MiNVs VaLEO DVobVS sESTERTIIS = 1673
DIVENDar Cras DVobVS SESQVI OBOLIIS. = 1673

It occurs in a work in the Royal Library at Brussels, by Franciscus Godinus, entitled—

'CARA aLEXANDRI MAGNI XENIA = 1673
Sive
chronodistichon in stenam Reverendi Domini D. Alexandri Sweveri...
.. per Franciscum Godinum Ludimagistrum Bruxellensem, anno MDCLXXIII.' There are a few chronograms in the body of the work, which is a collection of short Latin poems, but nothing noteworthy.

The following extract was sent to me by Mr. G. Parker of the Bodleian Library, from a publication, 'Qu etoit qu'un Duc de Brabant.' A la Haye, 1790. Page 14. Le 18 Juin 1789 voici le chronograph qui paroit a ce sujet—

DeCIMA OcTAVA JUNII senATUS eXPULsUS. = 1789
TIRANNO REPULso DUCE sexSTO MENSE reVIVIsCIT senATUS. = 1789

It is mentioned in a German work, among some otherwise unimportant remarks on chronograms, that in the author's university (Altdorf?), there is a manuscript of the Vulgate having the following hexameter verse, 'which gives the date when the ms. was finished and collated.' It is not written as a chronogram, nor is it certain that it was intended for one, but by writing it as such the date 1210 is clearly given—

FINITO LIBRO reDDATVr gLORIA CHristo. = 1210
If this was written contemporaneously with that date, it is the earliest Latin chronogram that I am acquainted with. That, however, is questionable.

In the same work I find a curious form of chronogram, where the first line of a distich on a marriage gives a certain number, from which the product of the second line must be subtracted to find the intended date, 1606—

SEPTIMA LVX IANi RADIOS DISPERGIT IN ORBEM = 3072
CVM nECTIT sPONSVS COPiLA sANCTA PROBOS. = 1466

1606

This is the only example I have found of this sort of chronogram.
SOME MORE FLEMISH BISHOPS AND CHURCH EVENTS.

The 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. ANTERPRIENSIMUM EPISCOPO IN SOLEMNIS AD CATHEDRAM SUAM ADVENTU, DRAMATICÆ AGGRATULATIO GYMNASIUM AUGUSTINIANO-ANTVERPIENSE.' A portrait of him faces the title-page;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—

\[
\begin{align*}
     \text{VIR VIRTUTE DEI}, & \text{ FULGENS VIRTUTIS IMAGO,} \\
     \text{HENRICUS PRÆSUL VIVVS IN EFFIGIE.} & \quad = 1766 \\
     \text{UT VIRTUTE DEO VIGET, ANTVERPIA, SPONSUS} & \\
     \text{VIRTUTE EX ALTO LUCET IMAGO TUI.} & \quad = 1766 \\
     \text{MAJESTAS PIETASQUE VIGENT VIRTUTIS IN UNA} & \\
     \text{SEDE: PIIS LUX EST, QUI VIR APOSTOLICUS.} & \quad = 1766 \\
     \text{SACRA EVANGELII LUCENS FLAGRANSQUE LUCEM,} & \\
     \text{QUI LUX EXEMPLIS, FULGET ET ELOQUIIS.} & \quad = 1766 \\
     \text{QUI PRAE POPULVM SUB RELIGIONE TUEetur,} & \\
     \text{QUO TUTEORE DEI CREX SINE LABE VIGET.} & \quad = 1766 \\
     \text{PASCIT OVES CHRISTI, VERRIS QUI BIBLIA SACRIS} & \\
     \text{EXPLICAT: UT LUX, SIC FORMA, SALUSQUE REGIS.} & \quad = 1766 \\
   \end{align*}
\]

*GABRIEL: \textit{Vir Dei}.

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 = \textit{Vir Dei}, the leading words of the verses; and the recurring play on the first word.
*Vir Virtute Dei, fulgens Virtutis Imago, HENRICUS FLAVIUM VIVUS in effigie. Ut Virtute Deo vigeas, antverpa, stongus Virtute ex alto LUCET IMAGO TUI. MAIESTAS FIEITASQUE VIGENT VIRTUTIS IN UNA.

Dei LUX est, qui vir Apostolicus. SAGRAE EVANGELII LUCES et flagransque LUCERNA, qui lux ex melis, fulget et eloquiis. Qui fura populum sub religione tueur, quod totus Deus egre sine labe viget. Exceit esse Christi Verbi qui Biblia sacra explicat: ut lux, sic forma, salusque ecrelso.

Gabriel: vir Dei.
SOME MORE FLEMISH BISHOPS.

A fine engraving of his armorial shield, surmounted by a cardinal's hat with ten tassels, is on the back of the title-page, and dated 1759.

The address to him in heroic metre is spoken by the pastoral characters Menalcas, Alexis, Coridon, and Tityrus (supposed members of the Gymnasium), commencing thus—

ILLUSTRISSIMO PRÆSULI
SUBLEQUENTIA DETULIT
JUVENIUS AUGUSTINIANA.

\[\text{CARMINIS ELUCIDATIO.} \quad = \quad 1759\]

The verses and the address then follow. At page 6 the metre changes, and the verses are thus introduced—

CANTILENA
NEO-ANTISTTEM ADESSE, NUNCIAT.

The pastoral characters then resume their address in heroic verse.

At page 16 the metre again changes, and the verses are thus introduced, 'ILLUSTRISSIMO . . . Henrico Gabrieli van Gameren,

FIDELI DOCTORI, FACUNDO PROFESSORI,

Asclepiadeso carmine accinit

TITYRUS.'

The verses conclude with this couplet—

DOCTRINA EXCELENS LAUDATUR UT ALTER AQUINAS
ESTQUE SACRO PRÆSUL TULLIUS ELOQUIO.

At page 18 the sapphic metre is adopted in some verses, thus introduced, 'ILLUSTRISSIMO . . . Henrico Gabrieli van Gameren,

FIDELI COLLEGIORUM PRÆPOSITO
Versu Sapphico congauet

Alexis.'

The verses conclude with this couplet—

QUI REXIT NUPER JUSTEQVE, PIRQUE PALÆSTRAS,
VIRTUTE EZONEI DIRIGET ILLE GREGEM.

At page 20 the metre again changes, and the verses are thus introduced, 'ILLUSTRISSIMO . . . Henrico Gabrieli van Gameren,

FIDELI RECTORI, BONORUM PROTECTORI
Ode Horatianâ applaudit

Coridon.'

The verses conclude with this couplet—

QUI TULIT A GRUDIA PÜNAS, IRASQUE JVVENTA,
HIC ORIS POTORIT VI REMOVERE LÜPOS.

At page 22 the metre changes, and verses of an unusual Leonine
kind are thus introduced, 'Illustissimo ... Henrico Gabrieli van Gameren,

fIDEliSSiMo NuNC EPiSCOPO
inusitato versus leonini genere aggratulatur
Menalcs.'

The verses conclude with this couplet—

VIVE DIU FELIX; HIC SECULA PLURA GUBERNAS,
AC FIDEI IN COELIS SUSCIFE SERTA TUE.

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 PRÆSULI
AC
STUDIOSO REIPUBLiCAE LITERARiÆ FAUTORi
PLURES GRATiAS EXSLiVIT
COlLEGIi GENiiUS.

exiLES, prÆSUL, DIGNANTER SUSCIFE VERSUS,
QUI TIBi PERPETUI PIGNUS AMORiS ERUNt.

THE second tract is a congratulation to the same Bishop Gameren, by the College of the Jesuits at Antwerp. The title-page 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—

HENRiCO
EPiSCoPO CONSECrATO
ACCLAMANS
SOciETAS JESU.

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 CORONAVIT, and these chronograms—

GAMERANA FIDELITAS
POETiCÆ ILLUSTRATA.
CANiT NuNC INSiGNE FIDELeM.

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.)

1. HENRICO VAN GAMEREN EPSICOPO FIDELI. = 1759
   (Emblem, a dog watching a flock of sheep.)
   Nihil hoc Custode timesit. = 1759
   hoc cane grex fido si nil custode veretur,
   nec cane tuta lupus ullus veretur ovis;
   tuque novo vivens jam presule tua fidelis
   nil anversa tibi, nil vereare tuis.

2. VERÆ ECCLESIE PATRÆ FIRMÆ ADHÆRENÆ. = 1759
   (Emblem, a shepherd and his dog, with the flock.)
   Ducit ille fidélisadhæret.
   ADstat ut usque canis pastorí fidus adhærens,
   securusque suas rite tueretur oves;
   tu quoque, roMuleo patri qui presul adhæres,
   securus tutas rite tueris oves.

3. HÆRESIM A CATHERDRA VIGILANTER ARCENTI. = 1759
   (Emblem, the dog driving wolves from the homestead.)
   Hostem vigil arce et inde repellit.
   hic canis hic vigilat noctuquæ diuquæ latranèdo
   arçet et a stabulis insequiturque lupos:
   sic quoque tu vigilans procul, illustissime
   presul
   hæreticos arces insequuerisque lupos.

4. A VIA DECLINANTEM INCREPANTI. = 1759
   (Emblem, the dog driving straying sheep into the flock.)
   sēvit hic in declinanteM.
   Ceu canis hic currit declinantesque reqûirit
   sēvit et in lentas ceu furibus lupus oves;
   sic quoque ducit oves, declinantesque reqûirit
   presul hic et cautas curat inire vias.

5. AMISSOS FELICITER REDUCENTI. = 1759
   (Emblem, the dog drives lost sheep towards the flock.)
   retractor cogitoque redire reliquitam.
   si qua vagatur ovis, quærit canis iste vagantem
   ac tranit ex antris atque redire jubet.
   tu pariter divo, presul, quoque reddis ovis,
   hæreticos inter si qua vagatur ovis.

6. HENRICI ANTISTITIS FIDELITATI MITRA CORONÆ. = 1759
   (Emblem, the dog stands in a peaceful landscape wearing his crown.)
   Justi mercès condigna laboris.
   premia justa sibi retulit canis iste fidélis,
   exposito intentus qui futur usque gregi:
   quæque tibi hic, presul, datur infusa sacra fidélis
   existet curis, pulchra corona tuæ.
SOME MORE FLEMISH BISHOPS.

