

GV
1507
B5B41

BIBLIA
ANAGRAMMATICA

REV. WALTER BEGLEY

CORNELL
UNIVERSITY
LIBRARY



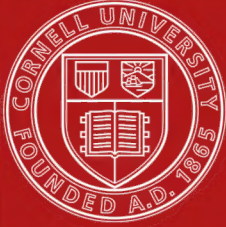
GIFT OF
W. A. HURWITZ

GV
1507
B5B41

BIBLIA ANAGRAMMATICA

OR

THE ANAGRAMMATIC BIBLE



Cornell University
Library

The original of this book is in
the Cornell University Library.

There are no known copyright restrictions in
the United States on the use of the text.

<http://www.archive.org/details/cu31924029934811>

BIBLIA ANAGRAMMATICA

uc
0 NC
0

OR

THE ANAGRAMMATIC BIBLE

A LITERARY CURIOSITY

GATHERED FROM UNEXPLORED SOURCES AND
FROM BOOKS OF THE GREATEST RARITY

BY THE

1845-1905

REV. WALTER BEGLEY

NC
0 oe ← (le)
✓

AUTHOR OF "BIBLIA CABALISTICA," EDITOR OF MILTON'S "NOVA SOLYMA"
AUTHOR OF "IS IT SHAKESPEARE?" ETC.

WITH A GENERAL INTRODUCTION AND A SPECIAL BIBLIOGRAPHY

PRIVATELY PRINTED FOR THE AUTHOR

1904

AN

GV
1507
B5
B41

PRINTED AND BOUND BY
HAZELL, WATSON AND VINEY, LD.,
LONDON AND AYLESBURY.

161206B

W.A. Hurwitz

HAZELL, WATSON AND VINEY, LD.
LONDON AND AYLESBURY

TO
ALL
SCHOLARS
BOUQUINEURS, BOUQUINISTES
BIBLIOPHILES AND BIBLIOGRAPHERS
WHOSE FREQUENT DELIGHT IT IS
TO LEAVE THE BEATEN TRACK OF LEARNING
AND TO WANDER AT THEIR OWN SWEET WILL
INTO THE BY-PATHS AND HIDDEN NOOKS
OF LITERATURE
I DEDICATE THIS WORK
BEGUN WITH JOYFUL EXPECTATION
CONTINUED WITH INCREASING PLEASURE
AND ENDED WITH REGRET

CONTENTS

	PAGES
INTRODUCTION	3-18
VETUS TESTAMENTUM ANAGRAMMATICUM	21-90
GENESIS TO BOOK OF JOB	21-35
THE PSALMS: SEPARATE TEXTS	35-62
PSALM LI	40-41
PSALM XCI.	46-47
PSALM CXIII.	50
APPENDIX TO PSALMS	54-62
PROVERBS TO MALACHI	63-90
APOCRYPHA ANAGRAMMATICA	93-104

	PAGES
NOVUM TESTAMENTUM ANAGRAMMATICUM	107-182
GOSPELS OF MATTHEW AND MARK	107-119
THE LORD'S PRAYER IN SEVEN ANAGRAMS	112-115
GOSPELS OF LUKE AND JOHN	119-171
THE MAGNIFICAT IN THREE ANAGRAMS	124-127
THE ANGELICAL SALUTATION	132-165
ACTS OF THE APOSTLES TO APOCALYPSE	171-182
BIBLIOGRAPHY	185-212

INTRODUCTION

INTRODUCTION

NEARLY the whole of the contents of this present work—a Biblical Curio is perhaps the best description of it—has been gathered from fields of theological literature hitherto absolutely untrodden by explorers, and hardly known even to the most excursive scholar. This is my chief plea for favourable notice and acceptance, and my principal excuse for giving my collections to the printer.

My feeling is that, whatever else may be said for or against my *Biblia Anagrammatica*, it cannot possibly be denied that I present the public with a *novelty*; and in these days of restless enquiry, we seem as eager as the Athenians for anything that is new or out of the common—so that is somewhat in my favour. And another thing is that the great majority of the pamphlets and books which have afforded the foundation and furnished the materials for my work, have never been read, or even looked into, by any Englishman except myself. And this was the case, too, with even a larger percentage of books in my *Cabalistic Bible*. I fear it will be thought by many that this is far too wide an assertion, a too conceited and unlikely statement to be accepted on my simple *ipse dixi* alone. Yet the assertion is safe enough, if it be only taken into consideration that most of the rare books I have used for my purpose, exist only in two or three copies, and these hidden away for the most part in out-of-the-way libraries on the Continent, or in the privileged old monasteries that are getting fewer and fewer as time rolls on. Now, my own experience is that in such places, charming as they are to me, I have hardly ever had the extra pleasure of meeting a fellow-countryman, or even an American cousin—and if I did by any chance

meet one turning over the catalogues, he was never searching for books of this kind. Some, I am confident, are to be found nowhere in this country except in my own library, to which they have been added, in the course of years, by that diligent and persistent search in English and foreign catalogues, and in booksellers' shops, both at home and abroad—a search which is the grand sport and true delight of every genuine book-hunter. Most of these are unknown to all bibliographers, and after what has been said, I hope my assertion that many of these curios have never been seen or read by any Englishman except myself, will be absolved from the literary crime of exaggeration or conceit.

But in spite of the novelty I claim for my Biblical theme, I do not expect that it will prove interesting to many—that is frankly admitted, and further endorsed by my printing only a limited number of copies. I present no attractions for novel-reading ladies, nor yet for the “man in the street.” Both these important sections of the reading public are barred by the Latin in the body of the *Biblia*, while the student reader has more important works to occupy his attention, and the up-to-date theology-student will, of course, prefer the *heresy* of the worst articles in the *Encyclopædia Biblica* to the best curios of the old-fashioned and *orthodox Biblia Anagrammatica*. But it is hoped that a small remnant will be left who can find a genuine enjoyment in these ingenuities and curiosities of the Republic of Letters. There have been workmen in that republic who could carve cherry stones very admirably and very patiently. It is my privilege to introduce some of these literary wonders, with specimens of their work, to such readers as may care for their acquaintance.

Some of the work, especially the Rosary of responsive anagrams which Salvi made from the Psalms, is marvellous, when we consider the neatness and finish of many of the beads.

The metrical anagrams, the most difficult of all, are extremely good, and if the earlier parts of the *Biblia Anagrammatica* prove wearisome, let the reader at least turn to the monkish metres formed from Luke i. 26-33, Luke i. 39-42, and to the hexameters formed from the Lord's Prayer and the Magnificat before he quite throws the book aside.

The Virgin Mary and the Doctrine of her Immaculate Conception

fill up a very large part of the present work. The reason for this is that the makers of Biblical anagrams belong, almost without exception, to some of the great Religious Orders—*e.g.* Franciscans, Augustinians, or Jesuits—and lived at the time when the Dogma of the Immaculate Conception was a burning question, and they the great defenders of it.

The Dominicans, following St. Thomas Aquinas, were by no means so keen for this particular dogma, and not one Dominican contributes to the *Anagrammatic Bible*.

Our work is collected from various sources, which are given fully in the Bibliographical Appendix, but I would say here that the chief contributors are Donino Fidalmi, Bonaventura da Santa Rosalia, Turrius, Klimeccius, and Pompeius Salvi. Of Salvi and of Klimeccius we know very little, except that Salvi was of Ferrara and a Franciscan, and that Klimeccius was a Pole and belonged to the order of the Reformed Minorites.

But of the other three we can give a better account. It is rather a surprise to find that they were busy and learned ecclesiastics, faithfully serving their Church and Order in their generation, and by no means the solitary monkish recluses which our imagination usually suggests as the most likely authors of such ingenious trifling.

Their work was a labour of love—it was their knightly service to the Lady of their choice. Their strict vows and their sacred profession allowed no earthly choice of gentle dames; and so it was that many an ardent southern temperament filled up the aching void with a lifelong devotion to the honour of the Virgin Mother—the Purest Ideal of the Eternal Feminine that has ever been presented in Art or Tradition.

There could not possibly be any spot or taint of sin in that Pure Ideal—so thought the lover, of imagination all compact, and so thought the more ardent and leading spirits of the Church; and those devotees who had the talents and the patience requisite for the work, brought forth their chaplets and rosaries of purest anagram, and laid them as their richest offerings before the Virgin's shrine.

Of Joan. Franc. Turrius (Torre), a Capucin of Lucca, who died in 1665, we read that his famous book of 1179 anagrams on the Angelical Salutation, published in 1664, was encased in lead and buried with him, even as an Indian chief's greatest treasure. His faithful horse bore his

master company in the silent tomb and in the equal sky. And it was this same devoted anagrammatist who, when he felt the hand of death was upon him, sent a message to his favourite nephew, then at Rome, begging him to come at once to Lucca, as he had business of much importance for him. When the nephew arrived his old uncle was *in extremis*, and had received the last ministrations of the Church; but he was able to take from under his pillow some sheets of manuscript written in a very shaky and almost illegible hand, full of erasures and interlineations. "Here," said the dying Capucin, "are two rosaries of anagrams (300) for the Virgin; defraud her not, my son, of this my last offering. They are in sad disorder, but I will help you to prepare them." The dutiful nephew set about his arduous work at once, and, with occasional assistance, completed his task just in time for his uncle to leave the world with the peace-giving thought that his last labour of life was not quite in vain.

But we have to give an account of the two principal contributors to our *Anagrammatic Bible*.

Of Bonaventura da S. Rosalia we know the most, because his life was published along with his various anagrams in 1741, in a quarto volume of 268 pages. It is so rare that I can hardly hope ever to possess it. I could find copies in only two of the many great libraries in Italy that I visited in several successive years. I made short extracts on the spot, but am indebted to the kindness of the Italian Government for allowing me the use here in England of one of these copies for a sufficient time to gather together the necessary material embedded in the present work, our ambassador very courteously forwarding my application. As the book is so inaccessible, a rather full account may be worth the record.

Its title is in the Bibliography, and from the contents we gather that Padre Bonaventura da Santa Rosalia was born at Milan, August 15th, 1665. He was christened at the parish church of S. Carpoforo on the 28th of the same month, and received the names of Francesco Saverio Gaetano, being one of the eight children of Giambattista Renoglio, who was a man of the middle class, and devoted to the Church. Of his eight children only one remained in a secular occupation. The five daughters became the spouses of Jesus Christ in different convents, and two sons

entered the rigorous order of the barefooted Augustinians. The only son of the brother who alone remained to worldly occupations, became a Jesuit while yet a most promising lad; and so we are told that his uncle, the Padre Bonaventura, saw the certain end of all hope of descendants of his family, and looked at it joyfully as the offering of a holocaust to the Almighty.

Our anagrammatist died in 1730, aged 64, and it was not till eleven years afterwards that the superiors of the monastery instructed one of the brothers, who was intimately acquainted with Father Bonaventura, to write his life and virtues. His life is that of a painstaking, conscientious religious, whose health was not good, and who was inclined to solitude and seclusion. He passed successfully through the various offices of the order; was Master of the Novices for some time, and also Provincial. His works were not published in his lifetime, but were, in a large manuscript volume, bequeathed to his monastery at Milan after his death. He prepared a work of 1700 anagrams on the "Ave, Maria, gratia plena; Dominus tecum," under the title of the *Anno Immaculato*, in 1700, and it received the praise and authorization of P. Don Girolamo Meazza, the Inquisitor's censor; but his poverty, which was of the strictest character, in accordance with his vow, prevented this or his greater work being sent through the press. His memory was remarkable, and he composed a very large number of his anagrams while lying awake at night, and in the dark. His poverty would not allow of a light, and so he waited for the morning beams to note them down. His humility, abstinence, and chastity were remarkable. As to his numerous anagrams, he gave them the title of *frivolezze devote*. In his last illness he had shown some desire that his anagrams should be printed for the honour of the Virgin, but on second thoughts, fearing that vain glory might have a share in his wishes, he with holy resolution and indifference said:—"Oh, via non parlisi più di questo: faccia il Signore la Sua Divina Volantà, e quanto possa essere di maggior gloria alla Sua Cara Madre Maria. Non fece quindi altro che pregare un sacerdote acciò preso il Libro degli Anagrammi lo riponesse in sù l' Altare dell' Oratorio a i piedi di Maria, e così benne ad offerirle insieme di quelle il sacrificio più accetto, qual fù la totale rassegnaione al Divino Volere,"

His order, no doubt, or rather the members of it, would have been pleased at his beatification, and therefore, in spite of the usual protest of the anonymous author, that he strictly accepts the decree of Urban VIII. in 1625, afterwards repeated and confirmed, against attributing miracles or supernatural graces to anyone lately deceased, with a view to procure the public estimation of his sanctity and enrolment among the glorified ones of the Church, he still in the last chapter gives some account of the extraordinary graces and prophetic knowledge and power of Padre Bonaventura; but no life of a servant of God at this period could be without such a chapter.

He often made his anagrams on his knees before the picture of the Immaculate Conception in the Oratorio dell' Infermeria di Cremona; at other times in his cell, gazing with eyes full of tears at a little picture of the Virgin, which he used to hold in his hand.

In the last year of his life, on the Feast of Pentecost, he astonished his companions by repeating a "divine anagram" on the *Veni, Creator, Spiritus*, and added "Meschino me, che questa solà mattina vi ha avvertito." He blamed himself that through "disattenzione" he had not noticed that such an excellent anagram could be made in honour of the Virgin till so late in his life.

Argelati (*Bibl. Scriptt. Mediol.*, col. 1202, s. v. Renolius, Fr. Xav.) uses the strong expression "*hoc anagramma memoriter composuit*," but this is hardly borne out by the account above from his life. The anagram was from the *Programma*:

ANAGRAMMA.

Veni, Creator, Spiritus,
Mentes tuorum visita,
Imple superna gratia
Quæ tu creasti pectora.

Venisti præcipue totus raptus
amore
Virginis ter intactæ, terque prorsus
Immaculatæ.

The author, in 1729, when he heard that the electoral Duke of Bavaria had instituted a new order of knights under the protection of the Virgin, resolved to dedicate his book to the Duke under the following title: "Maria Immaculata pubblicato dall' Angiolo, ò vero, cinquanta Salterii di cento cinquanta anagrammi per cadauno cavati dall'

Angelico Programma: 'Ave, Maria, gratia plena; Dominus tecum,' divisi con altri anagrammi presi da varii Testi scritturali e con alcuni simboli, ed Elogi espressi in Immagini a Lode della stessa Immacolata Vergine Maria dedicata di un Eremita Scalzo di S. Agostino." But just when he had everything almost prepared for press death struck him down, and the idea also. The date of his death is given on a portrait prefixed to the account of his life as February 9th, 1730, and his age 64. Argelati says he died at Cremona, but gives no dates except his birth at Milan in 1683, which is wrong by nearly twenty years.

Admiration for the anagrams of the blind J. B. Agnensis (1611—1667), together with extreme devotion to the Blessed Virgin Mary, first prompted him to compose some anagrams on the same programma—viz. "Ave, Maria, gratia plena; Dominus tecum," and he was so successful and persevering that he eventually composed 5300 in Italian, and 2500 in Latin; whereas J. B. Agnensis only made 1115 altogether. As a composer of anagrams Bonaventura da S. Rosalia was wonderfully quick in his work, and evidence is given in his life to show that on one occasion he composed in three days and nights a rosary of anagrams (150) on the Angelical Salutation, and performed the feat without any interference with his spiritual and worldly duties. A record, surely! I am afraid that most of his labours in this line have perished. Argelati says that the original MS. was at Milan in his time. In different visits to Milan I have enquired diligently for it in all likely quarters, but without success. It was originally preserved in the monastery of SS. Cosmas and Damiani in the aforesaid city, and contained, says Argelati, over 10,000 anagrams, of which number there were 7500 on the favourite *Salutatio Angelica*.

Of Donino Fidalmi, who wrote that remarkable little work the *Conceptionale Biblicum Anagrammaticum*, the only account I can find is that given by Contarini in his careful history *De Ferefrano Diocesi*. It was the fact of our skilful anagrammatist rising to be a bishop that has enabled us to know something about him, and if Contarini had not taken this diocese as the subject of his historical research, we should probably have been ignorant even of his correct name. Donino Fidalmi is really a pseudonym, being an anagram made out of his true name, which was Flaminio Dondi. I have put the chief points of Contarini's

original account in a note.* It amounts to this: Flaminius Dondi was a native of Parma, who, entering into the strict order of the *Fratres Minores de Observantia*, gradually won his way to the position of an important theologian and adviser in Papal policy. He seems to have had experience in teaching philosophy and theology for many years, and filled many offices outside his order as well as within it—an active and useful “man of affairs.” In 1717, being then about 56 years old, he was made a Bishop *in partibus* by Clement XI., and in 1724 he was made Bishop of Feretri, and died August 12th, 1729, aged 68.

From the above accounts we may justly infer that these zealous ecclesiastics were like St. Paul in one respect—they ardently desired to have their conversation in heaven, to use our unrevised familiar phrase. They felt, even as he, that they were citizens of a better country, and that their true Fatherland was not on earth. But I am afraid they peopled the *Patria Cælestis* in a very different way from the great

* “Flaminius Dondi ex Vicariatu S. Jacobi Parmensis Diocesis et ex ordine Fratrum Minorum de Observantia assumptus. D. Francisci regulam professus Dondi Philosophiæ et Theologiæ addiscendæ sedulam havavit operam, easque docuit per annos plures; donec expletis consuētis apud suos studiorum curricularis, Lectorem ut ipsi appellunt, Jubilatum eum renunciarunt . . . Provinciæ suæ Bononiensis Definitor primum, dein et Minister Provincialis electus fuit . . . Etiam extra claustra in pluribus adhiberetur. Dein apud Burgum S. Donnini degeret, Consultoris S. Inquisitionis munus gessit, Parmæ Civitatis et totius Diocesis examinatore fuit Synodalis, Romæ Sacrarum Congregationum Inquisitionis et Indicis Consultor extitit, Ravennæ Fulvius Cardinalis Astalius Legatus illum Theologum habuit. Tandem eo ipso Cardinali, ut conjectari licet, apud Clementem XI. instante, declaratus est F. Flaminius Dondi Episcopus Abderitanus 1717, et postremo a Benedicto XIII. ad Feretranam Ecclesiam translatus 12. Kal. Decembris 1724 . . . Iterato apoplexiæ ictu percussus e mundo abiit die 12. Augusti 1729.”

He was buried in his own cathedral, and his tomb thus described him:

“F. Flaminius Dondi Parmensis, Ord. Min. Obser. hic jacet.

Primum Episcopus Abderitanus, dein Feretranus, utramque Ecclesiam rexit provide et feliciter:

Immaculatæ Virg. Mariæ Concep. addictissimus, quanto in eam flagraret affectu, ore, calamo, corde monstravit. Obit in ejus Ædibus Fontis Scarini pridie id. Augusti an. MDCXXXIX; ætatis suæ 68; Episcopatus XIII; Feretrani vero v.

Pastorem optimum luxit Grex Feretranus, amantissimum insuper parentem, jugiter legebit Pinna:

Luge et tu Viator Antistitem in Jansenistas acerrimum, Sapientia, Prudentia, Pietate ac Charitate in pauperes insignem,”

Apostle. The one great Figure that often almost filled the field of their spiritual Vision of the Courts of Heaven, was the Virgin Mother of God, crowned in glory, and the all sufficient *Patrona* of her faithful and devoted clients.

St. Paul certainly does not seem, in his most ecstatic visions, even when rapt to the seventh heaven, to have been vouchsafed this wondrous sight. Perhaps that was one of the things seen and heard by him, but not lawful or possible to be uttered by mortal lips. It may be so, but it is passing strange that no reminiscence of such a glorified Maiden Advocate occurs in any of his Epistles to the Churches. This, however, we know, that as the years of the life of the Church Militant rolled on, so the Vision of Our Lady, faint at first, became stronger and clearer, helped by tradition and miracle, and the reverential awe of many generations of Christians faithful to their Lord's absolute freedom from the remotest taint of sin.

Our anagrammatists were men who saw that Vision in all its clearness ; and if we can, in a manner, read between the lines and understand the many obscure and mystic fancies in which the anagrams abound, we shall rise from this curious Bible with the feeling that the authors were certainly pious and learned theologians, and orthodox, too, according to the lights of that reactionary period of Church history.

I present the anagrams without theological note or comment. Satisfactory elucidation of doctrinal allusions, or of the many mystical names given to the Virgin, would be an almost impossible task, for they are frequently founded on the rhetorical statements of her mediæval eulogists, which are quite unread and unknown in the present day, and occasionally extravagant beyond conception. My own experience goes to show that there is no subsection in all literature containing so many odd and fantastical books, and so many extravagant arguments, as that subsection of religious literature known as the *Theologia Mariana*. I should say, speaking more as a bibliophile than a critic, that Vitus Scheffer, a Jesuit of Prague, holds the record in his own particular line, which was a somewhat strange one. As some theologians have professed to see Christ throughout the Old and New Testament, so Vitus Scheffer, in his immense *Biblia Immaculata*, determined to see the Virgin everywhere in the Bible. He began with Genesis, intending to go

through his task verse by verse. In 1711 his first folio appeared, 516 pages, carrying us up to Genesis iii. only. In 1713 his third folio appeared, and he had reached Gen. xii. in 1761 pages. In 1717 his sixth folio had reached Gen. xxxvi. with 3375 pages. He then unfortunately died, but he left enough MS. to carry on the work, and in 1722 the end of the Apocalypse was hurriedly arrived at in twelve folio volumes and 6660 pages! Another folio volume is now lying beside me, where the author, not a Jesuit this time, but a Dominican, discusses 1810 texts from the Bible, and finds the Virgin Mary in all.

When perusing this latter book I amused myself by giving marks in the margin to such of the various expositions as appeared to me the most ingenious or outrageous, for these words became almost synonymous here. The two that received the highest marks were the expositions of the learned Dominican on Deuteronomy xxxiii. 17, where he deals with the question *Why Christ is compared to a rhinoceros, and how this applies to the Virgin Mary*; and on Judges vi. 37-39, where he considers at some length *How the Virgin Mary is to be found in Gideon's Fleece*. This last took the prize, but, unfortunately for the curious reader, it is not quite suitable for reproduction nowadays.

But I must not wander from the present work, although there are many tempting fields with rare and strange flowers that were sown and flourished in monachal enclosures, and were cherished by saintly mystics. So I return; and while submitting my anagrams in an order as convenient as possible, I would, if the reader wishes to compare the anagrammatists, to see what standard of excellence they can reach, draw his attention to the anagrams on the Lord's Prayer (Matt. vi. 9-13), p. 112; the Magnificat (Luc. i. 46-55), p. 124; and Tylkowsky's anagram on the account of the Annunciation at p. 120. Also at Ecclesiasticus xxiv. 3, where the same verse has taxed the powers of three different craftsmen. I think it will be admitted that the work turned out is very creditable, as it is also frequently elsewhere.

As our *Anagrammatic Bible* does not happen to begin very lucidly, I will break through my rule of "no theological note or comment," at least in the case of the first three anagrams, so as, if possible, to prevent any unlooky stumbles over the threshold.

These three on the creation of the world (Gen. i. 1) are by Dondi,

who, as we have read, was a Bishop and a Cardinal's theological adviser as well. For convenience of reference I will repeat them here.

PROGRAMMA, GEN. i. 1.

In principio creavit Deus cælum et terram.

ANAGRAMMATA.

1. Tenete lucrum præ Jesu concipi dari Matri.
2. Civitas culpæ ; Matri reperiri non decuit.
3. Audi : Tueor notis reducem Veste miram Ideam Evæ.

The first anagram is not quite so transparent in its language and import as are the greater number of the very appropriate anagrams that succeed it in the present volume. The author seems to be thinking of the mediæval idea that this world of ours was created by God on account of His love for Jesus and His Virgin Mother. "Propter quem creatus est mundus?" "For whose sake was the world made?" asks Fr. Josephus de S. Miguel et Barco in his *Biblia Mariana*, Genuæ, 1702, fol. (*sub initio*), and the answer there given is: "Propter sapientiam creavit Deus cælum et terram. Propter sapientiam, hoc est, amore INTEMERATÆ VIRGINIS, quæ est Mundi Sapientia, creavit Deus hunc mundum, et amore Messiæ Filii Sui, cui in divinis sapientia tribuitur"; and the reference given is, strange to say, to *Rabbi Ankelos*, by which our author no doubt means Onkelos the Targumist; but what an extraordinary source to fly to for the defence and honour of the Virgin Mary! However, it was an opinion well known and expressed in the Catholic Text Books; e.g. in *P. Galatinus*, lib. 7, cap. 2, de *Arcanæ Catholicæ veritatis*, where the words are: "Et ideo amore Jesu et Mariæ Deus mundum creavit."

The allusion in Anagram No. 2 is simpler. The created world was before the Fall declared by God to be very good, but through the fault of our first parents it became a *civitas culpæ*, for sin had found an entrance and reigned universally over all—yet not quite all, for the Mother of God could not possibly have been ever under the power of sin, it *was not becoming* that she should be even found conceived in sin.

Anagram No. 3 is a general declaratory one of the author to his

readers. He bids them listen while he defends from stigma of sin the second Eve, that wondrous Ideal of our primæval mother, the first Eve, who appeared not naked as the first, but clad in mystic vesture.

Albertus Magnus illustrates this in his *Biblia Mariana* thus : “ O Domina, vestis eum (*i.e.* Christum) et vestiris ab eo ; vestis eum substantia carnis, et ille vestit te gloria suæ majestatis.” That is to say : “ Thou, who art Our Lady, dost clothe Him (thy Blessed Son) as with a garment, and thou also art clothed by Him ; thou dost clothe Him with the substance of thy body of flesh and blood, and He doth clothe thee with the glory of His Majesty.” It was also well known and received by all mediæval theologians that the “ woman clothed with the sun,” about whom we are told such wonders in the Apocalypse, was a clear, though mystical, figuration of the Blessed Virgin, and, as Jacobus de Voragine tells us in *Serm. 2, Sabbat. 3, Domin. Quadragesimæ*, the actual accomplishment of this mystery took place when “ *Sol Justitiæ in ea descendit* ” ; *i.e.* “ When the Sun of Justice came down and abode in her ” ; or, as another writer, Daniel Agricola, says : “ *Quando Verbum Dei factum est caro in ea* ” ; that is to say, “ When the Word of God was made Flesh in her.”

Such theological illustrations to the anagrams could be multiplied to almost any extent if worth the while. I will give one more as a curiosity, viz. Isaiah vii. 15, *Butyrum et mel comedet*. “ Butter and honey shall He (Emmanuel) eat,” etc. How can this apply to the Immaculate Conception ? Dondius the theologian knew well enough when he made his anagram, no doubt ; but, as he gives no notes, I will supply the answer from the *Stromata Honori S. V. Mariæ* of Fr. Georgius Benedict. Spruszynski, S. T. D., Pater Prov. Russiæ et Lithuanix Ord. Min. Conv. S. Francisci, a very rare book printed at Zamoscium, in Poland, in 1680 : “ *Christus fuit cibatus sanguine Virginis Mariæ tanquam lacte, dum in utero ejusdem permaneret. In lacte autem duo ad veritit S. Bernardus : ‘ Butyrum et caseum, caseum non comedit, butyrum comedit ; igitur Beatissima Virgo fuit Immaculate concepta.’* ” That is to say : “ So long as Christ remained in the womb of the Virgin Mary He was nourished by her blood, as if by milk. Now, as St. Bernard points out, ‘ from milk are derived two substances, butter and cheese, and (as Scripture tells us) He was to eat butter, but (as it is nowhere said that He was to eat cheese, we may assume that) He did

not eat cheese ; therefore the most Blessed Virgin was Immaculately conceived.’ ”

This ingenious argument loses somewhat of its force through St. Bernard’s conciseness, and through his neglecting to state (though of course he well knew) *why* the absence of cheese in our Lord’s nourishment showed the Immaculate Conception ; in fact, St. Bernard’s *igitur* jumps to the conclusion over the intermediate steps. Our learned Pole, Spruszynski, saw this clearly enough, and felt there was a further question which must needs be settled, viz. Why did Christ not eat cheese ? and on this point we are referred to Gregorius Lusitanus, who settles it very clearly thus : “ *Butyrum fit ex pura lactis materia absque mixtione coaguli ; caseus vero coaguli mixtione. Quid inde ? Isaias de verbo incarnato prædixit non caseum sed butyrum fore manducaturum, nam natura humana absque Originali Culpa, lac fuit mundissimum ; ubi vero accessit coagulum iniquitatis, quod Originalis Culpa fuit, amisit simplicem candorem gratiæ. Butyrum ergo tantum comedit Christus, quia ex Virgine Carnem assumpsit, et ex illo lacte pastus est, in quod coagulum Culpæ Originalis non fuit.* ” That is : “ Butter is made from milk, pure and simple, without any mixture of rennet or coagulating substances ; but in making cheese such are used. What then is our inference ? Well, we know that Isaiah prophesied of the Incarnate Word that He should not eat cheese, but butter, and the reason was (*nam*) that our human nature, before its infection by Original Sin, was, so to speak, like the very purest milk ; but when the rennet of iniquity and its hardening power began to work therein, through Original Sin’s access, then did human nature lose its simple white purity and favour in God’s sight. Therefore Christ shall only eat butter, because he took Flesh from His Virgin Mother, and was fed from that pure fount of milk, in which was no *coagulum*, no hardening or adulterating element of Original Sin.”

Having adduced these further illuminating arguments and authorities, Spruszynski finally clinches the whole matter in the following brief definition or declaration : “ *Fuit Butyrum purissimum ex lacte purissimo Mariæ in sua Conceptione ; ideoque ex illa comedit Emmanuel noster,* ” which I paraphrase thus : “ There was no Butter in the world so pure as that from the purest milk of the Virgin Mary, conceived without spot of sin ; and therefore it was that our Emmanuel

did eat butter, and that from her." Surely such a Doctor of Theology deserves the title that our English mediæval clerics once enjoyed—*Stupor mundi*.

But even he was surpassed a few years later by another Pole, Fr. Antonius Wegrzynovius, who triumphantly went through the alphabet from A to Z, giving the Virgin her alphabetical titles :

A rbor sine verme,
 B alsamum sine mixtura,
 C olumba sine felle,
 D omus sine ruina,
 right down to
 Z abulon sine tributo,

and proved *each* title in ten distinct ways and ten distinct sections, viz. Scripturaliter, Figuraliter, Doctoraliter, Miraculose, Scholastice et Theologie ; Philosophice, Symbolice, Poetice, Anagrammatice, et Historice.

He is in our Bibliography through his *anagrammatice*—his ninth mode of proof. Many of the anagrams are no doubt his own, but some I recognize as being borrowed.

A few years later Wegrzynovius almost surpassed himself in another somewhat similar work, entitled *Syllabus Marianus*, in which he goes through all the titles of the Virgin syllabically, as "Ba, Be, Bi, Bo, Bu ; Ca, Ce, Ci, Co, Cu," etc., choosing as his titles "Basis Universi, Beatitudo Beatorum, Bibliotheca Ecclesiæ, Botrus terræ promissionis, Bulla aurea Prædestinatorum ; Cathedra sine pestilentia, Ceres aureæ messis, Civitas refugii ultimi, Corona agonothetarum, Custodia munitissima," etc., and each and all these titles of the Virgin he proves to be rightly applied to her in five different ways, viz. Scripturaliter, Figuraliter, Doctoraliter, Miraculose, Historice. There is even more work in this book than in his earlier attempt. It is a portentous folio—the paging ends at 2049, and there is a long introduction and copious index not numbered.

In glancing through these extraordinary anagram books one is apt to exclaim, *Cui bono?* Well, there is an answer to that. It must not be forgotten that one object an anagram writer had in publishing his

work was to supply a suitable and useful help to preachers and parish priests. Several of the books in the Bibliography appended have a special index with reference to the lessons read from the Bible on the various Festivals and Sundays of the Church year, and to the serviceable matter to be found in the book for clerical use. Redelius, in his book, *Anatomia Spiritualis deducta anagrammatice*, distinctly states this purpose on his title-page, where he says the work, which is purely anagrammatic throughout, is intended to supply material to preachers, parochial clergy, and those in the religious orders who wish to dwell specially on the praises of the Saints and other sacred themes.

And there is the *Tuba Anagrammatica* of Selhamer, an immensely thick quarto of more than 1100 pages, with sermons for all the Sundays and Festivals of the year, each headed by an anagram, on which the exhortation is to some extent based. These books are dated 1696 and 1702 respectively, and this period represents the high-water mark of the Anagrammatic Liturgical Use. The sermons of the seventeenth century are generally in Latin, even when the author is a parish priest. This seems strange, but I cannot accept the natural inference that they were delivered in that language. I rather believe that they were revised, re-written, and published in Latin, in order to circulate among the clergy, who would be the chief purchasers, and who, throughout Europe, could most conveniently read, mark, and inwardly digest them in that form.

There is one other thing that I would also call attention to, and I think it will prove a new feature, even to the expert and curious diver into old books on literary curiosities. I mean the very great length of some of the anagrams here presented. There are several containing from five hundred to more than a thousand letters. As far as I know, none of such magnitude have been referred to before in any treatise on anagrams, either in England or abroad. Books treating specially of anagrams are very few in any language, and the whole number could be easily reckoned up on the fingers of one hand. The only English monograph we have is an interesting little book published about thirty years ago by Mr. H. B. Wheatley, and long out of print. At pages 90-1 he mentions, "the longest anagram I have ever seen" being one on a Spanish nobleman, containing about one hundred and

forty letters. The curious books in my own library alone have yielded more than a hundred anagrams, chiefly non-Biblical, ranging from two hundred to a thousand letters; and besides the two in the present volume containing above a thousand letters, viz. Ps. xc. and Ps. l., there are eight others (all in metre!), ranging from the *Stabat Mater*, 1116 letters, to what is called Casimir's Hymn, *Omni die dic Mariæ*, 4419 letters; but the proper place for these latter is an *Anagrammatic Breviary*, which may possibly be prepared soon, as I have a large amount of material for it.

Besides being of use in adorning sermons, anagrams were also occasionally brought into evidence at the meetings of the learned Academies of Italy and Germany. A learned, and very likely a titled member, of the Academy would read or recite to the assembly some paper dealing with the anagrammatic, chronogrammatic, and cabalistical evidence in favour of an Emperor's success or the birth of an heir to the crown.

There was a feeling, even in cultivated circles, that there was something sacred or divine in the neat and appropriate results which were often obtained from letters and numbers. I have a folio MS., written by an Italian Count in the seventeenth century, where there is a long address, entitled *Pythagorica Oratio*, filled with arguments derived from anagrams and numbers. It was received with applause by the notabilities who were present, and added considerably to the reputation of the author. Such literary miracles do not happen now.

VETUS TESTAMENTUM
ANAGRAMMATICUM

VETUS TESTAMENTUM ANAGRAMMATICUM

GEN. i. 1.

PROGRAMMA.

In principio creavit Deus cælum et terram.

ANAGRAMMATA.

1. Tenete lucrum præ Jesu concipi, dari Matri.
2. Civitas culpæ; Matrem reperiri non decuit.
3. Audi: Tueor notis reducem Veste miram Ideam Evæ.

FIDALMI.

GEN. ii. 8.

ANAGRAMMATA.

Plantaverat autem Dominus Deus
Paradisum voluptatis a principio.

En Maria apparuit Immaculata,
ut Deo suo propius, ut intus
splendida.

BONAVENTURA DA S. ROSALIA.

GEN. ii. 22.

Et ædificavit Dominus Deus
costam, quam tulerat de Adam,
in mulierem.

Diu ludendo ad nives Mariam
fecit Immaculatam, quod vitæ
Mater esset.

FIDALMI.

GEN. iii. 7.

Cumque cognovissent se esse nudos, consuerunt folia ficus, et fecerunt sibi perizomata.

ANAGRAMMATA.

Ecce munus. Quo fonte est sol, eo efficietur suis concepta mundis sensibus Virgo Nazaret.

FIDALMI.*

GEN. iii. 14.

Maledictus es inter omnia animantia, et bestias terræ.

Maria a rete non inest tenebris, tædiis; est Immaculata. (F.)

GEN. iii. 15.

Ipsa conteret caput tuum, et tu insidiaberis calcaneo ejus.

Ecce tu, Maria, aptius es Dei potentia vincens colubri astus.

(B.)

Ipsa conteret caput tuum.

Ut acus pura noctem petit. (F.)

Et tu insidiaberis calcaneo ejus.

Ubi sitiât os Dei, cernes a nive lac. (F.)

GEN. viii. 8, 9.

Emisit columbam, quæ cum non invenisset ubi requiesceret pes ejus, reversa est ad eum in arcam.

Bene seu columba, Mater Jesu, cum revera purissima es, sed virens quoque eminentissime intacta. (B.)

GEN. viii. 10, 11.

Dimisit columbam ex arca. At illa venit ad eum ad vesperam, portans ramum olivæ virentibus foliis in ore ejus.

Observas? In diluvio culpæ Adæ pereunte mundo reluxit tibi, Immaculata Iris nimis formosa, Mater alma Jesu. (B.)

* In future this author will be represented by a capital F. at the end of his frequent anagrams, and Bonaventura da S. Rosalia, his nearest rival, by a capital B. simply.

GEN. xvii. 3-5.

Cecidit Abram pronus in faciem.
Dixitque ei Deus : Ego sum, et
pactum meum tecum ; appellaberis
Abraham.

ANAGRAMMATA.

Si respexi, o Abraha ! Pater
multorum gentium, custodi pactum
meum, meque placebis : Benedic
faciem Dei.

L. J. CARIS, 1854.*

GEN. xxviii. 17.

Quam terribilis est locus iste ! vere
non est hic aliud, nisi domus Dei
et porta cæli.

Oh jure Immaculata, o Sion Dei
enite ut Sol ! Serpens reus qui illic
stridet, abscedit. (B.)

GEN. xxx. 30.

Justum est igitur, ut aliquando
provideam etiam domui meæ.

Adsum Eva totus mundi ; vigilo
quæ omittam Dei Pueri Mater ?
(F.)

GEN. xxxix. 4.

PROGRAMMA.

Invenit Joseph gratiam coram domino suo, et ministrabat ei.

ANAGRAMMATA.

1. O ! et JESV ministrabat Joseph, invenit gratiam coram Domino.
2. Metro cantabo : O mitis Joseph nomine, Maria Virgine ditatus.
3. Joseph in amore nonne ditatus ? It, abit, commigrat amori Jesu.
4. Canam ego, Maria : Joseph tibi in ministerium de toto ornatus.
5. In motu mentis cano, o Maria ! Joseph tibi amore ardet ut ignis.
6. Dico tute, o grata Maria, non timeas boni Joseph ministerium.
7. Cur times, Domina ? Joseph ministerio beato innovat gratiam.
8. Intende, intono ; morti Joseph it Jesus Maria ambo cum gratia.
9. O ! ut cerno Jesus, Maria, Joseph, mi tibi et omni donant gratiam.
10. Agnus Domini io ! tonat cor ministri Joseph amat mireve beat.

1696. Fr. CHRISTOPHORUS KLIMECCIUS,
in his *Decas Decadum*.

* From a manuscript *penes me*. See Bibliography.

GEN. xxxix. 6, 7.

PROGRAMMA.

Erat autem Joseph pulchra facie et decorus aspectu, (item ibidem et in eodem versu) Injecit domina sua oculos suos in Joseph.

ANAGRAMMA DEDICATORIUM.*

TIBI,

SSme. JOSEPH,

eo ausu, vi tanta, eheu vi, vi jam ecce

DECADES

Profero, Propono, Dedico

mente et actu

Minimus.

Asellus Christi.

FR. CHRISTOPHORUS KLIMECCIUS.

GEN. xxxix. 21.

PROGRAMMA.

Fuit autem Dominus cum Joseph, et dedit ei gratiam in conspectu principis.

ANAGRAMMATA.

1. Pie canit tonat Joseph ; cum Dei gratiis cum fetu Domini Dei ut princeps sum.
2. Jam piissimus Joseph id agit, conceptum Deo natum recipit, fecunde nutrit.
3. Cuncti onusti Adam, pergite nisi ad pium Joseph, dicite, poscite frumentum.
4. In cunctis factis sitio pauper : igitur Joseph da mi Deum in ducem potentem.
5. Joseph decus, ita notum dedecus summi primi peccati, in vi frangit et ponit.

* This appropriate anagram occurs in the Dedication of the author's *Decas Decadum* on St. Joseph (Zamoscii, 1696, 12mo). There are other dedications of books which are *solely* anagrammatic, but not more than two or three at most.

6. Jam et mi peccanti non ducit vim factis Joseph, sed regnum Dei ut propitius.
7. Casti sic ite, tam dignum concinite, Joseph intime fuit purus, prope ad Deum.
8. O sancti dicti ! dicite, pangite me, me, Joseph, in partu purum conditum fuisse.
9. Is Joseph non adducit peccatum sed pungit, et facit menti oriri pium JESVM.
10. Cuncti pii, ut dicitis apparet ; Joseph uni Deo confidit summe, regnat summe.

1696. FR. CHRISTOPHORUS KLIMECCIUS,
in his *Decas Decadum*.

GEN. xl. 9, 10.

ANAGRAMMA.

Videbam coram me vitem, in qua Deus qui antea fructuose reparas erant tres propagines, crescere arborem Matrem, elues pestes, paulatim in gemmas, et post flores terges parem Immaculatam Vir-
uvas maturescere. ginis Conceptionem. (F.)

GEN. xli. 56.

PROGRAMMA.

Crescebat autem quotidie fames in omni terra ; aperuitque Joseph universa horrea.

ANAGRAMMATA.

1. En Pater Joseph cherub natus in terra, crevisti a Jesu merito, fama, amore quoque Dei.
2. Jam ecce Joseph, ter quaterque bonus seraph : vide amore fervet, animas intra urit, io.
3. Joseph inter patriarchas re, ac vere, fere e natu ibat in Jesum quousque ad mortem, io.
4. Eia viri terrestres, profunde jam mente, reque cithara tubaque, canam Josepho, io.
5. Heus Joseph ! qui Maria bona Matre, in vita, morte, rite, aperte, fere undique coruscas.

6. Charo Jesu, Evæ quoque Mariæ, ter benedictus Joseph, arte pure in forma ministrat.
7. Eia Christum Deum (a quo omnis vera fortuna) pascit terræ Joseph ; quare bene ei erit.
8. Homo Joseph vir secundum cor, reque arteque, intra pius, festinat ire Beatæ Mariæ.
9. Nati, ubi Jesus, Maria (necto et Joseph) hic revera semper amorque fortunaque aderit.
10. Vi, vi abi, dæmon peccator ; terret Joseph, terret firmus : Jesuque Mariæque Hosanna.

1696. FR. CHRISTOPHORUS KLIMECCIUS,
in his *Decas Decadum*.

APPENDIX GENESIS.

The following anagrams on the principal patriarchs and holy women mentioned in Genesis are all from the pen of Pompeius Salvi. Being excellent specimens of the anagrammatic art, I place them here as connected with Biblical history, though they do not form texts.

PROGRAMMATA.

Adam cunctorum hominum pater.
Eva omnium viventum parens.
Cain filius primogenitus Adæ et Evæ.
Abel secundo genitus primorum parentum.
Noe justus parens trium fratrum Semi, Chami ac Japheti.
Lot filius Aran germani Abrahæ et Nachoris.
Sara sterilis conjux Abrahæ.
Abraham Tharæ filius.

ANAGRAMMATA.

Hic pomo armatur ; mundum necat.
 Imposuit væ, venenum, ruinam.
 E facie Domini plane vagus iverat iste.
 Nondum vir peremptus est baculo germani.
 Perpurus et mihi, ut et his meis natis hanc formavi arcam.
 Anne hic a re mala fluit? Ab igne?
 O arrha satis.
 Tu hera Isaac enixa solaberis.
 Ah mihi, Sara flebatur.

PROGRAMMATA.

Esau primo genitus Isaaci.

Isaacus Abrahamo genitus.

Josephus Jacobi filius ex Rachele uxore.

EXOD. iii. 5.

Solve calceamentum de pedibus tuis ; locus enim in quo stas, terra sancta est.

EXOD. xvi. 6, 7.

IN VIG. NATIV. DOMINI.

Hodie scietis, quia veniet Dominus et salvabit nos, et mane videbitis gloriam ejus.

LEVIT. xii. 4.

Omne sanctum non tanget, nec ingrediatur in sanctuarium, donec impleantur dies purificationis suæ.

NUM. xxviii. 2.

Oblationem meam et panes, et incensum odoris suavissimi offerite per tempora sua.

ANAGRAMMATA.

O aspiciat sua sui germani.

Gemas unus ? Abi cara hostia.

Hei sic exuor pallio, ex hera, cui obses fui.

Qui nostra nocte debet esse metus, Lucis Custos, Luna Dei, Parens Immaculata ? (F.)

Ossa instate ; jubilate ; quis incedit Nive ? Deus : homo Ignem Dei meruit : Ossa jubilate. (F.)

APPENDIX EXODI.

Moses genitus ex tribu Levi frater Aaronis.

Aaron sacerdos Dei altissimi.

Mirabilis existo ferens tutorve vera signa.

Os Moysi Indies claret ad aras.

An nescis medium portæ ? Signentur unice redundante perfectioni Innocens natus Immaculata Virgo. (F.)

Nosti ab ore efferenti Ave, te de purissimo sono Matrem esse, Immaculatam supponi. (F.)

APPENDIX NUM.

PROGRAMMA.

ANAGRAMMATA.

Caleb servum meum inducam in terram hanc. Ecce demum in humum intras ;
nam lucrabare.

NUM. xvi.

Core, Dathan et Abiron cum aliis. Ohe, in loca sub terram in cadant.

DEUT. i. II.

Dominus Deus patrum vestrorum addat ad hunc numerum multa millia. Dum plures ludunt in unum, hodie
Matrem Immaculatam surdus
adorat. (F.)

JOSUE xviii. 8.

Circuite terram, et describite eam, ac revertimini ad me, ut hic coram Domino in Silo mittam vobis sortem. Habentes memoriam Immaculati
Cinctorii, crescimus ad interitum ?
Esto morietur, obediet cor Matri
Dei. (F.)

APPENDIX JOSUE.

Josue filius Nun, ductor Hebræorum post Moysen. Nomen a re, En stupor : sol firmus
obedit hujus voci.

Rahab meretrix in urbe Jericho. Si sic e nece retrahar, mihi rubor.*

JUDIC. xxi. II.

Omne generis masculini et mulieres quæ cognoverunt viros interficite, virgines autem reservate. Crimen Evæ liges errore succes-
sionum rete ; at futuro veneni
stigmatate ne violes inique Turrim
Agni. (F.)

APPENDIX JUDICUM.

Sisara præfectus militiæ regis Chananæorum. Jabin Es sana Jahel : ac terabras, immo
figis viri caput in arena.

Dalila meretrix in valle Sorec Samsonis amica. Sola clam crines eradis amanti ac
emollis vires.

* This refers to the *funiculus coccineus*.

RUTH i. 20.

Ne vocetis me Noemi (id est pulchram), sed vocate me Mara (id est amaram), quia amaritudine valde replevit me Omnipotens.

ANAGRAMMATA.

Ea mulierum pulcherrima, in Nati Sui mœsta passione, quem valde, et adeo casta mente amavit, omnem decorem perdidit.

(MS.) L. J. CARIS, 1854.

RUTH ii. 2.

Si jubes, vadam in agrum et colligam spicas.

Places digna Messis, ubi Virgo Immaculata. (F.)

APPENDIX RUTH.

ANAGR. R × C.*

Ruth Moabitis nurus Noemi.

Substravi me homini noctu.

I REG. iv. 5.

Cumque venisset arca fœderis Domini in castra, vociferatus est omnis Israel clamore grandi.

Non recorderis, quæ sim? Accedet Eva, sed sontis nescia furfuris originalis Mater Immaculata. (F.)

APPENDIX I REG.

Samuel propheta Domini exercituum.

Hic jam puer extemplo mundior vates.

Anna genitrix Samuelis prophetæ jam mœsta.

Ego jam sterilis, ah! mox sanata en peperit natum.

Saul filius Cis, primus rex in Israele.

Infelix pulsus malis e viris arceris.

David filius Isai, rex Israel post Saulem.

Si alias ploras, vir es fidelis juxta Deum.

Davides rex = Dei dux eras.

Saul rex = Lux eras.

S. MAJOLI,
Dies Caniculares.

* I have admitted this anagram, though one letter is changed, into this collection, because of its ingenuity. All the anagrams quoted are pure unless otherwise stated.

2 REG. vi. 3.

ANAGRAMMATA.

Et imposuerunt arcam Dei super
plaustrum novum.Tu prope dans posteris unum ver,
Ver Immaculatum. (F.)

APPENDIX 2 REG.

Absalom Davide et Maacha, filia
regis Gessur, tertius natus.Fugatus, cæsarie sublimi adhæsit
ramo, dignus stare alte.

ANAGR I × C.

Urias Hethæus conjux Bethsabæe.

Vah, hic cæsus est, uxor bene habet.

Amnon primogenitus Davidis ex
Achinoam Jezrahelitide.I, impie : cis Thamar, inde (o res
indigna) dehonestas cum violas.

3 REG. viii. 21.

Et constitui ibi locum arcæ, in qua
fœdus Domini est.Quis nocti finis cor obtundit Evæ
Dies Immaculatæ. (F.)

3 REG. x. 18.

Fecit rex Salomon thronum de
ebore grandem, et vestivit eum
auro fulvido nimis.O Virgo, sed et omnium dux, o tu
bene ille thronus, tu errore Adami
effecta immunis. (B.)

3 REG. xviii. 44.

Ecce nubecula, parva quasi vestigi-
um hominis, ascendebat de mari.Ah, benedictus Deus! Quam
bene is in vera pace Virgo sic
Immaculata. (B.)

APPENDIX 3 REG.

Elias Thesbites vir pilosus, et zona
pellicea accinctus renibus.In pace tollitur ex Achab, et
Jezabel scelestis in ipsos venturus.*Eliseus* filius Saphat propheta
Domini exercituum.Hospes in puerum halitum excit
sola fidei vis paret.*Salomon* rex Judæ.

De nox levis amor.

S. MAJOLI.

4 REG. ii. 25.

Abiit autem inde in montem Carmeli, et inde reversus est in Samariam.

ANAGRAMMATA.

Non erubuisti me, indemnis serenitas, Dei Mater Emerita Immaculata. (F.)

4 REG. xviii. 5.

Post eum non fuit similis ei de cunctis regibus Juda, sed neque in omnibus illis qui ante eum jam fuerunt.

Stent quidem immensi fines, numini fidi, ubi jubet is Leopoldus Austriacus, quem Carolus Vienne genuit.

1716. *Myst. Magnum.*

APPENDIX 4 REG.

Naaman præfectus militiæ Syrorum.

Caro mea strenui fiat immunis a lepra.

I PARALIP. xvi. 1.

Attulerunt igitur arcam Dei, et constituerunt eam in medio tabernaculi.

Decurtat, devitat nocturni Erebi litem ter nitens una Virgo Immaculata. (F.)

APPENDIX I PARALIP.

Salomon Davide rege natus, et cunctorum sapientissimus.

Augustum Deo Sion templum sacras, te non recte vanis diis.

2 PARALIP. vii. 12-16.

PROGRAMMA.

Audivi orationem tuam, et elegi locum istum mihi in domum sacrificii.

Si clausero cælum, et pluvia non fluxerit, et mandavero et præcepero locustæ ut devoret terram, et misero pestilentiam in populum meum ;

Conversus autem populus meus, super quos invocatum est

nomen meum, deprecatus me fuerit, et exquisierit faciem meam, et egerit pœnitentiam a viis suis pessimis; et ego exaudiam de cœlo, et propitius ero peccatis eorum, et sanabo terram eorum.

Oculi quoque mei sunt aperti, et aures meæ erectæ ad orationem ejus, qui in loco isto oraverit;

Elegi enim, et sanctificavi locum istum, ut sit nomen meum ibi in sempiternum, et permaneant oculi mei, et cor meum ibi cunctis diebus.

ANAGRAMMA.

Illustrissimus Dominus Franciscus Wenceslaus, Sac. Rom. Imp. Comes de Trautmonstorff et Weinberg, vere benevolus Fundator immo Pater summæ et veræ Matri de Gratiis Jesu ei super montem Olivetarum intra Civitatem Litomislium erexit multo sumptu opeque operosam vere eximiam et summe celebrem Ecclesiam Summo Pontifice CLEMENTE XI. eo jam e vivis: et in vivis INNOCENTIO VVIII. pie imperante, pio Cæsare CAROLO VI^{to} eodem Rege Inclytæ Boemiæ: Voveo itaque ut maneat hæc Ecclesia recenter erecta ter quaterque Clementi et mitissimo Patrono perpetuum atque æternum apud posteros omnes post septuaginta Olympiades duraturum Monumentum.

MDCCCVVVIHHIII.

PROBATIO LITERARUM.

a	b	c	d	e	f	g	h	i	l	m	n	o	p	q	r
38	4	24	9	86	5	4	1	63	16	46	26	37	18	5	33
						s	t	u	x.						
						34	49	56	3.						

SUMMA, 557.

This remarkable anagrammatic inscription was for the Church of Our Lady of Grace at Litomislium, now Leutomischl, in Bohemia.

2 PARALIP. ix. i.

Regina quoque Saba, cum audisset famam Salomonis, venit ut tentaret eum in ænigmatibus in Jerusalem.

ESDRAS iii. ii.

Omnis quoque populus vociferabatur clamore magno, in laudando Dominum, eo quod fundatum esset templum Domini.

NEHEM. ii. 15.

Et ascendi per torrentem nocte; et considerabam murum; et reversus veni ad portam vallis, et redii.

ESTHER ii. 15.

Erat formosa valde, et incredibili pulchritudine, omnium oculis gratiosa et amabilis videbatur.

ESTHER ii. 17.

Posuit diadema regni in capite ejus, fecitque eam regnare in loco Vasthi.

ESTHER iii. 14.

Summa autem epistolarum hæc fuit, ut omnes provinciæ scirent, et pararent se ad prædictam diem.

ANAGRAMMATA.

Quamquam si genus (non tamen usus) observet, Mater Dei semine originali sit ab væ, ante fuit Immaculata. (F.)

Ego qui dudum non uno loco do Matrem Jesu de stipite David, o quam umbro quam effero Immaculatam! non plus, non plus. (F.)

Purissimus Deus nocente errore terrebat; Deus e te, Dei Matre, Poli rorantes educunt Immaculatam. (F.)

1. O Virgo Immaculata, bis reorum fiducia: tu plane illa Esther, tu Maria ter dulcis Deo, tibi inde nobis. (B.)

2. Immaculata Virginis Conceptio, robur laudabile Matris Dei juste ludibrio videat hostem infernalem. (F.)

Sic modo venit in pace hæc pia Dei Mater: quæ fulget sine originis reatu. (B.)

Præcipitur tutam Immaculatæ Conceptionis Horam esse Festum Deiparæ numerandam. Est: tu ride. (F.)

ESTHER vii. 8.

Etiam reginam vult opprimere,
me præsente, in domo mea.

ANAGRAMMATA.

Deiparæ originem velut impuram
monetam nemo speret. (F.)

ESTHER viii. 4.

At ille ex more sceptrum aureum
protendit manu, quo signum cle-
mentiae monstrabitur.

Qui sum Rex turbo Reginae
nocens? Pudet te? Rumpens
tormentum tolle Maria Immaculata.
(F.)

APPENDIX ESTHER.

PROGRAMMATA.

Aman filius Amadathi, de stirpe
Agag, carus Assuero.

Esther seu Edissa nata Abihail
Judeo, fratri Mardochei.

ANAGRAMMATA.

Sic vigeam fama? Ah, die alia ut
grassator suspendar.

In æde Assueri loco Vasthi haberis
fere data hera tam dia.

JOB xxviii. 1.

Habet argentum venarum suarum
principia, et auro locus est in quo
conflatur.

Quam purus novo genere profuit
Christus! Una lucebit, ira non
Maculata Mater. (F.)

JOB xxxix. 27.

PROGRAMMA.

Numquid ad præceptum tuum elevabitur aquila, et in arduis ponet
nidum suum?

ANAGRAMMA PALMARIUM.*

En tulit Adamum: petra quid culpa subiret? Quin væ, non unum,
perdidit Eva suum.

ANAGRAMMATA ALIA.

1. Beata nuncupatur avis mutans Evæ nomen: repulit quidquid
deludit impurum.
2. En pepulit Eva Avis quidquid dat absconditum larva tetrum
venenum.

* First prize in a *certamen literarium*. See Bibliography.

3. Avis pudice pura neque bajulat tetrum mundi venenum, quod tulit primus Adam.
4. Diva Volucris quadam depulit petra abditum antiquum Serpentinum venenum.
5. Quan prudentissima Ave, que con virtud buena impele impuridad tumultuante.

1683. *Triumpho Parthenico, Mexico.*

APPENDIX JOB.

PROGRAMMA.

ANAGRAMMA.

Job vir simplex rectus, timens Deum et recedens a malo. In rebus et carne multum pateris ; mox idem es Deo secli.

LIBER PSALMORUM

Ps. ii. 7.

ANAGRAMMATA.

Dominus dixit ad me : Filius meus es tu ; ego hodie genui te. O Felix ingenium Dei, dum suo gemitu a se dividet hostes. (F.)

Ps. viii. 4.

Quid est ergo homo, quod memor es ejus ? aut filius hominis, quia visitas eum, Domine ? In assiduis quoque de eo quæsitis, gusto hodie Jesum amatorem filiorum hominum. 1716. *Præp.*

Ps. ix. 15.

Quæretur peccatum illius, et non invenietur. 1. Quisne pure innocenter lucet veluti tu, Maria ? (B.)
2. Qui vult tenere ulcus putre Innocenti Mariæ ? (F.)

Ps. xviii. 32

Deus qui præcinxit me virtute, et posuit immaculatam viam meam. 1. Tu, o Mater Dei, et mecum pia tu Immaculata nimiumque pura existis. (B.)
2. O Vicedei, apte salutantis æquum pactum, eximium Matri meritum. (F.)

Ps. xix. 5.

In sole posuit tabernaculum suum ;
et ipse tanquam sponsus procedens
de thalamo suo.

ANAGRAMMATA.

O pure Immaculata, sed o quam
bonus et mundus, tu Cælestis
Sponsi propense Thalamus! (B.)

Ps. xxvi. 8.

Domine, dilexi decorem domus tuæ,
et locum habitationis gloriæ tuæ.

O Dei Genitrix, Immaculata es!
Te habeo, Donum Dei, es lilio tuo
decoratum. (B.)

Ps. xxvii. 4.

Unam petii a Domino, hanc re-
quiram; ut inhabitem in domo
Domini omnibus diebus vitæ meæ,
ut videam voluptatem Domini, et
visitem templum ejus.

Vivit, vivit Deus, et homo qui in
mundo habitare debet in Matre
piissima et e communi labe Adami
omnino indemni, Templum ita
summe aptum Deo vivo. (B.)

Ps. xxxii. 8.

PROGRAMMA DIVINÆ PROVIDENTIÆ AD LEOPOLDUM CÆSAREM.

Intellectum tibi dabo, et instruam te in via hac qua gradieris : firmabo
super te oculos meos.

ANAGRAMMA RHYTHMICUM.

1. Mahometi LVNAM perfidis
Truncabit CÆSAR cornibus ;
Se, vota que legitima
Tribuet SOLI DEO.
2. Turca ruit, pacemque orat, sibi vincula vota
Sed illa, Nemesim ob debitam
Restis honore fugit.

3. Ut, re, mi, fa, SOL, la tibi CÆSAR musica prodest.
O Turce MAHOMETI, ubique deleti grunnito
Basin.

4. ANAGRAMMA RHYTHMICUM ET AMICUM CONSULENS ABAFIO
TRANSILVANIÆ PRINCIPI UT SE SUAQUE OMNIA LEGITIMO
CÆSARI LEOPOLDO TEMPESTIVE SUBJICIAT.

O! Abafi quid morare?
Tam nolim titubare;
Leopoldus ecce merus,
Tibi est innatus herus,
Sic agit.

5. ANAGRAMMA IN QUO GENIUS HUNGARIÆ BELGRADUM
CHRISTIANIS INVADENDUM OFFERT.

Belgradum abibit Cæsar; invitat Deus,
O Turca finit, imperi molem trahens,
Voletque socios.*

Ps. xxxiv. 1.

Benedicam Dominum in omni
tempore; semper laus ejus in ore
meo.

ANAGRAMMATA.

Non elevas mecum de seminio
opprobrii Jesum? Non me, Dei
Matrem? (F.)

Ps. xxxiv. 8.

Gustate, et videte quoniam suavis
est Dominus.

1. Ais: Genus Dei sumus. De-
vote tutat, quia emit nos.
2. Quia Deus meus suos devote
signat: te nimie tutat.

Beatus vir qui sperat in eo.

Qui e Vase rapit, bonus erit. CARIS.

* These five curious political and Biblical anagrams are from the *Ludi Geniales* of G. vanden Eede, S.J., Gand., 1688, 12mo.

Ps. xxxv. 1.

Judica, Domine, nocentes me ; expugna impugnantes me.

ANAGRAMMATA.

Geminat : Innocens sum : pugnam Dei exspecto : Veni ad me.

(MS.) L. J. CARIS, 1854.

Ps. xlv. 2.

Diffusa est gratia in labiis tuis ; propterea benedixit te Deus in æternum et in sæculum sæculi.

Veniens, sed pura nitens, ubi sola steterit immaculata, ibi sæpius laudetur, Dei Genitrix, effecta. (B.)

Ps. xlv. 6.

Sedes tua, Deus, in sæculum sæculi ; virga directionis virga regni tui.

Videte : surgit una Virgo regia Dei sui, ac lucens ut Iris, sed sine macula. (B.)

Ps. xlv. 9.

Astitit regina a dextris tuis in vestitu deaurato, circumdata varietate.

Tuta vivat, Genitrix Dei, tui casta virtutis sedes, at errore Adami intacta. (B.)

Ps. xlv. 13.

Omnis gloria ejus filiæ regis ab intus, in fimbriis aureis, circumamicta varietatibus.

Vincis, Immaculata Rosa, ibi felicissime vires, ubi anguis torvi et irati rabiem frangis. (B.)

Ps. xlviii. 1.

Magnus Dominus et laudabilis ; nimis, in civitate Dei nostri, in monte sancto ejus.

Virgo lucidissima, nonne Civitas Dei intus munita ? Omni labe stes tota indemnus. (B.)

The next anagram, which contains 1328 letters, is the longest prose anagram I have met with, although it falls far short of some verse anagrams, one of which reaches to over 4000 letters. These latter are, however, not Biblical, and therefore belong to another section. The author does not reveal his name. Indeed, there is not a word of preface or comment, only the anagram and a rather remarkable title-page, which I give in full:—

AD FVNERALIA
 ET
 EXEQVIAS
 SERENISSIMI
 ELECTORIS.
 MDCCXXVI
 VIGESIMA SEXTA
 FEBRUARII
 OCCIDENTIS.
 MDCCXXVI
 AC SVIS, VT PETEBAT PARENTIBVS
 SECVNDA MARTII
 APPOSITI.
 MDCCXXVI
 theatrVM DoLorIs
 TVI eLeCtorIs
 EVropæ honorIs,
 hostIbVs terrorIs.
 MDCCXXVI
 HVJV's fIDI anIMa.
 reqViesCat In paCe perpetVa!

MDCCXXVI
 At Beati Isti, qui in Domino moriuntur!
 IOI II7 208 279 49 183 789

1726

MONACHII, Typis JOANNIS LVCÆ STRAVB

Two leaves folio, last page blank.

Ps. li.

1. Miserere mei, o Deus, secundum magnam misericordiam tuam ;
2. Et secundum multitudinem miserationum tuarum, dele iniquitatem meam.
3. Amplius lava me ab iniquitate mea, et a peccato meo munda me.
4. Quoniam iniquitatem meam ego cognosco, et peccatum meum contra me est semper.
5. Tibi soli peccavi, et malum coram te feci ; ut justificeris in sermonibus tuis, et vincas cum judicaris.
6. Ecce enim in iniquitatibus conceptus sum, et in peccatis concepit me mater mea.
7. Ecce enim veritatem dilexisti ; incerta et occulta sapientiæ tuæ manifestasti mihi.
8. Asperges me hysopo, et mundabor ; lavabis me, et super nivem dealbabor.
9. Auditui meo dabis gaudium et lætitiā, et exultabunt ossa humiliata.
10. Averte faciem tuam a peccatis meis, et omnes iniquitates meas dele.
11. Cor mundum crea in me, o Deus, et spiritum rectum innova in visceribus meis.
12. Ne projicias me a facie tua, et spiritum sanctum tuum ne auferas a me.
13. Redde mihi lætitiā salutaris tui, et spiritu principali confirma me.
14. Docebo iniquos vias tuas ; et impii ad te convertentur.
15. Libera me de sanguinibus, Deus, Deus salutis meæ ; et exultabit lingua mea justitiā tuam.
16. Domine, labia mea aperies ; et os meum annuntiabit laudem tuam.
17. Quoniam si voluisses sacrificium, dedissem utique ; holocaustis non delectaberis.
18. Sacrificium Deo spiritus contribulatus ; cor contritum et humiliatum, Deus, non despicias.
19. Benigne fac, Domine, in bona voluntate tua Sion, ut ædificentur muri Jerusalem.
20. Tunc acceptabis sacrificium justitiæ, oblationes et holocausta ; tunc imponent super altare tuum vitulos.

Requiem æternam dona ei, Domine ; et lux perpetua luceat ei !
 Requiescat in pace. Amen,

IN PSALMUM li.

ANAGRAMMA

ET PLENE PURUM ET BENE PRECATORIUM.

Absolve quæsumus, O Domine Deus, Animam Famuli Tui MAXIMILIANI EMANVELIS, utriusque Bavarix et Superioris Palatinatus Ducis, Comitis Palatini Rheni, Sacri Romani Imperii Archi-Dapiferi, et Electoris, Landgravii Leuchtenbergæ, utpote Quæ tam sanctis Sacramentis, quam omnibus Benedictionibus, etiam ab Archi-Episcopo Coloniensi, Nato Ea suo munita, Eadem et dissolvi, et Tibi se, se beata uniri, summis ecce! Cum desideriis cupiens, ac die vigesima sexta Februarii deinde decedens erat; ut et Defunctus Sæculo, Tibi vivat, et quæ ex fragilitate humanæ conversationis commisit, Tu venia misericordissimæ pietatis absterge; atque concede, ut Qui Tua constitutione non tantum Princeps istius mundi: at etiam Elector fuit, Cujus virtutem ac incomparabilem pro Religione laborem Tu optime annotasti, Tuo etiam en! munere jam sit cum Electis in Cælo! Et ut Ille, quia ab imis et summis amatus, ac eis quibuscunque adeo beneficus: sicut Is nomine MAXIMVS, nomine et EMANVEL, ita et omine fuit; et quia Te amans, et sperans in Te credidit, hodie in pace sit Locus Ejus! Accipias ita et mansuetum Hunc ac optimum Eum Principem et Heroem Illum omnibus numeris absolutissimum, ac spem ecce! et firmam Ecclesiæ Tuæ Columnam, et Serenissimæ Domus Tuæ, ac subditorum unicum solatium, non minus Pium simul ac Pacatum, et Tibi ecce! et Amantissimæ Matri Tuæ fidelem Filium, sive addictissimum talem Famulum, ad Dexteram Tuam, et in *Electorum* Tuorum Consortium; ut quemadmodum laudem et gloriam Tuam summo cum studio in cuncta Vita sua quæsivit et propagavit, jam ibi Te laudet, ut Te Benedicat et Te prædicat in æternum. Amen.

Ps. li. 1, 4.

ANAGRAMMATA.

Miserere mei, Deus, secundum
magnam misericordiam tuam;
quia tibi soli peccavi, et malum
coram te feci.

Si bene scelera teque in viam
revoques? Misericordiam faciam,
mirum te diligam, pactum meum
custodiam.

1716. *Præparatio et grat. actio.*

Ps. li. 20.

Benigne fac, Domine, in bona
voluntate tua Sion, ut ædificentur
muri Jerusalem.

O! Lenta fervens Buda! non
facili manu et igne domita!
cineribus vane tumet.

1689. G. VANDEN EEDE, S.J.

Ps. lv. 6.

Volabo et requiescam.*

1. Cælo beatorum quies.

1606. FR. BENCIUS, S.J.

2. (In Assumptione B. V. M.)

11	1	12	18	5	7	4	8	17	16	2	10	3	13	15	14	9	6
Q	u	u	m	b	e	a	t	a	c	o	e	l	i	s	e	r	o.

CHRISTOPHORUS FINOTTUS,
Parnassi Viola, Venet., 1619, 8vo.

* The two earliest Biblical anagrams. It certainly is a curious fact that the second earliest text anagram that I have been able to discover is from the same verse of the Bible and in exactly the same words as the first; and still stranger is it that there should be so long an interval as thirteen years between the two. How was it that no Jesuit ventured on this field, even when a brother Jesuit had made such an excellent *premier pas*—or, at least, delayed venturing for such a very long period? The second man, *Finotti*, was not a Jesuit, and the peculiar figuring of his anagram was in vogue only for a short time. It will be observed that the figures 1, 2, 3, etc., refer to the letters of the *programma*, "Volabo et requiescam."

Ps. lxx. 1.

Deus, in adjutorium meum intende;
Domine, ad adjuvandum me festina.

ANAGRAMMATA.

Tu Numen da Dondi manum;
Dondi mersum vitiis emunda; ei
fave; da ei Te. (F.)

Ps. lxxi. 5.

Quoniam tu es, Domine, spes
mea.

1. Nam quies mea, Deus omni-
potens.

2. Inquieta es mundo, o spes mea.

1680. P. F. GASPARD LAUGIER.

Ps. lxxi. 8.

Repleatur os meum laude, ut
cantem gloriam tuam, tota die
magnitudinem tuam.

Tu, Virgo et Mater, nites Immacu-
lata Gemma; te modo laudant
Dei lumen, at purum. (B.)

Ps. lxxii. 7, 8.

PROGRAMMA.

Orietur in diebus ejus justitia et abundantia pacis, donec auferatur
luna. Et dominabitur a mari usque ad mare, et a flumine usque
ad terminos orbis terrarum.

ANAGRAMMA.

Austria dum Cæsar Turcas avertet; et ultra
Sarmatiæ fines obvius arma feret.

Danubium is Budæ, Dravi qui puniet undas
Nilique edomiti, non erit orbe minor.

G. VANDEN EEDE, S.J.,
Laurus Austriaca, 1689, 4to.

Ps. lxxii. 8.

Et dominabitur a mari usque ad
mare, et a flumine usque ad
terminos orbis terrarum.

ANAGRAMMA.

Qui ab urbe tam rara assumetur
ad Fretum, erit quidem Austriæ
Dominus nomine Leo.

1716. *Myst. Mag.*

Ps. lxxiii. 24.

Tenuisti manum dexteram meam,
et in voluntate tua deduxisti me,
ut cum gloria suscepisti me.

ANAGRAMMATA.

Si Semper Immaculata et sic, mi
Deus, enitens Mater tua in re
exulto, tu et gaudium mundi
exto. (B.)

Ps. lxxviii. 69.

Et ædificavit sanctificium suum, in
terra quam fundavit in sæcula.