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.

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 bezoenderste chronica, inscriptien, zinnebeelden, veersen en andere, tot Antwerpen gezien den 9 van September en de volgende dagen van't Jaer 1776, ter gelegenhed van den plegtigen intréde van syne doorluchtigste hoogweerdigheyt myn-heere, myn-heere Jacobus Thomas Josephus Wellens XVII. bisschop van Antwerpen.' These inscriptions were seen at various places in the streets (the letter W counts 10, and Y = 2).

VERWIL'COMD WELLENS. = 1776
CUNCTORUM VOTIS POSTULATUS AD EST. = 1776
AVITAE FAMILIAE CIVITATIS QVE DECUS. = 1776
MAECST VERUS, VOLCK, IN ANTWERPE. = 1776
WIL'COM AU GEWENSCHTEN HERDER. = 1776
CELUM VERE EXAUDIT PRECES. = 1776
MONSEIGNEUR WELLENS LE VERITABLE OBJET DE LA JOYE. = 1776
CLAMANT HILARI PI TERN CUNCTI: TU GLORIA, TU LAETITIA
AC BELGII HONORIFICENTIA. = 1776

VIRO INSIGNI APPLAUDIMUS CUNCTI. = 1776
CORDALI PIETATIS AMORE EXURGITE CIVES. = 1776
IOSEPHUS WELLENS, ANVERSEA PRAESUL, PACEM ADFERT. = 1776
IACOBO PRÆSUL, SAPIENTIA DOTE ILLUSTRISIMUS. = 1776
HILARI ANIMO PRAESULI CONGRATULANTUR SUB LIMITI. = 1776

HICVIR, HIC EST, SPLENDENS VIRTUS QUEM LAUDECORONAT, 
et MERITIS INSIGNIS SUI CAPUT INVEHIT ASTRIS.¹ = 3552
IACOBO WELLENS, DIGNISSIMO ANTVERPIAE PRAESULI. = 1776

CUNCTI EXULTEMUS DEO!
TRIUMPHANDO WELLENS LAETA RECREATUR URBS. = 1776

¹ These two lines make 3552, i.e. twice 1776.
SOME MORE FLEMISH BISHOPS.

DAT WELLENS LEVE BISSCHOP VAN DEZE STAD,¹
HIER NU LANG VERWAUCHT,
MET VREUGD BETRACTH.
MONSEIGNEUR SOYZE BIEN VENUTI Dans CETTE PLAINANTE VILLE= 1776
ANTVERPIA FIT FELIX, MUNITA PONTIFICIE DOCTO. = 1776
VIRTVTE VITAE PRÆVIA ECCLESIAM DIRIGET. = 1776
WELLENS NUNC MITRA PEDOQUE FULGET. = 1776
AD SALUTIS PASCUA SUAS DEDUCET OVES. = 1776

IACOBO THOMÆ IOSEPHO WELLENS NOVO PRESULI INGRE-DIENTI.
PLAUDITE IN INTRIOITU ILLUSTRISSIMI EPISCOPI NOSTRI! = 1776
NOBILI IACOBO THOMÆ PRESULI IN SOLENNI SVO ADVENTU. = 1776
PLAVUS HILARES QUÆQUE DOMUS CELEBRET. = 1776
VIVAT DIOU NOSIS IACOBIUS THOMAS IOSEPHUS WELLENS
ANTVERPIANUS, ANTISTES ANTVSEPENIS XVIII.
SUIS OMI NE DECUS, ET HONORIFICENTIA POPULI SUI.
EPISCOPI ADVENTU LETITIA OMNES AFFICIUNTUR. = 1776

IACOBIUS WELLENS SAPIENTII DONO PRIMUS PHILOSOPHIÆ = 1776
INSIGNIS, UT ALTER NOSTRI TEMPORIS AUGUSTINUS, DOCTOR
SACRAE = 1776
THELOGII: PRUDENTIUS UNIVERSITATIS RECTOR MAGNIFICUS=: 1776
DEI GRATIA FIT PRESUL ANTVSEPENIS, OCTAVO SEPTEMBRIS
SACRATUS = 1776
MECHLINII: SEQUENTI DIES INTRAT, PATRIAE RECTURUS OVES. = 1776

SIT VOX UNA: VIVAT WELLENS,
VIVAT DIONIUS EPISCOPUS IN AEVUM!
È CORDE GRATULAMUR ANTISTITI,
PATRI, FRATRIQUE UNICO.
SPLENDOR SORORUM WELLENSIUS SENESCAT! = 1776
DAT WELLENS LANG LEVE DE GLORIE DER ANTWERPENAEREN! = 1776

Great sameness prevails throughout the chronogrammatic inscriptions; the public joy on the occasion, the praise of the bishop, and of his qualifications and learning, are their constant theme. The tract is roughly but accurately printed.

THE fourth tract relates to Carolus de Spinosa, on his inauguration in 1728 as the twelfth Bishop of Antwerp; he is mentioned at page 96 ante, and should be more correctly described there as Suffragan in the Archdiocese of Mechlin. This tract consists of 28 pages 4°, and bears this title — 'Innestrissimo ac reverendissimo

¹ These three lines make 3552, i.e. twice 1776.
SOME MORE FLEMISH BISHOPS.

dominio D. Carolo de Spinosa ordinis FF. Minorum Capucinorum ex Trivalensium, nunc duodecimo Antverpiensi episcopo, cum primum in cathedram suam solemniter induceretur, applaudebat Gymnasia Literarium S. P. Augustini Antverpiae. Anno MDCCXXVIII. It commences with a laudatory poem, which at p. 6 concludes with 'Ode Musica' in four stanzas, and—

Tripodium chronicon
FAUSTUS ADES PRESUL, CANIMUS
TIBI GRATAM LUBENTER.

At page ii a second part commences, bearing this title, 'Acclamationes emblematicae alludens ad arma gentilitia illustissimae . . . D. Caroli de Spinosa, duodecimi Antverpiensi 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 LUPVS.' 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 I. Lilium inter spinas. Canticles ii. 2. The engraving is a lily growing among thorns—
TUTIUS IN DE SALUS CUM RES SPINOSA RESULTAT. = 1728

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—
FRAE CÆTERIS CÆLO, ET AUGUSTISSIMO
CAROLO SEXTO PLACET CAROLVS. = 1728

Emblema III. Unguebant oleo multos ægos, 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 figurative—
CAROLVS AMORS OLEO INDURATIS AUFERET NOXAS. = 1728

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. = 1728

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—
DENTE NOCERE OVIDUS NON VALET
LUPUS, PRESIDE DE SPINOSA. = 1728
SOME MORE FLEMISH BISHOPS.

Emblema VI. Lupus ad vesperam vastavit eos. Jeremiah v. 6.
The engraving represents wolves prowling about for their prey at night—

noVus præsul, noVas, si sint, perDe
HÆRETICorUM Latebras.

Emblema VII. Intraibunt lupi rapaces, non parcentes gregi, . . .
propter quod vigilate. Acts xx. 29, 31. The engraving represents
the watchful shepherd and his flock—

NE LETHALe DOGMA EXURCAT,
VIGILABIT præsul.

Emblema VIII. Festinavit in dolo pes meus. Job xxxi. 5.
The engraving represents huntsmen tracking the footsteps of the
wolves in the snow—

ut nIX PRODIIt LUPos, ITA CaroLI
INTEGRitas PRODET INFDos.

Emblema IX. Bonus pastor animam suam dat pro ovibus suis.
John x. 14, 15. The engraving represents the shepherd attacking a
wolf which had endangered his flock—

pro oVIsus VITAM DAvIT CaroLus PRæSUL.

Emblema X. Tollebat arietem de medio regis . . . erue
barque 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.

Emblema XI. Salvum fecit a pusillanimitate spiritus, et tem
pestate. 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 præSul fIDE AMBGuo sUbVENIet.

Emblema XII. Orietur in tenebris lux tua. Issiah lvi. 10.
The engraving represents the ship approaching the wished-for port at
night, under the same guidance—

AD PORTUM CARoLus LUX ERIt IN TENEBrIs.

Then follows an anagrammatic gratulation to the bishop. It con
sists 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 DITA VI t CaroLUM.
CaroLus de spinosa spINAS, et trIBULos DEVORATuRus
ADest.
AnTIStes CaroLus MANSUETUDINE pOLO UNItUs,
ex gratUIto pECcATORIsUs MEDEBITUR.
Celeste DONUM, præSUL EXPETIVIStI.
De spinosa præSUL AVIAS AD oVILE REDUCet oVes.
DIU PASCAS, præSUL, in QUIETE POPULUM.
A finishing poem concludes with this 'Tripodium'—
'Chrono-metra.'

\[ \text{PANDIMUS EXILES ANTISTES CAROLE, VERSUS,} \quad = \quad 1728 \\
\text{TUOS, PRECOR, ASSUMAS, VENIUNT HI CORDE PAVENTI.} \quad = \quad 1728 \]

'Chronicon.'

\[ \text{METRA DATA ACCEPTET EX VOTO} \]
\[ \text{AUGUSTINIANO ANTISTES.} \quad = \quad 1728 \]

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°, pp. 20. It bears this title, 'Illustrissimo ac reverendissimo Domino D. Dominico de Gentis ex sacro predicatore ordine decimo quinto Antverpiensium episcopo, cum primum in cathedram suam solenniter introducere tur, applaudebat Gymnasium literatum, M. P. Augustini Antverpiense, MDCCXLIX.' A prose address concludes at page 6 with this chronogram—

\[ \text{DOMINICO GENTIS} \]
\[ \text{ANTIstitI EXOPTATO} \]
\[ \text{PRECatUR} \]
\[ \text{AUGUSTINIANA JUVENTUS.} \quad = \quad 1749 \]

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, Meliboeus, Alexis, and Amyntas, which is brought to a conclusion by this 'chronicon'—

\[ \text{IMPERATRIX PACIFICA, DUX BENIGNA;} \]
\[ \text{Prospecti in gentiS genti Suae.} \quad = \quad 1749 \]

An apostrophe to the then reigning pope, Benedict xiv., next follows, concluding with this 'chronicon'—

\[ \text{BENEDICTUS ROMANUS PONTIFEX} \]
\[ \text{AUSTRIACIS VOTIS, UTPUTE SIBI GRATIS,} \]
\[ \text{Annuit.} \quad = \quad 1749 \]

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)—

\[ \text{DOMINICUS GENTIS NOVUS} \]
\[ \text{EPISCOPUS ANTVERPIENSIS SUI} \]
\[ \text{SINE SPINA ET UNGUE.} \quad = \quad 1749 \]

THE sixth tract, consisting of 16 pages 4°, is a gratulation on the inauguration of Macarius Simeono, abbot of St. Michael's Church at Antwerp in 1663. The title is, 'Fausta gratulatio in solemni inauguracione Reverendi . . . Macarii Simeono s. t. l. Abbatis cele-
SOME FLEMISH CHURCH EVENTS.

bererrimae ecclesiae sancti Michaelis Antverpiæ sacri et canonici ordinis Praemonstratensis viii. Aprilis MDCLXXII. Per Fratres Novitios predictæ ecclesie. The subject is expressed in Latin verse of varied metre, commencing thus—

BENIGNA MACARIO INSIGNI PRAEDIDI GRATVLATIO. = 1663

The poetry which follows leads to this

Chronica

CVSTODIT VIGILANS GREGEM

Carmen Chronographicum.

Custodem Vultisne Sacrum? Tutaberis Omnes
Doctrina Insignis, Tutamque Viam Inclyte Gallo
Ingenius Inargui Ardes: Ne Sylx Generosum
Rideat, X-pugnetque Gregem, Evigilare Memento.

PEPERIT VENERANDA SCIENTIA PRAELATVRAM = 1663
FORTIS, VT MORS DILECTIO TVA. Cant. viii. 6. = 1663
E FORTI EGRIDIVR DVLCEDO NOBIS. Jud. xiv. 14. = 1663
QVASI SOL REFVLGET IN TEMPLE DEI. Ecclus. l. 7. = 1663
DILIGET SVOS MACARIVS.
INFVLA SACRA MERITO DIGNVS.
VIGILANS CAPIAS PEDVM;
DOCTRINA, PIEATIQVE SPLENIDIVS.
BEATVS IN TERRIS, SIS TANDEM CEGLO BEATVS;
GALLI VIGILANTIAM IN BENIGNITATE OSTENDIS
DOCTRINA, PIEATIQVE OBTINÆ PRÆLAVRAM;
PRAELATVRÆ CERTE DIGNISSIMVS.
MACARIO BENIGNO ABBATI APPLAUDVNT.
INSIGNISNE TIBI RETVLIIT DOCTRINA TIARAM?
OMNIO RETVLIIT: TV FIA DONA CAPE.
PROPOSITO INSIGNI MANIBVS DATE LILLIA PLENIS.
Æneidos vi. 883.

PRO MERITO DETVR INFVLA SACRA PATRI. = 1663

The following chronograms occur in connection with the poems addressed to the abbot Macarius—-

DEFICIMVS ELOQVIO = 1663
IN VERAS MACARI LAVDES.
INSIGNIS DOCTRINA PEERIT TIBI INFVLM.
PELIX MACARIO DIEVS = 1663
QVÆ INFVLM DAT CAPITÙ.
ABBATIALIS DIGNITAS MACARIO IVRE OBTIGIT.
LEO MITIS CVSTODIT ORES = 1663

1 The letters of these words are the initial letters of the words which compose the four curiously arranged hexameters which next follow.

2 The abbot was probably a Frenchman; he is called here 'inclyte Galle:' the word 'gallus,' a cock, alludes to his watchfulness, and explains the words 'evigilare memento' in the fourth line. There are many similar allusions throughout the poetry, and lower down in the chronogram.
SOME FLEMISH CHURCH EVENTS.

IN MACARIO VESTRA LATET BEATITVDIN
LEONI DIGNO GREGIS DEFENSORI DICANT NOVITII.
MACARIVS SEDEDIT V, SALIGH.
VT LEO, DOCTRINA FORTISSIMVS.

THE seventh tract, consisting of 48 pages, 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 honderd-jaerig jubilé aengaeende de losweerdige instellinge van ‘t vermaert Broederschap der xxxvi uytmuntende Hey- ligen, welckers geëxampt en rusten, en geëert worden in de kerke der abdy 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—
CLEMENS X HUJUS CONFRATERNITATIS
INSTITUTOR INDULGENTIAE DATOR.

SANCTORUM LAUDES EXTOLLERE.

LUSTRI ABHINC VIGINTI INSIGNIS SANCTORUM
XXXVI INSTITUTA CONFRATERNITATIS, QUORUM
RELIQUIAE IN SANCTI SALVATORIS ECCLESIA
SPLENDORE AC DEVOTIONE VENERATIONI
PUBLICAE EXPONUNTUR, QUARTA
AUGUSTI UNANIMI JUBILATE DEO.

On the organ in the church—
ADVENTUS JUBILAEI TEMPORIS: SANCTIFICATE.
EXULTATE IN DIYECTIS MIRABILIS.
BUCCINIS TYMPANOQUE JUBILATIONE DEO.
IN CHORDIS, IN CANORE EXURGITE ALTISSIMO.
INGENTIS TRIUMPHI DIE PSALLITE EXCELSO.

The following are the thirty-six saints; their dates are added from other authorities:

On Saint Benedict, abbot, died circ. 543—
SANCTO BENEDICTO INSIGNI SUIS EXEMPLARI.

On Saint Scholastica, sister of Saint Benedict, abbess, 542—
DIVAE SCHOLASTICAE VANITATIS GAUDIA DETESTANTI.

On Saint Placidus, martyr, 541—
SANCTO PLACIDO INSIGNIBUS MERITIS EXORNATO.

On Saint Gertrude (there are two of this name in the calendar)—
SANCTAE GERTRUDIS HUMILITATIS FAVTRICI.

On Saint Ignatius, martyr, 108—
DIVO IGNATIO DE CRUDELITATE VICTORI.
SOME FLEMISH CHURCH EVENTS.

On Saint Agatha, martyr, 251—
DIVÆ AGATHÆ TRIUMPHATRICI PECULIARÌ. = 1771

On Saint Anselm, Archbishop of Canterbury, died 1109—
DIVO ANSELMO INVICTÆ CURÆ ANTISTITI. = 1771

On Saint Margaret of Cortona, 1297—
DIVÆ MARGARETHÆ CORTONENSÆ CELESTES VIAS INQUIRENTI. = 1771

On Saint Paulinus of Nola, 431—
DIVO PAULINO ELÆMOSYNÆ IN PAUPERES PÆCCLARO. = 1771

On Saint Juliana, probably the martyr, end of third century—
SANCTÆ JULIANÆ PIETATE IN DEUM ILLUSTRÆ. = 1771

On Saint Bartholomew, early Christian martyr—
DIVO BARTHOLOMÆO SÆVITÌE ET NEOCIS VICTORI. = 1771

On Saint Elizabeth of Hungary, 1231—
DIVÆ ELISABETHÆ HUNGARICÆ VÆRÆ LIBERALÌSSIMÆ. = 1771

On Saint Josaphat, bishop and martyr—
SANCTÆ JOSAPHATÆ EXIMÌO DESERTÌ CULTORI. = 1771

On Saint Thecla, martyr, in first century—
DIVÆ THECLE PÆNÆ IN OMNÌBUS INVICTÆ. = 1771

On Saint Moses, the Ethiopian martyr, fourth century—
SANCTÆ MOYSÌ DEIICÌTA AUSTERÆ EXPIANTI. = 1771

On Saint Felicitas and her seven sons, martyrs, circa 160—
DIVÆ FELICITATÌ CUM NATÌS OVANTI. = 1771

On Saint Blasius, bishop and martyr, 304—
DIVO BLASÌO CONSTANTÌAM IN PÆNÆ EXERCÆNTÌ. = 1771

On Saint Lutgardis, abbess, 1246—
SANCTÆ LUTGARDÌ CHRISTÌ IN AMORE VIVÆNTÌ. = 1771

On Saint Mauritius, abbot, 584—
DIVO MAURÌO CONTINTÌÆ AC SANGUINE NÓBÌLLÌ. = 1771

On Saint Agnes, martyr, 305—
DIVÆ AGNETÌ DIGNÆ PUDICÌÆ SPECLUSÌ. = 1771

On Saint Augustin of England, 604—
DIVO AUGUSTÌNO PÆCÌCONÌ INCOMPARÌLLÌ. = 1771

On Saint Dorothy, martyr, in the third century—
SANCTÆ DOROTHÌÆ MARTYRÌ IN CHRISTÒ EXULANTÌ. = 1771

On Saint Yvo, confessor, 1353—
SANCTÆ YVONÈ AFFLICTORUM ADJUTORÌ. = 1771

On Saint Mary of Egypt, ‘penitent,’ fifth century—
DIVÆ MARÌE ÆGYPTÌÆ VÌÆ PENITENTÌÆ ÍNCÌVLÈ. = 1771

On Saint Roch, active helper in the plague, circa 1327 or 1348—
DIVO ROCHÒ PESTÌLENTÌÆ LABORANTÌÆ OPÌTÌLATORÌ. = 1771

On Saint Elizabeth, queen (of Portugal, 1336?)—
SANCTÆ ELISABETHÆ INVICTÆ MÀNSÌÆTÌÆ ÓDÌNÌÆS REGÌNÆ. = 1771

On Saint Adrian, martyr, 290—
SANCTÆ ADRIÀNÌÆ NATALÌÆ EXCÌTATIONÌÆ TRIUMPHANTI. = 1771

On Saint Cunera, martyr, fifth century—
DIVÆ CUÈRÈE VIRGÌNE LEÇÌSSÌMÆ. = 1771

On Saint Giles, abbot, end of seventh century—
SANCTÆ EGIDÌÆ MAGNO ABÌCLEÌÆ AUXÌLÌÆ. = 1771
SOME FLEMISH CHURCH EVENTS.