Maria Immaculata effecta tua
fiducia uti Iris usque nunc diu
nitens. (B.)

Ps. lxxxiv. 1, 2.

Quam dilecta tabernacula tua,
Domine virtutum! Concupiscit, et
deficit anima mea in atria Domini.

O mi Domine, unica Mater
tua fit candida pura et intacte
Immaculata: ibi dulciter omnia
quiescunt. (B.)

Ps. lxxxiv. 10.

Elegi abjectus esse in domo Dei
mei, magis quam habitare in
tabernaculis peccatorum.

Maria, ter egregie sine macula
concepta lumen Domus Dei est:
ah ibi stabo, ibi quiescam. (B.)

Ps. lxxxv. 1.

Benedixisti, Domine, terram tuam;
avertisti captivitatem Jacob.

Bone Jesu, tibi rite datur Mater,
a peccato Adami extitit immunis.
(B.)

Ps. lxxxv. 7.

Ostende nobis, Domine, miseri-
cordiam tuam, et salutare tuum
da nobis.

De Sion ostendet nobis Immacu-
latam Matrem: ibi in vos adoretur
Deus. (B.)

Ps. lxxxv. 10.

Misericordia et veritas obviaverunt
sibi; justitia et pax osculatæ sunt.

Obviet tibi ut lux ista Maria,
errorisve Adæ intacta sinu suo te
suscipiet. (B.)

Ps. lxxxvii. 1, 2.

Fundamenta ejus in montibus sanctis. Diligit Dominus portas Sion super omnia tabernacula Jacob.

ANAGRAMMATA.

Bona Virgo, tunc fudisti lucem de tanto Paradiso: nonne purissima abibis, nonne sistis Immaculata? (B.)

Ps. lxxxvii. 1, 2.

Fundamenta ejus in montibus sanctis. Diligit Dominus portas Sion super omnia tabernacula Jacob.

Nunc stabis insignis Austriaca Domus, firma per Leopoldinam constantiam: non abibis, tu Deo vives.*

1667. EPHRAIM IGN. NASO'
(Adv. juris).

Ps. lxxxvii. 7.

Sicut lætantium omnium abitatio est in te.

Tuto sibi non timet si a te venit Immaculata. (B.)

Ps. lxxxix. 1.

Misericordias Domini in æternum cantabo.

1. Cor Mariæ non subest crimine ditioni Adam.
2. Orti Mater Dei sub cæno criminis Adami? Non.

(MS.) L. J. CARIS, 1854.

The next long anagram overleaf on the *whole* of Psalm xci. is a good example of the art, and what is very exceptional, it is composed by a layman. It is pleasing to notice that when they *do* put in an appearance, they rise to the occasion. The author of the following anagram seems to have been Chief Commissioner for the Salt Tax and Salt Works in the province of Bohemia. He was a patriotic Catholic and a devoted adherent to Leopold and the Imperial family. This is his sole appearance in this *Biblia*, but he makes a creditable anagram on the whole *Te Deum*, and will therefore appear, if the curtain rises, in my *Breviarium Anagrammaticum*.

* From *Phoenix Redivivus*, etc., autore Ephr. Ign. Nasone, pp. xiv, 336, Vratislaviæ, 1667, 4to.

Ps. xci.

PROGRAMMA.

Imperator LEOPOLDVS devotissime psallens :

1. Qui habitat in adiutorio Altissimi, in protectione Dei cœli commorabitur.
2. Dicit Domino: Susceptor meus es tu et refugium meum; Deus meus, sperabo in eum,
3. Quoniam ipse liberabit me de laqueo venantium, et verbo aspero.
4. Scapulis suis obumbrabit tibi, et sub pennis ejus sperabis.
5. Scuto circumdabit te veritas ejus; non timebis a timore nocturno;
6. A sagitta volante in die, a negotio perambulante in tenebris, ab incursu, et dæmonio meridiano.
7. Cadent a latere tuo mille, et decem millia a dextris tuis; ad te autem non appropinquabit.
8. Verumtamen oculis tuis considerabis, et retributionem peccatorum videbis,
9. Quoniam tu es, Domine, spes mea; Altissimum posuisti refugium tuum.
10. Non accedet ad te malum, et flagellum non appropinquabit tabernaculo tuo,
11. Quoniam angelis suis mandavit de te, ut custodiant te in omnibus viis tuis.
12. In manibus portabunt te, ne forte offendas ad lapidem pedem tuum.
13. Super aspidem et basiliscum ambulabis, et conculcabis leonem et draconem.
14. Quoniam in me speravit, liberabo eum; protegam eum, quoniam cognovit nomen meum.
15. Clamabit ad me, et ego exaudiam eum; cum ipso sum in tribulatione; eripiam eum, et glorificabo eum.
16. Longitudine dierum replebo eum, et ostendam illi salutare meum.

Gloria Patri, et Filio, et Spiritui Sancto; sicut erat in principio, et nunc, et semper, et in secula seculorum. Amen.

ANAGRAMMA IN PSALMUM xci.

DEVS, IMPERATOREM PSALLENTEM ANAGRAMMATICICE ALLOQVENS :

LEOPOLDE, Fili mi, noli timere ; Ego, Deus tuus, bene mihi placuit oratio tua.

Age, cape arma *mea* audacter, contra Saracenos, inimicos meos.

Posuisti enim spem tuam in me, Deum ; ideo non confunderis, sed superabis eos. Manus mea penes te manebit, et castra Turcarum magis timebunt fortitudinem meam.

Angeli venient de cœlo tibi succurrentes in timorem inimicorum tuorum. Auxilium Altissimi sentient, quia Protector tuus sum.

Ecce, assurgent abunde in te castra, et Ego Adjutor tuus.

Non timebis quemquam, inimici autem fugient a facie tua.

Quia Dominum Deum tuum times, eris Terror omnibus.

Propter pietatem tuam propitius ero populo tuo. Ego liberabo eum de manibus inimicorum.

Millia millium cadent infidelium, quia Deum suum non agnoscebant.

Dum ad me clamabas, Dominus meus et Deus es tu.

Et sperasti in me, Ego adjuvi te in tribulatione et necessitate.

Scio peccata populi ; propter quæ virgam ostendi.

Misericors sum, misereor populi tui ad me clamantis.

Liberabo te ab omnibus malis et a periculis omnibus belli.

Rebelles *meos*, LEOPOLDE, patefaciam, stabunt ante te, pœnitebunt, plorabunt peccata.

Non valebunt vires inimicitæ : denique abibunt, nec oppositio erit ultra. *Aquila tue* blando modo proxime cantabunt vota, laudabunt me.

Filii quos tibi dedi, *Ortum Solis* videbunt. I ! invade *Gentes* : peribunt, obibunt.

PROBATIO LITERARUM.

A	B	C	D	E	F	G	H	I	L	M	N	O	P
88	35	36	33	129	8	12	1	123	38	75	71	71	33
Q	R	S	T	U	X								
						9	51	67	93	97	2.	SUMMA, 1072.	

1684. J. PH. POPP, *Præfectus Salis, Pragæ.*

Ps. xcii. 4.

Quia delectasti me, Domine, in
factura tua; et in operibus manuum
tuarum exultabo.

ANAGRAMMATA.

Extat vere Immaculata, fitque
clarum divinum opus: adveniet
nobis ut bona Mater. (B.)

Ps. xciii. 4.

Mirabiles elationes maris; mirabilis
in altis Dominus.

Maria erit sibi Sol, stella, Iris in
omni labe mundissima. (B.)

Ps. xciii. 5.

Testimonia tua credibilia facta sunt
nimis. Domum tuam decet sancti-
tudo, Domine, in longitudinem
dierum.

Mos studentis ad discendum
medium dicat, obtento Decreto
intuitu Filii Unigeniti non macu-
latam Mariam. (F.)

Ps. xcvi. 6.

Annunciaverunt cœli justitiam
ejus; et viderunt omnes populi
gloriam ejus.

Vivit Immaculata Jesu Mater:
nonne divine in ipso lucens viget
ut purior sole. (B.)

Ps. xcvi. 1.

Cantate Domino canticum novum, quia mirabilia fecit.

ANAGRAMMATA.

1. Nunc ob me, o quanta amicitia! Luctum jam finit Dei Caro.
2. Acciti e comi Dei filio, o quantum amabunt Incarnatum.
3. O Amici mei, quanti fit culti Caro Dei? Nunc Natum amabo. (F.)

Ps. xcvi. 1.

Salvavit sibi dextera ejus et brachium.

CONJECTURÆ ANAGRAMMATICÆ ET CHRONICÆ DE MAGNO
TURCARUM DOMINO.

1. HIC VIR a se et a sVbDIItIs, MaLe VeXabItVr.
2. Ab hIs aCIe, arMIIs, VIIta eXVtVs DeLebItVr.*

1685. G. VANDEN EEDE.

* No. 2 was left out in 1689, *Laurus Austriaca*, as unfulfilled.

Ps. ci. 1, 2.

Psallam, et intelligam in via immaculata. Quando venies ad me?

ANAGRAMMATA.

En gemma illa sine macula innotuit, illa, quam pie Deus adamat.

Ps. ci. 3.

Non proponebam ante oculos meos rem injustam.

Nos, o Parens, bene unis pro Immaculato momento. (B.)

Ps. ci. 6.

Oculi mei ad fideles terræ, ut sedeant mecum; ambulans in via immaculata, hic mihi ministrabat.

Ah Mater forma Dei millies Immaculata, en tibi serviam, ut candidus tecum inhabitem in sæcula.

Ps. cvi. 2.

Quis loquetur potentias Domini? auditas faciet omnes laudes ejus?

Quis? Tu ea es, o Dei Parens, sed undique in toto fulsisti, o Immaculata! (B.)

Ps. cix. 1.

Deus, laudem meam ne tacueris.

1. Cum ludas Evam, en Dei Mater es.

2. Nude emacules Dei Vas, Matrem. (F.)

Ps. cix. 29, 30.

Induantur qui detrahunt mihi pudore, et operiantur sicut diploide confusione sua! Confitebor Domino nimis in ore meo, et in medio multorum laudabo eum.

Huc Dondi Episcopo: Nonne e tuo Infulato muro intendis dudum noto honoris nido? Ab injuriis ultro, devoteque profiteri jubemur Dei Matrem Immaculatam. (F.)

Ps. cxi. 4, 5.

Memoriam fecit mirabilium suorum, misericors; et miserator Dominus escam dedit timentibus se.

Mundi Femur, Ros Trunci Jesse satis disjicies me timori ob Immaculatum Rorem, id est ob me Matrem. (F.)

Ps. cxiii.

PROGRAMMA.

Laudate, pueri, Dominum ; laudate nomen Domini.
 Sit nomen Domini benedictum ex hoc nunc, et usque in sæculum !
 A solis ortu usque ad occasum laudabile nomen Domini.
 Excelsus super omnes gentes Dominus, et super cœlos gloria ejus.
 Quis sicut Dominus Deus noster, qui in altis habitat,
 Et humilia respicit in cœlo et in terra ?
 Suscitans a terra inopem, et de stercore erigens pauperem,
 Ut collocet eum cum principibus, cum principibus populi sui ;
 Qui habitare facit sterilem in domo, matrem filiorum lætantem.

ANAGRAMMA MARIÆ ROSALIÆ ARCHIDUCISSÆ AUSTRIÆ SACRUM.

Austriacus Sanguis, Rosa blanda, ROSALIA, flore
 Id Pater Augustus, Margaris idque cupit.
 O Rosa ! Tu cunctum de Lumine concipe Lumen
 Nil nisi conspicuum, nil nisi Lumen habe.
 Multum complebit de Te, Lux limpida, Mundum,
 Lætitiæ immensæ quisque stupebit opus.
 Luce tua, immensum momentum hic sentiet Orbis,
 Hac, idem imo decus, Principe Te, Orbis alet.
 Io, concinne, nitide io, sitque sonetque !
 Mire Lux veniet Nomine, crede, Tuo.
 O ample Hispanas Turres, Rosa, Flore coronas !
 Si DOMVI AVSTRIACÆ perstet et inde decor !

PROBATIO LITERARUM.

A	Æ	B	C	D	E	F	G	H	I	L	M	N	O	P
24	4	6	20	14	45	2	3	4	47	18	26	29	26	13
				Q	R	S	T	V	X.					
				5	21	32	29	38	2.					

SUMMA, 412.

LAURENTIUS BAPTISTA, S.J.,
Decas Mariana. 1673.

Ps. cxviii. 1, 2.

Laudate Dominum, omnes gentes;
laudate eum, omnes populi.
Quoniam confirmata est super
nos misericordia ejus; et veritas
Domini manet in æternum.

Ps. cxvii. 1.

Laudate Dominum, omnes gentes;
laudate eum, omnes populi.

Ps. cxvii. 2.

Quoniam confirmata est super
nos misericordia ejus; et veritas
Domini manet in æternum.

Ps. cxviii. 19, 20.

Aperite mihi portas justitiæ, in-
gressus in eas, confitebor Domino.
Hæc porta Domini, justi intrabunt
in eam.

Ps. cxix. 81.

Defecit in salutare tuum anima
mea: et in verbum tuum
supersperavi.

ANAGRAMMA IN LAUDEM
LEOPOLDI.

O Magne, mundum si canam
laudis tuæ,
LEOPOLDE, Metam, et totus et
in uno situ
Nequeas reponi, Mirus es, Major
micans,
De jure Patrio, terminans finem
DEO.
1689. G. VANDEN EEDE, S.J.

ANAGRAMMATA.

Lente, senes! Deus gaudet, nam
Eum appello omnium Dominum.
L. J. CARIS.

Atria Inferi! notate pœnas.
Quoniam Deus, Verus et Misericors
mentiri nescit, amo Dominum.
(MS.) L. J. CARIS, 1854.

Oh sedes, ita pura benignissimi
Dei, oh in toto venias intacta, ubi
errore primi parentis in toto facta
immunis. (B.)

Dei nutu bene Immaculata
veni, semperve futura ut Mater
purissima. (B.)

Ps. cxix. 82.

Defecerunt oculi mei in eloquium
tuum, dicentes : Quando con-
solaberis me ?

ANAGRAMMATA.

Ecce omnis decor Domini refulsi,
cum undequaque in toto vult me
sine labe. (B.)

Ps. cxxvii. 5.

Non confundetur cum loquetur
inimicis suis in PORTA.

Joannes Polonus, fortis, Turcum
vincendum inquit.

ANON., 1684. *Viennæ pro soluto
Othomanico obsidio plausus.*

Ps. cxxx. 1, 2.

De profundis clamavi ad te,
Domine : Domine, exaudi vocem
meam.

E profundis ad me nimie clamando,
exaudio Vocem tuam. Dedi me.

L. J. CARIS.

Ps. cxxxii. 8.

Surge, Domine, in requiem tuam,
tu et arca sanctificationis tuæ.

Jesu noster ! ecce Virgo Maria,
tui quies nam fuit in Adam
intacta. (B.)

Ps. cxxxii. 17, 18.

PROGRAMMA.

Paravi lucernam Christo meo.

Inimicos ejus induam confusione : super ipsum autem efflorescit
sanctificatio mea.

ANAGRAMMA

IN JOSEPHUM REGEM HUNGARIÆ LEOPOLDI FILIUM.

O Joseph, in te Domus inclinata recumbit
Austria ! plus vivo fac nomine et omine

JESV.

Crescas ! cui famam primi offer.

G. VANDEN EEDE, S.J.

1689. *Laurus Austriaca.*

Ps. cxlix. I.

PROGRAMMA.

Laus ejus in ecclesia sanctorum.

ANAGRAMMATA,
CUM ACHROSTICHIDE IN LAUDEM S. NIC. TOLENTINATIS.

S ic a luce mire natus *Nicolaus* es
A mica luce in carne sol justus es.
N ectar jejunas, o sic almus luces
C ernas *Nicolai* laus cum Jesu est
T unc solus Cliens Jesu ac Mariæ.
V eni clare mi, Castus *Nicolaus* es.
S olvis tu, cerne, sic animas e lacu.

N eo-Arca cum Jesu vincis stellas
I esu Amicus et *Nicolaus* clarens
C urio e Jesu lucens locat animas.
O rcum en vincis, ac visa es stella
L actas jejunans, eccum resolvis,
A nimas solvit e luce se crucians.
V incit Elementa, coruscas aulis
S al acer natus unice colis Jesum.

T uum cor calens, en vias sic sal ei
O rcus, ecce vis mala ei insultans.
L ilia cum rosis, ecce una ut sanes
E n neci assati volucres cum alis.
Nicolæ in cursu es, lactas Jesum
T unc lucens ei sol Jesus ac Maria
I t cursu ales viam, cœlis canens
N ovi vias, ecce rus stella micans
A lme astro lucens sic vivi scena
S itiens crucis oscula, vale. Amen.

1693. A. C. REDELIUS,
in *Anathema S. Nic. Tolentinati Sacrum*,
Monachii, [1693,] 4to.

APPENDIX TO PSALMS.

ANAGRAMMATIC SENTENCES AND RESPONSES FROM THE PSALMS
CONTAINED IN AN ANAGRAMMATIC ROSARY (150) BY POMPEIUS
SALVI,* Genuæ, 1665.

PROGR. Tu autem, Domine, susceptor meus es.

ANAGR. E morte me desumis, ac tu potes unus.

Exaudivit me, Deus, justitiæ meæ.

Ex Evæ vitiis me demit ad se. Vivat.

Non, Deus, volens iniquitatem tu es :

Et eo justus non delinquet animus.

Convertere, Domine, et eripe animam meam

E dæmonum rete, ne peream inimica morte.

Destruas inimicum et ultorem.

E mundi mortis ulcere tuta sim.

Quæretur peccatum illius, et non inveniatur.

Munita eruitur, conceptaque sine lue nil ruet.

Oculi ejus in pauperem respiciunt.

Pro primis Evæ culpæ unice venit.

Tu, Domine, servabis me a generatione hac.

Hoc merite, Deus, tuæ Mariæ non negabis.

Omnes declinaverunt, simul inutiles facti sunt.

Si cuncti tales sunt ; non filia Dei ; sum re ut lumen.

Ingreditur sine macula.

Regina munda lucet Iris.

Dominus a dextris est mihi, ne commovear.

Dum hic insons e mortis Adæ metu eximor.

* Cf. Bibliography.

- P. Eripe animam meam ab impio.
 A. Me pia ambi ope ; minima* eram.

Posuit immaculatam viam meam.
 Sic me jam puto vivam tam almam.

Domine, adjutor meus, et redemptor meus,
 Dum tu ostendis me e morte demi, ero pura.

Protegat te nomen Dei Jacob.
 En digne raptam e toto obice.

Magna est gloria ejus in salutari tuo :
 Tu regis eam ut salvas originali nota.

Erue de manu canis unicam meam.
 I, ne cum immunda Eva cernas eam.

Dominus regit me, et nihil mihi deerit.
 Edite mihi hymnos læti ; re dignum erit.

Super flumina præparavit eam.
 Pure fluens mea Maria apparuit.

Custodi animam meam et erue me :
 Edoce memet ; sum enim tua Maria.

Ne perdas cum impiis, Deus, animam meam.
 Sed i, me in primam pacem Dei manu sumas.

Ne simul trahas me cum peccatoribus.
 At puram tu hic clemens eximas rubo.

Dominus diluvium inhabitare facit.
 Ab hoc mei Filii nutu munda rui, id sat.

Salvasti me a descendentibus in lacum.
 Et sic debes ; nam insum, Deus, ancilla tua.

Mirificavit misericordiam suam mihi,
 Dum is hic firmavit Irim, io, reis amicam.

* *i.e.* humillima.

- P. Non est in spiritu ejus dolus ;
 A. Sed initio notus purus, lenis.

Misericordia Domini plena est terra,
 I dest Maria sine crimine te plorando.

In Domino laudabitur anima mea.
 Ab omni malo munda ; ita divina re.

Dic animæ meæ : Salus tua ego sum.
 A noxa, metusve summæ legis Adami.

Manus peccatoris non moveat me,
 Unam in campo, ut cæteros omnes.*

Eruet eam a peccatoribus,
 Pater, sic ab Æva, ceu morte.

Tu exaudies me, Domine, Deus meus,
 Dum e dumis Ævæ sic notæ desumes.

Vane conturbatur omnis homo ;
 Nam justa hoc metu non obruor.

Dominus eduxit me de lacu miseræ et de luto fæcis,
 Dum e toto Ævæ crimine illæsam fecit. Decus istud Dei.

Non gaudebit inimicus meus super me,
 Dum vitans omne crimen, subegi pejus.

Susceptor meus es,
 Mœste percussus.

Discerne causam meam de gente non sancta.
 Ne casu sic ante negans me decoram, damnet.

Tota die verecundia mea contra me est,
 Si nec tuta in rete, mortemve Adæ cado.

Concupiscet rex decorem tuum.
 Eum ex cunctis pro certo † ducem.

* *sup.* movet.

† ceteris.

- P. Adjuvabit eam Deus mane diluculo ;
 A. Neu diabolus Divam, cælum videat.

Deus sedet super sedem sanctam suam.
 Sedes est Mater dudum expansa Jesu.

Deus fundavit eam in æternum.
 Uni * defensa Mater munda vivet.

Non videbit interitum, cum viderit sapientes morientes,
 Sed, Dei Mater, sine omni crimine putetur, ut in se obtinuit.

P.A. *Hem a mortis reatu* Eruam te, et honorificabis me *beneficio*.

- P. Benigne fac, Domine, in bona voluntate tua Sion ;
 A. Ut non agnito beneficio, alius non abundet a me.

Ego sicut oliva fructifera in domo Dei.
 Jam felici odoro fructu egenos ditavi.

Ex omni tribulatione eripuisti me,
 Matrem tui Jesu, Rex poli inibi note.

Dominus salvabit me,
 Idem ab omni assultu.

P.A. *Eripuisti animam meam* Primum omnium et te † *de morte* Adæ *miseri*.

- P. Foderunt ante faciem meam foveam.
 A. Afferentem vim, necem fatuo Adamo.

Exaltabo mane misericordiam tuam,
 Dum eximis me ab ara, a nocte mortali.

Inhabitabo in tabernaculo tuo in sæcula.
 Una habita albior cunctis ; an ita volo ? bene.

In Deo salutare meum et gloria mea ;
 Nam vi mortem elido, ast aurea lege.

* Deo.

† Jesum.

P. Scitote quoniam Dominus ipse est Deus,

A. Qui ut mitis Sponsæ omnes dedit voces.

Ambulans in via immaculata.

Sit una nimium alba a macula.

Initio tu, Domine, terram fundasti

Nitidam re virtutis, non fœtidam.

Redimit de interitu vitam tuam,

Ut videatur mitti in Matrem Dei.

Memor fuit verbi sancti sui.

Cur? Ob finem Matris tui, Jesu.

P.A. Cessavit quassatio = Quasi cassa sit, veto.

P. Statuit procellam ejus in auram,

A. Ut saliat in summa proræ, et luci.

Cantabo et psallam in gloria mea ;

Nam ita libera pango : o alta lex !

Tu, Domine, fecisti eam ;

Nec desit immota Jesu.

P.A. Exaltabit caput = Lex, ut capta, abit.

Magna opera Domini = Deo pango in Mariam.

P. Suscitata a terra inopem ;

A. Ut exponat Matri seria.

Facta est Judæa sanctificatio ejus.

Fuit ista dia, i, ac voce canta : est fas ei.

Eripuit animam meam de morte

Adæ ; immo me puram tenet Irim.

Laudate Dominum, omnes gentes ;

Ut angeli deam de summo sonent.

Non moriar sed vivam.

Sum Maria Dei ; non ruo. .

P.A. *Vivet anima mea* Levata in te, et vi ab Adami metu, et laudabit te.

P. Domine, libera animam meam ;

A. I, nam bene memor mali Adami.

Dominus custodit te ab omni malo
Doloso, ac tantum immundo, et ibis.

Rogate quæ ad pacem sunt Jerusalem,
Quam præ me vetus Adæ lex ignorat.

Ad te levavi oculos meos, qui habitas in cælis.
Quo me noxæ hostilis lacu, data ibi vi, leves.

P.A. *Forsitan aqua* Næ satis umbrosa absorbuisset me absque * Forti.

Pax super Israel = Celsa, par superis.

P. Manducatis panem doloris.

A. Non Matris Dei plasma duco.

Videas bona Jerusalem.
Una ab almo Jesu sidere.

Benedictio Domini super vos.
Ob nomen ejus, ut id spero dici.

A custodia matutina usque ad noctem speret.
Maria tutamen, quod Deus pace se constituat.

Exaltavi animam meam.
Ex jam ante viam malam.

Mandavit Dominus benedictionem.
Ad Dominam insontem : nec vi debuit.

Omnia quæcunque voluit Dominus fecit,
Et quoque in unicam Filiam duce motu suo.

Si oblitus fuero tui Jerusalem, oblivioni detur dextera mea ;
Mater enim Jesu debes fieri, et orbi lurido lux tota·viva, ut sol.

* Deo.

P. Suscepisti me de utero matris meæ ;

A. Sed me rite primitus ex Eva mœsta.

P.A. *Singulariter sum ego* A crimine segregata *donec transeam* mundo
lentus ros.

P. Portio mea in terra viventium.

A. Vere vita in porta morientium.

Persecutus est inimicus animam meam,
Nec is me, me vicit, ast summe pura mansi.

Eripe me, et libera me de aquis multis,
Et impedi, quæ labem tulere miseris.

Generatio, et generatio laudabit opera tua
Pro Virgine a labe, ita toto Adæ genere tuta.

Lauda, anima mea, Dominum.
Non Adam jam male avidum.

Deo nostro sit jucunda, decoraque laudatio ;
Quod Nato suo accelerando vota dedit viris.

Confortavit seras portarum tuarum ;
Ne mors, ut fur toti auro arcas rumpat.

Laudate Deum, omnes angeli ejus ;
Is enim de lege unam ad vos levat.

Beneplicatum est Domino in populo suo,
Et sic me unam non dolo, opibus opplevit.

Omnis spiritus laudet Dominum,
Mundus poli Dominam, ut * sit reis.

Tanquam vas figuli confringes eos.
Æqua, non flens, si orcum agis, fugit.

. END OF APPENDIX TO PSALMS.

* adsit.

LIBER PROVERBIORUM

PROV. viii. 4.

O viri, ad vos clamito, et vox mea
ad filios hominum.

ANAGRAMMATA.

Vide hodie si fixa solo Minorum
voto Immaculata. (F.)

PROV. viii. 10.

Accipite disciplinam meam, et non
pecuniam; doctrinam magis quam
aurum eligit.

Magnam ametis Deiparam, quin
plus igniti, cernui Immaculatam
concipi docete me. (F.)

PROV. viii. 10.

Doctrinam magis quam aurum
eligit.

Sum nigra. Quid ergo? Item
Immaculata. (F.)

PROV. viii. 12.

Ego sapientia, habito in consilio; et
eruditus intersum cogitationibus.

Oh nosti? Gratia virtutis Dei sim
ego in initio subito concepta sine
labe. (B.)

PROV. viii. 13.

Arrogantiam, et superbiam, et viam
pravam, et os bilingue detestor.

Beant ergo te opera a tabe originali
purissima tum Deus tum Mater.
(F.)

PROV. viii. 14.

Meum est consilium, et æquitas;
mea est prudentia, mea est fortitudo.

Ades ut forma Dei, atque o tam
juste sola tumentum serpentem
vicisti. (B.)

PROV. viii. 17.

Ego diligentes me diligo; et qui
vigilant ad me mane, invenient me.

Dei editione, lima que Gignens
omnia lilia Tegentem genuit Deum.
(F.)

PROV. viii. 18.

Mecum sunt divitiæ et gloria, opes
superbæ et justitia.

PROV. viii. 19.

Melior est enim fructus meus auro
et lapide pretioso, et genimina mea
argento electo.

PROV. viii. 20, 21.

In viis justitiæ ambulo, in medio
semitarum judicii, ut ditem dili-
gentes me.

PROV. viii. 20, 21.

In viis justitiæ ambulo, in medio
semitarum judicii, ut ditem dili-
gentes me, et thesauros eorum
repleam.

PROV. viii. 30.

Cum eo eram, cuncta componens.
Et delectabar per singulos dies,
ludens coram eo omni tempore.

PROV. viii. 31.

Ludens in orbe terrarum; et deliciæ
meæ esse cum filiis hominum.

PROV. viii. 34.

Beatus homo qui audit me, et qui
vigilet ad fores meas quotidie, et
observat ad postes ostii mei.

ANAGRAMMATA.

Ego Dei virtute ita Immaculata,
ut vos ipsi bene speratis. (B.)

Ego Germen Sole nitidius, et sola
ero Mater juste, pure, perfecte et
omnino Immaculata. (B.)

Eniteo Mater mitis boni Jesu : tum
diligit me sine macula : vidisti me ?
vidi, vidi. (B.)

Mire sum reperta in toto Immacu-
lata in sinu Jesu Dei mei, et Dei
tui, et ibi vides me, uti Sol. Oh
summe diligar. (B.)

Te absconsa prope me Unigenitum,
esto, concurrens pro delendo com-
mode scelere Immaculata. (F.)

Ecce subter humo sterili sol veris
redimendæ familiæ munimen. (F.)

O mi Deus, quid ego timebo ? O
te habeo ! Lapsumque tristis Adæ
evasi, quia stetisti fortitudo mea.

(B.)

PROV. viii. 35.

Qui me invenerit inveniet vitam,
et hauriet salutem a Domino.

ANAGRAMMATA.

Oh Mater, sum intemerata Dei
vivi! En itaque ut in lumine niteo.
(B.)

PROV. ix. 1.

Proverbiorum nono: Sapientia ædificavit sibi domum.

Tu, Deipara, primum dicis: Non
fio obvia notis morbi Evæ. (F.)

PROV. ix. 1.

Sapientia ædificavit sibi domum,
excidit columnas septem.

Dum pie munda extitisti, ecce ibi
fis Immaculata, o Dei Sponsa. (B.)

PROV. xi. 16.

Mulier gratiosa inveniet gloriam.

Maria, geris lutum originale?
Niteo. (F.)

PROV. xiv. 1.

Sapiens mulier ædificat domum
suam.

Fis donum Dei pes Mariæ Im-
maculatus. (F.)

PROV. xx. 9.

Quis potest dicere: Mundum est
cor meum; purus sum a peccato?

Cum poscit quod tutum usurpas
responsum, Mater Dei? Ecce me.
(F.)

PROV. xxviii. 24.

Qui subtrahit aliquid a patre suo
et a matre, et dicit hoc non esse
peccatum, particeps homicidæ est.

Quidquid hic accusat perperam
hostis aspectat te, Honor Im-
maculata: Recitabo tute septies
in die. (F.)

PROV. xxxi. 18.

Non extinguetur in nocte lucerna
ejus.

ANAGRAMMATA.

Nonne ter Virgo, ceu lux et unica
nitens? (B.)

PROV. xxxi. 26.

Os suum aperuit sapientiæ, et lex
clementiæ in lingua ejus.

Ego ita venusta in liliis : macula
etenim Evæ penitus expers. (B.)

PROV. xxxi. 28.

Surrexerunt filii ejus, et beatissimam
prædicaverunt.

Dixi : En tu es mira via, tu Iris
pura et tu labem ferre nescis. (B.)

PROV. xxxi. 29.

Multæ filiæ congregaverunt divitias;
tu supergressa es universas.

Surge, intra, gaude : tu es sine
culpa originis : salve futura es,
Mater Jesu. (B.)

PROV. xxxi. 30.

Fallax gratia, et vana est pulchri-
tudo ; mulier timens Dominum ipsa
laudabitur.

Sat digne laudetur, Immaculata
Superni Dei Mater : Ah lux illa
tum profuit nobis. (B.)

ECCLES. i. 8.

Cunctæ res difficiles ; non potest eas
homo explicare sermone. Non
saturatur oculus visu, nec auris
auditu impletur.

Ave Mulier Luna, rora Favor :
Unus Radius, aureus Sol Clemens
XI. sancte instituit de præcepto
hoc Festum Conceptionis. (F.)

ECCLES. vii. 6.

Melius est a sapiente corrigi, quam
stultorum adulatione decipi.

Quid optes, o Pure purius Immacu-
lata Dei Matre? Nil ita, nec iste
Sol. (F.)

CANTICA CANTICORUM

OR SONG OF SOLOMON

CANT. i. 1.

ANAGRAMMATA.

Incipiunt Cantica Canticorum : Novis occurristi concentus rivulis
Osculetur me osculo oris sui. Immaculata Conceptio. (F.)

CANT. i. 1.

Osculetur me osculo oris sui.

O Jesu, tollis voce sursum cor.
Viso, et lucrur Colossum Jesu.
Sicco rores Jesu : lutum solvo.
Si lustru Crucem, volo os Jesu.
(F.)

CANT. i. 4.

Nigra sum, sed formosa, filiæ
Jerusalem.

Fusior summa Originalis Fera
lædes me? (F.)

CANT. i. 4.

Nigra sum, sed formosa, filiæ
Jerusalem, sicut tabernacula Cedar.

Efflores Immaculata, o Arca Altaris
Jesu digna : rursus benedic me.
(B.)

CANT. i. 4.

Sicut tabernacula Cedar, sicut pelles
Salomonis.

Plus corusca nocti, albens Stella, ac
Dei sui Mater. (F.)

CANT. i. 5.

Nolite me considerare quod fusca
sim, quia decoloravit me sol.

Illo fervore, quo sensi de osse, quo
credidi, canto Immaculatam. (F.)

CANT. i. 5.

Nolite me considerare quod fusca
sim, quia decoloravit me sol.

ANAGRAMMATA.

En Rosa sic Deo fidelis quoquo-
modo relucens rite Immaculata.
(B.)

CANT. i. 5.

Nolite me considerare quod fusca
sim.

Cor meum enitens ad cor Dei
quasi Flos. (F.)

CANT. i. 5.

Quia decoloravit me sol.

O Calor, o quasi Telum Dei. (F.)

CANT. i. 5.

Filii matris meæ pugnaverunt
contra me.

Ferrum attigit ne Mariam culpīs
Evæ? Non. (F.)

CANT. i. 6.

Indica mihi, quem diligit anima
mea, ubi pascas, ubi cubes in
meridie.

Dic ubi? ah dicam: digna es
in te sim, amica sine labe: ibi
primum quievi. (B.)

CANT. i. 7.

Si ignoras te, o pulcherrima inter
mulieres, egredere.

Emergens e re impura Lectus Dei
originalis horreret. (vel)

Impura emergens origine realis
Dei Lectus horreret.

Generi semel impuro religari Dei
Natus horresceret. (F.)

CANT. i. 8.

Equitatu meo in curribus Pharaonis
assimilavi te, amica mea.

Mater Jesu honorata ibis, quia
unica ei purissime Immaculata.

(B.)

CANT. i. 9.

Pulchræ sunt genæ tuæ sicut turturis; collum tuum sicut monilia.

ANAGRAMMATA.

Intra. Virgo tuta: luces ut Sol virtutum hinc et speculum sine macula. (B.)

CANT. i. 10.

Murenulas aureas faciemus tibi, vermiculatus argento.

Ave verni flagrans, Verbi Custos, Mater Jesu Immaculata. (F.)

CANT. i. 12.

Fasciculus myrrhæ dilectus meus mihi; inter ubera mea commorabitur.

Cor flammeum rursus Evæ corculum? Hac die hyems transiit, imber abiit. (F.)

CANT. i. 12.

Fasciculus mirrhæ dilectus meus mihi; inter ubera mea commorabitur.

Oh Immaculata, rursum ter mihi bona! Imber tam dulcis ecce frueris Jesu. (B.)

CANT. i. 14, 15.

Ecce tu pulchra es, amica mea! Ecce tu pulcher es, dilecte mi, et decorus!

Chara tecum; tecum Chare: Tace. Te educes? Pelles me? Duplici vice secor. (F.)

CANT. i. 15.

Lectulus noster floridus.

Sol currendo lusit fletus. (F.)

CANT. ii. 1.

Ego flos campi, et lilium convallium.

Fulge Amico, imple lota collum Nivis. (F.)

CANT. ii. 2.

Sicut liliū inter spinas, sic amica mea inter filias.

Rite nitens en Immaculatissima fui: sic lilia carpsi. (B.)

CANT. ii. 4.

Introduxit me in cellam vinariam;
ordinavit in me charitatem.

ANAGRAMMATA.

Nix animor Dei virtute, nil tincta
homine, redimar Immaculata. (F.)

CANT. ii. 4.

Introduxit me in cellam vinariam;
ordinavit in me charitatem.

Dixit mihi: En Maria non erro;
nunc te vidi taliter Immaculatam.
(B.)

CANT. ii. 5.

Fulcite me floribus, stipate me
malis, quia amore languedo.

Qualificatum est furtum originale?
Sepeliam sobole mea.
Affirmetis sub vero Lilio, longeque
a peste Immaculatam. (F.)

CANT. ii. 5.

Fulcite me floribus, stipate me
malis, quia amore languedo.

Tu, Immaculata mei, quos flores
pie feram? bene lilia gusto. (B.)

CANT. ii. 6.

Læva ejus sub capite meo, et
dextera illius amplexabitur me.

Exuto e spiritu elumbis Evæ debet
exire Immaculata Pallas.

Ubi est usu labes ex culpa Evæ,
Adam? Exempti metro Lili
aret. (F.)

CANT. ii. 6.

Læva ejus sub capite meo, et
dextera illius amplexabitur me.

Deus meus vere est pax; et
Immaculata eluxi, et per lilia
abibo. (B.)

CANT. ii. 6.

Læva ejus sub capite meo,

Aspectu me lævi suo beat.

CANT. ii. 10.

Surge, propera, amica mea, columba mea, formosa mea, et veni.

CANT. ii. 10.

Surge, amica mea, columba mea, formosa mea, et veni.

CANT. ii. 13.

Surge, amica mea, et veni.

CANT. ii. 13, 14.

Surge, amica mea, columba mea, in foraminibus petræ, in caverna maceriæ, ostende mihi faciem tuam.

CANT. ii. 13 ET vi. 9.

Surge, amica mea, et veni; terribilis ut castrorum acies ordinata.

CANT. ii. 14.

Ostende mihi faciem tuam, sonet vox tua in auribus meis; vox enim tua dulcis, et facies tua decora,

ANAGRAMMATA.

Amo, o mea Virgo, Eva sine probra macula, fac semper amem te. (B.)

Mariam vocas? O me beatam, o age sume, fer in cælum.

1674. CAR. A S. ANTONIO.

ANAGRAMMA, ET RESPONSIO
MARIÆ.

Tecum? Age, Jesu: en Maria.

Ecce canam: veni mihi vere bona Maria. Enim vero effecta Immaculata, respirando magis amabimus te. (B.)

O Urbs Veneta, Adriatici Maris es Regina: milite tuo Turcam arces.

1683. *Viennæ pro soluto obsidio.*

O Deus! novus honor ubi extiti unice Immaculata, ex eo candidissima Mater tua juste effecta sum. (B.)

CANT. ii. 16:

Dilectus meus mihi, et ego illi, qui
pascitur inter lilia.

ANAGRAMMATA.

Pietas Dei hilarem liquit Lectum
originis Lectuli sui. (F.)

CANT. iii. 2.

Per vicos et plateas quæram quem
diligat anima mea.

Aliqui magis Æqui ardent pro me
Immaculata e peste. (F.)

CANT. iii. 4.

Paululum cum pertransissem eos,
inveni quem diligit anima mea.

Plurimum es a Deo, pie innuens
(qualis est) Virginem Immacu-
latam. (F.)

CANT. iii. 5.

Ne suscitatis, neque evigilare
faciatis dilectam, donec ipsa velit.

Si negat maculas Evæ, sit in
placido Dei sinu, et feliciter
quiescet. (B.)

CANT. iii. 6.

Quæ est ista quæ ascendit per
desertum sicut virgula fumi ex
aromatibus mirrhæ et thuris?

Hic rursus exurget Maria, sed
quæ undique purissima stetit, ea
fortis, et Immaculate habetur. (B.)

CANT. iii. 7.

En lectulum Salomonis sexaginta
fortes ambiunt ex fortissimis Israel.

Fili, Genitrix non male traxi
Flores, nam subsistet vos esse
Immaculatos. (F.)

CANT. iii. 9.

Ferculum fecit sibi rex Salomon
de lignis Libani,

Finit mare bilis Columba excludens
fel originis. (F.)

CANT. iii. 9, 10.

Ferculum fecit sibi rex Salomon de lignis Libani; columnas ejus fecit argenteas.

ANAGRAMMATA.

Bellum Altare regens Effigiem Fontis Scarini, denuo e saxis luctum conciliabis. (F.)

CANT. iii. 9, 10.

Ferculum fecit sibi rex Salomon de lignis Libani; columnas ejus fecit argenteas, reclinatorium aureum, ascensum purpureum; media charitate constravit, propter filias Jerusalem.

Ecce bellum Alveum, puram Virginelem Effigiem Fontis Scarini. Ludens intus Maria, suscitandi animi Pharetra, Clavis. Vita silet? Optarem flere contritus, perure, obsecro, saxeum cor. (F.)

CANT. iv. 1.

Oculi tui columbarum, absque eo quod intrinsecus latet.

Coluber, quid toto nescit orbe vulnus? Quies Immaculata. (F.)

CANT. iv. 3.

Sicut vitta coccinea labia tua; et eloquium tuum dulce.

Vivat Immaculata (quod tuto culto bene vicit Ecclesia). (F.)

CANT. iv. 3.

Sicut vitta coccinea labia tua; et eloquium tuum dulce.

Ecce tu, vita tua ubique dulci in toto lucet Immaculata. (B.)

CANT. iv. 7.

Tota pulchra es, amica mea, et macula non est in te.

Ah Mater Jesu, necnon et Immaculata tota places! (B.)

CANT. v. 13.

Genæ illius sicut areolæ aromatum
consitæ a pigmentariis.

ANAGRAMMATA.

An Origo Mariæ Immaculatæ sistit
Serpenti aculeos linguæ?
Sæviit lingua Serpens? Instet
Cælo Immaculatæ Mariæ Origo.
(F.)

CANT. v. 17.

Quo abiit dilectus tuus, o pul-
cherrima mulierum? quo declinavit
dilectus tuus? et quæremus eum
tecum.

O quo? Ecce ut summus ille
Deus vultu purus, ah dulciter
dormit, et requiescit in me ut
ubique Immaculata. (B.)

CANT. vi. 3.

Pulchra es, amica mea, suavis, et
decora sicut Jerusalem.

Siste, Chare Jesu, Immaculata
Maria, pulses cor, educ Ave. (F.)

CANT. vi. 3.

Pulchra es, amica mea, suavis, et
decora sicut Jerusalem.

Ah Immaculata Jesu Mater, ecce
sidus rosa pura ei lucet. (B.)

CANT. vi. 8.

Una est columba mea, perfecta
mea, una est matris suæ, electa
genitrici suæ.

Fingite Evam sine culpa: Ecce e
substratæ sorte Evæ manet ars
Immaculata. (F.)

CANT. vi. 8.

Una est columba mea, perfecta
mea, una est matris suæ, electa
genitrici suæ.

Ecce Mater Jesu vera Immaculata,
sane facta vobis in salutem:
sperate, gentes. (B.)

CANT. vi. 8.

Viderunt eam filiæ Sion, et
beatissimam prædicaverunt; et
reginæ laudaverunt eam.

Filii Dei Mater sat bene veneratur
nivea, pura sed eminenter Immacu-
lata ideo Augusta. (B.)

CANT. vi. 9.

Quæ est ista quæ progreditur
quasi aurora consurgens, pulchra
ut luna, electa ut sol, terribilis ut
castrorum acies ordinata?

ANAGRAMMATA.

Salutetur Virgo Maria: stat illa
ubique lucens prorsus intacta:
quare superato dracone has certe
grandes victorias loquitur. (B.)

CANT. vi. 9.

Sancta Maria terribilis ut castrorum
acies ordinata.

Idcirco ista nata Rosa, arbitretur
sine macula matris.

1664. P. DE MANCUSO.

CANT. vi. 10.

Descendi in hortum nucum, ut
viderem poma convallium.

Horruì Conceptum Immaculatum
eludi. Nondum evidens? (F.)

CANT. vii. 2.

Umbilicus tuus crater tornatilis,
numquam indigens poculis.

Gustus non lambis putre? Quidni
circulos Ventris Immaculati. (F.)

CANT. vii. 5.

Caput tuum ut Carmelus; et comæ
capitis tui sicut purpura regis
vincta canalibus.

Tuta præbuidisti scuta victuri puncto
peccati vinculum supergressa
Immaculata. (F.)

CANT. vii. 8.

Et erunt ubera tua sicut botri
vineæ, et odor oris tui sicut
malorum.

In Evæ corio, toto virtutis tuente
rore, ardebit Rubus Immaculatus.
(F.)

CANT. vii. 10.

Ego dilecto meo, et ad me con-
versio ejus.

Voces Dei Matrem: Egetne ovo
delicioso? (F.)

THE FOUR MAJOR PROPHETS

ISA. ii. 2.

Et erit in novissimis diebus præparatus mons domus Domini in vertice montium.

ANAGRAMMA.

O Mater Dei, purissimus Mons ubi venit omnimode intacta morsu invidi Serpentis. (B.)

ISA. ii. 11.

InCVrVabItVr aLtlVDo VIro-rVM.

CHRONO-ANAGRAM.

Ob VItIa TVrCorVM LVna DIrVIItVr.

1684. *Viennæ plausus.*

ISA. iv. 2.

In die illa erit germen Domini in magnificentia et gloria, et fructus terræ sublimis, et exultatio his qui salvati fuerint de Israel.

ANAGRAMMATA.

Ah Virgo, florens inter lilia et sine tetra labe originis, Dei Genitrix effecta, in lucem justam salutemque Mundi utiliter irradiasti. (B.)

ISA. vii. 11.

Pete tibi signum a Domino Deo tuo, in profundum inferni, sive in excelsum supra.

Virgo pia, ex communi labe penitus indemnis, o non se pure effudit ut ros Mundi? (B.)

ISA. vii. 14.

Ecce virgo concipiet, et pariet filium, et vocabitur nomen ejus Emmanuel.

En bene vicit Immaculata Virgo; ite en præconium ei Cœlitus perfectum. (B.)

ISA. vii. 15.

Butyrum et mel comedet, ut sciat reprobare malum et eligere bonum.

Verbum lubens te Matrem premere debet loco gyri tute Immaculato.

(F.)

ISA. ix. 2.

Populus qui ambulabat in tenebris
vidit lucem magnam.

ISA. ix. 6.

Parvulus enim natus est nobis, et
filius datus est nobis; et factus est
principatus super humerum ejus.

ISA. xiii. 10.

Et LVna non spLenDebIt In
LVMIne sVo. TVa est noX
(Ps. lxxiii.).

ISA. xiv. 31.

Ulula, porta clama, civitas.

ISA. xvi. 1.

Emitte agnum, Domine, domina-
torem terræ, de petra deserti ad
montem filiæ Sion.

ISA. xvi. 5.

Et præparabitur in misericordia
solium, et sedebit super illud in
tabernaculo David.

ISA. xix. 1.

Ecce Dominus ascendet super
nubem levem, et ingredietur
Ægyptum, et commovebuntur
simulacra Ægypti a facie ejus.

ANAGRAMMATA.

Quid est? Pingens Urbem Im-
maculatam, obnubilat pluvia? (F.)

Jesus e Matre purissima natus est
ut speculum puritatis; hinc nitebit
ut Sol super nos abunde effusus.

(B.)

MVstapha Carra thraX VIslr I
generaLIs In obsIDIone VIennæ.*

1683. *Viennæ plausus.*

(Byzantii imminens ruina.)

Amaro luctu pullata jaces.

1683. *Viennæ plausus.*

En Mater Dei fidelis ter amanda:
En gemmis omnimode purior, et
de toto Intemerata. (B.)

Matri Dei: Orbis Arbitræ it delu-
denda labes: Nulla vi repudietur
Conceptio Purissima. (F.)

Summi Dei nivea Mater profecto
Immaculata es: Ecce tu superbum
draconem egregie vicisti: bene
gentes plaudunt: Vive. (B.)

* This is a chronogram also of 1683, the date of Vienna's relief.

ISA. xxvi. 9.

Sed et spiritu meo in præcordiis meis de mane vigilabo ad te.

ISA. xxx. 9.

Populus enim ad iracundiam provocans est; et filii mendaces, et nolentes audire legem Dei.

ISA. xxxii. 18.

Habitabit populus meus in pulchritudine pacis: tabernaculis fiduciæ, et requie opulenta.

ISA. xxxv. 2.

Gloria Libani data est ei, decor Carmeli et Saron; ipsi videbunt gloriam Domini, et decorem Dei nostri.

ISA. xxxv. 8.

Et erit ibi semita et via, et via sancta vocabitur; non transibit per eam pollutus; et hæc erit vobis directa via.

ISA. xxxviii. 17.

Tu autem eruisti animam meam, ut non periret; projecisti post tergum tuum omnia peccata mea,

ANAGRAMMATA.

Adsint Evæ Poma; ideo pudebit sceleris originem Dei Matris. (F.)

Sol devote defendens Virginis palmas, ale de jure; spinetum ride Immaculata Conceptione. (F.)

(Peace of Rastadt, 1714.)

Carolus en vivat, qui ubi fuderit ense Philippum Hesperie et Siculis nunc bona pacta dabit.

Messis Academica (MS., Italian).

Glorieris Regina: Es Immaculata: in corde tibi lilia nitent; Deo dicata pretiosum nobis odorem redde. (B.)

Oh Immaculata a Jesu electa! Ea ne ibi satis intacte ibit, ubi potenti virtute enervatus ei prostrabitur draco. (B.)

1. Tam precare, ut a metu omni tuta sit anima mea. Memento servi tui. Integrum accipe propositum.

2. Ut ut eruis animam meam e morte: Memento mei Tu. Utinam parcas propitius peccatori, aut genti.

(MS.) L. J. CARIS, 1850.

ISA. xliii. 2.

Cum ambulaveris in igne, non combureris, et flamma non ardebit in te.

ANAGRAMMATA.

Bene vidit innocens umbra Nati nobis regnare Florem Immaculatum. (F.)

ISA. xlv. 8.

Rorate, cœli, desuper, et nubes pluant justum; aperiatur terra, et germinet salvatorem.

1. Illa sum terra, terra vere molesta, optatus veni, en te presente irrigata produceret Verbum. 1716. *Præparatio, etc.*

2. O intret Immaculata Parens, oretur velut germen Dei, et ut salus perpetua orbis terræ. (B.)

ISA. xlv. 8.

Rorate, cœli, desuper, et nubes pluant justum.

Præ vultu elucet subsidens potenter Maria. (F.)

ISA. xlv. 8.

Aperiatur terra, et germinet salvatorem.

ANAGRAMMATA.

1. Gerit alte Parens terrorem maturati Ave.
2. Regentur merito Matri latera: Ea est Pura.
3. Repet Aurora, Mater Juris terget lamenta.
4. Natalitia rorate; tremas Puer, reum terge.
5. Tener Jesu rora, partu Matrem riga; alet te.
6. Turtur amet artem, peregrina retia a Sole. (F.)

ISA. li. 3.

Gaudium et lætitia invenietur in ea: gratiarum actio, et vox laudis.

En Genitrix Dei sui notata Immaculata: Eia vivat: O jugiter laudetur! (B.)

ISA. lxvi. 10.

Lætamini cum Jerusalem, et exultate in ea, omnes qui diligitis eam.

JER. i. 1.

Jeremias filius Helciæ, propheta Domini exercituum.

JER. i. 15.

Ecce ego convocabo omnes cognationes regnorum aquilonis, ait Dominus; et venient, et ponent unusquisque solium suum in introitu portarum Hierusalem, et super omnes muros ejus in circuitu, et super universas urbes Juda.

JER. vii. 12.

Ite ad locum meum in Silo, ubi habitavit nomen meum a principio.

JER. viii. 14.

Convenite, et ingrediamur civitatem munitam, et sileamus ibi.

JER. xx. 15.

Natus est tibi puer masculus.

ANAGRAMMATA.

Jesu Mater, alme Immaculata, eos nimie diliges, qui ei exultant in te.
(B.)

Hei flevi captam Jerusalem et mox viros Dei hinc eripe.

SALVI.

ANAGR. PUR. OMEN
CHRONOSTICUM.

Innocentius VII., Imperator, Joannes Sobiesc, Carolus Lotaringiæ, Conradus Staremburg, tot Reges totque principes Europæ, jure suo, Anno MDCLVVVVVVIV. unient se omnes summo nisu, quousque Mehemet in nomine JESV victus, ruat.

ANON. (*Viennæ obsidium solutum*, 1684.)

Immaculata Dei, num testimonium nobile perhibui? Omnia cupio.
(F.)

Civitas nimium munita tecum enitet Dei Mater Virgo sine labe. (B.)

Sic stupet sub Austria Lumen.

1716. *Myst. Mag.*

EZECH. xl. 24.

Et ecce porta quæ respiciebat ad austrum.

ANAGRAMMATA.

Ec cape, Pater ejus Turcas quæ res domabit.

1716. *Myst. Mag.*

EZECH. xliii. 1.

Et eduxit me ad portam quæ respiciebat ad viam orientalem.

Dixi quod probe metet de ira Evæ et spina Mater Immaculata. (F.)

EZECH. xliv. 2.

Porta hæc clausa erit, et vir non transibit per eam, quoniam Dominus, Deus Israel, ingressus est per eam.

Ah Maria prorsus Immaculata, Regina potens et spes nostri benedicta, Uni Deo qui lumen est reservaris. (B.)

A famous text for Mary's perpetual virginity.

DAN. iv. 7.

Videbam, et ecce arbor in medio terræ, et altitudo ejus nimia.

Debèo Viti Evæ sine Te orbi ridenti Cedro Immaculata Matre. (F.)

DAN. v. 27.

INTERROGATIO PROGRAMMATICA
IN EMERICUM TECELIUM.

Lunate sapiens, ubi nunc es stans?
Hæres, et petens metuis.

RESPONSIO ANAGRAMMATICA,
DAN. v. 27.

TECEL: appensus es in statera et inventus es minus habens.

1686. G. VANDEN EEDE, S.J.

DAN. xi. 5.

Et confortabitur rex austri, multa enim dominatio ejus.

ANAGRAMMA.

Tu natus Vienne ex Domo Austriaca fortiter immobili.

1716. *Myst. Mag.*

DAN. xi. 9.

Et intrabit in regnum rex austri,
et revertetur in terram suam.

ANAGRAMMATA.

Ex Austria intret Iberiam trans
Tirrenum ; Turrem e nutu reget.
1716. *Myst. Mag.*

DAN. xii. 3.

Qui docti fuerint, fulgebunt sicut
stellæ in perpetuas æternitates.S. Unio atque Liga Bursfeld tuta
stet, annis perpetuet, feliciter vin-
cet.1698. JOANNES WEINCKENS
(Prior Monast. Seligenstadensis).

APPENDIX DANIEL.

Sancti Ananias, Azarias et Misael.

Zelati animas scena assati in ara.
1689. A. C. REDELIUS.Tres pueri Judæi, Sidrach, Misach
et Abednego.Ah, audi hac de re stuporem ; ab
his ignis recedit.

SALVI.

Daniel in lacu leonum depositus.Valde pio jam nullius dens nocet.
SALVI.

THE MINOR PROPHETS

OSEE viii. 2.

Me invocabunt : Deus meus co-
gnovimus te, Israel.

ANAGRAMMATA.

Vacuo labes originis : Novum
Semen eductum est. (F.)

JOEL ii. 29.

Sed et super servos meos et ancillas
in diebus illis effundam spiritum
meum.Flemus, sed veneno satum subdes
serpentis collum Purissima Filii
Dei Mater.Fles ? Demus veneno satum
serpentis collum : subdes Purissima
Filii Dei Mater. (F.)

JOEL iii. 2.

Et congregabo omnes gentes, et deducam eas in vallem Josaphat, et disceptabo cum eis ibi.

ANAGRAMMA IN DEUM HOMINEM
JUDICEM.

Ecce, ob te gementes nupto, ab Adam, Eva, Pomo scelestos judicabis Gigantes. De Matre? Nihil. (F.)

AMOS iii. 8.

Leo rugiet, quis non timebit? Dominus Deus locutus est, quis non prophetabit?

ANAGRAMMATA.

Quid peroptetis? Quid? Nonne seligo Te Hortum Sion, totis te nubibus clausum? (F.)

ABDIÆ 21.

Et ascendent salvatores in montem Sion judicare montem Esau.

Nonne Jesus moriens denuo notat, si decet se Immaculata Mater. (F.)

JONÆ i. 4.

Et facta est tempestas magna in mari, et navis periclitabatur conteri.

Certante Satana obstet ante firmi signis Tecti Immaculata Puerpera. (F.)

MIC. i. 6.

Et ponam Samariam quasi acervum lapidum.

Emi spem mundi Aqua Pura, Rosa Immaculata.

Unii Apes ad Rosam? Quam? Pure Immaculata. (F.)

NAHUM i. 4.

Infirmatus est Basan et Carmelus, et flos Libani elanguit.

Clarente ab effusis Liliis tantum Maria longe stat Nubes. (F.)

HABAC. ii. 20.

Dominus autem in templo sancto suo: sileat a facie ejus omnis terra.

Fortis es, o pluvia Intacte Mons Sion; es uni Deo Mater, es Immaculata. (F.)

HABAC. iii. 3.

PROGRAMMA.

Venit ab austro Deus.

When the hoped-for heir was born to the Emperor Charles VI. and Elisabetha Christina, his spouse, in 1716, this was one of the texts chosen by an anonymous author to celebrate the event. He called his production *Mysterium Magnum in auspiciatissimo natali Serenissimi Austriæ Archiducis Leopoldi revelatum*, and in many pages of manuscript, for I do not think it was ever printed, he treated the subject very exhaustively. He took it in hand cabalistically, chronogrammatically, anagrammatically, *per Notaricon*, and generally according to the Pythagorean fancies about numbers then in vogue.

ANAGRAMMATA.

- | | |
|---|---|
| 1. Avus se indet ab ortu
(His baptismal name). | 7. Avitas urbes tuendo
(His patriotic courage). |
| 2. Unda vitæ·Ortus beas
(His baptism). | 8. Austriades nutu beo
(His parents' joy). |
| 3. Nova Austriæ subdet
(His future conquests). | 9. Enatus det Urbi Avos
(His future progeny). |
| 4. Totus sub Ava renide
(His education by his grand-
mother). | 10. Dies rube ; natus ovat
(His birthday). |
| 5. Ebro stet unda suavi
(The future fertility of Spain). | 11. Udo sub Ariete natus
(The month of his birth). |
| 6. Uber et suavis donat
(His generosity). | 12. Sat vides, Ova rubent
(The season of birth, Easter.) |

Alas, these Scriptural prophecies, as interpreted by the anagrammatic art, all came to nothing, for the infant died on November 4th following. Possibly this accounts for the *vaticinia*, as the author calls them, remaining in manuscript.

HABAC. iii. 3.

Operuit cœlos gloria ejus, et laudis
ejus plena est terra.

ANAGRAMMATA.

Iste Leo erit Leopoldus Austriacus
Aprili enatus e rege.

HABAC. iii. 4.

Splendor ejus ut lux erit ; cornua
in manibus ejus.

Num Leopoldus Austriacus Rex
Iberię? Sum : innuit.

1716. *Myst. Mag.*

HABAC. iii. 11.

Sol et luna steterunt in habitaculo
suo.

Sol stet alto, subeunte huic Luna
in atro.

1689. G. VANDEN EEDE, S.J.

Refers to the crescent moon on the banner of the Turks. Cf.
anagram on John iii. 30.

SOPH. iii. 14.

Lauda, filia Sion ; jubila, Israel ;
lætare, et exulta in omni corde,
filia Jerusalem.

Æterno nixa Lilio, linita rore, Dei
labiis diffusa vere es Immaculata.
Alleluia. (F.)

AGG. i. 8.

Ascendite in montem, portate
ligna, et ædificate domum.

Docte fidendo potentiæ, Reginam
Immaculatam sentite. (F.)

ZACH. iv. 7.

Et educet lapidem primarium, et
exæquabit gratiam gratiæ ejus.

Exprimatur ibi Maria quæ est
Immaculata Dei : perгите et
gaudete. (B.)

ZACH. x. 1.

Petite a Domino pluviam in
tempore serotino, et Dominus
faciet nives.

Messias emittitur Unione (ponite)
Dei opere ; (ponite) Fundo Im-
maculato. (F.)

APOCRYPHA ANAGRAMMATICA

3 ESDRÆ iv. 41.

Et omnes populi clamaverunt, et dixerunt: Magna est veritas, et prævalet.

ANAGRAMMATA.

Nonne Patres puro velut Axe resugent Mel Deiparæ? Ut stetit Immaculata! (F.)

4 ESDRÆ vi. 59.

Et si propter nos creatum est sæculum, quare non hereditatem possidemus cum sæculo?

Truncus es Luci, quo præseset, honor? Contestemur super postes Dei Ædem Immaculatam. (F.)

TOBIÆ i. 1.

Tobias ex tribu et civitate Nephthali.

Hic si luce abit orbatus, pietate nitet. SALVI.

TOBIÆ ii. 14.

Immobilis in timore Dei permansit, agens gratias Deo omnibus diebus vitæ suæ.

I gratia Dei annos Jubilæos attingens et demum sibi odorem spires ab Jesv.

1770. P. FLORIANUS.*

TOBIÆ xiii. 13.

Luce splendida fulgebis, et omnes fines terræ adorabunt te.

Pura Stella, Dei Mater lædentes bonos Nubes effringi ducet. (F.)

* From a folio tract written in praise of Paulus Ferdinandus, Abbas Gradicensis, on his attaining the jubilee of his priesthood; printed at Olmütz in 1770, 11 ff., pref. and A—M₂.

ESTHER xvi. 22.

Unde et vos inter cæteros festos dies hanc habetote diem, et celebrate eam cum omni lætitia, ut et in posterum cognoscatur.

BARUCH i. 17.

Peccavimus ante Dominum Deum nostrum, et non credidimus.

BARUCH iii. 34, 35.

Stellæ dederunt lumen in custodiis suis, et lætatæ sunt, luxerunt ei cum jucunditate.

SAP. i. 4.

Quoniam in malevolam animam non introibit sapientia, nec habitabit in corpore subdito peccatis.

SAP. iv. 1.

O quam pulchra est casta generatio, cum claritate!

SAP. vii. 11.

Venerunt autem mihi omnia bona pariter cum illa, et innumerabilis honestas per manus illius,

ANAGRAMMATA.

Hæc tu hora Dei? Mariæ Conceptio est Turris e Tecto, est Fons signatus e Monte; devoto sub Clemente teneri debet Immaculata.
(F.)

Ecce Parens dando Nidum nectit ortui summum donum Jesum.
(F.)

Valde laudant te, Mater Jesu: tu lux intus nitescens: in vertice tui sunt stellæ duodecim. (B.)

Nosce quo inhabitabit Mater omnino Immaculata tibi ipsi sic bona: en in corda omni puritate plena. (B.)

Ah placet et Virgo nostra, crescatque Immaculata! (B.)

Ah, Mater revera Immaculata! Nonne intus purior liliis? Nonne tu spes tu lumen bis mihi amabile!
(B.)

SAP. vii. 26.

ANAGRAMMATA.

Candor est lucis æternæ, et speculum sine macula Dei majestatis.

Deipara tu es, et munda lucens es
Immaculata : sic eas inter cœlites.
(B.)

SAP. viii. 16.

Intrans in domum meam, quiescam cum illa. Non enim habet amaritudinem conversatio illius, nec tædium convictus illius, sed lætitiâ et gaudium.

Ecce Angelo nunciante laudabilis Mater Dei tecum nitens Immaculata. Oh nonne illa omnium cordium dulcissima vita, immo ut Mundi tutissima requies? (B.)

SAP. x. 10.

Justum deduxit Dominus per vias rectas; et ostendit illi regnum Dei.

Dominus Petrus Coenen legit jura. Est editurus. Idem multis addixit.*

* This anagram came from a Flemish *affiche* in celebration of Petrus Coenen obtaining his Doctorate in Civil and Canon Law at the University of Louvain. It has been a custom in Belgium for several centuries to post up these *affiches* on the walls or gates of Universities and other public buildings when students took their degrees, or professors celebrated their jubilee, or priests their first unbloody sacrifice. These large folio sheets (often elephant folio) are nearly always the work of the friends and relations of the man who is thus honoured. Some are very curious, being full of chronograms and other literary devices from beginning to end, and occasionally some good Latin verses adorn the placard. Many bear internal evidence that they have been bought from professional verse-makers and chronogrammatists, for the dedicators of many of these learned productions sign themselves as sisters or aunts, or as having some other relationship to the hero of the *affiche*. These amiable and devoted women would not be able to compose such ingenious and difficult chronograms and other Latin *tours de force* as we meet with in most of the specimens, but they could pay, and would willingly, for some one else to write them, so that their dear brother or nephew or son might make as good a show on the walls as his friends and fellow-students. So quite a small colony of literary hacks would be able to drive a rather precarious trade in these singular documents. They are not much known or seen in our country, and a few years ago the British Museum had only a few specimens bound up here and there in different folios, and of course very hard to find out from the Catalogue. However, now our National Library is in much better case, for my friend Mr. Hilton

SAP. X. 20.

PROGRAMMA.

Et decantaverunt, Domine, nomen sanctum tuum, et victricem manum tuam laudaverunt pariter.

ANAGRAMMATA.

1. Ut verum tectum anni commendent ultra Parens Deum decuit, terram juvat? Nonne tu Immaculata?
2. Nota utrum nude verum necne: Uncta Dei Mater p^o instanti Immaculata? Tantum Decretum verum.
3. Utrum Canes mundi Matrem Dei voce tueantur an re Natum deturpent, ni vocent ut Immaculatam. (F.)

The Dominicans, who followed Aquinas as their great teacher, were not nearly so eager in defence of the Immaculate Conception as the Franciscans, with Duns Scotus. Hence the insinuation against them in the third anagram above. The Dominicans were styled *Domini Canes*.

ECCLI. i. 9.

Ipse creavit illam in spiritu sancto, et vidit, et dinumeravit, et mensus est.

ANAGRAMMATA.

Ut Dei Mater sic stetit perimmaculata nitens nive purius, et Sole nitidius. (B.)

ECCLI. i. 14.

Initium sapientiæ timor Domini; et cum fidelibus in vulva concreatus est; et cum electis fœminis graditur.

Nimis, o nimis intacte nitet Virgo Immaculata in vulva: bene supremi Dei ros efficitur, dum stetit cœli decus. (B.)

has presented to the Trustees a very large collection in seven immense folio volumes. I looked through them carefully when they first arrived from a bookseller in Louvain. Chronograms abounded throughout, and now and then a short anagram of a postulant's name, but the only Biblical anagram I saw was the above. As far as I remember they weighed 50 kilos. The date of the above anagram is 1671. The date of these Belgian broad-sheets is nearly always given by a chronogram. In the present case it is given thus: †

JVbILantes appLaVDVnt MYLIanI.

ECCLI. xv. 1, 2.

ANAGRAMMA.

Qui continens est justitiæ apprehendet illam; et obviabit illi quasi mater honorificata.

Oh ubique intret Filia tanti Dei tota sibi enitens Immaculata: ah prospere in illo quiescat! (B.)

ECCLI. xxiv. 3.

PROGRAMMA.

Ego ex ore Altissimi prodivi, primogenita ante omnem creaturam.

ANAGRAMMATA.

1. Protegor: Eximia prorsus emano immunitate mea originali: Decet. (F.)
2. Ego perrexi omnino Immaculata: asto sempiterni Dei Virgo Mater. (B.)

ANAGRAMMATA CUM ACROSTICHIDE.

1. M aria originali ruina exempta surgis primo momento et decet.
2. A culpa Originaria et morte Deus exemit Matrem in eo primo signo.
3. R edemptor meus Mariam originario seponit exitio, macula gente.
4. I o! Pes Mariæ et integer ex Monstro originariam culpam edomuit.
5. A mor novo signo mittis Dei Matrem originariæ culpæ expertem.

1664. OCTAVIUS DE AUGUSTINO.

ECCLI. xxiv. 3.

ANAGRAMMATA.

Ego feci in cœlis ut oriretur lumen indeficiens, et sicut nebula texti omnem terram.

O intret nunc Virgo Sol miri luminis! Ecce enim sine labe rite effecta, ut Deum exoret. (B.)

ECCLI. xxiv. 4.

Ego in altissimis habitavi, et thronus meus in columna nubis.

Ah! surge Immaculata! oh mi sol veni nobis intus uti bis nitens! (B.)

ECCLI. xxiv. 9.

Ab initio et ante sæcula creata sum,
et usque ad futurum sæculum non
desinam.

ANAGRAMMATA.

En tu lucens Immaculata ubique
munda eas: o venusta Mater es,
et fiducia nostra. (B.)

ECCLI. xxiv. 10, 11.

Et sic in Sion firmata sum, et in
civitate sanctificata similiter
requievi, et in Hierusalem potestas
mea.

Intuemini, quantum in cœlis
eniteat Immaculata Jesu Christi
Mater: o ais effecta est reis Iris
pietatis. (B.)

ECCLI. xxiv. 12.

Et radicavi in populo honorificato,
et in parte Dei mei hæreditas
illius, et in plenitudine sanctorum
detentio mea.

A decedente Parente nostro oh
vivit Immaculata Mater Dei, hinc
et Sole splendidior invenio pie
profuit in lætitia. (B.)

ECCLI. xxiv. 13.

Quasi cedrus exaltata sum in
Libano, et quasi cipressus in
monte Sion.

Immaculata Prens sis lux obvia
in nos nitescens: quisquis adoret
te. (B.)

ECCLI. xxiv. 14.

Quasi palma exaltata sum in
Cades, et quasi plantatio rosæ
in Jericho.

Alta Iris eas: pax a Deo, o Im-
maculata: quiescant hi qui sperant
in te sola. (B.)

ECCLI. xxiv. 14.

Quasi oliva speciosa in campis, et
quasi platanus exaltata sum juxta
aquam in plateis.

Immaculata Sion quisquis amat te:
nata satis pia eluces pax nova, a
qua spes pia illuxit. (B.)

ECCLI. xxiv. 15.

Sicut cinnamomum et balsamum aromatizans odorem dedi. Quasi mirrha electa dedi suavitatem odoris.

ANAGRAMMATA.

Oh Mira et mundissima Rosa, modo Immaculata remansisti, quæ zelo Dei devictum draconem deturbasti. (B.)

ECCLI. xxiv. 15.

Quasi mirrha electa dedi suavitatem odoris.

I vitis Dei Immaculata: ah quot rores dederas! (B.)

ECCLI. xxiv. 15.

Et quasi Libanus non incisus vaporavi habitationem meam.

Oh bone Jesu, an ne sum sat pura in Sion, quia tibi Immaculata? (B.)

ECCLI. xxiv. 16.

Ego quasi terebinthus extendi ramos meos, et rami mei honoris et gratiæ.

Oh! roris gemma habitem in te! Sat gestis, quia ex toto Evæ indemnis errore. (B.)

ECCLI. xxiv. 17.

Ego quasi vitis fructificavi suavitatem odoris; et flores mei fructus honoris et honestatis.

Oh Virgo, oh Iris, si tu efficeris tota Immaculata, oro; in te quiescat Deus; in te sit effusus ut ros. (B.)

ECCLI. xxiv. 18.