On Saint Pelagia of Antioch, 'penitent,' fifth century—
DIVÆ PRÆLEGÆ MIRÀ PENITENTIÆ EXCELLENTI. = 1771

On Saint Hyacinthus, confessor, 1257—
DIVO HYACINTHO VERO MARÌÆ CULTORI. = 1771

On Saint Christina, martyr, circa 300—
DIVÆ CHRISTINÆ MIRABILIBUS EVECTÆ. = 1771

On Saint Alexis, confessor, fourth century—
DIVO ALEXIO CASTITATE FLANÈ MIRABILI. = 1771

On Saint Cecilia, martyr, 220—
DIVÆ CECILÌÆ MARTÝRIO EXORNÀTÆ. = 1771

On Saint Catharine of Alexandria, 290—
sanCTÆ CATHARÌNÆ EXIMIÀ PORTITUDINE GLORÌOSÆ. = 1771

On Saint Barbara, martyr, circa 306—
sanCTÆ BARBÆRÆ INVICTÆ FÌDEÌITÀE EXIMÌÆ. = 1771

Other Chronograms.
ILLA DÌES VENÌT: FESTÌVAS DICÌTE LAÚDES:
exIMÌAS DÌGNÈ REÌLLÌQUÌS CÔLÌTE. = 1771
exIMÌIS sanCTÌS PÌA APPLÀUDE CONFRATERNÌTAS. = 1771
sACRÌS soLEÌMNIÌTÀIBUS JUNCTÀ SÌNT GAUDÌA.
eLEÌCTÓRÜM VÌRTÛTE CONGAUDÈTE.
MAGNÌFÌCENTÛR VESTRA, APPLÌCTÌ, SÌUBÌDÌA. = 1771

VEREERLYCKT ALTEGÆDER DIE WONDERBAERE HEYLìGEN. = 1771

Imprimi potest &c. . . . Antv. L. Cens.
SOME RECENT CHRONOGRAMS IN ENGLAND.

The art of chronogram-making has recently been practised in England, as the following good examples will testify. This is encouraging; and we are led to hope that this method of expressing dates will become as popular in our time as it was in time past, and be used in some of the ways which are brought into notice by my two volumes.

My friend, Mr. Wilshere, of the Frythe, near Welwyn, sends the following, which have been lately made and used by him:—

Treble chronogram for a summer-house built for five-o’clock tea in 1883—

\[ \begin{align*}
\text{HAC IN FERGVLA HORA QVINTA,} & \quad \text{\(\text{1883}\)} \\
\text{TECVM PAVLISPER SEDERE ET RENOVAE LVET.} & \\
\text{Freely rendered—} & \\
\text{AT FIVE O’CLOCK ALONG VVITH ME} & \quad \text{\(\text{1883}\)} \\
\text{REST HERE AVVHILE AND TAKE YOVR TEA.} & \\
\text{Reply.} & \\
\text{A THOVSAND THANKS!} & \\
\text{MOST VVILLINGLY} & \quad \text{\(\text{1883}\)} \\
\text{I’LL TAKE A CVF OR TVVO OF TEA.} & \\
\text{On a bench in a summer-house facing north-east, built in 1884—} & \\
\text{WHEN DOG DAYS BRING THEIR VSVAL HEAT,} & \quad \text{\(\text{1884}\)} \\
\text{A PLEASANT COOL RETREAT,} & \\
\text{YO’LL FInd VFON THIS SEAT.} & \\
\text{On a wedding present (alluding to the name of the bridegroom, and the family motto of the bride), made in 1884—} & \\
\text{DEO IVVANTE NECNON FORTVNA COMITANTE} & \quad \text{\(\text{1884}\)} \\
\text{VERE VESTRO VIRENTV FELICES ESTOTE.} & \\
\text{Freely translated, With God’s help and good fortune, may your spring-time be happy.} & 
\end{align*} \]

\(^{1}\) See page 5, ante, another chronogram by him, and pp. 7, 8, 37, 68, of my former book, Chronograms, also the title-pages and colophons of both volumes.
CHRONOGRAMS IN ENGLAND.

In a mission-room built in 1884. Inscribed over a cross—

\[
\begin{align*}
\text{O SALVATOR,} \\
\text{OVI nos peccatores} \\
\text{pretioso TVO sanguinis redimesti,} \\
\text{propitius aspice nos.} \\
\end{align*}
\]

\[= 1884\]

\[i.e. O Saviour, who hast redeemed us sinners by Thy precious blood, graciously look on us.\]

Above a figure of the Good Shepherd, in a chancel added to a mission chapel in 1884—

\[
\begin{align*}
\text{O bone pastor, salvator mitis,} \\
\text{stantes robora, releva lapsos,} \\
\text{ovis a paschis TVis aberrantes redimece.} \\
\end{align*}
\]

\[= 1884\]

\[i.e. O Good Shepherd, gentle Saviour, strengthen those that stand, raise again the fallen, bring back the sheep who are wandering from thy pastures.\]

On a new wall to an old churchyard, built in 1884—

\[
\begin{align*}
\text{Doomine ne in furare TVO} \\
\text{arguas nos} \\
\text{at TV parce nobis peccatores} \\
\text{et absolvus.} \\
\end{align*}
\]

\[= 1884\]

\[i.e. O Lord, rebuke us not in Thine indignation, but spare Thou us sinners, and pardon us.\]

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)—

\[
\begin{align*}
\text{ocepet salvus ovis} \\
\text{et portas eius lavat.} \\
\end{align*}
\]

\[= 1884\]

On a clock placed inside the church at the west end of the nave, facing the altar; hence the reference to 'panis viatoribus'—

\[
\begin{align*}
\text{Vaga mvndi gloria transit et inanis,} \\
\text{eccle viatoribus iesus constat panis.} \\
\end{align*}
\]

\[= 1884\]

On the reredos under the east window, of the Annunciation—

\[
\begin{align*}
\text{nobis dat Vs christe natvs maria virgine,} \\
\text{nos sanasti nos lavasti a peccatis sanguinis.} \\
\end{align*}
\]

\[= 1884\]

On the rood beam, under the cross—

\[
\begin{align*}
\text{lex eccle vera: fvisit iesus luce,} \\
\text{rex nunc peccata: solvit nostra cruce;} \\
\text{grex repascatvr: christo svo dvce.} \\
\end{align*}
\]

\[= 1884\]

\[\text{Versified translation.}\]

\[\text{Here finds the law in Jesus' light true reading.}\]

\[\text{Now by His Cross our King the pardon needing}\]

\[\text{Gives, that the flock may on their Chief be feeding.}\]

---

\[1\text{ Psalm vi. Vulgate Version.}\]
CHRONOGRAMS IN ENGLAND.

On the wall faced with stones picked by children to build the north aisle of Little Braxted church—

LOCI CHRISTO CONDI TORES
ÆRE SINE FRAGILI,
LAPIDES HOS, CONVECTORES
POSVERE PARVULLI
CONSTENT ISTI SENIORES
BASI PETRE STABILI.

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—

ECCE TVRRIIS O LIM STRATA,
DEO, RVRSVS EKARNATA,
RESONANTI VCZE GRAT.

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
Rebuilt, 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—

O SOROR
VIDUI HODIE, CONJUGISVE HERI
EXPUGNATA STYLOQUE INTERPECTA
REVIVESCENS EPHIALTES CLERI
HERBIS EXORNA FILICIBUSQUE TECTA
O SOROR.
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.

\[= 1884\]

It must be explained that the 'clergyman' mentioned, the writer of the tracts, the builder of the fernery (whose initials are J. E. V.), has never been married; hence the paradoxical treatment of the subject.
NOTES ON BOOKS NOT ACCESSIBLE.

In the pursuit of this varied subject, which is now drawing towards its close, I have become acquainted with the titles of books more or less abounding with chronograms, but which I have been unable to find in any library, either at home or abroad, whereto I have had access. It is fit, however, that even this limited knowledge of them should not be lost; the opportunity may hereafter occur to some one interested in the research for placing on record some further particulars concerning them. On referring to page 557 of Chronograms, at the conclusion of the chapter of bibliography, there will be seen an extensive reference to the existence of such books; a very few of them have since come to light, but practically it is a list of books still inaccessible; and what is there mentioned may be taken as an appendix to what here follows.

Mr. Henry Stevens, F.S.A., who has devoted particular attention to books concerning America, has the following notice of a rare little book of chronograms, in one of the catalogues issued by him, entitled, ‘Bibliothea Geographica et Historica, a catalogue of nine days’ sale at Pultick’s. November 1872.’ (British Museum, press-mark, 11905. g. 4.) It is interleaved with (reduced size) photographs of very many of the title-pages. We find at page 321, ‘No. 2801. Valentinus (Bishop) a Christi nato Decimi septimi Symbola Eteologica, ex Veteri et Novo Sacrorum Bibliorum Testamento collecta. 8°. Joh. Gorman, Witeberge, 1608.—A rare little book of chronograms. An exceedingly curious volume, filled with ingenious and pious trifling. There is collected under every year for 100 years, from 1600 to 1700, a large number of texts from Scripture, with the references to chapter and verse so printed that the Roman numerals will correctly express
books not accessible.

the given year. For instance, under the given year 1620 there are
texts to express that year, for example—

DeVs 7VVs est teCVm. 2 Sam. xiv. 17. = 1620
rex saLoMon benEDICtvS. = 1666

Drop the letter M = 1000, and print the word saLoOn, you have 666,
"the number of the beast," out of the same text, with less trifling,
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 trifling 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. 'Conceptione Immaculae Deiparæ Virginis' (3000
numerical anagrams on the plan of the alphabet caballa), 'à Fran-
cisco de Sancto Joanne, et Bernedo Presbytero Hispano Capel-
lano Capellæ Paulinae ubi colitur S.S. Imago B. Marie Virginis a
S. Luca depincta in Sacro Sancta Basilica Liberiana S. Marie Majoris
Rome. 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. Lotharingiae Caroli
Belgii gubernatoris, etc., Bruxelles. A de Vos. 1748. 4'. 'Tres
bel exempl. de cette pièce rare, rempilie de chronogrammes, sur
l'arrivée 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. = 1672

2. 'Ostendana Francorum clades, quâ principé Joanne Austriaco
faciente per tredecim menses,
Cro MVrLio Irato et DeRiso,
Mazarino à PlaNDris illVso, = 1658

naves, pecuniam, militem, honorem et Flandriae spem Anglis con-
juncti amisurunt Franci.' 8°.