Ego mater pulchræ dilectionis, et timoris, et agnitionis, et sanctæ spei.

Oh Regina, gestis nites et ecce prosilies in toto petra nitide Immaculata. (B.)

ECCLI. xxiv. 18.

In me gratia omnis vitæ et veritatis; in me omnis spes vitæ et virtutis.

Ego Jesu Mater satis mitis; item ivi prorsus intaminata: venite, venite. (B.)

ECCLI. xxiv. 19.

Transite ad me, omnes qui concupiscitis me, et a generationibus meis implemini.

ANAGRAMMATA.

O micans in mei spe, ingrediensque eminentissime Immaculata, subito cor petit! (B.)

ECCLI. xxiv. 20.

Spiritus enim meus super mel dulcis, et hæreditas mea super mel et favum.

Ah! tu stella purissima vives, dum serpentem, seu maleficum de te reprimes! (B.)

ECCLI. xxiv. 20.

Memoria mea in generationes sæculorum.

En Immaculata, oro, in me regnes amore Jesu. (B.)

ECCLI. xxiv. 22.

Qui elucidant me vitam æternam habebunt.

At qui tu Immaculata Mundi? Ah bene, ter bene! (B.)

ECCLI. xxvi. 15.

Gratia super gratiam mulier sancta et pudorata.

Genita Paradiso surgat ter pura, ter Immaculata. (B.)

ECCLI. xxvi. 24.

Fundamenta æterna supra petram solidam, et mandata Dei in corde mulieris sanctæ.

En Maria adintrat semper Immaculata: En Domus Dei, sed in cælo præstanter fundata. (B.)

ECCLI. xxxi. 8, 9, 10.

PROGRAMMA.

Beatus *Vir* qui inventus est sine macula, et qui post aurum non abiit, nec speravit in pecuniæ thesauris! Quis est hic? et laudabimus eum, fecit enim mirabilia in vita sua. Qui probatus est in illo, et perfectus est, erit illi gloria æterna.

RESPONSIO ANAGRAMMATICA.

Est Sanctus Franciscus Borgia, Societatis Jesu. En stella vitæ in sinu Pii ; erit via illi vita absque labe : quin virtute fuit beatus et venerabilis : quem Clemens Decimus Papa triumphanti superum militiæ inseruit, et honore ornavit.

NUMERUS LITERARUM.

A	Æ	B	C	D	E	F	G	H	I	L	M	N	O	P	Q
16	2	5	6	1	20	2	1	2	28	8	6	12	5	5	3
						R	S	T	V						
						10	17	19	21						

SUMMA, 192.

ANON. (Prague, 1672).

ECCLI. xxxiv. 8.

Sapientia In ore fIDeLLis coM-
pLanabItVr.

ANAGRAMMATA.

CentVM eI annI post præLIa fIDI
LaborIs.

1722. P. FLORIANUS.

ECCLI. xl. 19.

Et ædificatio civitatis confirmabit
nomen ; et super hanc mulier im-
maculata computabitur.

Bene hoc tibi, o Mater Dei tam per-
fecta, nimium pura : tu Civitas illa
sanctificata, tu omnium cor. (B.)

ECCLI. l. 6, 7.

PROGRAMMA AD SANCTISSIMUM
BENEDICTUM.

Ecce Confessor magnus, qui sicuti
stella matutina in medio nebulæ,
et ut luna plena in diebus suis vere
lucet : ut sol refulgens, sic ille
semper effulsit in templo Dei.

ANAGR. PUR. ELEGIACUM.

Bursfeldinenses ego junctos tuto
Clientes

Unio dum flores mellea, casta
vires

Lacteque plena plus, pietati flumina
fundis ;

Lumina tu renites, mellibus ecce
viges.

1698. JOAN. WEINCKENS,
in *Alveare Apum*.

The frontispiece is a portrait of St. Benedict, with the above anagram on it.

ECCLI. I. 27.

Doctrinam sapientiæ et disciplinæ
scripsit in codice isto Jesus.

ANAGRAMMATA.

Præsciti jus Instantis dices : Colitis
Diem Conceptionis Deiparæ. (F.)

ECCLI. II. 29.

Lætetur anima vestra in miseri-
cordia ejus, et non confundemini
in laude ipsius.

En Filii Dei Parens jure Immacu-
lata : En nova Iris : nonne ita
videtis nostrum decus. (B.)

EX ORATIONE MANASSE.

Non sum dignus intueri et aspicere
altitudinem cæli, præ multitudine
iniquitatum mearum.

Reginæ Dei Matri, Initium nomen
redditum quale ? Unus en tute
Titulus Principis Immaculatæ.
(F.)

Manasses rex Judaicus = Securas animas seduxi.

SELHAMER, *Tubæ Præfatio*, p. 56.

I MACH. III. 18.

Facile est concludi multos in manus
paucorum.

Num vernus Flos dulcis Immacu-
lata Conceptio ? (F.)

2 MACH. XIV. 25.

Tu, Domine universorum, qui
nullius indiges, voluisti templum
habitationis tuæ fieri in nobis.

Uti debet usu Nivis Filius, nullo
luto, e primo instanti vis me Virgi-
nem subtrahi iniquo Dæmoni. (F.)

Here end the Anagrams on the Apocrypha. The last is a very appropriate one and so is its text, when we remember the controversies of the period on the Immaculate Conception, and also that (F.) the author was officially connected with the shrine of *S. Maria ad Nives*.

NOVUM TESTAMENTUM
ANAGRAMMATICUM

NOVUM TESTAMENTUM ANAGRAMMATICUM

MATT. i. 1.

ANAGRAMMATA.

Liber generationis Jesu Christi, Fidei lingua habe historice rara
filii David, filii Abraham. ubi finis Lili Matris Dei. (F.)

MATT. i. 14.

Azor aVteM genVIIt saDoC.

1. TVte a CorDe agonIzaMVs.
2. EgoMet natVra ZoDlaCVs.

Z being a stumbling-block, the anagrammatist puts s in its place, *more veterum*, as he says. He then produces thirty-five chrono-anagrams connected with the subject of the fourteen Franciscans who were martyred at Prague by the heretics in 1611. He was celebrating the centenary of this event, and therefore chooses the odd text above, which is a chronogram of 1611. From the thirty-five he made I have selected the following as the best :—

5. Et VIros De TAV agnosCaM.
8. GaVDete! sVM Ista Corona.
10. O! este gaVDIa sanCtorVM.
15. RegIna Vos DVCet aMatos.
16. Vt Cos ago Mater aD nIVes.
17. Ego asto DeCas, trIa, VnVM.
23. O! gVstaVI De saCraMento.
26. JVsto Deo grate CanaMVS.
27. O! stIgmata DVCere oVans.

30. TrVCIDet Mea, oVes, agnos.
 32. Is tVVs agon Mea DeCorat.
 33. Magno aVsV CertatIs Deo.
 35. Gesta, DVCes, RoMa notaVI.

1711. *A quibusdam Conventus Christiparæ incolis
 Pragæ ad Nives composita.**

MATT. i. 16.

PROGRAMMA.

Jacob autem genuit Joseph, virum Mariæ de qua natus est Jesus.

ANAGRAMMATA.

1. Magne, bone Deus, quæris castum Mariæ? est Joseph, vivit? vivat.
2. Vivas o gemma Dei, Vitæ Pater, qua Jesum nutris, in hoc beatus es.
3. Actu gaudeamus tubis, quoniam Joseph est, serene vivit Mariæ.
4. Vir es amator Vitæ, Tu qui Jesum pascendo genuisti; eum habeas.
5. Joseph quia Beatissimæ Mariæ Tutor unus es, tum unice gaude.
6. Christo Jesu quo mage vivas, eum bene sapide, Vitæ nutrias.
7. O Tutor Jesu Dei pie sequens Mariam, hac en gustabis Vitæ Uvam.
8. Eia; Joseph Regie unus sum Deo, quem acute substantiavit Maria.
9. Tu mihi Magno Deo Vita eras, qui me pascebas, rite venuste!
 Vivas.
10. Joseph qua castus Jesu et Mariæ datus, regie vivit. Bonum. Amen.

KLIMECCIUS,
 in *Decas*.

MATT. i. 16.

ANAGRAMMA.

Jacob autem genuit Joseph, virum Mariæ, de qua natus est Jesus, qui vocatur Christus. Qui maritus? Justus. Quæ tu habitans cum eo? Eva osse Pura, Dei Mater. Hunc ergo vicisti.

(F.)

* See Bibliographical Appendix for this, s. v. 1711. *Usque in Sæculum*.

MATT. i. 18.

PROGRAMMA.

Cum esset desponsata mater ejus Maria Joseph.

ANAGRAMMATA.

1. Credant a Jesu Maria et Josepho summa spes est.
2. Spes mea Sanctus Joseph, totus Dei, mare Mariæ.
3. Ave, Joseph, pro me (Sanctissima Matre) datus es.
4. Ter summa Maria es, Joseph es, et Dei sponsa actu.
5. Joseph a Maria, item et Nato speres, sumas decus.
6. Sospes es Joseph, Matre Divina et cara et summa.
7. Joseph spes unica summa adest reo, teste Maria.
8. Testis Mariæ sempiternus hac ea adeo possum.
9. Spes, decus, Joseph: Nato Mariæ re summe satiat.
10. Joseph canas, Dei Mariæ semper sum totus; sat.

KLIMECCIUS.

MATT. i. 19.

PROGRAMMA.

Joseph autem, vir ejus, cum esset justus, voluit occulte dimittere eam.

ANAGRAMMATA.

1. Summe dulces vivite oculati testes Virtutum Mariæ, Jesu et Joseph.
2. Ecce si Josepho Deus tuus servivi totus; tu Vir male, time elatum, time.
3. Sicut Deus Virtutum sicut itote, servite Josepho, vive, late, alme, summe.
4. Ave, alme Vir Virtutum Joseph, mitis veluti missus, et ecce totus e Deo.
5. Mire dulcet Joseph, totus cælestis est tum serviam ei; Vive ut vivam.
6. Cælitum Joseph caste, Tu mi Deo vi servatus et summe et vive rutilus.

7. Mei ; Josephus Sidus summe electum vivit cælo, vivit et terræ totus.
8. Deus Virtutum locutus est, Jesus Maria et Joseph me, me, o lecti vivite !
9. O Joseph ! verus, summe utilis Servitor Dei mei, Tu jam tute, acute luces.
10. Tecum Carmel, ut et Dei Vivi servulus sum, ut et Joseph sim, eo totus ei.

KLIMECCIUS.

MATT. i. 20.

PROGRAMMA.

Hæc autem eo cogitante, ecce angelus Domini apparuit in somnis Joseph.

ANAGRAMMATA.

1. O ! en ecce Immaculata Porta in spe Agni, gesto Deum : hæc nisi Joseph novit.
2. Vigēs Vitæ Joseph, da panem Pani Angelorum, hoc ecce intono sat mystice.
3. O mei ! pangite canite Agno ecce hic Joseph ut Deo Mariæ in sponsum datus.
4. Magni Josephi magnum decus, nonne ecce tota pulchra ? si tota ? i, ei sæpe io !
5. Ecce Joseph accola in sinu Ægypti, Te, Te vi oro, gestans da panem hominum.
6. Ecce pie egregie concinno ita ; Joseph ut lampas natus, homini Deo amatus.
7. Pangite ; ecce Joseph homo Dei, ut manna, omni sæculo pie regnavit castis.
8. En ecce in Te Deo sæculi, Agna Agnum, ac Joseph Josephum important. Sit io !
9. O Joseph, Joseph ! o Agna Magna ! en ecce Deo cælitum punctatim inservitis.
10. Ecce ut tum in Joseph Synagoga prima tandem et in Josepho Ecclesia nova.

KLIMECCIUS.

MATT. i. 20.

PROGRAMMA.

Joseph, fili David, noli timere accipere Mariam conjugem tuam.

ANAGRAMMATA.

1. Vir digne fili Joseph, oro veni, accipe Immaculatam Dei Matrem!
2. Munde Joseph, Virgo. Accipe Filiam Immaculati Dei, en mire orat.
3. Coage modo, pie in Maria triumpha, ecce almi Dei Filium nutries.
4. Ope felici clam mi, mi, mi, Magni Dei, ceu Orphanæ Tu eris adjutor.
5. Fame cadam, i, i, Josephe, vi precor, i, jam i, collige, da nutrimentum.
6. Ito mi Philomela Maria, ecce fide ac ope Viri Dei nutris Magnum.
7. Almi pii Josephi Virgo, re, fide, Mater immaculate munda occine.
8. Io! en cor Dei Vir Joseph, ut lilium me Mariam fide magna accipit.
9. Hunc fidelem Custodem ac pii tori uni Mariæ parem eligo, i, jam.
10. I Joseph illumina me, pacifica Deum iratum, Agno Dei, certe miro.

KLIMECCIUS,
in his *Decas*.

MATT. ii. 1.

Jesus Christus in Bethleem Judæ nascitur, ex Maria factus homo.

ANAGRAMMATA.

Ah, hic exortus Deus amare flet, is situs inter asinum et bovem.

1674. CAROLUS à S. ANTONIO.

MATT. ii. 3.

Audiens autem Herodes rex, turbatus est.

Tu ex Barathro Jesum destrues an te Deus? (F.)

MATT. vi. 9-13.

PROGRAMMA.

Pater noster, qui es in cælis, sanctificetur nomen tuum.

Adveniat regnum tuum. Fiat voluntas tua, sicut in cælo et in terra.

Panem nostrum quotidianum da nobis hodie.

Et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris.

Et ne nos inducas in tentationem. Sed libera nos a malo. Amen.

ANAGRAMMA DOMINICUM.

I.

Oratio ad Jesulum * humani generis delictum.

Flos mundi ! quem tot nictentia sidera pingunt,

Et casto tractare sinu, et mordere labellis

Attentat Mater ! cape quæ tibi dedico dona.

Te sine non vivam ! Mundi mi nomina sordent ;

Tædet ; Honos, Veneres sunt sicut somnia noctis ;

Rideo stultorum risus ; ut somnus abibunt

Omnia ; Vita tibi (JESVS) in fine manebit.

HOC ANAGRAMMA.

Magno animo inchoatum.

Majore labore perfectum.

Maximo honore et amore.

D. D. D.

B. A. B. S. I.

Anno MDCLVII.

i.e. BOHUSLAUS ALOYSIUS BALBINUS, S.J.

* This was the *Bambino* in His Mother's arms.

ANAGRAMMA DOMINICUM.

II.

Ad Imperatorem Leopoldum I. directum.

SI DeVs pro IMperatore sIt, fILIVs InIqVItatIs frVstra apponet
noCere eI = 1680.

Mundi Majestas, Orbisque o nobile sidus !
O Juris sublime decus, permagna venustas !
O CÆSAR LEOPOLDE ! Tuus tremor hostibus instat,
Tutator Tua Serta, Tuam defendito terram.
Annuit intentum concinno stamine cælum :
Stat Deus intentus (nonne intima meta Tibimet ?)
Concinno qui rite indit bona dedita fini.

LAURENTIUS BAPTISTA, S.J.,
in his *Decas Honori Sereniano*, 1680.

ANAGRAMMA DOMINICUM.

III.

Allocutio ad Neo-Pragam.

ALtIor aDVersVs sVeCos NEO-PRAGA trIVMpha !
In bello natam ornatam munimine Martis,
Virtutem ostentas, bene quam notet orbis uterque.
O animi Urbs nunc invicti ! Tot dona nitescunt
Inde tibi : noscet totus tua lumina Mundus,
Ætas intendet tibi dictas amodo dotes
Indiciis lætis in fines deferet omnes.

LAURENTIUS BAPTISTA, S.J.,
in his Appendix (4 pp.) to the
Decas Sacr. Anag., 1672.

COMPUTUS LITERARUM (I—III).

a	æ	b	c	d	e	f	g	h	i	l	m	n	o	p	q	r	s	t	u
19	2	6	7	10	23	2	1	1	29	5	13	26	19	2	2	11	20	30	19

SUMMA, 247.

ANAGRAMMA DOMINICUM.

IV.

Laudamus Te, Pater Creator, Fili Amator, Spiritus Sanctificator, beata Trinitas, ostende nobis tuam misericordiam et salvi erimus : dimitte tot nostra debita, bone Deus, ut tuto vivamus in te numen. Memento nunc anhelantis, Domine, quin mente benigne nitens salutis dono dita nos bonisque cunctos indue.*

ANAGRAMMA DOMINICUM.

V.

O tota mente constans Deum fontem sitiens, diabolum non timebo qui tot notis donis invidet, quot ostendit et in nos instillat Deus. Ave, Maria, gratia plena ; Dominus tecum ; benedicta tu in mulieribus, et benedictus fructus ventris tui, Jesus. Sancta Maria, Mater Dei, ora pro nobis, nunc et in hora mortis. Amen.*

(MS.) L. DE VRIESE, 1640—1723.

ANAGRAMMA DOMINICUM.

VI.

Totus nunc in te toto præsens, nosti necessitates.

1. Da, si tibi libet, in mundo te sequi.
2. Imo nullo instanti separari.
3. Da nostros carnales motus vincere.
4. Nunquam imbris gratiæ destitui.
5. Necnon voluntate tuæ mandanti omnimode submitti.
6. Da mihi, morte bonâ secuta, te Deo frui.
7. Da Defunctis vitam æternam.

1716. ANON.

From *Præparatio et gratiarum actio Missæ*,
Montibus, 12mo.

PROBATIO (IV—VI).

a	b	c	d	e	f	g	h	i	l	m	n	o	p	q	r	s	t	u
19	6	7	10	25	2	1	1	29	5	13	26	19	2	2	11	20	30	19

SUMMA, 247.

* From a MS. of 430 pp., preserved in the library of the Seminary at Bruges, entitled *Litanie Lauretane SS. Nominis Jesu et divi Bernardi*.

MATT. vi. 9, 10.

Pater noster, qui es in cælis, sanctificetur nomen tuum. Adveniat regnum tuum. Fiat voluntas tua, sicut in cælo et in terra.

ANAGRAMMA.

Te illuc cantent, Divina voluntas !
 Vocatum est Nomen Ejus Jesus
 Qui confirmat præterita, scit futura.
 Regnat in æternum.

MATT. vi. 11.

Panem nostrum quotidianum da nobis hodie.

ANAGRAMMATA.

1. Nutrit nos pane Homo Dei. Num do quid ? Amabis.
2. Quis hos nutrit pane mundo ? Homo Dei. Da bima.
3. Quid ? Per sonum Deus homini donabat monita.
4. An adsum bonis ? Homo non perit qui it ad Deum.
5. Bonis adsum. An homo perit, qui it ad Deum ? Non.
6. Sion ! numquid pro homine Deus monita dabat.

MATT. vi. 12, 13.

P. Et dimitte nobis debita nostra.

A. Dimittet ; et nobis reis dat bona.

Sicut et nos dimittimus debitoribus nostris.

Cur sistis ? Dimitto : Remittit nobis bonus Deus.

Et ne nos inducas in tentationem.

Nimie canite : Deus non tentat nos.

Sed libera nos a malo.

O alme Libane, das ros ?

L. J. CARIS.

His own MS. (1854). See Bibliography.

MATT. viii. 2.

ANAGRAMMATA.

Leprosus veniens, adorabat Jesum.

Jesu notus es: lepra mundaris
ab eo.

1665. POMP. SALVI.

MATT. viii. 5.

Accessit ad Jesum centurio, rogans.

Dico: ecce is servum rogantis
sanat.

POMP. SALVI.

MATT. viii. 8.

Domine, non sum dignus ut intres
sub tectum meum; sed tantum
dic verbo, et sanabitur anima mea.Tu bone erga me, Domine, dabis
in munus tuum Castitatem, dein
terra donum sustentans, cibum
meum.1716. *Præparatio et
gratiarum actio.*

MATT. ix. 20.

Mulier quæ sanguinis fluxum patie-
batur.Fimbria ejus, quem purum luce
tangis, salvat.

POMP. SALVI.

MATT. x. 16.

PROGRAMMA.

Ego mitto vos sicut oves in medio luporum. Estote ergo prudentes
sicut serpentes.

ANAGRAMMA.

Innocentius. Sic rogo tot Reges Europe, ut Memetus hostis sepultus
Dei ope dometur.

ANON. 1684, Genuæ.*

* This was an anagram addressed to the contemporary Pope Innocent XI, who was then exhorting the Princes of Catholic Europe to meet the Turkish danger.

MATT. xii. 25.

Omne regnum divisum contra se, desolabitur.

ANAGRAMMATA.

1. En votum, Turcarum dissensio, Belgradi omen.
 2. Sic erit: Germanus Domino Deo subruet Lunam.
1689. G. VANDEN EEDE, S.J.

MATT. xiii. 45.

Simile est regnum cœlorum homini negotiatori, quærenti bonas margaritas.

O Gemma nitoris egregii si orbi nostro reluces, nonne quia Mater Immaculata? (B.)

MATT. xiii. 46.

Inventa autem una pretiosa margarita vendidit omnia et emit eam.

Tu, Maria, Dei Mater intacta, venis ut nova mea Gemma et nova Paradisi Porta. (B.)*

MATT. xvi. 18.

Tu es Petrus, et super hanc petram ædificabo Ecclesiam meam.

Spectet Se, Amicam reformet Hæres Clavium Benedictus Papa. (F.)

MATT. xvi. 24.

Tollat crucem suam, et sequatur me.

O Eques Melitæ Turcam mactaturus.

MATT. xxii. 21.

Reddite ergo quæ sunt Cæsaris, Cæsari; et quæ sunt Dei, Deo.

Reges, Ducesque quærite, ite ad terras Judæ; Joannes adsto.

ANON. 1684, Genuæ.

MATT. xxvi. 15.

Quid vultis mihi dare, et ego vobis eum tradam?

Adi, miser, aurum quod te hostem Dei jugulabit.

1688. *Miscell. Acad. Ravennæ.*

* Anagram is so printed, but there has been a blunder somewhere. I have made it pure and perfect by reading "preciosa" in the Vulgate, which is monkish Latin, and transforming the anagram thus: "O Tu Maria et Dei Mater intacta, en venis in me ut nova Gemma Paradisi!"

MATT. xxvi. 21.

Amen dico vobis, quia unus
vestrum me traditurus est.

ANAGRAMMATA.

Detur Judas Iscariotes avens
num̄orum quibus tumet.
1665. POMP. SALVI.

MATT. xxvi. 69.

Accessit ad Petrum una ancilla.

Cadant lacrymæ planctu ejus.
POMP. SALVI.

MATT. xxvii. 46.

Deus meus, Deus meus, ut quid
dereliquisti me?

Seu stem, seu sudem, qui tu
deliquium derides? (F.)

MATT. xxvii. 54.

Centurio autem, et qui cum eo
erant, custodientes Jesum, viso
terræ motu, et his quæ fiebant,
timuerunt valde.

Horres Mons Feretrane? Ut
commendet te dic Mariæ: Ini-
quitates meæ tute vivent absque
vultu tuo: juves cito.* (F.)

MATT. xxviii. 19.

In nomine Patris, et Filii, et
Spiritus sancti.

1. Sine Trinitate peristi, fili!
Nam Pontius sic!
2. Pilatus sine Trinitate perit;
sic finis omni!

(MS.) L. J. CARIS, 1854.

* The parish of the learned author of this and so many other anagrams, both Biblical and liturgical, was so situated as to be very subject to earthquakes. Several anagrams in his rare printed work refer to *Terræ motus* and *Terra tremens*, and he sometimes gives the dates and circumstances. He does so for the present anagram. It seems that on May 4th, 1727, there were two rather terrifying earthquake shocks, one after the other. Then on May 11th, just a week after, there was another, which our author tells us roused the whole sleeping diocese of Feretri to implore the assistance of the Blessed Virgin Mary. Our author, who was Bishop of Feretri at this time, and had held that position for some few years, did his share in the supplications to the Virgin, through the above anagram, as well as, no doubt, by the ritual services proper to his office.

MARC. iii. 35.

ANAGRAMMATA.

Qui enim fecerit voluntatem Dei,
hic frater meus, et soror mea, et
mater est.

Quis non horreret, tremere, si
videret effici tota macula Te vestem
meam? (F.)

MARC. vii. 32.

Adducunt Jesu surdum et mutum.

Audin' tu surde dum tecum mutus?
P. SALVI.

MARC. viii. 22.

Adducunt Jesu cæcum, et rogabant
eum ut illum tangeret.

Euge, ut de vulgo tractum caren-
tem lumine abducit, sanat.
P. SALVI.

Here end the anagrams on the first two Gospels, those on Mark being, strange to say, only three in number. Why this Gospel has been so neglected by all the Biblical Anagrammatists I know not ; but we shall find this neglect atoned for by the immense number, and in many cases by the wonderful appropriateness and beauty, of the anagrams taken from the Gospel of Luke which meet us in the following pages. The reason why Luke is so favoured is no doubt because he gives a fuller and more striking account of the virgin birth and early life of our Lord, and especially of Gabriel's visit to the Virgin. The very first anagram from Luke deals with this subject, and is also a most remarkable specimen of the assonance of good monkish rhyme. This anagram has given me some trouble, but I think it was worth the time taken over it. When first printed it had several typographical errors, which never seem to have received the author's correction; consequently the *Probatio Literarum* showed it to be an impure anagram, with some letters added and some omitted. However, by a little patience, I found out the printer's mistakes, and have been able thus to present it *pure and perfect*, as the devout old monkish lovers of the art said all *Anagrammata Virginea* should ever be.

LUC. I. 26-33.

Missus est angelus Gabriel a Deo
in civitatem Galileæ, cui nomen
Nazareth,

Ad virginem desponsatam viro,
cui nomen erat Joseph, de domo
David, et nomen virginis Maria.

Et ingressus angelus ad eam
dixit: Ave, gratia plena; Dominus
tecum; benedicta tu in mu-
lieribus.

Quæ cum audisset, turbata est
in sermone ejus, et cogitabat qualis
esset ista salutatio.

Et ait angelus ei: Ne timeas,
Maria, invenisti enim gratiam
apud Deum;

Ecce concipies in utero, et
paries filium, et vocabis nomen
ejus JESVM.

Hic erit magnus, et Filius
Altissimi vocabitur, et dabit illi
Dominus Deus sedem David,
patris ejus; et regnabit in domo
Jacob in æternum,

Et regni ejus non erit finis.

ANAGRAMMA.

Cor et lingua pulsa cœlos,
Novum laudis pande melos,
Suavi mentis júbilo.

Castitatis tange tonos,
Charitatis pange sonos,
In hoc mundi nubilo.

Ave, Verbi summi Parens,
Rosa pulchra dumis carens,
Mare Dei mirabile.

Eja, Ave, Fons virtutum,
Tu Idea, mite Scutum,
Castitate amabile.

Eja, tu es Dei Ignis,
Recte et es Flos insignis,
Regina tu es nobilis.

Eja, tu es Lux beata,
Dei Magnes, Nubes grata,
Tu et Mons immobilis.

Eja, ecce, Ratis digna,
Apis Dei, en benigna,
Et Cedrus Dei nitida.

Tu insigne Vitæ lignum,
Dei vivi Sidus dignum,
Materque es candida.

Veni, veni, Mater Dei,
Miserere quæso mei,
Me miti fove gratia.

Dei Mater et Patrona,
Mitis Vitis, Dei Zona,
Me nunc et in morte satia.

A B C D E F G H I L M N O P Q R S T V X Z.
52 10 15 21 69 3 14 3 75 15 29 39 23 7 2 23 44 44 43 1 1.

SUMMA, 533.

1666. ADALB. TYLKOWSKY, S.J.

LUC. i. 28.

Ave, Maria, gratia plena ; Dominus tecum ; benedicta tu in mulieribus.

ANAGRAMMA HEXAMETRUM ET PENT.

1. Si lumbis Adami manat origine pure,
Ut vere est ; uni debita nec macula.

JOANNES EVANGELISTA À PANORMO.

2. Diva benigna Dei Mater, Picenum jam in luctu a terrę motibus
SALVA.*

1672. PIERRE DE S. LOUIS.

3. Eja, ecce novum Templum Dei, nitida Iris, Luna, Tuba, Nubes,
Margarita.

4. En cara summi Dei Porta, earumve Liliū, nitida Tuba, Nubes
et ignea.

ADALB. TYLKOWSKY, S.J.

5. Divine Immaculata it protegens in sinu Albertum Baviarię Ducem.

1729. (B.)

LUC. i. 28.

ANAGRAMMA.

Ave, Maria, gratia plena ; Dominus I, ter lauda ritu ubivis Unam
tecum ; benedicta tu in mulieribus. Magni Dei Matrem, sine labe a
conceptu.

This anagram was offered with an epigram to Pope Pius IX. in 1869, by a devout Catholic, who dedicated them to his Holiness as follows :—

“Pio IX. P. M. qui fidei dogma de immaculata Deiparę semper Virginis Conceptione abhinc annis xv. definivit Auctor ad Cathedram veritatis flexis humillime genibus Supremi Hierarchę benedictionem portulans, velut tenuissimum animi plurimum gaudentis pignus cum anagrammate offert.” (From *La Vergine*, Roma, VI., p. 408.)

* Composed on the great earthquake at Rimini, Urbino, etc., April 14th, 1672.

LUC. i. 28.

Benedicta tu in mulieribus.

ANAGRAMMATA.

1. I Mater Dei lucet in nubibus.
2. I urbs ubi mel candet in vite.
3. Candebit lumine vite i urbs.
4. Ibi revitibus candet lumen.
5. Luce nube trini dabit Jesum.
6. Tibi, Munde, lucens ver abiit. A. C. REDELIUS.
7. Libani et Rubi munite decas.
8. Vitiet nubes Cedrum Libani ?
9. Suntne Libri Debiti cum Eva ? (F.)

LUC. i. 30.

Ne timeas, Maria, invenisti gratiam
apud Deum.

ANAGRAMMATA.

Idea genitura erat pia, si unit
Immensum Adam. (F.)

LUC. i. 38.

Dixit autem Maria : Ecce ancilla
Domini, fiat mihi secundum verbum
tuum.

1. Vix erit hic fumus amati Dei,
et ob id jam clanculum emi
Deum Incarnatum. (F.)
2. Ubi draconem Immaculata vici,
Mater fui Dei Summi : hinc
Mundi exultate. (B.)

LUC. i. 38.

Ecce ancilla Domini, fiat mihi secundum verbum tuum.

ANAGRAMMATA.

1. Immove Hic, illa tunc facie erubuit mundum medicans.
1672. PIERRE DE S. LOUIS.
2. Ecce Columba, nitidum Lumen, Unda, Thus mirificum.
3. Mel, Flumen, Buccina, nitida Theca, Cor vivum Summi Dei.
1666. ADALB. TYLKOWSKY.
4. Vellem hic Verbum Divinum mite nasci, fac, cito munda.
5. Vici Verbum humilitate, nunc de cœlis micam fundam.
1688. KLIMECCIUS (*Messis*).

LUC. i. 40.

ANAGRAMMA.

Intravit Maria in domum Zachariæ,
et salutavit Elisabeth.

Mirum ! Joannes hilaris uti hædus
saltat, ac ita etiam beatur.

1665. P. SALVI.

LUC. i. 39-42.

(De visitante Elisabetham.)

Exurgens Maria abiit in montana cum festinatione, in civitatem Juda ;
et intravit in domum Zachariæ, et salutavit Elisabeth. Et factum est,
ut audivit salutationem Mariæ Elisabeth, exultavit infans in utero ejus,
et repleta est Spiritu sancto Elisabeth ; et exclamavit voce magna, et
dixit : Benedicta tu inter mulieres.

ANAGRAMMA.

Ah benedicta Dei Genitrix ! ah Mater Jesu !

Tu electa es Patrona,

Tu, et pie cœli Zona,

Et Virgo admirabilis.

Tu et nitens Lux salutis,

Et invictæ Fons virtutis,

Ah Fons adamabilis !

Sancta Tutrix charitate,

Et Adjutrix bonitate,

Et Balsamum mentium.

Eja, eja, vitæ Flumen,

* *Castæ* mentis mite Lumen,

Eja tu Nectar, et Vita viventium.

A. TYLKOWSKY, S.J.

PROBATIO LITERARUM.

a	b	c	d	e	f	g	h	i	l	m	n	o	p	r	s	t	u	x	z
32	4	8	4	34	3	2	4	34	9	12	17	7	2	10	14	35	22	3	1
SUMMA, 257.																			

* For *Castæ* in the anagramma read *Sanctæ*, and it is perfect.

THE MAGNIFICAT.

LUC. i. 46-55.

The entire *Magnificat*, with its accompanying Doxology, is here presented, and followed by two metrical anagrams (in elegiacs and hexameters respectively) and one prose anagram.

LUC. i. 46-55.

PROGRAMMA.

Magnificat anima mea Dominum ;
 Et exultavit spiritus meus in Deo salutari meo,
 Quia respexit humilitatem ancillæ suæ ; ecce enim ex hoc beatam me
 dicent omnes generationes ;
 Quia fecit mihi magna qui potens est, et sanctum nomen ejus.
 Et misericordia ejus a progenie in progenies timentibus eum.
 Fecit potentiam in brachio suo ; dispersit superbos mente cordis sui.
 Deposuit potentes de sede, et exaltavit humiles.
 Esurientes implevit bonis, et divites dimisit inanes.
 Suscepit Israel, puerum suum, recordatus misericordiæ suæ.
 Sicut locutus est ad patres nostros, Abraham et semini ejus in sæcula.

Gloria Patri, et Filio, et Spiritui Sancto ; sicut erat in principio, et nunc,
 et semper, et in sæcula sæculorum. Amen.

THE MAGNIFICAT.

LUC. i. 46-55.

ANAGRAMMA I.

Immaculata nitet ; sic vi concepta MARIA,
 Labe caret sceleris Virgo, simulque Parens ;
 En nitet alma sedens in viva pace ; triumphis,
 Enitet en Cœtus Vita, Sionis Honos.
 Illa dies veniet, qua victrix Roma jubebit
 Mox tute in toto credier Orbe Fide.
 Id Rex Hispanus deponcit, amore repletus,
 Christiadum Cœtus pectore, voce petit.
 Nempe Salus olim fulgebit nomine pacis,
 Mox tot item festis vivet, et ipsa quies.
 Decidat eia Sathan nimie depressus in Orcum,
 Eia Marianum stemma repente canat
 Nempe furēs misere curis repleatur Avernus,
 Eia miser ; mœstus tempus in omne gemat.
 Et Vis divini sit nominis eia vigescat,
 Gaudeat, ac Orbis gestiat eia Polus.
 O Thus, o lumen sit Numinis. Eia nitescat,
 Ceu, miti splendens Sidere, mitis Eos.

CLAVIS LITERARUM.

a	b	c	d	e	f	g	h	i	l	m	n	o	p	q	r	s	t	u	x
46	6	24	14	83	4	6	6	76	15	33	37	29	19	3	29	55	54	43	4

OMNES SIMUL = 586.

1668. LUCAS CAROLUCIUS,
 From Caramuel's *Rhythmica*, p. 723, Campaniæ, 1668, fol.

THE MAGNIFICAT.

LUC. i. 46-55.

ANAGRAMMA II.

ANAGRAMMA ET ACROSTICHON, ET IN ULTIMO HEXAMETRO
CABALISTICON.

Semper honos Francisce tuus, nomenque manebit
 Faelix Dive piis et justis digne triumphis,
 Respice nos Clemens ex ætheris æde patentis
 Ac inter Divos cælesti sede receptus,
 Nosce Dei mites socios, et nomine JESV
 Caelitibus devota piis, et sicut oliva
 Insignis pietate cohors te semper amabit ;
 Sic Mundi Custos virtutum maxima natu
 Clementem divina diu clementia servet,
 Ut vivat, videatque Petri mitissimus annos.
 Suavi sit nobis et miti faustus amore :
 Borgia divina cum Majestate Triumphet.
 O Clemens Tiberine Pater, de *flumine magno*
 Romanæ pietatis honos, altissima rerum
 Gloria, pax justo mitissima regnet in aevo
 Imperiique parens Ecclesia cuncta serenet.
 Austria cum certa *Leopoldi* prole perennet !