3. 'Chronica chronographica ab anno 1600.' Pp. vi, 97. Vienne,
1665. 4°. This is a history of events from 1600 to 1665 in prose,
all chronograms, beginning—
BOOKS NOT ACCESSIBLE.

1600
MoDo Certe = 1600
Cara aDeRanT teMpoRa = 1600
fernandVs II., ex stiriA
IVNGItVr MarIe fillE
ex bavarIa, etC.

4. 'Livre des Prestres.' A tract of eleven leaves, small 4°. This
meaningless sentence occurs to give a date (it is in capital letters of
uniform size, but here printed as a chronogram)—
riXo cci CVniCvLVm. = 1478
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 chrono-
gram. The title-page is as follows—

CVM DEO
PLa MEDITATIONIs eteOSTICHA
PER DISSERTAS IN BBiiLiiS GNOMAs ELABORATA
AD Vota CoMPETENTER APPARATA
pro MVNDO LABORANTE ET ANNO LABANTE

1605
breslai seIlesle emporio in ripa oDera
De praelo et labore bAVManno
anno Christi domini nostri
hodiE MIHI Cras TIBI.
ACH. HEVTe ROTH Morgen toDti.

Then begins a series of sentences, proverbs, and meditations,
chiefly in Biblical language, extending to 187 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 Comete cauda,' etc. Budissine, 1618. 4°.
2. 'Eteostica votiva.' Budissine, 1602. 4°.'

In the University Library at Liége 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 CaESAR xi AVGvsti.' = 1711
a remarkable assemblage of anagrams on the 'Ave Maria, etc.,' men-
tioned 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°. Pp. 292.
592

BOOKS NOT ACCESSIBLE.

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, MDCL.

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 chronogrammic 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 chronogrammic 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 chronogrammic work.

The author of 'Decas Mariana,' mentioned in *Chronograms*, p. 441, wrote also 'Decas anagrammatum metrica arte elaboratorum, illustissimo honoris Sereniano sacra.' *Vetoro-Pragae, 1680*; also 'Decas sacrorum anagrammatum e sacris programmatis utpotè sacris hymnis, textibusque sacris, metrico labore concinnatorum. *Vetoro-Pragae, 1672.' I have ascertained that a volume in the University Library at Prague contains the three works, with this chronogrammic title-page, giving the date 1672 six times repeated—

*Anagrammata Sacra, metrico labore concinnata, VRBI NEOPRAGENSI PVLVERE GENEROSI MARTIS INSIGNITER DECORAE; A CAROLO IV IMPERATORE FVNDATAE ET EXORNATAE; VARIIS DOTATAE ET AVCTAE IMPERIALIBVS GRATIIS; VIBVS ERVIDITIS, ARMAQVE TRACTARE PERITIS FLORENTI; FORTITER STANTI ADVERSIBVS TELA SVECORVM; GENEROSO IN HOSTILES ACIES ARDORE PERSTANTI NVTANTIBVS IN REGNO PROPE OMENIBVS.*

'Vota chronographica quae sub inauguratione illust* et Rev' D. D. Henrici van Halmale xi Ypresium 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.
HEBREW CHRONOGRAMS.

This chapter will comprise the examples of Hebrew chronograms which I have already given in Chronograms, pp. 542-545, incorporated with many additional ones brought to my notice by Dr. Christian D. Ginsburg, LL.D. Without his assistance I could not have undertaken to explain and illustrate in any way this very interesting branch of research. The antiquity of Hebrew chronograms remains undoubted, while the extent of their use has not yet been approximately ascertained. Existing manuscripts in that language carry back the time of their use to an earlier period than I have yet found them in the Latin language; but even then it cannot be said that we have reached their origin. I give one example which makes the date A.D. 1208. Printing by the means of moveable types was known circa 1450. Whatever may be the earliest date of printing in Hebrew types, I am enabled to give examples of chronograms on the titles of Hebrew printed books as early as 1492, and it is probable that they are not the earliest. That method of dating such books is continued down to the present day, and it is unlikely that it will yet go out of favour.

The use of numeral letters by Hebrew writers is not confined to the expression of dates. It runs imperceptibly into a form like acrostics or anagrams, which were supposed to strengthen by a hidden meaning the exposition of passages in the Hebrew Scriptures. It must be remembered that all the letters of that alphabet have a numerical power, and that in a chronogram constructed by them, only certain words of a sentence contain the date (except where the date is contained in one word), and these words or the letters thereof are found to be printed in larger characters to mark the date,
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:—

<table>
<thead>
<tr>
<th>ב</th>
<th>ג</th>
<th>ד</th>
<th>ה</th>
<th>י</th>
<th>כ</th>
<th>ל</th>
<th>מ</th>
<th>נ</th>
<th>ס</th>
</tr>
</thead>
<tbody>
<tr>
<td>400</td>
<td>300</td>
<td>200</td>
<td>100</td>
<td>90</td>
<td>80</td>
<td>70</td>
<td>60</td>
<td>50</td>
<td>40</td>
</tr>
</tbody>
</table>

The following explanation of Hebrew chronology is adapted from Dr. Ginsburg's Life of Leviya,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 (נִחְרָדוֹ בֵּית), 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 (נִחְרָדוֹ בֵּית, abbreviated פָּלָק), 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 3761, 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 תּוֹנָת, i.e. The Law = a.d. 1208. So again the 'Codex De Rossi, 826,' is dated בַּשָּׁנָה, 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-Koré of R. Jekuthiel (Additional ms. 19,776, British Museum), has the chronogram date on folio 1172 as follows—"נַעֲשֶׂה בַּשָּׁנָה הַזֶּה בְּנִצָּת וַעֲשָׂר הַלֵּשׁ נֶעֲשֶׂה in the year 'Zion shall be redeemed with judgment, and her converts with righteousness' (Isa. i. 27)=156, or A.D. 1396.'

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1 Massoreth Ha-Massoreth of Elias Leviya, 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—

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 בָּרָא, 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, chronomammatic 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, שֶׁנָּה כְּאֶלֹהֶם לִפְרָע, i.e. 5252 = 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, בָּשָׂר יְהֵמָה אוֹבָּה בָּרְכֵּי לַמֵּרָא דֵּתֵי, i.e. In the year of the creation, ‘He shall doubtless come again with rejoicing’ (Ps. cxxxvi. 6), i.e. 5252 = 1492.

The Hebrew Bible, with points, printed at Brescia in 1494 (this edition), has the chronogram, שָׁנָה לַמֵּרָא, 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—

In the year, ‘I will accept you with your sweet savour’ (Ezekiel xx. 41), i.e. 296, 296 = 1536.

It will be seen that the chronogram date is here given twice. First, in the words נַחֲיוֹן וְנָהָר, with your sweet savour, which exhibit the year 296; and in the words שֶׁנָּה כְּאֶלֹהֶם, 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 spaces in the letters of the excised type, that it is difficult to say whether they are ms. 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—

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 Judaeo-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 chronogram—

‘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 ‘Behold, a king shall reign in righteousness’ (Isaiah xxxii. 1).

Bible, Amsterdam, 1676-78, is dated ‘Shall distil as the dew’ (Deut. xxxii. 2).

Bible, Amsterdam, 1687, is dated ‘Let it come upon the head of Joseph’ (Deut. xxxiii. 16).

The Pentateuch, with the Chaldee paraphrase and ‘Rashi,’ Dykenfurth, 1784, is dated ‘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 רוח evil = 175, or שם shame = 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 בְּרֵי 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:—

wortheth let him pour out the fullness of the cup (i.e. let him remove the ‘Vau plene,’ and count the numerical value of
the word בגו 'cup' as כותב (Kohelet = 391, together 471) in the sixth thousandth year. So many revolutions has the sun made, or according to the moderns the earth has made them. On Shebat 19 the pages were fully printed; and on the day of the week respecting which it is twice said 'It is good,' the book Kos Ha-yeshuoth was printed off. Accordingly the work was finished on Tuesday, Shebat 19, 471 = A.D. 1711. This book is a commentary on several treatises on the Talmud. The copy in the British Museum has the press-mark 1915 c. 10. The foregoing Hebrew sentence forms part of the title to the book, and at the same time contains the words which compose the date.

It is to be remarked that instead of giving the names of the days of the week by numbers, i.e. First day, second day, third day, etc., it is frequently given in abbreviations, viz.:—for Friday, בימים יבש המ.Collectors of preparation for the holy Sabbath; for Tuesday, the day on which it is twice said 'good' (compare Gen. i. 10, 12). According to very ancient custom, and in recognition of the solemn import of this particular use of the word 'good,' authors were careful to begin and finish their works on Tuesday, which day they held to be especially lucky, because it was twice pronounced good, and being influenced also by the same respect for the word 'good,' they avoided Monday, because the phrase 'and it was good,' is not used with regard to it.

The Super-commentary on Abraham Ibn Ezra's commentary on the Pentateuch (British Museum, press-mark 1907 c. 5.), which was printed in Amsterdam in 1721, has a double chronogram, one on the title-page, and the other at the end of the book. The first chronogram is as follows:—

למרות א seçimא בור אנתיבי בונב 'And the Lord blessed Abraham in all things' (Genesis xxiv. 1), i.e. 482 = 1721. Here not only is the date given when the work was printed, but also includes the name of the author, viz., Abraham.

The second chronogram, which is at the end of the book, is as follows:—

פחו בושל לבר אתנימ אנטיבי בונב 'Finished in the year, 'Is it not a little one and my soul shall live' (Genesis xix. 20). Here too the chronogram not only gives the date, but describes the modesty of the work ('a little one'), and expresses a hope that the memory of the editor may continue to live.

The chronograms which now follow are those of the present century.

The Hebrew Scriptures with a Judæo-Spanish translation, published at Vienna 1813-16, in four volumes (British Museum, press-mark 1900 c. 7.), is remarkable for the different chronograms which accompany not only each volume, but every separate volume of the Pentateuch, thus—

Vol. i., which was printed in 1813, and contains the Pentateuch, has no less than five different chronograms for that volume alone, to express the same date.