1671. ANON. Pragæ.

This remarkable anagram occurs in a book produced by the Jesuits of the Clementine College at Prague in 1671, on the occasion of the canonization of Franciscus Borgia, a former well-known general of their order. It is composed in the strictest manner, diphthongs being undivided, and the cabalistic line at end giving 1671 is unusual. The book is in the Bibliography, s. v. *Divo Francisco Borgiæ encomia*, etc., 1672.

CLAVIS LITERARUM ET PROBATIO.

A	æ	B	C	D	E	F	G	H	I	L	M	N	O	P	Q
39	7	6	26	16	76	4	6	6	76	15	33	37	29	19	3

R S T V X

29 55 54 43 4

SUMMA, 586.

THE MAGNIFICAT.

LUC. i. 46-55.

ANAGRAMMA III.

1. Exto munus Dei Mater Immaculata. Tu a nota originis fies immunis. Plaudite eam.
2. Ah benedicta Regina Empirei! Ecce nonne ex hoste sumo te, a te quia excellentissime Immaculata.
3. Oh quis benignius, o quis Matre Jesu sit purius? Summe, peregre, eminentissime nitet: peccato enim Adæ omnino intacta.
4. Oh sors! Ut in toto Dei esses et Immaculata, ecce Deus ipse te benedixit, hosti superbiam pressit, et in profundo depulit.
5. Vive Dei parens piissima: ut reor mitescere debes lucidissime et nitidissime Immaculata protinus ero servus tuus.
6. Oh tu nescis lapsus et errores Adæ! Ubi nunc es tota sistis Immaculata.
7. Puri Spiritus ore pio confiteantur electam Jesu. Ecce regnet prope in illo Sanctæ Trinitatis sinu Immaculata.

PROBATIO.

a	b	c	d	e	f	g	h	i	l	m	n	o	p	q	r	s	t	u	x
46	6	24	14	83	4	6	6	76	15	33	37	29	19	3	29	55	54	43	4
																		SUMMA, 586.	

(B.)

LUC. ii. 4-7.

PROGRAMMA.

Ascendit autem et Joseph a Galilæa de civitate Nazareth, in Judæam, in civitatem David, quæ vocatur Bethlehem; eo quod esset de domo et familia David,

Ut profiteretur cum Maria desponsata sibi uxore prægnante.

Factum est autem, cum essent ibi, impleti sunt dies ut pareret.

Et peperit filium suum primogenitum, et pannis eum involvit, et reclinavit eum in præsepio, quia non erat eis locus in diversorio.

ANAGRAMMA I.

O mire Omnipotentis Nate! O Nata et Puerpera! tu Dei peperisti Natum, o Mater dilecta, Fons vitæ et Vita ineffabilis! O mi Nate, o Puer candide et rubicunde, electe ex millibus. Tu vere Gemma, et pia Zona pietatis tu pie Vitis, Rosa, mitis Leo et Unicornis!* Quid carius et quid præcellentius fuit, quod Deus dare mundo potuit? Ah pium gratumve gratiarum donum! Ah animæ meæ sunt deliciæ esse cum Jesu et Maria!

A. TYLKOWSKY, S.J.

PROBATIO.

a	b	c	d	e	f	g	h	i	l	m	n	o	p	q	r	s	t	u	x	z
31	3	9	13	47	4	3	4	40	9	18	17	16	12	3	16	17	32	31	1	1
SUMMA, 327.																				

ANAGRAMMA II.

Ave, Mundi cœlorumque Princeps. Candidum Angelorum Diadema, et beatum Beatitudinis Templum. Tu Nubes pietatis et Fidei Topazion: purusque Fons pœnitentium. Mea meæ vitæ animæve Anchora. Mea Deive Gemma et Delicium. Ah pete et da, Datrix salutis, salutem vitæ præsentis et futuræ, per Filii tui merita cui, et Patri, et Spiritui Sancto, sit honor, decus et gloria.

PROBATIO.

Progr.

a	b	c	d	e	f	g	h	i	l	m	n	o	p	q	r	s	t	u	x	z
31	3	9	13	47	4	3	4	40	9	18	17	16	12	3	16	17	32	31	1	1

Anagr.

8	44	3	34	8	17	15	12	14	15	31	28
---	----	---	----	---	----	----	----	----	----	----	----

SUMMA, Progr., 327.
Anagr., 300.

Therefore the anagram is defective by twenty-seven letters as printed by Tylkowsky. It can be made perfect by reading, in place of *Tu Nubes* down to *pœnitentium*, the following: *O Mater Christi, Nubes pietatis, Fidei Topazion: purusque Fons pœnitentium, nos ovile Dei e vi tua uni.*

* Ps. xxix. 6.

LUC. II. 10, 11, 12.

ANAGRAMMATA.

Ecce evangelizo vobis gaudium magnum, quod erit omni populo: Quia natus est vobis hodie Salvator, qui est Christus Dominus, in civitate David.
Et hoc vobis signum: Invenietis infantem pannis involutum, et positum in præsepio.

IO IESV. Tu pius Princeps, et pius es Zelator. Tu Origo bonitatis, Thus Fonsque divinæ dulcedinis, Holocaustum vivum, Diademaque beatitudinis: ingens Pelagus Omnipotentiae, tuque insignis omnium hominum Umbo, Vita ac Corona.

A. TYLKOWSKY, S. J.

LUC. II. 21.

Et postquam consummati sunt dies octo, ut circumcideretur puer: vocatum est nomen ejus IESVS, quod vocatum est ab angelo priusquam in utero conciperetur.

ECCE, O Puer Deus, O IESV, ecce tu quasi Aquila, Ignis, Portus, tu Doctor tu Petra, Mons, Scutum et Corona: ecce tu Nitor, Pondus, Bonum, atque immensum virtutis Mare.

A. TYLKOWSKY, S. J.

LUC. II. 22, 24.

PROGRAMMA.

Postquam impleti sunt dies purgationis Mariae secundum legem Moysi, tulerunt IESVM in Jerusalem, ut sisterent eum Domino, et ut darent hostiam secundum quod dictum est in lege Domini, par turturum, aut duos pullos columbarum.

ANAGRAMMA.

O Maria, caeli Rosa,
Stella mundi gloriosa,
Candidumque puritatis Speculum.
Virgo, tu es Munimentum
Cordis, Dos et Lenimentum
Et Apis, et Mel mentium.
Teda, Turtur, Dei Hortus,
Tuba, Sydus, Summus Portus
Dignumque Lumen poenitentium.

A. TYLKOWSKY, S. J.

Luc. ii. 48.

PROGRAMMA.

O fili mi, ego et pater tuus dolentes quærebamus te.

ANAGRAMMATA.

1. Tutor ; quia me tota vi luges, fles, bene mi Deo Pater es.
2. Totus age, at pro Te, fle dolens Jesum, quære Tibi eum.
3. Tu pie, Beate, meta (quo regnas) Deo ; totus ferme illius.
4. Tutor fidelis, quo eges pane ? meo ? Mariæ ? est ut lubet.
5. Ter alme Fili, e tot beatis unus, protege quæso Deum.
6. O mi Jesu et plebis Tutor, lege quæso et da frumenta.
7. Saluber Patrone Jesu, quot e fide Almi, tot Te egemus.
8. Beate, tange, fer reo Deum, quia illius es ; totum potes.
9. Dei Tutor, quia bonus ut mille ; ergo a peste et fame es ?
10. Tam pie beate Tutor Deo (quo lilium es) fauste regnes.

1696. KLIMECCIUS,

Decas Decadum.

Luc. vii. 11.

Ibat Jesus in civitatem, quæ vocatur Naim.

ANAGRAMMA (T ADDITUR).

En suscitatur natum matri, quæ ei ivit obviam.

P. SALVI.

Luc. xi. 14.

Erat Jesus ejiciens dæmonium, et illud erat mutum.

ANAGRAMMATA.

En multi mirati sunt ; jam vere idem ea die locutus es.

P. SALVI.

Luc. xiv. 2.

Homo quidam hydropicus erat ante Jesum.

Quæ mihi opto remedia hic donat sursum.

P. SALVI.

Luc. xv. 18, 19.

Pater, peccavi in cælum, et coram te ; jam non sum dignus vocari filius tuus.

Deus Pater mavult nunc ignosci peccatori, en suum filium jam serio vocat.

1716. *Præparatio.*

LUC. xvii. 19.

Ait illi : Surge, vade ; quia fides tua te salvum fecit.

ANAGRAMMATA.

Quid ! læta salute urges me, Fili Dei ? Fac uti vis.

(MS.) L. J. CARIS, 1854.

LUC. xviii. 13.

Deus, propitius esto mihi peccatori.

Itero hodie, propitius sum peccatis.
1716. *Preparatio.*

LUC. xviii. 35.

Cæcus quidam sedebat secus viam, mendicans.

Quam bene vides ! sic ad sanctum accedas Jesum.

P. SALVI.

LUC. xix. 10.

Venit enim Filius hominis quærere et salvum facere quod perierat.

Fili Dei, hominisque Repertor ! Senui : Naviter quære, et salvum me fac.

L. J. CARIS, 1854.

LUC. xxiii. 12.

Facti sunt amici Herodes et Pilatus in ipsa die.

Ah, Vulpes, in fide pacis iistis contra deitatem.

P. SALVI.

LUC. xxiii. 34.

Pater, dimitte illis ; non enim sciunt quid faciunt.

Stant fini qui me illicitis tundunt : Parce Domine. (F.)

LUC. xxiii. 43.

Amen dico tibi : Hodie mecum eris in Paradiso.

Hic si Civem Dei te nomino, prima sidera dabo. (F.)

LUC. xxiii. 46.

Pater, in manus tuas commendo spiritum meum.

1. Ut prosim, prius ama Nomen Sanctum Dei, tum me.
2. Prosit Puris Nomen Sanctum Dei, mutum me ama. (F.)

THE ANGELICAL SALUTATION : “AVE, MARIA, GRATIA
PLENA ; DOMINVS TECVM ”

The anagrams on these famous words of Gabriel to Mary are so numerous, so ingenious, and with a few exceptions so little known, that I have thought it best to take them out of their usual course in the first chapter of St. Luke, and reserve a special chapter for them here at the end of the Synoptic Gospels.

So many different attempts have been put forth by the laborious and patient anagrammatists on this Salutation to the Virgin Mary, that some sort of arrangement is absolutely necessary, in order that we may get a bird's-eye view of this remarkable section of literary endeavour. I have chosen the chronological arrangement as the easiest and most instructive, and thus each man's contribution comes in due order, with his name and the date of his anagrammatical work placed at the head of his selected specimens. And as the Bibliography is also in chronological order, there will be no difficulty in turning at once to the same date in the Bibliography, and there finding a further account of the book as it was published.

I have also divided these anagrams into four different classes ; for some of the enthusiastic professors of this difficult art, not content with the labour of putting together hundreds of pure and appropriate anagrams on this theme of the Angel's Salutation—in itself a work enough to exhaust the patience of ninety men out of a hundred—have actually made thousands of pure anagrams on this one theme *all in verse*, *i.e.* in hexameters and pentameters ; while others, going further still in this most trying exercise, have composed anagrammatic dialogues and lives of noted personages out of the self-same letters of the *programma* they have chosen to work upon. I have therefore divided my mass of material under the four different heads of :—

- I. Anagrammatic Dialogues.
- II. Anagrammatic Lives.
- III. Straightforward and pure anagrams either in prose or verse.
- IV. Anagrams in other languages than Latin.

I. ANAGRAMMATIC DIALOGUES COMPOSED ENTIRELY
OF THE LETTERS OF THE *SALUTATIO ANGELICA*:
“AVE, MARIA, GRATIA PLENA ; DOMINVS TECVM”

After considerable research, I have only discovered two writers who have attempted this excessively difficult literary device. One was the eccentric Pierre de St. Louis, a Carmelite, whose book is dated 1672, and the other an Hungarian priest, who gave his contribution to the public in a work published as recently as 1869.

The former deserves a few extra words of notice here, as he was a writer of some fame, and one of his eccentric poems, *La Magdeleine au Désert de la Sainte Baume*, went through several editions. But, what is more to our purpose, he was also considered the most inveterate anagrammatist of his own or any other age. Hardly a day passed without several fresh ones being added to his enormous stock. “*On prétend,*” says his biographer, l’abbé Follard, “*qu’il avait anagrammatisé tous les papes, tous les empereurs, tous les rois de France, tous les généraux de son ordre, et enfin tout le paradis.*” He suffered martyrdom for it, too; for there was a very disagreeable brother Carmelite known by the name of Pater Brocardus, whom no one liked. Our anagrammatist took his name one day, and dubbed him *Pardus et Crabro*. This hit him off exactly, and stuck by him, and the reverend Pater never forgot it; and when, not very long afterwards, he was chosen Provincial, he at once made use of his acquired power by sending poor Pierre de St. Louis to one of the worst, coldest, and most out-of-the-way convents the Carmelites had—somewhere high up in the loneliest part of the Alps. His works are little known now, though Voltaire wrote to Thiriot (Feb. 7th, 1738) about a copy in his own library. My copy of his *L’Éliade*, an heroic poem in three books, is the only one I have ever seen; but the anagrammatic work in my Bibliography is no doubt the rarest of all. He seems to have been a very restless genius, and horribly ugly—short and fat, with an enormous head. He was a confirmed misogynist, and used to shut his eyes whenever he walked in places where ladies might be met, which plan, as his biographer says, “*l’exposait à des heurts fréquents.*” His enormous mass of anagrams in

MS. disappeared long ago, having never reached the press. The only one that seems to have escaped is his anagram on the Holy Eucharist, which he put in this form : “ Eucharistie, *i.e.* Chair est vie,” and, of course, that other unfortunate one also, just mentioned, which cost him so many privations.

I believe that all his purely Biblical anagrams that are extant, are collected in this present book. The few in his Epic on the Magdalen (*penes me*) are good ; but they are not on texts, and are therefore omitted here.

LUC. i. 28.

Ave, Maria, gratia plena ; Dominus tecum.

ANAGRAMMATA.

PIERRE DE ST. LOUIS, *Carmelite*, 1672.

ANAGRAMMATIC DIALOGUE BETWEEN GABRIEL AND THE BLESSED VIRGIN.

Angel. Ave, Maria, gratia plena ; Dominus tecum.
 O Una pulcra erga Divinam Majestatem.
 Eia, Anima Tanta Divum ac Regum Proles.
 O Alma Diva, Nuntia summe grata recipe :
 “ Virgo, Alumna mea, Deum intacta paries.”

Virgo. Legate, summa a te nuncia, pavida miror.

Angel. Id lumen ne timeas, Virgo pura ac amata.

Virgo. A Dei Nuncio salutata, eum, prima, geram.

Angel. Ama, o Magna Diva, inter mulieres caput.

Virgo (ad Deum). Jam ita pure, tui amore languens cadam.

(Fulcite me floribus, *Cant.* ii. 5.)

LUC. i. 28.

DIALOGUS ANAGRAMMATICUS EX SALUTATIONE ANGELICA : “ AVE,
MARIA, GRATIA PLENA ; DOMINVS TECVM.”

1869. KOVACIC.

- | | | |
|-----|--------------------|--|
| 1. | <i>Deus.</i> | Mariæ V. salutem ! gratiam pace inundo. |
| 2. | <i>Mar.</i> | Alma, Divina, en Augusti mater compare ! |
| 3. | <i>Angel.</i> | Ave, Maria, gratia plena ; Dominus tecum. |
| 4. | <i>Mar.</i> | Ima gaudeo per salutem nunciata mira. |
| 5. | <i>Pater.</i> | Ave, M. e manu Dei Patris cum gloria nata. |
| 6. | <i>Mar.</i> | Num manu Dei, et palam ei Sacrata Virgo ? |
| 7. | <i>Filius.</i> | Ave, M. noti Dei magni laus, ac pura mater ! |
| 8. | <i>Mar.</i> | Nate, Virgone sum immaculata Deipara ? |
| 9. | <i>Spir. Sanc.</i> | Ave, Maria, de almo Spiritu arca Genuina !* |
| 10. | <i>Mar.</i> | De Spiritu arca, una tamen oliva gemma ? |
| 11. | <i>Trinitas.</i> | Munda es Maria, et mea inculpata Virgo. |
| 12. | <i>Mar.</i> | Prompta ancila Dei, age ut manu serviam. |
| 13. | <i>Sancti.</i> | Mater Domini ! palam veni care augusta. |
| 14. | <i>Mar.</i> | Pura et clara inventa, summa Dei imago. |
| 15. | <i>Eccles.</i> | Deo grate V. Maria, culpæ immunis nata ! |
| 16. | <i>Mar.</i> | Eram et adsum animæ inculpata Virgo. |
| 17. | <i>Natura.</i> | An V. Maria Deo grata, et culpæ immunis ? |
| 18. | <i>Mar.</i> | O Natura ! gratia plene sum amica Dei, V. M. |
| 19. | <i>Homo.</i> | Num nata es immaculate Deipara Virgo ? |
| 20. | <i>Mar.</i> | En sum immaculate nata Virgo Deipara. |
| 21. | <i>Virtus.</i> | Manesne tu immaculata, Virgo, Deipara ? |
| 22. | <i>Mar.</i> | Grata maneo superni Dei V. immaculata. |
| 23. | <i>Orcus.</i> | Numve gratia Dei, persona immaculata ? |
| 24. | <i>Mar.</i> | En immaculata, nam ego Deipara virtus. |
| 25. | <i>Serpens.</i> | Num ea prodit vera signa Immaculatæ ? |
| 26. | <i>Mar.</i> | Vide male : nam caput anguis tero, Maria. |
| 27. | <i>Satan.</i> | Pura es immaculata, divina mater ? nego. |
| 28. | <i>Mar.</i> | Pura divina et sine macula orta gemma. |
| 29. | <i>Ratio.</i> | Pura gemma a Dei nuncio mire salutata ? |

* Thus in original, but incorrect. It should be, I think : “ Ave, M. de almo Spiritu arca, at Genuina.”

30. *Mar.* Euge pura, tota miranda, nescia mali, V. M.
 31. *Fides.* Clemens V. Maria nata ut pura Dei imago.
 32. *Mar.* Deipara sum inventa, ergo Immaculata.
 33. *Spes.* Laude ii Reginam spem aut aram vocant.
 34. *Mar.* Magna spera a Domini et V. Mariæ cultu.
 35. *Caritas.* Tu arca munda, ave, amoris igne impleta !
 36. *Mar.* Me ama, dilectio una præmagna virtus.
 37. *Sapientia.* Arca de Sapientia Virgo, lumen amatum.
 38. *Mar.* O Sapientia vident, clara gemma, aurum.
 39. *Intellectus.* Grata ea anima clare ipsum Deum novit.
 40. *Mar.* Magna Deitas ! per cultum ea novi, Maria.
 41. *Consilium.* Advena ! pete a Maria consilium gratum.
 42. *Mar.* En ea amat aptum consilium grave dari.
 43. *Fortitudo.* Vis mea permagna nota Dei cultu Maria !
 44. *Mar.* Alma superavit omnia ac grate in Deum.
 45. *Scientia.* Perge laudatum nova scientia Mariam.
 46. *Mar.* Per votum Maria scientia laude magna.
 47. *Pietas.* Num amata Virgo cara pietas, lumen Dei ?
 48. *Mar.* Pia clara et de Numine amata sum Virgo.
 49. *Timor Domini.* Domina grata, et speculum vitæ, Maria.
 50. *Mar.* Non amas ? Time age : par Dei cultu, V. Maria.
 51. *Sancta Crux.* Num vi ac morte Agni Dei superata mala ?
 52. *Mar.* Tu loca spem tuam in Regem a divina ara.
 53. *Vita.* O Sempiterni alumna, M. cara vita gaude.
 54. *Mar.* Gaudet anima clarum sapere omni vita.
 55. *Mors.* Non time culpari, sed ama, age ut V. Maria.
 56. *Mar.* Ama jam ne pave : grata mors in Dei cultu.
 57. *Religio.* Num Religio amata, servata mundi pace ?
 58. *Mar.* Magis placita munera ævi, donum arte.
 59. *Justitia.* Ave, M. Regina mundi tam justa ope clara.
 60. *Mar.* Perge, lauda, nam veram justitiam cano.
 61. *Veritas.* Num veritas, amor Dei Magni a pace luat ?
 62. *Mar.* Veritas odium parit : ama, cane ; Angelum.
 63. *Gratia.* Num super omne alma gratia Dei, ac vita ?
 64. *Mar.* Ave, Dei gratia plena sum, natura mico M.
 65. *Gloria.* Ama, ama in vita gloria Supernum decet.

66. *Mar.* Ama nempe una Dei tam virtus ac gloria.
 67. *Pax.* V. Mariæ gratia, munus in pacem de alto.
 68. *Mar.* Summa pace orta V. M. ut Angeli in ara Dei.
 69. *Ordo.* Ordine, usu vitæ, re magna palam micat.
 70. *Mar.* Ite, cum Ave sum palam ordinata Regina.
 71. *Gaudium.* In summo caritate plena, gaude V. Maria.
 72. *Mar.* Nova per majestatem, in gaudium clara.
 73. *Amicitia.* Ast num valet pro amici anima gaudere?
 74. *Mar.* Amat Numen, pro amicis agere laudavit.
 75. *Flos.* Maria ut Viola, dura gemma, pace nitens.
 76. *Mar.* Pulcræ vitæ gemma, rosa Numini data.
 77. *Decus.* Prima jam vita, ea decus Angelorum nata.*
 78. *Mar.* Decus amo, per Angelum invitata Maria.
 79. *Eden.* Eva in Paradiso ! num male gratia tecum ?
 80. *Mar.* Cæli gratia ! ipsum Deum non amaverat.
 81. *Majestas.* Te puram colimus, en amata, diva Regina !
 82. *Mar.* Numen amatis, apta vera cum gloria Dei.
 83. *Laus.* Optime tu Virginem lauda, nam ea sacra.
 84. *Mar.* Laus Deo ! en V. Maria per amictum agnita.
 85. *Hymnus.* An metius ? Carmine plaude, Virgo amata.
 86. *Mar.* Vita mea cano gratiam, laudem Superni.
 87. *Victoria.* Ara, palma, victoriæ signum ante Deum.
 88. *Mar.* Super malum enata magna Dei victoria.
 89. *Salus.* Cano, Ave, Maria, salutem mundi peragit.
 90. *Mar.* Regina mundi salutem orta pace amavi.
 91. *Triumphus.* Gaude victoria, nam alma item superna.
 92. *Mar.* Aula Diva, tempe ima, Sanctorum Regina.
 93. *Sol.* Una per gratiam, Dei manu, Sole amicta V.
 94. *Mar.* Inde a gratia, vita, supernam amo lucem.
 95. *Luna.* Nite, Luna, amo, V. Maria ! dum specie grata.
 96. *Mar.* Vide Mariam, ut orta Luna specie magna.
 97. *Stellæ.* O magna V. Maria, nam ut Sidera pie lucet.
 98. *Mar.* Cara de Sapientia Virgo, lumen amatum.
 99. *Angeli.* En una tam pulcra imago Dei est V. Maria.
 100. *Mar.* Vita sum uti palma decora, Regina. Amen.

* So printed : but omit *ea* and read *enata*.

This is certainly a most remarkable piece of work, in whatever way we look at it. For an Hungarian priest to set himself down to such a laborious attempt in the present busy and practical age is what we should least expect. And then he has succeeded so remarkably well. Thousands and tens of thousands of anagrams had been composed on this same special theme and on the very same words. One would almost suppose the mine exhausted as far as real and appropriate anagrams were concerned. But our modern Hungarian was able to hold his own against the very best of the past-masters of the art. This fine piece of anagrammatic work was written in 1869, so it is possible that the writer may be still alive.

II. ANAGRAMMATIC LIVES COMPOSED ENTIRELY OF THE LETTERS OF THE *SALUTATIO ANGELICA*

There are many lives of kings, and saints, and bishops, and other notables, composed wholly out of the letters of their names, one anagram after another being so suitably constructed, that when they are all written down in order, we get the life of the person intended, from his birth to his death, admirably expressed by the successive anagrams of his name. To do this well is a very difficult task, and it is next to impossible to write a good anagrammatic life of any kind, unless the *programma*, or the name on which the life is to be constructed, contains a good many letters. The more letters the original contains, the easier does it become to frame the life. I suppose the fact of there only being 31 letters in the *Ave, Maria, gratia plena; Dominus tecum*, was one cause of there being only a single anagrammatic life of the Virgin, and that a very short one. The author is one of the neatest masters of the art known, viz. Pompeius Salvi, who made such excellent responsive anagrams to short texts in the Psalms, and also composed a most excellent rhythmical quatrain on this same *programma* of the *Ave, Maria*. We shall come to this presently in its proper chronological place in Section III., but in this present section we have to deal with anagrammatic lives only. Here is Salvi's on Luke i. 28:—

PROGRAMMA.

AVE, MARIA, GRATIA PLENA ; DOMINVS TECVM.

ANAGRAMMATA CIRCA VITAM B. V. M. FORMATA.

Jam valde pia est cum Anna Matre Virgo,
 Magna vilium amica Deo præsentatur,
 Jam mage Almæ nunciatur (o !) partus Dei.
 Nupta Dei Mater alma ac (en majus), Virgo,
 Visita Cognatam ad aurem jure plenam,
 Alma tua viscera, omni pia, Deum gerant.
 Mater inviolata, Agnum ac Deum paries,
 Si area, duc Parem Angelorum, ita vitam,
 I, cara Mater, Panem vivum Angelis dato
 Matuta veni nec gravida Solem pariam ;
 At secundum Evangelia tam mira pario,
 Tu pia ac una Diva generas Immortalem,
 Tu digna, aio, tu cara Emmanuelem paris.
 Nata pace dium germinavi Salvatorem,
 Diva summe clara in purgatione manet ;
 A Lare in Ægyptum is cum nato ad aurem
 In Calvario gemis apud natum et amare.
 O mea cura ! gladius penetravit animam
 In petra, Magdalena, semivivam curato.
 Ulnis cape Natum, o jam diu ægra Mater
 De tuo Jesu plangent cum Maria Mariæ,
 Eia cum Alumnis grata adero Pneumati
 Super Cælum animata adit Virgo mane.
 Empireum canit seu adorat Agni Aulam
 Dic vivat semper Virgo alma nata. Amen.

. . . .

Plura nova dicerem ; at jam sat egi manu
 Ita i
 Laus Deo cum Agni pura Matre. Amen.

III. PURE ANAGRAMS IN PROSE AND VERSE ON THE FIRST SIX WORDS OF THE ANGELICAL SALUTATION

Luc. i. 28.

Ave, Maria, gratia plena ; Dominus tecum.

The earliest anagram that I have been able to discover on these words, so famous in the history of the anagrammatic art, is a solitary one in an Italian book dated 1620, and therefore more than forty years earlier than that very notable fly-sheet of 100 anagrams composed by the blind dependant of Cardinal Julius Rospigliosus in 1661.

It was undoubtedly the blind and poor devotee, Joannes Baptista Agnensis, who first showed to the theologians of the Church of Rome the effective use that could be made of anagrams for the purpose of exalting the purity and special privileges of the Virgin Mary. He soon found many devout Catholics, and many divines much more learned and of higher position in the Church than himself, who were eager to carry forward and extend his laborious literary device. Among these the Franciscans were especially active, for that popular order held very high views on the subject of the Virgin's absolute purity, and were anxious that the views held by Duns Scotus, the great luminary of their order, should be stamped with the official approbation of the Pope, as Head of the Church, rather than the slightly different view of St. Thomas Aquinas, to whom all the Dominicans submitted themselves as the greatest theological champion of their own order.

I will therefore simply say that the first anagram on these famous words remained for forty years like a solitary boulder on a wide plain, and no one thought of either moving it or utilising it. Moreover, it was by no means a striking object, nor yet one of special beauty, such as appeared in great numbers later on. Neither was the controversy about the Virgin's Immaculate Conception so burning a question in 1620, when Angelus de Omineis, an Augustinian prior of a convent at Firmo, wrote a new treatise on anagrams, containing 152 specimens

of his own invention, but only two Biblical ones, neither of them below the average, and the first above it.

(1) Salvator Jesus Christus = Sator : Tu es hic Vir lassus ;
and (2) The *exemplar primum* of our present theme :

Ave, Maria, gratia plena ; Dominus tecum.
Salve, Mater pia, gnara, num mi Vita ? Doce.

The book will be found in the Bibliography duly collated, as has been done with all the rarities as far as possible, and placed under its date of 1620 in chronological order of publication. All the various books, from which I shall now proceed to give selections of anagrams on the first words of Gabriel, will also be found duly described in the Bibliography, each under its date, except J. B. Agnensis, 1661, who, on account of his greater importance, both bibliographically and anagrammatically, is placed first of all.

We begin, therefore, by presenting the first ten anagrams from the broadsheet which contained the blind man's first hundred in 1661, then a few from the 1015 which he afterwards printed at various times during the next four years. Then will come, following close at his heels, Turrius à Luca in 1663, and Pompeius Salvi in 1665. These two; having the use of their eyes, were able to do very elaborate work, and to produce some very excellent and difficult specimens *in verse*, which the blind "Father of Anagrams" never reached unto—but still neither Turrius nor Salvi can rob Cardinal Rospigliosi's faithful servant of the credit of starting a very curious line of theology, which certainly had an appreciable effect on one very disputable dogma of the Church of Rome.

Of Turrius and his book, I am glad to say, I have given my readers a pretty full account, under his book in the Bibliography, and also of Salvi and the succeeding anagrammatists as far as could be found out.

.Without further prelude I introduce Agnensis, Turrius, and Salvi, a trio very hard to beat on their own special ground.

Luc. i. 28.

Ave, Maria, gratia plena; Dominus tecum.

ANAGRAMMATA.

1661. J. B. AGNENSIS.

Pura unica ego sum, Mater alma Dei Nati.
 Deipara inventa sum ergo Immaculata.
 Pia, Munda, Justa, Alma Creatorem genui.
 Ego aurum nitens, Immaculata Deipara.
 Ego mitis, Pura, Immaculata, Veneranda.
 Margarita Cœli sum ; nivea apte munda.
 Sat pura e malo Adami, Increatum genui.
 Una semper Immaculata Virgo Dei Nata.
 Deipara auguste Immaculata nominer.
 Arca pura Nati Dei, eum tegam almo sinu.

The above are the first ten of the first hundred of this very productive crop. I am thus able to offer to my readers *a tithe of the first-fruits*; but, after this propitiation, I am afraid the demands of space will oblige me to offer a much less proportion in many cases, but I will always give the best *quality* I can.

Next follows a round dozen from the residue of the assets of this first pioneer, which residue, as previously stated, was 1015.

Cano Reginam jure tutam e lapsu Adami.
 Reginam videtis a nota maculæ puram.
 Io, Regina, pura munda et immaculata es.
 Adeamus inviolatam ac pure integram.
 Omnis lingua eam puram a reatu edicat.
 Adinventam semper Immaculata Virgo.
 En pura a malo, mira genuit Sanctum Dei.
 Agna Diva in utero Immaculata semper.
 Magna Deipara, unice tuta e morsu mali.
 Te puram sine macula genitam adoravi.
 Roma! En Diva Parens Immaculata vigeat.
 Agnita pura maculæ a Montium Sidere.

The last two anagrams are of the nature of an appeal and encouragement to Rome and the Pope, for the allusion is to a *Decretum* of Alexander VII., which was considered very favourable to the views of the Franciscans and others who wished the dogma of the Immaculate Conception of the Virgin to be definitely pronounced *de Fide* as long ago as the middle of the seventeenth century. The family arms (heraldic) of Alexander VII. were mountains and a single star above (*Montes et Sidus*), hence the ingenious phrase *a Montium Sidere*.

Next enters Turrius, with his wonderful Hexameters and Pentameters !

LUC. i. 28.

PROGRAMMA.

Ave, Maria, gratia plena; Dominus tecum.

ANAGRAMMATA.

1664. J. FRANCISCUS TURRIUS À LUCA.
(Selections.)

IDYLLIUM ANAGRAMMATICUM HEROICUM.

[All Hexameters.]

DEDICATIO.

Canto mire Puram a vœ lugentis Adami.
Aula Dei Summi, Pura Agni, te cano, Mater.
Da lumen menti, pia Musa, et cara Virago.

I gaude, tam Mater in omnia secula Pura.
En pia magna micæ : Io, laudetur, ametur.
Aio Pura malam nescit, gaudete, ruinam
Ac ita manatam laudemus origine pure.
O Regina ! Dei Templum manat, sacra, viva.
Lauda. Virus eam Pomi, nec tangit amare.
O Mulier sane pure data magna micavit !
Alma Dei sum Mater in Eva cognita Pura,

Et non sum maculata Dei jam Regia Pura.
 O Diam ! clamant Juvenes, tam Regia Pura,
 Vi clamate Patres ; amen, i, munda Virago.
 Adam Pura viget mire, macula sine nota.
 Enitet Aurora summe pia lucida magna,
 Emicat en almi Gnati Domus Aurea Pura,
 En ea sacra Dei Virgo multum pia manat,
 Amen a macula rapuit merito Deus Agni.
 Ignoravit Adæ culpam nam Mater Jesu.*
 Næ Puram genitam laudet Maracius, Io,
 Eia Maraci dent gesta volumina Puram.
 Calvia divinant, o Puram gemmea sarta
 Agnensi calamo vidi, ut Mater mea Pura.
 An culpam Matri damus ? eia Jure negato.
 Amen pura malo digne servata micavit.

ELEGIA ANAGRAMMATICA.

1664. TURRIUS.

[Hexameters and Pentameters.]

DEDICATIO.

Immunem plaga canto eia Turrius Adæ,
 Immaculata viret Magna Parens : video
 Erige me, Puram cano, sta, da lumina Vati,
 Et jam Virgo palam, tu veneranda micas.

O Regina Deum næ tu paris Immaculata !
 Dempta una e macula mira Virago nites.
 Dita, mire pura, velut si Magna Camœna,
 Et lumen da animæ, Virgo sacrata, pium.
 Tu Regina manes : impura malo cadit Eva.
 O genitura Deum ! Næ Immaculata paris.

* J. B. Agnensis has the prior claim to this fine anagram. Possibly Turrius made it independently. In any case it is worthy of remark how few duplicates occur in the many writers who have composed anagrams on the Angelical Salutation.

Tu Cæli Porta, Una Dei, nam Regia summa ;
 Regia Pura est : jam non videat maculam.
 Amota vere macula nitide paris Agnum,
 Ad vitam alma venis, cognita Pura mere.
 Igneam, et en Puram laudat Maracius, Io.
 Et vidi : Pura es Calvi Anagramma monet
 Servatam macula digne novi, pia Mater.
 Ignea, munda viris pure et amata colam.

LUC. i. 28.

PROGRAMMA.

Ave, Maria, gratia plena ; Dominus tecum.

ANAGRAMMATA.

1665. POMPEIUS SALVI
 (Selections).

[A Rhythmical Quatrain !*]

Mater pia, lucis via, una Mortem denega.
 Eia, duram pone curam ante, simul agita.
 I-amata, nec plagata morsu, Divi munere,
 Dei Nata ei grata, pura ac summo lumine.

[In praise of the advocacy of Duns Scotus.]

Visne anagrammata ? De puro multa jeci
 Evæ angori Duns Immaculatam rapiet.
 E Dunsii calamo Magna pura erit a metu.
 I Duns e Regina maculam iræ amputato.
 Veni Scote et muni Mariam a dura plaga.
 Ita Duns integre a Maria culpam amove.
 I pugna in adversatorem Immaculatæ,
 A lege communi, atra via, Duns eam rapit.
 Eia, Duns ait, nemo gravet culpa Mariam.