GENESIS, which was printed in 1813, has the chronogram—

שנה Ни בליל מקר רועים 'In the year, 'For with thee is the fountain of life' (Psalm xxxiii. 10), i.e. 574 = 1813.
HEBREW CHRONOGRAMS.

Exodus, printed in the same year, has the chronogram—

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—

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—

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 chronogram—

‘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—

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—

In the year, ‘Open ye the gates, that the righteous nation which keepeth 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—

In the year, ‘Depart from evil and do good’ (Psalm xxxxiv. 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, Yemen, etc., which were respectively published at Lyck in 1866, and Mayence in 1874—

In the year, ‘Sing and rejoice’ (Zech. ii. 14), i.e. 624 = 1866.

And

In the year, ‘Blessed shalt thou be’ (Deut. xxvii. 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 date-
letters 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; 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 יתב, 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 יתב יתב יתב,
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 יתב, stone, into יתב יתב,
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

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' (עסטזא גא_document), we are told as follows:—

'Son of the first religion, faithful remnant of Israel
Ye searchers after truth, hearken!
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.
THE NUMBER 666.

This chapter will consist of notes and extracts taken from out-of-the-way books which passed under notice when searching for what is contained in my two volumes on chronograms. Very much has been written on the interpretation of the mystical number 666. Some portion of that is in the form of chronograms; and believing that so little of that portion has ever been brought together in print, into one view, I am induced to assemble here the scattered items of what is a curious and solemn subject. My purpose is not to show the validity of any interpretation, or to point to any as the right one, or even to say that the true one has yet been reached, because the interpretations are so contradictory, and many are not deserving of serious consideration. There are some methods of interpretation which are not based on the numerical value of the alphabetical letters; to those my extracts do not extend.

At the foundation of the whole inquiry is verse 18 of chapter xiii. of the Book of the Revelation of Saint John the Divine, 'Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is six hundred threescore and six.' Or, as it is in the Greek text—καὶ δὲ ἀριθμὸς αὐτοῦ χεις', the last three letters being the Greek numerals for 600, 60, 6; or 666. It is natural that the solution should be first sought for through the Greek, though other methods of numeration have
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. 321, 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 'Romith' in Hebrew letters, according to their numerical value, and find the number 666—

\[ \text{ΛΑΤΕΙΝΟΣ} \quad \text{λ τ ι ν ο} \]
\[ 30 \quad 1 \quad 300 \quad 5 \quad 10 \quad 50 \quad 70 \quad 200 = 666 \]

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—

\[ \text{ΣΑΣΟΝΕΙΟΣ} \quad \text{σ α ι ο} \]
\[ 200 \quad 1 \quad 60 \quad 70 \quad 5 \quad 10 \quad 70 \quad 200 = 666 \]

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 bestiae sexcenta sexaginta sex.

1. Ευανθάς, Euandus. 2. Δατείνος, Latinus. 3. Τείτινας, Sol Titan. 4. Αρνύμας, Nego. 5. Γενετοψίς, Genericus. 6. Δαμητρίας, Splendor. 7. Ο Νικηφής, Victor. 8. Κακός διόγδος, Malus dux. 9. Αληθής βλαδερός, Verus noxius. 10. Πάλαις Βάσκανος, Iterata invidia. 11. Αμνός διίκος, Agnus injustus. 12. Αντιμός, Mahomet. 13. Μαμέτ, Saxo. (Luther.) 14. Σαξονέιος, Saxo. (Luther.)

1 As before mentioned, Calvin was a native of Picardy, born at Noyon.
**THE NUMBER 666.**

| Íσωψια, Seu resolutio in numeros |
|---|---|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| E | 5 | A | 30 | T | 300 | A | 1 |
| T | 400 | A | 1 | 30 | E | 100 | E | 3 |
| A | 500 | N | 70 | 1 | 10 | P | 80 |
| N | 50 | Σ | 40 | K | 8 | Σ | 1 |
| Σ | 60 | Σ | 300 | Σ | 10 | Σ | 10 |
| Σ | 200 | Σ | 200 | Σ | 200 |
| 666 | 666 | 666 | 666 | 666 | 666 |

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Hæc sunt nomina bestiae Apocalypticae numero insignita, quorum innumera alia ab iis, quibus saepe temporis et otii est, jam adducitis haud similis reperiri possunt.

And the author elsewhere remarks, 'Dici non potest, quantum hic numerus multorum interpretum torserit ingenium.'

---

**A** BOOK in the Lambeth Palace library, 'De Antichristo libri undecim: F. Thom. Malvenda Setabitano, Ordinis predicorum 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—

Παλαι Βαρκανος. = 666.  i.e. Jam olim invidens.

DIC LVX. = 666.  i.e. Quia Antichristus dicit, ac jubebat se lucem esse.

Γένσεος. = 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."

Αμνος αδικος. = 666.  Agnos nocens.
The letters in Revelation χξτ = chi, xi, st. = 666, have been applied thus—Χριστός ξυλον σταυρος. i.e. Christus lignum crucis. Quod nimium Antichristus imonet 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—

Elion Adonai Icheneh Hakados. i.e. Altissimus supremus Dominus Deus sanctus. The name that Antichrist would blasphemously adopt.

Abinu hakadosa aphiph. i.e. Pater noster sancta papa.—vel—Pater noster meretrius 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 Antichrist,' etc., by Nicolas Vignier, 1610, 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—

L' ANTECHRIST ROMAIN.

In another work I find that the name of the great reformer may be used with the same result—

MARTIN LUTHER.

A tract in the Lambeth Palace library, (press-mark 30. 7. 16.), 'A letter written by a true Christian Catholike, to a Romaine pretented Catholike,' etc. 'Imprinted at London by John Windet, dwelling in Adling Streete, at the signe of the White Beare, neere Baynards Castle.' 1586. Pp. 86. Small 4º. 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 71 I find these additional ones. Ecclesia Italic, the Italian or Roman Church; ἱεροκράτια κακη, an evil priestly or ecclesiastical government or power; and θεος ειμι εγε γαιη, I am God upon the earth; they give the number 666 thus—

The author asserts that these words and the numerical results are 'only applicable to the Byshops of Rome.'

At page 221 he shows that the Pope is Antichrist, by a series of comparisons by no means flattering to the Pope; and at page 237 he gives some names from which the number 666 is evolved; at page 341 the author uses strong language against the Pope, and puts it in quaint spelling in the following chronogrammatic form—

THE ART OF ARITHMETICKE
for papists to reckon the just worth of their Pope:

OR,

The skill of counting the number of the Beast, which is 666 by numerall letters in several languages, shewing his full valuation, and how truly to price him.

The Papists claim for the Pope. The Protestants grant. The beast's marke
As all other heretofore, so the now present Pope PAVLO V TO VICÉ-DEO. . . = 666
PAVLO's SVRE A VICÆGOD. . . = 666
Wee ought so to account of him. He is, by his seate at Rome, a Romane. 𝓶ܫ穰穰 (Romanus). . = 666
He standeth vp as ADONIKAM. Supreme Lord justly. . . = 666
He is of the Latin Church, establishing only Latin service. λατεινος. . . . = 666
Hee is heere on earth, God's vicar generall. GENERALIS DEI VICARIVS IN TERRIS. = 666
He is a very great commander, and yet professeth himselfe a servant of servants. LOR, A SERVANT OF SERVANTS A LORDLY SOVERAIGNNE. . . . = 666
Hee is a shining light. λαμπτης. . . . = 666
Hee is as farre above the Emperour, as the sunne above the moone. τειταν. . . . = 666
He may doe what he will, and none maysay, why dost thou so? FACIAT QVOD VVLT. . . . = 666
Peter's keyes give him authority to dispose of kingdoms. EXTERA DANT CLAVES PETRI. . . = 666
The Papists claim for the Pope. He sitteth as teacher of the people, in the holy Chaire of Saint Peter. He cannot erre as Pope, sitting in that seate. His particular church is the Italian Church. But Rome, or the Rom. Church is the Catholicke Church. He is the head of the onely Catholicke Church on earth. He hath given to him a triple crowne. Therefore wee must 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 guide. Through his pride. In his superioritie the devells Leifetenant. A tyrant by his lawes. Decretas sva sva leges vere tyranni. And therefore should every one say to him, Ito leges execrandvs.

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 (δομα βλασφημιας) makes the number, thus—

Vicariovs filii Dei. = 666

It was also said that somewhere in Italy (Venice?), a picture was publicly exhibited in honour of Pope Paul v. with this inscription—Pavlo V. Vive 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—Vicariovs generalis Dei in terris. = 666
Again, these words are found to contain the number—

παπερώς, the papacy. = 666

Αποστάτης, an apostate. = 666

I refer my readers to pp. 465, 468, 481 ante, where the writings of Johannes Praetorius 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.

'SECHS hundert und sechs und sechzig,' is the title of an article in Zedler's Universal Lexicon, vol. xxxvi. p. 861.

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.

\[
\begin{align*}
\text{ALEXANDER} & \text{ EPSICOPVS.} = 666 \\
\text{AVRELIANVS} & \text{ DACVS.} = 666 \\
\text{BENEDICTVS} & \text{ LAVVATVS.} = 666 \\
\text{BONIFACIVS} & \text{ DISERTE LISIOSVS.} = 666 \\
\text{CAROLVS} & \text{ DIVVS.} = 666 \\
\text{CHILDEBERTVS} & \text{ REX.} = 666 \\
\text{CLUDOVAEVS} & \text{ TERTIVS.} = 666 \\
\text{NEBVCADEZAR} & \text{ FELIX.} = 666 \\
\text{HERODES} & \text{ LVCIFVGS.} = 666 \\
\text{CLAVIDIVS} & \text{ FERVS.} = 666 \\
\text{ADVILTERTINVS} & \text{ CVSTOS.} = 666 \\
\text{AVENTINVS} & \text{ COLENVS.} = 666 \\
\text{CLANDESTINVS} & \text{ REX.} = 666 \\
\text{CLIENS} & \text{ ORTHODOXVS.} = 666 \\
\text{CVLTVS} & \text{ DIVERTENS.} = 666 \\
\text{DILECTVS} & \text{ GREX.} = 666 \\
\text{DRACONIS} & \text{ LVX.} = 666 \\
\text{DVLCIS} & \text{ VVA.} = 666 \\
\text{LVCIDAJA} & \text{ FAX.} = 666 \\
\text{STYX} & \text{ CRVDELIS.} = 666
\end{align*}
\]

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—

\[
\begin{align*}
\text{DECAS PHALANX QVINGENA.} = 666 \\
\text{Eine summe von 10. 8000. 500.} = 666 \\
\text{DCTOR, LEK, IVS.} = 666 \\
\text{Ein Lehrer, Gesetz, Recht.} = 666
\end{align*}
\]
THE NUMBER 666.