* This Quatrain deserves a second reading, both to catch its assonance and structure, and to be able to grasp the immense difficulties overcome in producing it.

[The Virgin conquers the Powers of Hell.]

Ego mundula Satanica vertam imperia.
 In re ut acies ordinata a me Lupum agam.
 Amica viva, grata dentes rumpam Leoni.
 Nata pia ausu vigilem teram Draconem.
 Conata Anguem elidam paritura Jesum.
 Tu rugi, Pluto : sana Dei amica remaneam.
 Audite : acerrima vilem pungo Satanam.
 Pura Mater invado vi Satanicam legem.
 Serpentem diruo, ac magna mala vitavi.
 En data amica vilem Anguem prostravi.
 O pia Immaculata Averni Regem tundas.
 Voraretne Lupus Agnam ita Dei amicam ?

[The Virgin's Peculiar Privilege.]

Eia age plasmatorum unica munda erit.
 Audin' tu Maria? rapta es a communi lege.
 Unica Jesu Mater tam digne pura a malo.
 A natis Adam unam actu puriorem elegi.
 Non eget jam lavari, dum pura est Amica.
 Ait Alma : sum pura ; non egui arte medica.
 Eia : dico maturum granum ; at sine palea.

LUC. i. 28.

SALVI.

[The Heavenly Planets take up the Wondrous Tale.]

Evam divam magis, puto Cæli enarrant,
 Maria pede cornutam agit Lunam, vas ei.
 Via et magna poli Dea * Mercurium sanat.
 Age clama, at pius, Veneri dominaturam.
 Vive Sol, ac paratam Agni Matrem indue.
 Tu Mars a divina voce tempera maligna.
 En Magnum Jovem clara vi Dia præstat.
 Saturni tempora legam ? ea Diva vincam.

* Diva temperat.

[The Constellations also.]

Eam Evam admirantur, puto Cæli signa.
 Vigen' Aries ? Cornua apud Almam amitte.
 'Ayla in carne pie elatum domas Taurum.
 A Geminis Amato tua duplicare munera.
 Eia dea * sua premat lingua Cancrī motum.
 Si rugiet ad Canem Leo, vanam puta iram.
 Mi Deus : una Virgo alteram amat in pace.
 A me multa Scorpii venena, ut dira agam.
 Deponam næ lævam Sagittarii arcum.
 E te omnia Capri mala, uti dura negamus.
 Ea re Piscium avertat maligna a Mundo.
 In Astrigerum Cælum paten' Adamo via ?
 Pura mage Crystalino Eva diva manet.
 Ea una clare gaudet Primi Motus anima.
 Empireum canit, seu adorat Agni Aulam.
 Dic : Vivat semper Virgo alma nata. Amen.

And then Salvi ends with this valedictory anagram to his book—

Ita i.

Laus Deo cum Agni pura Matre.

Amen.

Next follows :

1671. LEONARDUS NUTIUS.

This angelical anagrammatist, who hails from Naples, was a much lesser luminary than the three already noticed. Nutius composed just thirty-nine on the great theme. Why only thirty-nine? Possibly he thought "forty stripes save one" a sufficient penance to go through. I certainly will not believe that he did it in honour of the Thirty-nine Articles of the Church of England. In this case I cannot offer an exact tithe of selections, so I will be liberal, and quote four :

Salve : Te puram in anagrammate judico.
 Eia Domina, en calamus Te puram arguit.
 Age, o Tu Arca a mala putredine immunis.
 Diva et Immaculata : parias ergo Numen.

* Diva.

These are very good, and the rest are quite up to the general average. Unfortunately, I have to accuse this ingenious gentleman of petty larceny, done unconsciously I hope and believe ; but the fact remains that the best anagram of the whole budget of thirty-nine is cribbed from the poor blind Agnensis, viz. :

Adæ culpam ignoravit, nam mater Jesu.

I am pleased, however, to add that this is the only case of plagiarism which I have noticed in the many thousands of anagrams which have been put forth. How people managed to avoid making an anagram that had been already printed by some one else is a puzzle to me, for they could not possibly in later days know all the anagrams already before the public. This loophole is, however, hardly available for Nutius, for at least as an Italian anagrammatist he ought to have read the famous first-fruits of the art, published during the previous decade, and then, when he saw his best anagram *there*, he ought to have crossed it out *here*.

LUC. i. 28.

Ave, Maria, gratia plena ; Dominus tecum.

ANAGRAMMATA.

1672-1680. LAURENTIUS BAPTISTA, S.J.

1. Unam Te CLEMENS puram aiat, Dia Virago.
Decas e sacr. Hymnis, 1672.
2. Alme Te Puram, DIVA, aio carmine Gnatus.
Decas Mariana, 1673.
3. O Eva indemnis, grate pura, immaculata.
4. In te nec macula est Adam, mi pura Virago.
5. Prima auge cāno, Mater Divina, Salutem.
Decas Sereniana, 1680.
6. Tu digna amari a mente, ceu Polus a mari.
Decas e sacr. Hymnis, 1672.
7. Una veni AMICA, grata ROSA, TEMPLVM Dei.
Decas Mariana, 1673.

The last two are Iambics, the others Hexameters. *Cano* in 5 refers to the author, then fifty-five years old. These seven are the only ones made on the *Ave* by that most laborious of all anagrammatists, Laurentius Baptista, S.J. (See Bibliography.)

Luc. i. 28.

Ave, Maria, plena gratia ; Dominus tecum.

ANAGRAMMATA.

PIERRE DE ST. LOUIS, *Carmelite*, 1672.

Nigra sum. At Janua Cœli demum aperta.
 Amica pia et Rosa grata, Lumenve Mundi.
 Gemma Vitis in ea clara Domu pure nata.
 Virgo clemens pia miranda, Eva mutata.
 Regia summa Patrona, Clientem adjuva.
 Virgo meum lumen, pia et sacrata Diana.
 Ira placata rigidum mutas Evæ nomen.
 O Musa, jam ad te levia carmina pergunt.
 Arca mea totiusve Mundi ampla Regina.
 Mater Carmeli. In eo, pia, munda, augusta.
 Magna diu semper, Carmeli o Janua Tuta.
 In Te valida via, magna sperat cor meum.
 Amate prodigium naturæ sine macula.
 Semper inviolatam, argute canam. Audi .
 Gemma tuis pie cara, in Domu Lauretana,
 Jam tum via miranda per angelos vecta
 Permagna Domus aurea in alta emicuit.
 Vera, Alma Domus Agri Piceni tuta mane.
 Amica ad te unam, jam Peregrinus volat.
 Tu Dia, quam Pia, ore angeli arcanum sume.
 Sanctuarium a Dei mei Angelo paratum.
 Eia, Pia, Caram Mundo genitura salutem.
 Ea pia, edita Regula omnium sanctarum.
 Virgo casta Diana Emmanuelem rapuit.

Alma Porta jam antea Decus Virgineum.
 Summa Diva ac Virgo plane intemerata.
 Tam magna Deipara, una te jure colimus.
 Via mea, Paradisi gratum Lumen, te cano
 Intus a gaudio camera impleatur. Amen.
 Mater cujus amaritudo ei plane magna
 Elucens Virgo, tu jam pia Mater amanda.
 In Amanda vivam ego. *Petrus Carmelita*
 Mea Virago Lauretana est prima mundi.
 Mira simul et pia, erga Numen advocata.
 O Luna magnum a Dei pietate sacrarium.
 O Unica sanave Margarita, Dei templum.
 Summa Regina Poli, tute ac jure amanda.
 Tu Regia, non Eva prima, sed Immaculata.
 Sum Luna Picena amata, Virgo Mater Dei
 Tu mea ardua ara, olim in Picenum gesta.
 O veri Dei Munus, Palma, caritate magna.
 Alma vere Integra, Pudica. Nos jam muta.
 Duc Regina et viam tutam sine malo para.
 Num pia amata, et sacra Virgo de Lumine?
 Eva intacta Deum jam paris angelorum.
 Ita amata parens miraculo Deum genui.
 Ardua sancta pia meum Genitorem alui.
 Tu pia amica Mundo. Salve Regina Mater,
 O augusta mire pia. Nunc Dei Mater alma.
 Ipsa ter magna aut nimium decora. Vale.
 Optima, cara Mater Numinis. Vale. Gaude.

This very eccentric Carmelite who framed the above fifty-one anagrams, and the first anagrammatic dialogue in Part I., some pages back, has been presented entire, and not tithed. The reasons of this special privilege are that he is rare to a degree, an "original" here and always, and the specimens above have been picked out, for the first time, from different parts of his work, for which, and for more about him, see the Bibliography.

We next come to three Poles in consecutive order, bearing names

very unfamiliar, I should say, even to that fortunate army tutor who won the *Grand Prix* in *The Times'* Encyclopædia Stakes. Whoever heard of Klimecki, or of Wegrzinovius, who, I suppose, was called in his family circle Wegrzinoffsky, or Wegrzinowsky, or We-grin-a-whisky, or some such euphonius name? How many people living have ever seen or heard of the great folio of Nieszporkowitz, with its 3000 metrical anagrams on the well-worn *programma* of the *Ave, Maria*, and yet all new?

M. Estreicher, the famous Polish Bibliographer, only knew of one copy, as he told me some time ago, and that copy was in a private library at Cracow. I wrote a civil letter to the owner of the library, asking for details and mentioning the name of M. Estreicher. To my surprise and joy, I received the book itself by return of post, for my perusal, with some courteous remarks and a postscript saying that, if I cared to send Creeny's *Incised Slabs of the Continent* (or some such title, for I have forgotten it precisely for the moment) in that case I might keep Nieszporkowitz altogether, and for his own part, he would be pleased with the exchange.

I did not happen to know either Creeny or his *Incised Slabs*, but I very soon found them both out; for a joy in front urges us on nearly as speedily as a fear behind, and if ever I went *alatis pedibus* to the Paradise of Bloomsbury, to consult the Great Catalogue there for Creeny, I went so that day. I found out that Mr. Creeny was alive, and in Crockford, and living at Norwich. I very soon had the book, and packed it off to Cracow with the least possible delay; and we both thought (for he wrote back in ecstasies about Creeny) that we had done a capital thing for ourselves. That is how I got my *unicum*, and that is how I wish all exchanges could turn out.

But the three Poles are waiting. I therefore shall introduce them and their anagrams in chronological order.

1688. Reverendus Frater Christophorus Klimeccius, Ord. Minorum Reform. Provin. Minoris Polon. S. Th. Lector. He has with him two bundles (*fascēs*) containing thirty-four anagrams each, and all put together two and two, like unto kippers, or the way some of the animals went into the ark. There is this difference, that the contents of the Frater's bundles are tied two and two by their heads, which, stranger

still, seem to consist of technical terms of Scholastic logic generally quite opposed to each other. These contradictory heads seem to carry us back to the Middle Ages, and to the famous *sic et non* of Peter Abelard. He brings sixty-four anagrams all neatly tied up, but these are far from being a tithe of his produce, for the books by him in my possession hold 2830 specimens.

LUC. i. 28.

Ave, Maria, gratia plena; Dominus tecum.

ANAGRAMMATA.

1688. KLIMECCIUS
(*Messis Liliorum*).

FASCIS I.

Nego maculam in vita, semper Diva rata;
Cedo ausu Marte, Mater lumini pia Agna.
Distinguo acumine mala a pura Matre.
Transeat malum a pia, a Virgine eum Deo.
Prius a me data in novam gratiæ lucem
Post jam vive, Agna Mater clare munda.
Prius ordine Tu electa, i ama, ama Agnam;
Dignitate prima, cælo summa, una vera.
Re o tam pura Immaculata sanguine Dei.
Ratione peculiari summa, magna ut Dea.
Natura sat pura lucida me Agno, me, me, i, i.
Tempore luci das naturam, mi Agna viæ.
Genere Divino clamita, amata, pura sum.
Specie tua, amor i, alnum regna, diu nata.
Directe nego malum pura amata invisâ.
Indirecte signo Eva parva malum amat.
Reduplicative mire, summa Agna a Nato.
Terminative magna celso, i pura vadam.

Positive re unda, re magna Immaculata.
Negative maculata, rues in primo Adam.
Communiter ita Evæ pars, in gula Adam.
Singulariter pia canet, amove Adamum.
Speculative Agnum Adami, e natu miror.
Evidenter jam clamat Agna, Io pura sum.
Materialiter pasco mundum Agna viæ.
Realiter Eva pacis Agni amo mundatum.
Modaliter nata anguem superavi mica.
Virtualiter summa a pane, dica me Agno.
Radicaliter Magna, una pie summa ovat.
Eminenter Casta, Pura ovi, liga Adamum.
Univoce Dei Alma gemma, sana parturit.
Analogice summa et pura Adæ, i Trinum.
Identice Tu Amor, summi Agna, Lea pura.
Numerice agnita summa Deo, i lata pura.

FASCIS II.

Generice pura amata ludo intima Musa.
Logice Tu, idem innate summa pura aura.
Distincte Maria gemma alvo pure nava.
Indistincte lego uvam amaram, ea pura.
Ut sic nata Agna mire pura, ea odi malum.
Ut tale odi, amarum enim Agni pura esca.
Mediate Agno, re pura, sinu Immaculata.
Immediate Agna nos rite pura a macula.
Complete Divina sum Regina, una amata.
Incomplete Viri-Adæ sum Agna natura.
Causaliter Agna panem mirum viæ dat.
Intrinsece da alnum. Aptum, i Eva togata.
In actu primo Maria veste valde magna.
In actu altero magna summe i vade pari.

In Agno signato per Adamum vere Alma.
In elicitio Agna, purave Mater sum Adam.
Relative Dea Agni, matura, pia, communis.
Simpliciter munda, viæ Agno re amara.
Copulative Dea Trina, mite summa Agna.
Disjunctive pomum ama, re Agna, re alta.
Actu alteri pura, Deo enim jam sum Agna.
Potentia Dei uniam carum, arguens mala.
Primario en Tua Agna, mi Deus actu alme.
Secundario agnita, Evam primam levat.
Naturaliter agam, summa pace Dei unio.
Violenter sum Magni Dei, pura ac amata.
In se Arca viæ almi, porta Agnum Deum.
In alio Tu pacta summa, re vera, me digna.
In communi partu a Te Adam Eva Regalis.
In particulari magna sum Eva, meta Deo.
Unitim Agno et Adæ, jam clare pura sum.
Divisum Tu pura Agna, contere mea mala.
Ama Jesum Virgo dilecta, nam ante pura.
Partu Scoti nivea, ama rem dignam *vale*.

Next in order I introduce : 1701. Frater Ambrosius Nieszporokowitz, whose titles and works are given fully in the Bibliography. He holds the record for the number of hexameters and pentameters he has produced from the thirty-one letters of the *Programma Angelicum*. His folio contains 1500 of each, 3000 in all; and no other master of the art has got anywhere near him, the second place being held by Turrius, with 429 to his credit. This is an immense gap between the first and second winners. It is "Eclipse first, and the rest nowhere."

It is true that Lucas de Vriese about this date produced 3100 in his *Metamorphosis Angelica*, and Klimeccius in different works 2830; but these anagrams were all in plain prose, which is much easier.

LUC. i. 28.

Ave, Maria, gratia plena; Dominus tecum.

ANAGRAMMATA.

1701. AMBR. NIESZPORKOWITZ
(Selections).

O Tu Magna Dei Mater Prima Unica, salve!
 Romæ, audis, Puram Te mea lingua canit.
 Tu *Regina Sion* mea, tam mea lucida pura.
 Vince mea ut Virgo, mala Parentis Adam.
 I mea Tu *Virgo*, sine culpa, *Mater* amanda.
 Mater Amica Dei, en tam gravis una lupo.
 Gemma Dei, Tu laus o Tu *Pincerna Maria*.
 Vera Maria lupo Tu Agna timenda mices.
 Virgo Nata Deum paries en *Immaculata*.
 Lumine Magna *Dei* Tu *Aurea Porta* micas.
 En capis aio Deum Tu Lumen grata *Maria*.
 Nam Tu mira Deum en læta Virago capis.
 I piã Tu manas, mea Mater, Dulcor in auge.
 Eva mea, ut Domini *Gratia* Pulcra manes.
 Tu mea, Tu mi *Diva* manes a Pignore clara.
 Et Virgo maculæ pura et Amanda nimis.
 Audis: *Agna* mica mea Tu, ter Pura, *Monile*.
Immaculata vide o Integra pura manes.
 In Te (tam pura es) video Miracula magna.
Eva manes nimium Pulcra ita grata Deo.
 Gemma venis, o Nata Dei, Tu Pulcra Maria.
 Vita veni, o Lucem da Patris Agna meram.
 Lumen *Ave*, Patri Decus, o mi, Gnata *Maria*.
 Eja ter o magna, et vincula rumpis Adam.
 In Te *Salvator Mundi*, Pia, Carave Gemma.
 Viva manes; lacta, o Integra Prima, Deum.

O ample mea grata, vide, Tu *Numinis Arca*.
 O munda *Arca*, in Te salva, age, mi *Pretium*.
Arca malum vita, *Dragonem* sterne pia vi,
 Alma *Draconem* Tu (vivis) ita, *Agna* preme.
Vinea pura metus, *Dilecto*, magna *Maria*.
 Summa *Maria* age, ter *condita vina* plue.

I now introduce the third Pole: 1710. Frater Antonius Wegrzinovius, Ord. FF. Min. Reformatt. Sanctæ Theologiæ Lector. His *Alphabetum Immaculatæ Conceptionis* is wonderful for many things besides its anagrams. He takes every letter of the alphabet and gives four anagrams to it. I can only find space for A, B, C and T, V, X, Z; but this is a better allowance than most get.

Luc. i. 28.

Ave, Maria, gratia plena; Dominus tecum.

ANAGRAMMATA QUIBUS NOMINA B. V. M. ELUCIDANTUR ALPHABETICE
 A F. ANT. WEGRZINOVIO, 1710.

- A. Arbor sine verme.
 O vere imputride Lignum, ac sana amata.
 Lignum sine verme; at cui parata? Adamo.
 Lignum sine verme, cito adamata parva.
 Notes Adam: Lignum vitæ pulcra Maria.
- B. Balsamum sine mixtura.
 Dimana mage nivea, mistura procul a Te.
 Unguentaria res, apta mi Adamum Cœli.
 Eia Maria ad prima Unguenta, Sol tecum.
 E prima olea, Maria cum unguentis data.
- C. Columba sine felle.
 Ales amaritudinem ignara, pacem ovet.
 Avicula generosa, etiam ramum pandit.
 Maria avis data egeno, purum mel canit.
 Avis pennata Immaculata, re giro Deum.

- T. Thronus sine horrore.
 Pange *Thronus Dei Maria*, ea Immaculata.
Thronus Agni Dei Maria, en cælum aptum.
 In Sedem puram Agno lecta Maria, vivat.
 Ama pacem : Maria velut *Thronus Agni Dei*.*
- V. Vinea sine labrusca.
 O magna alma *Vinea Dei*, septa cum turri.
Vinea Dei Patris, magna amorum luceat.
 Uva alme graviter, ac optime dimanans.
 Aurea vitis prodit ; mane maculam nega.
- X. Xenium sine defectu.
 Divina Gemma ter pura, sejuncta a malo.
 Cum pignore sum læte nata, Diva Maria.
 Tu actu pura, magna Maria, Monile Dei es.
 Amet Mariam ; una aurea pignus Dilecto.
- Z. Zabulon sine tributo.
 Maria a mane in partu vectigal Deo sum.
 En Adam agricola it, seminat purum væ :
 En Maria pura docta, a lege tua immunis.
 I Adam ne oneres Mariam gutta, culpa, vi.

I next come to a Belgian named Lucas de Vriese, who held the good position of *Abbas Cænobii Dunensis*. I saw his unpublished manuscripts at Bruges. He and his books and manuscripts are noticed in the Bibliography. He arranged all his anagrams in the shape of an acrostic on the *programma*, as in the one here given, each acrostic taking up one page of his little book, and containing thirty-one anagrams or lines. The book had one hundred pages, and therefore held 3100 anagrams. My selection is page 81, and is called the "Echo page," as the first word of a line is the echo of the last word of the line preceding. The remaining pages, 82-100, contain 589 anagrams, all ending with *Immaculata*, except thirty-eight, where the acrostic demands C or L, which consequently excludes *Immaculata*.

* *Thronus* with its *h* makes three of these imperfect.

LUC. i. 28.

PROGRAMMA.

Ave, Maria, gratia plena; Dominus tecum.

ANAGRAMMATA. ECHO.

1711. L. DE VRIESE.

A macula ter munda, ita per omnia vige.
 V iges, enormi mulcta Adami pura enata.
 E nata Malis pura vige, ac merito Munda.

M unda Mater emicas, o pura Geniti Aula.
 A ula Dei micat, nota summe pura, Regina.
 R egina, o Tu pura macula, et Dia Immensa.
 I mmensa, o Tu diva integre pura ac alma.
 A lma ter unice pura Summa io Dei Gnata.

G nata Dei, pura es communi a Mali reatu.
 R eatu magno pura, micat sine lue Adami.
 A dami sine omni macula pura, rege tuta.
 T uta o pergas alma ac nimie munda jure.
 I ure mero Genita munda a culpis, Amata.
 A mata veni Summa Regina, delicto pura.

P ura et ter divina o gemmas, Amica luna.
 L una pura (mira dico) Agni Stemmata Eva.
 E va, i matris culpa e gremio munda nata.
 N ata maledicti pura, o vere Summi Agna.
 A gna Cœli summa, et Avi ter pura damni.

D amni tu pura Regia es, et a macula omni.
 O mni reatu, ac Avi plagis e matre munda.
 M unda tu pia merito maculæ es ignara.
 I gnara culpæ mera, o Summi Tu Dei Nata
 N ata Pura Medica, et gloria Summa veni.
 V eni multa munda, Pia et a gremio Sacra.
 S acra nimie munda, alme pura vige tota.

Tota piaculis munda mera, germina Eva.
 Eva o simul prima et munda genita, Cara.
 Ara, imo Summi Nata, et digne pura, vale.
 Vale, o mendi pura Mater, ac Vitis Magna.
 Magna, o sic pura ad literam, vive. Amen.

1711. LUCAS DE VRIESE,
 . in his *Metamorphosis Mariana*.

LUC. i. 28.

PROGRAMMA.

Ave, Maria, gratia plena; Dominus tecum.

ANAGRAMMATA.

1726. ANON.

O Eva Paradisiaca, tam integrum Lumen.
 Imago mea Spiritu mundata lue carnea.
 Privilegium Esther, Aman ac vana domat.
 Renuit Agna casta edulium amari Pomi
 Exi Margarita penitus munda maculæ.
 Arcam Agni mansueti alte puram video.
 Cælum Divæ Puritatis: en Anagramma!
 Virgo sanie munda, aperte Immaculata.
 E Pace amata, Vas originaliter mundum.
 Redemta magno levamini, a turpi vacas.
 Mea Maii Agna: Deus tantum ea pulcrior.
 Ovis lactea, munda, ea mire Agnum parit.

From *Lusus in re seria* (ANON.),
 Aug. Vind., 1726, 4to.

Next comes Flaminius Dondi, or, as he anagrammatically called himself, Donino Fidalmi. His *Conceptionale Biblicum Anagrammaticum* is one of the greatest contributors to the various Biblical texts throughout this volume. He did not devote himself especially to the Angelical Salutation, as so many others have done. He also came late on the harvest field, and the best ears had been gleaned. However, he is responsible for nineteen; and to do him honour I produce them all.

LUC. i. 28.

Ave, Maria, gratia plena; Dominus tecum.

ANAGRAMMATA.

1727. F. DONDI.

Cum literarum adagio Eva ante spinam.
 Virgo manent Te servam piacula Adami?
 Adame, non metuam retia Virgula pacis.
 Magistra junior Eva mane Deum placat.
 Es Via Dei, Margarita, Manna et Poculum.
 Sine ruga e manu Dei Porta Immaculata.
 Secunda Eva Originalem amputat iram.
 Nego spinarum jacula ad Matrem vitæ.
 Non legis a cauta Dei via Puram Matrem?
 A prisca agonia Unam, ut Matrem delevi.
 Ad tam Puram vacantem Jesu Originale?
 Area tam magna in pretio, Dei vasculum.
 Edes tu Angelica Rota vim in Puram? Ama.
 Eram Pura, ut dat me omnis Angelica via.
 Eja Communitas Angeli Puram deaurat.
 Eva peregrina an cum altis odium amat?
 O Justa Diva ante peregrinam maculam!
 Interest macula in Adamo? Viva pergam.
 Eva Deipara mutas cantum originalem.

Next comes a Jesuit, one of an order that appears very seldom compared with the Franciscans, Capucins, and Minorites, who have so richly contributed to this *Biblia Anagrammatica*.

It is also the only anagrammatic book that I know of hailing from Mexico. The author, J. A. de Mora, was evidently a student of the literature of the subject as well as a producer himself, as appears in the Bibliography. He made 946 pure anagrams, all on this present theme. I select a few praising the *Fratres Minores*, the Jesuits, and *Agnensis*, the first inventor of these angelical anagrams.

ANAGRAMMATA.

1731. J. ANT. DE MORA, S.J.

IN LAUDEM FRATRUM MINORUM.

Tu Minores : ita gaude in me Pura ac alma.
 Minores me gaudeant : I uti Pura ac alma.
 I, age Minor : lauda unicam Puram. A te est.

IN LAUDEM SOCIETATIS JESU.

Socii Nati, laudate Puram, vere Magnam.
 En Jesuana Religio amat ductam Puram.
 Jesuani auro pergent ad Immaculatam.
 A prole minima et munda, ac grata vives.
 Socia vi Nati laudat Magnam vere Puram.
 O Ignatiani ! Clamate vere Puram. Adsum.
 Ignea Proles muniat : amarum væ cadit.
 Ignatius canit almam : a Deo vere Puram.

IN LAUDEM JOANNIS BAPTISTÆ AGNENSIS,
 HORUM ANAGRAMMATUM INVENTORIS.

Joannes Te Puram ac Miram laudat. Vige.
 A luce Agnensi, i, Amati Mater, dumo Pura.
 Agnensi amato me, uti Puram, declaravi.

This Mexican Jesuit is distinguished from all other writers in this collection by the fact that he adorned his anagrams by descriptive and explanatory poetry in his native tongue. It is this that enlarges his book to about 300 pages, and makes it much more interesting. To each of his anagrams, to the number of 400, he appends an *Explicacion* or descriptive epigram in Spanish verse of eight lines, and he deals in the same way with a Rosary of anagrams which he extracts from J. B. Agnensis.

Last of all, I introduce a modern Belgian parish-priest, whose manuscripts fortunately came into my possession very recently. He was a chronogrammatist first and foremost, and an anagrammatist afterwards, but some of his attempts are very ingenious. His name was Caris.

LUC. i. 28.

Ave, Maria, gratia plena; Dominus tecum.

ANAGRAMMATA.

Eva mea ! impugna Draconis retia multa.
 Virgo mea plane adamata virum nescit.
 Virgo da Palmam ! Vince, vi tere Satanam.
 Mater Agni, Te amo ; vi mali pura, secunda.
 Virgo canit : Tu Emanuel amas Deiparam.
 Mariæ placeat ! Unigenitum adoramus.
 Eja Maria ! tantum decus Angelorum !
 Ara Dei ! in versu te pango Immaculatam.
 An Diva, clemens, pura Virgo amat me ? Ita.
 Maria ait age ! Laudas Pium Nonum ? Certe.
 Arca repleta ! an Gaudium es omnium ? Ita.
 Eva nos maculat, redimit e pugna Maria.
 Sacra Gentium Aula, Deipara, munito me.
 At ego in cantu Mariam semper laudavi.
 O Maria ! veni ; CARIS panget laudem tuam.
 O tu angelica Mariæ Puritas ! munda me.
 Ego late adnunciavi Mariam puram : Est.
 Saltate ; Ego puram denunciavi Mariam.
 Audi me in Casula : memento Gratia, Pura !
 Memet mone in lacu. Audias, gratia Pura !
 Me temno in Caula : Audis me ? gratia Pura !
 Calvinismum antea perde, Virgo amata !
 CARIS magno et pura in laude amavit me.
 CARIS ! tona metam dignam : Pura ! Ave. Vale.

The devoted Caris also calls anagrammatically on many towns and states, and even upon the continent of Australia, to advance the honour and purity of the Mother of God.

Austria! I pange Matrem Dei Lunam voca.
 Antverpia! Mariam digne voca Salutem.
 O Tungri civitas! Lampadem venera, ama.
 Australia! Matrem Dei muni, pange, voca.
 Osterlandia! Pange Vitam ceu Mariam.
 Neapolis! Jura Regi, Eam a tactu mundam.
 Leodium! Eam a partu cantas Virgineam.
 Gandavum! I! Cole Mariam, Estne pura? Ita.
 Lovanium! Permite cantas: Gaude Maria.
 Ruræmunda! Gavisa ΤΕ ΠΙΑΜ colit. Amen.
 Aelst! Canta: Divam nive puriorem agam.

L. J. CARIS, 1854.

The above form only a small selection out of my MS. and its anagrams on the *Salutatio Angelica*. There are more than 300, all pure and applicable, jotted down in the pages apparently just as they were composed by this devoted and laborious Belgian priest; for the MS. is full of erasures and interlineations, and it seems he did not take the trouble to write out a clean copy.

He seems at one time to have intended composing a small treatise on anagrams, for my MS. is entitled *Liber Anagrammatum Carisii*, and begins with a prose introduction answering the initial question, "Quid est anagramma?" His remarks and method both follow closely, sometimes verbally, the introduction to Selhamer's *Tuba Anagrammatica*, although Selhamer is not referred to at all. Caris clearly intended to write more, and, in fact, ends very abruptly with the 303rd anagram on the *Ave, Maria*, etc., and several pages are left blank.

One would have thought that in these modern times no one would try to glean further on this field, when so many ears of corn had been previously gathered; but Caris was *not* the last, and an Hungarian priest nearly twenty years later began gleaning again. He is in the *first* and hardest section of this field.

IV. ANAGRAMS IN ITALIAN

We now come to Section IV., the last division of this curious subject, viz. the anagrams on the *Salutatio Angelica* (Luke i. 28) in other languages than Latin. Only two writers to my knowledge have attempted this. They were both masters of the art, and, being Italians, they attempted the feat in their own vernacular. One produced 450 anagrams in Italian, and the other fourteen only. I give thirty-six specimens from the one, and the whole fourteen from the other.

LUC. i. 28.

Ave, Maria, gratia plena; Dominus tecum.

ANAGRAMMI VOLGARI.

Stò Eva ne giardin', ma Immaculat' e pura.
 Ruinò Adam, Tu celsamente pura già mai.
 E' nata Immaculata, angue impur' si rode.
 Reina, ma pura, l' odi tu? Canta: ami me Gesù.
 Vedi: ammantà me sovr' angelica purità.
 Immondi stiam; Cara, e purga, e lavane Tu.
 Servata Immaculata impegnerà un Dio.
 Divin' amore segna Te pura, Immaculata.
 Errò un Adam: Tu più cels' amante già mai.
 Immaculata? m' è una verità di gran peso.
 E' Regina salvata da commune impurità.
 Arca, ma pura, segna, ammette diluvi. Nò.
 S' Eva perì, non già Tu Madre Immaculata.
 Alma giust' e pura, mai, mai v' e caduta.
 Da Vergine Immaculata stò prima, e una.
 Singolarmente pura, mai, mai, v' è caduta.
 Tu la mia cara Vigna, vite sempre monda.
 Sù dà l' cor a me, et amami Unigenita pura.
 Vâ, ed in morte prega una sî Immaculata.
 Tu pura, ne mai legata da comun miseria.
 Vai Immaculata, mai un dragon prese Te.
 Vien cara d' angue impur mai molestata.
 Nata un' Immaculata mi è guida; sperero.

L' angue trovatami pura, smania, mi cede.
 Immacolata veniste purgar' Adam e noi.
 Tu caderne? Tu alma sì pura? nego, mai, mai.
 L' Eva sento mi cade: Tu gran pura, mai, mai.
 Giunta Celeste Dama, ma pura mai ruinò.
 Adam cantami 'l viva: in me so purgare te.
 Gustaran me Immacolata, e priva di neo.
 Insegno purità Eva Madre Immacolata.
 Da me Una, jugulata, morta nimica serpe.
 Mira me Gesù ma tinta da veruna colpa.
 Curavi me raga, e monda al prim' instante.
 Miratemi Sant' e pura, vacua d' ogni male.
 Mistero! ne vai pura, degna Immacolata.

1741. BONAVENTURA DA S. ROSALIA.

Ave, Maria, gratia plena; Dominus tecum.

ANAGRAMMI VOLGARI.

Da mihi virtutem,
 Immacolata Insegna a me pure da virtù,
 contra hostes tuos.

Come Virtù s' impegna a dir: Eva mal nata?
 Sdegni venuta Primavera Immacolata?
 Misura Immacolata: N' avete più grande?
 Una Madre Immacolata più sta Vergine.
 Si nega pura? Virtù emenda: Immacolata.
 Genera da Immacolata; E più sù tra Numi.
 Spargi un' aura mite d' Immacolata Neve.
 Serva Immacolata, Vita Pregna di Nume.
 Via Immacolata unta in Madre per Gesù.
 Mia unica Pura or dammi sangue e latte.
 Pura sta mal da una vertigine? Come mai?

Immacolata, Pura m' insegna due verità.
 Starai immune da colpa grave, e minuta.

1727. FLAMINIO DONDI.

Having thus finished this remarkable section on the Angelical Salutation in Luke, we go on in the canonical order of the Gospels.

EVANGELIUM JOANNIS.

JOAN. i. 1.

In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum.

ANAGRAMMATA.

Ave Rubus, arde; areo, pudet me; verte me prope te, dum inimici turbabuntur. (F.)

JOAN. i. 1-4.

In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum.

Credo in unum Deum Patrem Omnipotentem.

Hoc erat in principio apud Deum. Omnia per ipsum facta sunt; et sine ipso factum est nihil quod factum est.

Beatus Vir qui non abiit in Consilio peccatorum.

In ipso vita erat, et vita erat lux hominum.

Justus ex fide vivit.

Ehem! Deus perdet penitus impium hunc perversum.

Vah! propter malefacta sua Fur patebit. Ad tartara abiit!

(MS.) L. J. CARIS, 1854.

JOAN. i. 14.

Verbum caro factum est.

1. O beatum creas fructum.

2. Ecce, ut fumat Urbs Roma.

SELHAMER, *Præf.*, p. 55.

JOAN. i. 14.

Verbum caro factum est, et habitavit in nobis.

ANAGRAMMATA PUR. HEX.

1. Non sibi fata, heu, cruciatum morte subibat.

2. Cur ibi funestum? O intacta ubi Mater ab hoste.

1671. J. E. à PANORMO.

3. Ubi fit, ecce ut obumbrata est natura hominis.

1680 (?). P. F. GASPARD LAUGIER.

JOAN. i. 14.

ANAGRAMMA PUR.

Et Verbum caro factum est, et Ac, ea veste, mittens Orbi Bonum,
habitavit in nobis. hic turbata fuit.

1672. PIERRE DE ST. LOUIS.

JOAN. ii. 1-11.

PROGRAMMA.