DraCo, LynX, ViperA. = 666
Ein Drache, Leichs, Natter.
Sacredos, FalX, OVis. = 666
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—

\[
\text{N A Π O Λ E O N T I.} \\
30 1 80 70 30 70 30 300 10
\]

= 666

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. = 666

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—

\[
\text{Γ Λ Α Δ Σ Τ Ο Ν Η.} \\
30/ 3 = 1 4 300 300 70 30 8
\]

= 666

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 govern-
ment 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
THE NUMBER 666.

their names, and that as exactly as their solemn league and covenant consists of 666 words.' No examples are given of the names. At p. 590 ante, allusion is made to the House of Commons as containing that number.

The subject of the mystic number is treated, exhaustively almost, in a now scarce work published in the year 1848, entitled, 'The number and names of the Apocalyptic Beasts; with an explanation and application. In two parts.' By David Thom, Ph.D., A.M., of Heidelberg, minister of Bold Street Chapel, Liverpool. Only one volume, 'Part I.,' of this work, containing 398 pages, was ever published. The author has his own interpretation of the mystical number 666, which is developed in his concluding pages. The volume is otherwise filled with notices of many of the familiar solutions of the enigma; some I have already brought together, and others I have not before met with. I extract some of the latter, because they are in the form of chronograms. The author says, adopting the words of another writer, 'Innumerable attempts have been made to discover this name, but hitherto without success;' and he adds his own words, 'Towards the close of this volume, the true name is given; and upon that, in the meantime, the reader is left to indulge his speculations.'

D. F. JULIANUS CAESAR ATTIVS. i.e. The name of Julian the Apostle, one of the successors of Constantine. = 666
DIOCLESIUS AUGUSTUS. i.e. The Emperor Diocletian. = 666
SILVESTRE SECUNDUS. i.e. Pope Sylvester II. = 666
LINUS SECUNDUS. i.e. Pope Linus II. = 666
VICARIUS FILII DEI. i.e. The vicar or substitute of the Son of God. = 666
DOCTOR ET REGENIUS. i.e. The Latin teacher and monarch. = 666
VICARIUS GENERALIS DEI IN TERRIS. i.e. Vicar-general of God upon earth. = 666
IPSE CATHOLICÆ ECCLESIAE VISIBLE CAPUT. i.e. He himself the visible head of the Catholic Church. = 666
DUX CLERI. i.e. The captain of the clergy. = 666
UNA VERA CATHOLICAE INFALLIBILIS ECCLESIAE. i.e. The one true Catholic infallible Church. = 666
AUCTORITAS POLITICA ECCLESIASTICAQUE LATINA. i.e. The Latin civil and ecclesiastical authority. = 666
AUCTORITAS POLITICA ECCLESIASTICAQUE PAPALIS. i.e. The civil and ecclesiastical papal authority. = 666
LUTHERUS DUCOR GREGIS. i.e. Luther, the leader of the flock. = 666
CALVINUS TRISTIS FIDEI INTERPRETES. i.e. Calvin, the baleful interpreter of the faith. = 666

The author, as he proceeds, adds his own remarks to show how uncertain are all these and such like interpretations, and says by way
of illustration, with reference to the geological controversies which raged in his day, the Neptunist may as well refer his opponent to **VULCANO EDICTVS (sc. orbis terrarum)** = 666, and may have retorted upon him in return, **OCEANVS E PROFVNDOS 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.

According to the Greek numeration the words **Θεός είμι εις γαῖας**; *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, **ΚΟΒ-ΠΟΧΣ**, 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 **Εὐρωπία (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—

\[
\text{JOHN OLDCASTLE.} \quad = \quad 701
\]

Deduct his age at the time in question,

\[
\begin{array}{c}
35 \\
\hline
\end{array}
\]

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—

\[
\text{VVILL LAVD.} \quad = \quad 666
\]

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—

\[
\text{Δ Α π ι ν η Β α σ ι λ ε ι α. (i.e. The Latin kingdom.)} = \quad 666
\]

\[
\begin{array}{c}
8 \quad 30 \quad 1000 \quad 10 \quad 50 \quad 8 \quad 1 \quad 800 \quad 10 \quad 30 \quad 5 \quad 10 \quad 1
\end{array}
\]

1 'An interesting epitome of his life is in Chalmers's Biographical Dictionary, xxi. 320.
At page 359 another similar solution is quoted—

\[ \text{Ε κ κ λ η σ i a Ι τ a λ i κ a. (i.e. The Italian Church.)} = 666 \]

At page 361 another having the same meaning is quoted—

\[ \text{Δ a τ i ν a Ε κ λ e σ i a. (i.e. The Latin Church.)} = 666 \]

Of course the author does not adopt all these interpretations, he criticises and in effect rejects them, while he offers what in his opinion may be the true one, reserving his explanations, which were to appear in the second volume, never published. The Greek \( \phi ρην \), the mind, or prudence, or understanding, see I Cor. xiv. 20, contains the number; and so does \( \epsilonκκλησιας σαρκικας \), fleshly churches—

\[ \text{Η ρ η ν} = 666 \]

\[ \text{Ε κ κ λ η σ i a i σ a ρ κ i κ a l.} \]

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 xxii. 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 540 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.
DATES QUAINLY EXPRESSED IN 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.
DATES QUAINLY EXPRESSED.

The following are from Gough's 'Sepulchral Monuments of Great Britain':—

M anno C quater bis XI ruit iste  
Luce bis X et I April.  \{ = 21st April 1422

M C quater septenis ter tres minor uno.  \{ = 1462

Augusti ter quingeni si dempseris unum
Et ter, ter, decies ut erat verbo caro factum
Trux lux undena miseri subtraxit asylum, etc.
\{ = ? 1380

M C junge quater I duplex V numera ter
Invenies annum quo ruit iste pater.
\{ = 1434

Annos millenos C.quater suscipe plenos
Addens septenos domini celestis amemos.
\{ = 1470

The thirteenth daye of Apryll years seventy and foure,
A thousand five hundred being put to yt more.
\{ = 1574

The epitaph of a man named King—

Mundi mense pleno Januarii die noveno C quater mille
Ter et V tunc rex ruit ille.  \{ = 9th January 1415

M semel X terno C quater I quoque querno
Ara resecrata, domus hæc variisque novata.
\{ = ? 1314

At Roydon church, Essex—

M C quater semel LXV, bis XI probus iste,  \{ = 22d August 1487

Augusti mensis X bis obiit.

The following are from Weever's 'Ancient funeral monuments within the monarchie of Great Britain.' Folio. 1631—

Henry de Wingham, bishop of London, died 15th July 1262—

Ter vix, et Domini, mil. sexagint. bis, que bis C.
\{ = ?

Roger, called the Black, Bishop of London (Roger Nigel)—

In anno M bis C quater X jacet hic Rogerus humatus.  \{ = 1240

Thomas Cressy of London, mercer—

M Domini C quater bis X annoque secundo
Sexta luce Junii hic de . . . mundo.
\{ = 1422

William Lilly, in St. Faith's Church—

M Domini C quater, semel L, ter et V lege frater,
X bis cum quinis M Adar est bonus sibi finitis.
\{ = 1465

Hinc migrat M C quater LX que Decembris, eterna
Virgo Dei mater, prestet sibi regna suprema.
\{ = 1460

Anno milleno, quater et CCCC octuageno
Migrat ab hac vita sua spes succurre Maria.
\{ = 1480

M C quater que dato LXX quater annumerato.
\{ = 1470

M D deme ter X semel V Christi anno.
\{ = 1475
DATES QUAINLY EXPRESSED.

The following were in old London churches; from Stow’s ‘Survey’:

He died at sixty-nine of yeeres,  
December ninth the day,  
The year of grace eight hundred twice  
Deducting nine away. \[= 1591\]

Mille quater centum semel L sex tempore Christi  
Dat fundamentum quindecem Martius isti, etc. \[= 1456\]

C quater et mille  
X et IV cadit ille,  
Luce Maii deca terque  
=30th May 1414  
Sociato bis sibi deno. =29th June 1429

MD deme ter X semel V Christi cadit anno. \[= 1465\]
C quater et mille X quarto ruit ille  
Et Juli plena septena luce serena. \[=7th July 1464\]

The following are from Willis’s ‘Survey of the Cathedrals.’ 3 vols.

Lincoln Cathedral—

C quater X quater MV si Domini numerantur  
Annus, in hunc Hominem Mors prevaluisse probatur. \[= 1445\]

L MC quater quater sub luce Maii deca penta  
Corruit ipse Pater, preventus morte cruenta. \[=15th May 1450\]

Ralph Selby, LL.D., died 1420, buried in Westminster Abbey—

MC quater X bis post partum virginis iste  
In festo, Christe, tibi spiravit Michaelis (sic). \[=1420\]

At Cleeve, Gloucestershire, John Brien, rector, died 4th February

L ter C super M ter X simul octo. \[= 1388\]

At Cheshunt, Hertfordshire, Nicholas Dixon died 30th October

Anno milleso C quater, bis, bis deca Christi  
Octavo moriens mutans terrestria Celis  
Octobris Luce ter deno transit ad astra. \[= 30th Oct. 1448\]

Anthony de Bek, a bishop of Durham, 1310—

Annis vicenis regnavit ter X I plenis  
Mille trecentis Christo moritur quoque denis. \[= 1310\]

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—

M, C bis bino, tripex X, addere quarto
Anno Williâs dîni Newton fecit abbas.

\[
\begin{align*}
\text{ } & = 1434 \\
\end{align*}
\]

The following are from ‘Desiderata curiosa,’ vol. ii. p. 319:—

In Lincoln Cathedral, epitaph on a bishop—

Anno milleno, C quater, quaterq. viceno
Bis septem junctis vitalia lumina cludio.

\[
\begin{align*}
\text{ } & = 1494 \\
\end{align*}
\]

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 scipso’—

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.

\[
\begin{align*}
\text{ } & = 1455 \\
\end{align*}
\]

At Abbots Langley Church, placed over the altar on its being repaired by Bishop Wheathamsted—

M semel X terno C quater I quoque querno
Ara reserata, domus haec variisque novata.

\[
\begin{align*}
\text{ } & = 1431 \\
\end{align*}
\]

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 Williâs Dyneley conjux vocitata
Armigeri regis, modo vermissus esca parata
M domini, C quater, quater X, quater I, cadit illa
Romani festo. Jesus ergo sui memor esto.

\[
\begin{align*}
\text{ } & = 1444 \\
\end{align*}
\]

From 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 posteriorire
Luce Severini, sub Crispinique priore,
Cum semel M, bis C stat et L semel, X bis et I ter
Sed tu, qui dubitas super his, fac ista legi ter.

\[
\begin{align*}
\text{ } & = 1273 \text{ or } 1276 \\
\end{align*}
\]

This is also in ‘Historischer Munzbelustigung,’ by J. D. Köhler, vol. vi. p. 400.
DATES QUAINLY EXPRESSED.

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 somewhere—

\[
\begin{align*}
M & \text{ semel, et tria } C \text{ bis } L \text{ XI removeto;} \\
& \text{ Paschæ luce, reus periit tunc, cæde Judæus.}
\end{align*}
\]

\[= 1389\]

On the death of King Wenceslas of Bohemia. He died in 1419—

\[
\begin{align*}
& \text{ Quater } C \text{ semel } M \text{ jungas annos deca novem} \\
& \text{ August. sedena, fit Regi mortis habena.}
\end{align*}
\]

\[= 1419\]

On the birth of Waldemar III., Duke of Slesvig, son of Eric—

\[
\begin{align*}
& \text{ Anno milleno CCC ter uno cum duodeno} \\
& \text{ Waldemars dux Slesvici et natus Erici.}
\end{align*}
\]

\[= 1315\]

These are gathered out of various old books—

\[
\begin{align*}
& \text{ Mille ubi quingenti post partum Virginis anni} \\
& \text{ Et duo cum lustris preterire novem.}
\end{align*}
\]

\[= 1547\]

\[
\begin{align*}
& \text{ Centenis lustris, annis et mille peractis} \\
& \text{ Denos autumnos post quater atque duos.}
\end{align*}
\]

\[= 1542\]

\[
\begin{align*}
& \text{ Mille et quingenti lapsi sunt cursibus anni,} \\
& \text{ Terque duodecies frigore terra tuit.}
\end{align*}
\]

\[= 1536\]

\[
\begin{align*}
& \text{ Octo bis exierant a nato secula Christo} \\
& \text{ Detractis lustris sed tamen inde decem.}
\end{align*}
\]

\[= 1550\]

On the death of ‘King Adolphus at the battle of Worms’—

\[
\begin{align*}
& \text{ Anno milleno trecentis, bis minus annis} \\
& \text{ In Julio mense, rex Adolphus cadit ense.}
\end{align*}
\]

\[= 1298\]

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’—

\[
\begin{align*}
& \text{ Annis millenis ter denis et octo trecentis,} \\
& \text{ Judaicus populus tunc temporis est trucidatus.}
\end{align*}
\]

\[= 1338\]

This narrative alludes to certain events in the fourteenth century,
similar to those described in the histories of the 'Sacrament robbery and miracle' in Belgium, and noticed at some length in *Chronograms*, pp. 262-283; and at pp. 113, 114 of the present volume.

The next, at page 215, is the couplet commencing some verses given on the authority of 'an ancient manuscript book,' and said to have been inscribed on a tablet at the grave of Bishop Nicolaus of Regensburg—

Post M post tria C cum XX bina fuere,
Ista tegit fossa Nicolai praesulis ossa. \{ = 1340

The last is at page 218. It is the opening couplet of some 'ancient Latin rhymes,' on a disastrous overflow of the Danube in 1344, when Wolfgang was abbot of Altaich—

Post M post tria C post X bis bina sub anno
Quarto, dum Wolfgangus abbas præsedit in Altaich. \{ = 1344

The following are from Italy—

Anno milleno ter C ter I septuageno
Solutus ex membris septena luce Novembris. = 7th November 1373.

Mille currentibus annis trecentis quaternicenis unoque juncto. = 1341
Astra petens pulcro liquit sua membra sepulcro
M semel et C ter novies II quater adde. \{ = 1322
Quinque denis mille trecentis et quatuor annis
Tertius Aprilis cum decimo fluxerat ortus. = 13th April 1354.

Inscribed in a book 'Codex Membraneus,' a manuscript of Statius, in the library of the monastery of 'Hasunga,' in Thuringia. The book is stated to have been written—

Bis quingento bis trino, bis quoque bino
Nascentis Christi Thebais scriptra fuisti. \{ = 1010

And to have been presented to the library—

Bis quatuor undenis quatuor minus addito mille. = 1084

The following may be taken as early examples by writers at the periods indicated. They are extracted from a work comprising various histories and chronicles, 'Erpoldi Lindenbrogii scriptores rerum Germanicarum septentrionalium,' by J. A. Fabricius. Hamburg, 1706—

M C sex decies annosque recolligere binos. = 1162
Anno milleno centeno terque triceno,
His quinquaginta si misces, tunc bene disces. \{ = 1240
DATES QUAINLY EXPRESSED.

At Zwolle, in Holland, part of an inscription in memory of the burning of 500 houses there, on the night of St. Marguerite, 20th-21st 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. = 1324

The following are from 'Westphalische Provinzial-Blätter,' published at Minden, 1843. Vol. iii. Inscription formerly to be seen on a stone at Helvorde, in Germany—

M C ter L octo tibi sunt, etc. etc. = 1358
Another, M C ter L quart. X. = 1390

At Paderborn Cathedral, on the tomb of Bishop Henry—
Mille quingentis bis denis inde retentis. = 1380

On the tomb of Bishop Robert, who died in 1394—
Annis M Christi quingentis que minus sex. = 1394

In the cathedral, Paderborn, Bishop Bernard, chosen in 1320—
Post dupla centena Christi bis bina trigena lustra die, Januarii terdena de luce vani. = 1320

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:—

At the monastery Vallis S. Martini, Louvain—
C quater M que semel duo bis XL dabit annum.
Festa Dionisi praeveniente die. = 1482
Dant L M que semel X I ter C quater annum.
Mortis Lamberti dat sacer ecce diem. = 1463

In Monasterio Blandiensi—
M C quater sex bis Marci sit crustina tristis. = 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. = 1330

Concerning the library at the monastery at Taxandria (Turnhout)—
M C quater, sexto decies annoque secundo.
Civis agrippinus me fundit Moor. Gobelinus. = 1462
DATES QUAINLY EXPRESSED.

At the monastery Viridis Vallis (Gronendael)—
\[\begin{align*}
I\ quater\ et\ mille,\ Ter\ C\ tunc\ floruit\ ille, \\
Qui\ Viridem\ Vallem\ Fundavit,\ ad\ æthera\ callem.
\end{align*}\] = 1304

In the abbey church of Villers, in Brabant—
\[\begin{align*}
Anno\ millesimo\ C\ et\ sex\ quadrageno \\
Junensi\ mense,\ mortis\ tunc\ carpitur\ ense.
\end{align*}\] = 1346

In the Dominican Church, Louvain, to the Duchess Aelyde—
\[\begin{align*}
Mille\ semel\ et\ centum\ bis\ duo\ septuaginta \\
Luce\ Severini,\ fuit\ Aelydis\ data\ fini \\
Quam\ tegit\ hec\ tumba\ Serpens\ fuit\ atque\ Columba.
\end{align*}\] = 1274

The building of the Monastery of the Seven Fountains at Forest, near Brussels, was thus dated—
\[\begin{align*}
M,\ C\ ter,\ L\ que,\ ter\ I,\ semel\ V\ que,\ ter\ X\ in\ Aprili\ luce\ sub \\
undena\ Domini\ domus\ ista\ sacrata\ extitit.
\end{align*}\] = 1388

Another inscription dated a building there—
\[\begin{align*}
Hoc\ Domini\ templum\ fuit\ ad\ Genitrices\ honorem \\
Christi\ sacratam,\ Marie\ Virginis\ almae \\
Anno\ millenio\ centeno\ bis\ geminato \\
Ter\ numero\ deno\ duplicato;\ adjungito\ septem, \\
Tum\ dena\ Auguste\ lux\ resplenderet\ et\ una.
\end{align*}\] = 11th Aug. 1467.

From Lord Orford’s works, vol. iii. p. 25, an original inscription—
\[\begin{align*}
Anno\ millesimo\ Domini\ cum\ septuageno \\
Et\ bis\ centeno,\ cum\ completo\ quasi\ deno.
\end{align*}\]

On the battle of Berchtem, in Franconia, on 11th January 1400—
\[\begin{align*}
Post\ M\ C\ quadruplex\ Berchtem\ fuit\ maxima\ strages.
\end{align*}\] = 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—
\[\begin{align*}
Anno\ millesimo\ Domini,\ deciesque\ noveno, \\
Norma\ Berengarii\ trunco\ nova\ cepit\ haberii.
\end{align*}\] = 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—
\[\begin{align*}
Anno\ millesimo,\ bis\ quarto,\ bis\ quoque\ deno, \\
Atque\ ducenteno,\ sub\ P.\ Pastore\ sereno \\
Idibus\ octavos\ Octobris,\ ab\ ore\ suavis, \\
In\ vas\ e\ vaso\ fecit\ Bertelia\ Phasae.
\end{align*}\] = 25th Oct. 1228.
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,—

CORRIGE QUÆ LECTOR PASSIM HIC ERRATA VIDEBIS, NAM TOTO LIBRO PLURIMA INESSE SCIO.
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