1. Nuptiæ factæ sunt in Cana Galilææ; et erat mater Jesu ibi.
2. Vocatus est autem et Jesus, et discipuli ejus ad nuptias.
3. Et deficiente vino, dicit mater Jesu ad eum : Vinum non habent.
4. Et dicit ei Jesus : Quid mihi et tibi est, mulier ? nondum venit hora mea.
5. Dicit mater ejus ministris : Quodcumque dixerit vobis, facite.
6. Erant autem ibi lapideæ hydriæ sex positæ secundum purificationem Judæorum, capientes singulæ metretas binas vel ternas.
7. Dicit eis Jesus : Implete hydrias aqua. Et impleverunt eas usque ad summum.
8. Et dicit eis Jesus : Haurite nunc, et ferte architriclino. Et tulerunt.
9. Ut autem gustavit architriclinus aquam vinum factam (et non sciebat unde esset, ministri autem sciebant qui hauserant aquam), vocat sponsum architriclinus,
10. Et dicit ei : Omnis homo primum bonum vinum ponit ; et cum inebriati fuerint, tunc id quod deterius est ; tu autem servasti bonum vinum usque adhuc.
11. Hoc fecit initium signorum Jesus in Cana Galilææ ; et manifestavit gloriam suam, et crediderunt in eum discipuli ejus.

ANAGRAMMA.

Vivite felices et beati Neo-Sponsi Auguste Romanorum et Hungariæ Rex, Archidux Austriæ *Josephe* cum Serenissima Principe *Amalia* ; Deus Abraham, Deus Isaac, et Deus Jacob sit vobiscum ; et ipse adimpleat benedictionem in vobis, ut videatis filios filiorum vestrorum usque ad tertiam, aut quartam generationem ; et qui hæc Providentiæ suæ statuta finit, pio nunc favore comitetur Altissimus, et quos charitate sua ligavit legitime, æterna sua pace dotet, et muniat ad

suam gloriam, et Austriæ incrementum, et desideratam Mundi universi quietem, lucentis turcicæ lunæ deliquium, Hydræ interitum; inclinetque ad invidentium, ubicunque hi sint, manifestam confusionem; ut nihil hic tentent minis, sed vincti sint in catenis perditæ. Te Deum deprecimur intuitu divinissimi Tui JESV: annue nunc anhelis hisce, quæ attuli, suspiriis. Fac beatam JESV Austriam, et in virtutè tua semper victricem serva. Sic fit ut tibi undique debitum tunc hymnum cantet chorus: Benedicimus Te, et Te Deum Laudamus.

PROBATIO LITERARUM.

A	Æ	B	C	D	E	F	G	H	I	L	M	N	O	P	Q	R	S
59	11	11	34	28	90	9	6	13	113	17	45	54	24	13	10	36	59
							T	V	X	Y.							
							83	89	2	2.							

SUMMA LITERARUM, 808.*

1699. JESUITS OF VIENNA.

JOAN. ii. 3.

Dicit mater Jesu ad eum: Vinum non habent.

ANAGRAMMATA.

Mitte, chare nate, iis de unda bonum vinum.

1665. POMP. SALVI.

JOAN. iii. 16.

Sic Deus dilexit mundum, ut Filium suum unigenitum daret.

Dei Filius ut Vinetum, Dux mitis, Lumen gratum, Decus mundi.

ADALB. TYLKOWSKY, S.J.

JOAN. iii. 29, 30.

Hoc ergo gaudium meum impletum est. Illum oportet crescere, me autem minui.

Summum tege lutum, rumorem; te Pomum, Ejeci Ego Mater pulchræ dilectionis. (F.)

* This long anagram holds the record as *third* in length after the anagrams on Ps. li. and Ps. xci. already quoted. It is very appropriate to the occasion, and breathes the courtly and political aroma of the Austrian Jesuits.

JOAN. iii. 30.

Illum oportet crescere, me autem minui.

ANAGRAMMATA.

Ecce mirum Sol movet, et Luna mire perit.

1689. G. VANDEN EEDE, S.J.

JOAN. iv. 7.

Venit mulier de Samaria haurire aquam.

Ah, det ille aquam vivam, rem viris enarra. SALVI.

JOAN. v. 2.

Est Jerosolimis Probatrica piscina.

Morbis siccis, et aliis næ proposita. SALVI.

JOAN. vi. 42.

Nonne hic est Jesus, filius Joseph, cujus nos (Judæi dicunt) novimus patrem et matrem ?

1. Nomen hoc ter summum Jesus, Joseph Parens, flos Dei unice natus, ita diu unice sitivit.

2. In Vere dies nonus Maii finit hoc totum. S. Joseph, velis suscipere munus, ante dicatum.*

JOAN. x. 22.

Facta sunt Encænica in Jerosolymis ; et hyems erat.

Lacrymes Hyæna invecto Mariæ Festo : Sit nitens. (F.)

JOAN. xv. 1, 5.

PROGRAMMA.

Ego sum vitis vera, et vos palmites.

ANAGRAMMATA.

1. Varie salutis potus ego, me sumite.
2. Sum suavis, ite, gustate mel ore pio.
3. Ego via, veritas, et si potes mulsum.
4. Gusto saporem, tu sitim Jesu eleva.
5. Imperat Jesus (o Leo augustus) time.

* This second anagram gives the day of the month when Klimeccius completed his *Decas Decadum*. The words *ante dicatum* refer to the dedicatory anagram on Gen. xxxix. 7 (*q.v.*). This is the last anagram of the book which Klimeccius hereby asks St. Joseph to accept.

JOAN. XV. I, 5.

PROGRAMMA.

Ego sum vitis vera, et vos palmites.

6. Ego vite salutari sum meis potus.
7. Opus Jesu salve, morte vitam tegis.
8. Ego sum ei veritas, ostium pulsate.
9. Emis Jesu salutem Augusto pretio.
10. Io, gestias, te puerum saluto Jesum.
11. Ave, ego sum veritas, et sitim pulso.
12. Talis ore pio suavem gustas Jesum.
13. Os velim gustet Jesus amore pavit.
14. Pia ago. Sum et mitis et severus Leo.
15. Ego sum mitis Apis tua, et verus Leo.
16. Ego sum ei Pastor, et suavis uti mel.
17. Tuus ego sum Jesu, eripe tot a malis.
18. Tu, o Jesu, selige puros, tu ama mites.
19. O tu optima Jesu salus mea regis.
20. Ut tuus agam Jesu eripies me solo.
21. O Jesu, vere tu spes, mitiga tu malos.
22. O te salvi summus, rege tuos miti ope.
23. Ite opes, tu Jesu, tu summa gloria es.
24. Egemus, o Jesu, salutis emptor vita.
25. Moveare tutus mœsti plagis Jesu.
26. O spes salutis, vi gemo, tuere vitam.
27. Tu, Jesu, solatium, et Virgo spes mea.
28. Ego jure sum vita, spes et solatium.
29. Ego salus vestrum, et pios emi vita.
30. Ego sum suavis pater, et mitis levo.
31. I tutus a lupis, mire tego oves meas.
32. Levato miseros, spem tui tuis auge.
33. Tuos vere augemus milites, at pios.
34. Musa vale, tu, o Jesu, mitis proteges.

MASENIUS.

JOAN. xviii. 13.

Adduxerunt Jesum ad Annam primum.

ANAGRAMMATA.

Cur tu anima imprudens Deum damnas?

POMP. SALVI.

JOAN. xviii. 38.

Quid est veritas? = Est Vir qui adest.

ANON.

JOAN. xix. 26.

Dicit matri suæ: Mulier, ecce filius tuus.

ANAGRAMMA IN JOANNEM.

Cecidit Liliū Mariæ? Ejus Fructus es Tu. (F.)

JOAN. xix. 27.

Deinde dicit discipulo: Ecce mater tua.

Decidi etiam; Proli cadenti succede Tu. (F.)

JOAN. xix. 28.

Ut consummaretur Scriptura, dixit: Sitio.

Tu rictus, vox Amantis tritidrumpe Cor. (F.)

JOAN. xix. 30.

Consummatum est. Et inclinato capite, tradidit spiritum.

Ad Calicem contentus mitti, dum sint statuta improperii. (F.)

ACT. i. 14.

Hi omnes erant perseverantes unanimiter in oratione cum mulieribus, et Maria, matre Jesu, et fratribus.

Vis reversuram e turba fieri tristem, an e turba rea introeunte eripies honeste non nisi Immaculatam? (F.)

ACT. ix. 5.

Ego sum Jesus, quem tu persequeris.

1. Quis es? Ego qui sum super te reum. Es?

2. Resume, Quis es? Ego qui sum super te.

ACT. xi. 9.

Quæ Deus mundavit, tu ne comune dixeris.

Vexi Donum Mariæ: stude nunc, quid metues? (F.)

ACT. xii. 24.

ANAGRAMMA.

Verbum autem Domini crescebat Jubebunt Poli et Terra cum Tubis:
et multiplicabatur. Crede Immaculatam. (F.)

ACT. xiii. 16 ET iii. 13-15.

PROGRAMMA.

Viri Israelitæ, et qui timetis Deum, audite : Deus Abraham, et Deus Isaac, et Deus Jacob, Deus patrum nostrorum, glorificavit Filium suum JESVM, quem vos quidem tradidistis, et negastis ante faciem Pilati, judicante illo dimitti. Vos autem sanctum et justum negastis, et petistis virum homicidam donari vobis; auctorem vero vitæ interfecistis, quem Deus suscitavit a mortuis, cujus nos testes sumus.

ANAGRAMMA.

Ecce JESVM Omnipotentis Dei Patris Filium, Victorem gloriosissimum! Ecce in Resurrectione sua [sancta] triumphavit quasi Samson fortissimus: quasi David mitissimus devicto Goliath. O JESV, Deus meus, tu mea es Vita: tu es et ara casta: tu et sancta Sedes et Adamas: et fidum Diadema virtutum: tu Leo de tribu Juda, tu venisti, vidisti, tuque vicisti mortem, atque infernum. Tibi laus, tibi decus et summa [sit] gloria.

PROBATIO LITERARUM

(omitting *sancta* and *sit*). I × B.

a	b	c	d	e	f	g	h	i	l	m	n	o	p	q	r	s	t	u
26	2	11	14	34	4	3	2	47	6	22	9	14	3	4	14	34	35	39
	3							46										

SUMMA, 323.

ADALB. TYLKOWSKY.*

ROM. ii. 11.

ANAGRAMMA.

Non enim est acceptio personarum Non vis a me Matrem Superni
apud Deum. pudendo peccato. (F.)

* Some of Tylkowsky's anagrams seem carelessly printed, and probably lacked the author's revision. I have re-edited them with such amendments as suggested themselves. In the present case there is still a B too many and an I deficient, or (I × B), as anagrammatists write it,

ROM. v. 5.

Caritas Dei diffusa est in cordibus nostris.

ANAGRAMMATA.

Fide instruis, dedicas, roborans justificas.

1680. P. F. GASPAS LAUGIER.

ROM. x. 13.

Omnis enim, quicumque invocaverit nomen Domini, salvus erit.

1. Qui mecum quovis non invocavit nomen Dei, minime salvus erit.

2. Imo! quicumque conveniet: in nomine Jesu datur Salus minori.

(MS.) L. J. CARIS, 1854.

I COR. i. 10.

Obsecro autem vos, fratres, per nomen Domini nostri Jesu Christi, ut idipsum dicatis omnes, et non sint in vobis schismata.

ANAGRAMMA IN DOCTOREM
SUBTILEM.

Dunsi, Mons Virtutis hinc inde orbi sona: Estote fortes; sustineatis nobiscum Dei Matrem hora Conceptionis Purissimam. (F.)

I COR. xiii. 8.

Charitas nunquam excidit, sive prophetiæ evacuabuntur.*

Quum hæc verba sunt data Corinthiis, cui pax pura eveniet.

(MS.) L. J. CARIS, 1850.

I COR. xiii. 8, 9.

Sive linguæ cessabunt, sive scientia destruetur; ex parte enim cognoscimus, et ex parte prophetamus.

Tace! Spe tuti unice exspectamus supersuavem gloriam æterni regni; seu thronus Dei expectat nos.†

(MS.) L. J. CARIS, 1850.

I COR. xv. 10.

Gratia autem Dei sum, id quod sum.

Quidve gratissimum datum a Deo.

1680. R. P. GASPAS LAUGIER.

* This text is also a chronogram of the year in which the anagram was made. Chrono-anagrams are not very common.

† This is an excellent anagram, and very appropriate. There was much theological bitterness in the diocese of Liège just then.

I COR. XV.

PROGRAMMA.

Omnes in Adam peccaverunt.

ANAGRAMMATA.

1. Ave, Mundi Mater ! non peccas.
2. Ortu munda, pie canem necas.
3. Peccant : verum Adami non es.
4. Eva peccas : Mundi Mater non.
5. Una demens peccato ruinam.
6. Munere tam Diva non peccas.
7. En a peccato mundam ? renuis ?
8. Nosce : munda viperam necat.
9. Os canet de una carmen pium.

Alluditur ad sententiam piam quo titulo sententiam
decorat de Immaculata Conceptione, Concilium Trident.

10. In Eva dum non peccas Mater.

C. SELHAMER, *Tuba Anagrammatica*,
Præfatio, p. 16, Aug. Vind., 1703.

11. Ariane, munde concepta sum.
12. Unne secum Deiparam canto.
13. Des mane unico canto puram.
14. Peccamus : non una Dei Mater.
15. Unam puram decantes Niceo.

Didacus de Fuen Salida. Quoted in *Bibliotheca Minorum
Fratrum* of JOANNES À DIVO ANTONIO, Salmant., 1728, 4to.

16. En Mater adsum, non peccavi.

Sacerdos Clisinus (*Anagrammata 1084 in laudem
B. V. M. ex opere J. B. AGNENSIS eruta*).

17. Unde sume : Maria non peccat.

L. J. CARIS, 1854.

But the anagrammatist who claims first honours on this particular text is Girolamo Scamardi, who died in 1684. On the festivals of the Virgin, as Mongitore tells us in his *Palermo divoto di Maria Vergine*,

p. 189, Scamardi would ever be ready with some new literary curiosity to celebrate the event. His anagrams were generally such as tended to the praise or defence of the Immaculate Conception, and on one festal occasion he made 132 pure anagrams on the special text we have now come to: *Omnes in Adam peccaverunt*. These I have never seen. They were probably on a votive placard, and not printed.

2 COR. xi. 3.

Timeo autem, ne sicut serpens
Evam seduxit astutia sua, ita
corrumpantur sensus vestri.

ANAGRAMMA IN DOCTOREM
SUBTILEM.

Eas Servus Matris Dei, notas
Textu sustine rursus Immunitates
a peccato Parentum: Vive. (F.)

GAL. ii. 20.

Vivo autem, jam non ego; vivit
vero in me Christus.

ANAGRAMMA.

Inveni Evam Uteri muro victi
Anguis Hostem ovo. (F.)

GAL. vi. 14.

PROGRAMMA.

Mihi autem absit gloriari, nisi in cruce Domini nostri Jesv Christi,
per quem mihi mundus crucifixus est, et ego mundo :

Sanctus Paulus, Epistola scripta ad Galatas, capite sexto ac versu xiv.

ANAGRAMMA.

Hæc

Illustrissimus D. Adamus, S. R. I. Comes de Trautmanstorf in Weinberg:
Dominus Geimnislii, etc., S. Cruci ex qua vita in hac Ecclesia pro
Paup. Scholis Piis hanc aram gratuito posuit et evexit.*

PROBATIO.

A	B	C	D	E	F	G	H	I	L	M	N	O	P	Q	R	S	T	V	X
13	1	9	4	12	1	3	3	21	4	7	7	7	5	1	9	16	12	14	2

SUMMA, 151.

* From *Cælum novum in monte*, Pragæ, 1722. Cf. Bibliography.

GAL. vi. 14.

AbsIt gLorIarI, nIsI In CrVCe
DoMInI nostri IesV. Sanctus
Paulus ad Galatas, capite vi.

EPHES. iii. 14.

Hujus rei gratia flecto genua mea
ad Patrem Domini nostri Jesu
Christi.

PHILIPP. ii. 8.

Humiliavit semetipsum, factus obe-
diens usque ad mortem, mortem
autem crucis.

COL. ii. 6.

Sicut ergo accepistis Jesum Chri-
stum, Dominum, in ipso ambulate.

I THESS. ii. 14.

Vos enim imitatores facti estis,
fratres, Ecclesiarum Dei.

I TIM. i. 17.

Regi seculorum immortalis et
invisibili, soli Deo, honor et gloria
in secula seculorum. Amen.

I TIM. ii. 1.

Obsecro igitur primum omnium
fieri obsecrationes, orationes, postu-
lationes.

* See Tobit ii. 14 for an account of this author's book, and of the Abbot Paul here referred to, who attained the jubilee of his priesthood in 1770—*i.e.* MDCCCLVIIIIIIIIII (chronogram).

ANAGRAMMATA.

Paulus Jubilæus Gradicii Præsul
attingat Nestoris annos. Ita ac-
cinimus Jure Cordis.

P. FLORIANUS.*

Humilis sane in cruce mortem
patitur. Hei! age divinas Deo
forti gratias.

(MS.) L. J. CARIS, 1850.

Dum fui Mater Dei, hinc sequetur
me subtus cum eo restitisse pomo
Immaculatam. (F.)

Sancta cum sis, doles me hominem
jurium peccati subigi, prostitui.
(F.)

Immaculata es: etiam Vir effrontis
cordis sciet esse rite. (F.)

ANAGRAMMA IN OPUS AUCTORIS.

De hoc uno minimo Laboritio
ullam gloriam sumere nolo; illa
scitur esse Regis vere invicti.

ANON. *Præparatio*, 1716.

Menti, ori ter propono Nivem, si
Virga Jesse fit nobis Custos robore
Immaculato. (F.)

2 TIM. ii. 16.

Profana autem, et vaniloqua devita;
multum enim proficiunt ad impie-
tatem.

ANAGRAMMATA.

O quam patenti nuda Omnipotentia
erupit effluvium, Dei Mater Im-
maculata? (F.)

AD TITUM i. 9.

Amplectentes eum, qui secundum
doctrinam est, fidelem sermonem.

Culpes Matrem? Des Electum
Nomen; determineis = Quam fecit
Dominus. (F.)*

AD PHILEM. 7.

Gaudium enim magnum habui, et
consolationem in charitate tua.

Hocne eruat homo ingenii, statutam
abunde Immaculatam jungi? (F.)

HEB. i. 10.

Et: Tu in principio, Domine,
terram fundasti, et opera manuum
tuarum sunt cœli.

Donec perpuro nitenti Partu Divino
sis Mater, Nomen tuum fuerit =
Immaculata. (F.)*

HEB. xi. 1.

Sperandarum substantia rerum, ar-
gumentum non apparentium.

Grande bonum est a patre manans,
supernarum virtutum prima.

1680. P. F. GASPAR LAUGIER.

HEB. xi. 6.

Sine fide impossibile est placere
Deo.

E psalmis Deo benedic! eo per-
siste, Fili.

(MS.) L. J. CARIS, 1854.

EP. CATH. JACOBI iii. 1.

Nolite plures magistri fieri, fratres
mei, scientes quoniam majus judi-
cium sumitis.

Qui non profiteris Immaculatis-
simam, fatere; incitet vi summi
Dei virilis egressus. (F.)

* I do not understand what these horizontal parallels signify in Italian typography, but I leave them as in the original. Perhaps they were intended by Fidalmi for colons. They clearly do not signify the same as Horatio Nelson = Honor est a Nilo.

I PET. ii. 3.

Si tamen gustastis quoniam dulcis est Dominus.

2 PET. ii. 14.

Pellicientes animas instabiles, cor exercitatum malitia habentes; maledictionis filii.

I JOAN. ii. 28.

Et nunc, filioli, manete in eo, ut cum apparuerit, habeamus fiduciam.

I JOAN. v. 1.

Omnis qui credit, quoniam Jesus est Christus, ex Deo natus est.

I JOAN. v. 7.

Quoniam tres sunt qui testimonium dant in cœlo: Pater, Verbum, et Spiritus sanctus; et hi tres unum sunt.

2 JOAN. 4.

Gavisus sum valde, quoniam inveni de filiis tuis ambulantes in veritate.

3 JOAN. 8.

Nos ergo debemus suscipere hujusmodi, ut cooperatores simus veritatis.

EP. CATH. JUDÆ 19.

Hi sunt qui segregant semetipsos, animales, spiritum non habentes.

ANAGRAMMATA.

Non studes quid sum? Es totis signis Immaculata. (F.)

Eia collectis infinitis Libris et Sanctis exhibete Latine Deiparam in Sole Immaculatam. (F.)

Bene juvat honore affici Immaculatam; tum plena Dei vincet. (F.)

Anxie tonatis. Nos quique testes Dei sumus, Deo credimus.
(MS.) L. J. CARIS, 1854.

Quot in Unitate Substantiæ? Unus Trinusque Deus noster. Hinc Temet Spiritum ter sanctum imploramus,
(MS.) L. J. CARIS, 1854.

Lugete nubila, venti: Una stes funestis aquis diluvii a Deo immunis Maria. (F.)

Subversos evoco sontes humi pudores; restitui coge Dei Purissima Mater. (F.)

Plantant Virgam Jesse sanis Mitris homines; quos pungent? Hebetes.
(F.)

ΑΠΟΚ. xi. 19.

Et apertum est templum Dei in cœlo, et visa est arca testamenti ejus in templo ejus; et facta sunt fulgura et voces.

ΑΠΟΚ. xii. 1.

Mulier amicta sole, et luna sub pedibus ejus.

ΑΠΟΚ. xii. 1.

Mulier amicta sole, et luna sub pedibus ejus, et in capite ejus corona stellarum.

ΑΠΟΚ. xii. 1.

Sancta Maria, mulier amicta sole.

ΑΠΟΚ. xii. 1.

Mulier amicta sole, et luna sub pedibus ejus, et in capite ejus corona stellarum duodecim.

ΑΠΟΚ. xii. 2.

Et in utero habens, clamabat parturiens.

ΑΠΟΚ. xii. 17.

Et iratus est draco in mulierem.

Et abiit facere prælium cum reliquis de semine ejus.

ANAGRAMMATA.

Sedente Papa Clemente Immaculata Virginis Mariæ Conceptio fulsit Festum e statuto? Tu esse tuere, ut salvet te. (F.)

Dei Rubus, Immaculato Jesu plenus :; Ite labes. (F.)

ANAGRAMMA ET DISTICHON.

Sub nullis maculis Maria Evæ debuit esse. O vim! o Serpenti conteret illa caput.

JO. EVANGELISTA À PANORMO.
1677. *Musæ Recentiores.*

ANAGRAMMATA.

Scio, alma; in terra es immaculata.
1664. P. DE MANCUSO.

Dicite vos Cœlites: EN Maria Immaculata en per se Colubrum elusit subinde vos plaudite. (B.)

1. Pulchra Verbi Mater nitebat ante sanos.

2. Pulchra Verbi Mater nitebas ante notas. (F.)

Silete virus contra Matrem Dei. (F.)

Ubi feretis Immaculatæ Dei Mulieri preces, en quies. (F.)

APOC. xiv. 12, 13.

PROGRAMMA.

Hic patientia sanctorum est, qui custodiunt mandata Dei, et fidem Jesu.
Et audivi vocem de cœlo, dicentem mihi : Scribe : Beati mortui qui in
Domino moriuntur. Amodo jam dicit Spiritus, ut requiescant a laboribus
suis ; opera enim illorum sequuntur illos.

ANAGRAMMA.

Unde nunc Divi.

Occidit Hispanum non victum milite robur :
Vosque (o invicti) vivitis orbis amor.
Alma Fides, Amor et Mundus, Patientia, Virtus.
Vos necat, hinc ducit, restituitque Deo.
Quærite io ! Cœli solium sedemque beatam.
En Deus emeriti palma laboris erit.

1681. *Relacion de la Pompa Real Funebre
de los soldados, etc., Madrid.*

This appropriate anagram was on two of the arches of the
Mausoleum in the Jesuit Church at Madrid erected in memory of
the soldiers who died for their country.*

* In the Jesuit tract from which I took this highly elaborate anagram there was
no *Probatio Literarum* ; but as it had been publicly exhibited at Madrid, and had also
received the *imprimatur* of the Jesuit College there, I did not test it, as I usually do.
However, it appears that the conscientious press reader for my printers took that
trouble, for my first proof had the marginal query, "Is this correct?" I therefore
formed the *Probatio*, and found, to my great surprise, that it worked out thus :—

a b c d e f h i l m n o p q r s t u

PROGR.

14 4 9 10 19 1 1 31 6 13 11 15 3 4 10 13 18 21

ANAGR.

9 21 2 12 12 14 24

That is to say, the anagram wanted the letters d m o and had e e u u h n over
and above its proper complement of letters. The letters deficient can be easily
supplied by writing D. O. M. (that is *Deo Optimo Maximo*) at the head of the
anagram ; and I have no doubt this usual inscription on funeral and other tablets was
originally inscribed at the head of the arches in the Jesuit Church. So far then the
anagram is much improved, but the superabundant letters I cannot get rid of or
account for. This apparently fine and appropriate anagram is therefore spoiled.

ΑΠΟC. xvii. 6.

Et miratus sum, cum vidissem
illam admiratione magna.

ΑΠΟC. xvii. 7.

Ego dicam tibi sacramentum
mulieris.

ΑΠΟC. xvii. 18.

Et mulier quam vidisti, et civitas
magna, quæ habet regnum super
reges terræ.

ΑΠΟC. xxi. i.

Et vidi cælum novum et terram
novam.

ΑΠΟC. xxi. 2.

Et ego, Joannes, vidi sanctam civi-
tatem, Jerusalem.

ΑΠΟC. xxi. 2.

Vidi sanctam civitatem, Jerusalem
novam, descendentem de cælo a
Deo, paratam, sicut sponsam orna-
tam viro suo.

ΑΠΟC. xxi. 10.

Et sustulit me in spiritu in mon-
tem magnum et altum, et ostendit
mihi civitatem, sanctam Jerusalem.

ANAGRAMMATA.

Sors luminum, Agni sedati, summi
Dei Immaculata Mater. (F.)

1. Orbis ediscet Virginem Im-
maculatam.
2. Mirum! Sic debet regi Im-
maculata Sion. (F.)

Erravit qui præsumit hanc ter
Grandem semel mergi ab aquis
Evæ: Viget, ut est. (F.)

1. Do Ventrem Vitæ. Renuo
Immaculatum?
2. Te veneror Donum Vitæ Im-
maculatum.
3. Novi te Donum ter verum
Immaculatæ. (F.)

Regina Immaculata eo nomine tecti
Dei Vestis, Vas. (F.)

En Mater Dei Immaculata a Deo
est. Sed o ipsa sanctorum sanctior,
o spes mundi, o miraculum novum!
Eja cantate Deo. (B.)

Tactus mons sit Ephraim; legen-
tium, intuentium menti nil mutò;
tutissime est Dei Mater Immacu-
lata. (F.)

ΑΠΟC. XXI. 18.

Et erat structura muri ejus ex lapide jaspide; ipsa vero civitas, aurum mundum simile vitro mundo.

ΑΠΟC. XXI. 19.

Et fundamenta muri civitatis, omni lapide pretioso ornata.

ΑΠΟC. XXI. 24, 25.

Et ambulabunt gentes in lumine ejus, et reges terræ afferent gloriam suam et honorem in illam. Et portæ ejus non claudentur per diem, nox enim non erit illic.

ΑΠΟC. XXII. 3.

Et nunc maledictum non erit amplius; sed sedes Dei et Agni in illa erunt.

ΑΠΟC. XXII. 16.

Ego, Jesus, misi angelum meum, testificari vobis hæc in Ecclesiis.

ΑΠΟC. XXII. 21.

Gratia Domini nostri Jesu Christi cum omnibus vobis. Amen.

ANAGRAMMATA.

Vive Mater e macula Adam prorsus immunis. Tu virtus Dei, civitas sole purior: de te viret Pax Mundi. (B.)

O intret in me, Maria, ut Deo propitio fundata sit sine macula. (B.)

Oh surget Virgo mire tuta e noxio Serpente! Et nonne erat labe originali eminentissime patenter munda effundens illico lumen ter clarum, lumen ter amabile. (B.)

Digna prudens Mulier unde est? Nitet Liliis Immaculata. Nonne decet se? (F.)

Fies honeste sinus Egregie summi Cæli, succi Immaculati; eo ibis. (F.)

Cunctos inter homines sub odiis, abit Immunis Virgo Maria. (F.)

BIBLIOGRAPHY

BIBLIOGRAPHY

AGNENSIS, JOANNES BAPTISTA, 1611—1667.

THIS blind dependant of Cardinal Julius Rospigliosus may be justly termed the Father of Biblical Anagrams, for it was his printed broadsheet of a hundred anagrams on the Angelical Salutation that first brought them into fashion. Before this date, 1661, although there were anagrams in plenty, they were for the most part non-Biblical.

His first attempt was :—

Centum anagrammata prorsus pura pro Deipara Virgine sine originali peccato concepta, quæ D. Joannes Baptista Agnensis, sola memoriæ vi, nam oculorum lumine fere orbatus literas in papyro exaratas inspicere non valet, eruit ex his Salutationis Angelicæ verbis : “Ave, Maria, gratia plena ; Dominus tecum.”

Romæ, Typis Ign. de Lazzaris, 1661.

In folio expanso, *i.e.* a broadsheet, and as an addition to the *Mariale* of St. Joseph the Hymnographer, which was translated into Latin and edited the same year, 1661, by H. Maraccius.

This was reissued at Cologne the year following as :—

Gloria immaculate Conceptæ Deiparæ V. M. centum ecclesiæ testimoniis et anagrammatibus ex Salutatione Angelica deductis stabilita.

Col., 1662, 16mo.

And at Paris :—

Centum anagrammata prorsus pura pro Deipara Virgine quæ D. Joannes Bapt. Agnensis, sola memoriæ vi, eruit ex his Salutationis Angelicæ verbis : “Ave, Maria, gratia plena ; Dominus tecum.”

Parisiis (Henault), 1662.

Also Bruxellæ, 1662, 4 pp. 4to.

Then followed :—

Marianæ puritatis triumphus per Joannem Agnensem Cynræum Calvensem elaboratus, elogiis vero per Bernardinum Bentium Venetum exornatus.

Venet., 1662, 8vo.

Also a further supply of anagrams by the blind author in various broadsheets, viz. :—

The following pathetic *Corona* in 1663 :—

Corona Anagrammatica Gemmarum XII. duodecies multiplicata, quam Joannes Baptista Agnensis, Eminentissimi Principis S. R. E. Cardinalis Julii Rospigliosi aulicus, oculorum lumine omnino orbatus, in honorem Deiparæ Virginis sine macula conceptæ XII. duodecies multiplicatis Anagrammatibus prorsus puris, in quibus singulis eadem Deipara Virgo in suo Conceptu pura, ut Gemma continuo celebratur, composuit ex his Salutationis Angelicæ verbis : “AVE, MARIA, GRATIA PLENA ; DOMINVS TECVM.” Deiparæ Virginis Mariæ conceptæ, Dominæ suæ clementissimæ Humilis servulus Joannes Baptista Agnensis, D. D. D.

Nonne duodecim sunt horæ diei ? Mihi autem tametsi (ne) ? una quidem sit diei hora, sed omnes horæ sint unica hora noctis ; tamen ecce Gemmas XII. duodecies multiplicatas, velut tributum noctis meæ in horas singulas, ego cæcus tuus tibi pendo, o Solis æterni Mater ! Alibi dies diei eructet verbum, et nox nocti indicet scientiam : apud me nox mea eructat diei tuo verbum, o Mater Verbi, quod concepturam Te iisdem verbis Angelus salutavit, quæ hisce Anagrammatibus materiam nobilem, ac Gemmas his duodecim Coronis tuis præbuere, o ter Augusta Regina cælorum atque terrarum. Ubique Gemmæ nitent, et quidem Tuæ, nocte una, sed longa elaboratæ in Coronarias laudes Tuas. Neque tamen sunt opera tenebrarum, sed piæ tenebræ meæ in optimo tuo lumine splendide collocatæ.

[Altogether 144 anagrams, each containing “Gemma.”]

Then, later on in the same year, 1663 :—

Monilia Anagrammatica XII,
Annus Anagrammaticus (365),
Decacrostichis Anagrammatica (310),

which brought forth :—

Joannis Bapt. Agnensis Decacrostichis et trecentis denis anagrammatibus prorsus puris pro pura in Conceptu Deipara . . . erutis, recens a Musa Moguntina concinnata et Epigrammatibus totidem ad Immaculatæ Virginis amorem et gloriam adornata.

Mogunt., 1664, 8vo.

And Alva y Astorga tells us (*Militia Imm. Concept.*, Lovanii, 1663, fol., p. 1408) that the original first hundred anagrams were turned into Spanish (*Hispanice reddidit*) in some way by Sylvester de Cabrera, but I can find no other record of this.

And finally, in 1665, the whole collection was arranged, selected, and published, at the expense of Hippolytus Maraccius, in the following octavo volume :—

Conceptio Immaculatæ Deiparæ Virginis Mariæ celebrata MDCXV. anagrammatis prorsus puris ex hoc Salutationis Angelicæ programme deductis : “Ave, Maria, gratia plena ; Dominus tecum.” A J. B. Agnensi Cynæo Calvensi, Card. Julii Rospigliosi aulico cæco : edente Hippolyto Maraccio.

Romæ, Typis Ign. de Lazzaris, 1665.

The editor gives a short account of the author as follows :—He was born April 24th, 1611, at Calvi, in Corsica (*Græce*, Cynnon) ; hence his title, “Cynreus Calvensis.” He studied at Genoa, and became a priest, and in 1657 was taken into the household of Card. Rospigliosus, where he served *a syrmate*, *i.e.* as one of his train. He was not blind then. A few days before his blindness came on he read by chance an anagram by P. Joan. Euseb. Nierembergii on Pope Alexander VII., and this anagram, which raised considerable controversy in its day, was

the origin of his attempts. He died in 1667, two years after his book was published.

There were several posthumous editions :—

Oraculum Parthenium . . . ab eximio viro Joanne Baptista Agnensi sola vi mentis ob defectum visus, centum puris Anagrammatis ex priori editione selectis devote pariter ac ingeniose revelatum et a *M. Stanislaw Josepho Biezanowski*, Leopold., in Alma Universitate Cracoviensi Philosophiæ Doctore . . . visu orbato totidem epigrammatum centuria illustratum.

Not paged. Sig. A—L (pp. 42). Cracoviæ, 1668, fol.

——— secunda editio, Cracoviæ, 1682, 12mo.

——— tertia editio, Cracoviæ, 1684, 4to.

In opere : Deliciæ Octiduanæ.*

Immaculatam Virginis Deiparæ Liliatum . . . centum quinquaginta Anagrammatis, a clarissimo viro J. B. Agnensis . . . elaboratum et a *M. Stanislaw Josepho Biezanowski*, in Alma Universitate Crac. Phil. Doct., Poeseos Professore, ab annis 25 visu orbato totidem Epigrammatis, in quinque Areolas dispositum.

Not paged. 25 leaves. Cracoviæ, 1675, fol.

——— secunda editio, Cracoviæ, 1684, 4to.

In opere : Deliciæ Octid.*

There were editions of the 1115 anagrams complete :—

Venet., 1684, 32mo ; Venet., 1731, 16mo.

Mediol., s. a., 8vo, pp. 80. (St. Mark's Library, Venice.)

And the following :—

Puritas Beatæ Mariæ Virginis et speciatim in Conceptione illius Immaculata anagrammatibus 1115 prorsus puris, in cæcitate compositis,

* This work, of which I have a fine copy bound in red silk, was issued by S. J. Biezanowski, who was Doctor of Philosophy and Professor of Poetry in the University of Cracow, in the thirty-fifth year of his total blindness. It contained all the Epigrams he had previously written on the anagrams of J. B. Agnensis.

mirabiliter asserta, authore J. B. Agnensi, Sacerdote Corsicano Calvensi . . . vehementer cupienti et instanter oranti ut ejusmodi officio Concept. Immac. B. V. M. erga quam ardentè afficiebatur honorare possit.

pp. 32, sig. A—D. Romæ, s. a. [1710], 8vo.

At end—

GLorIa sIt Del ParentI sIne MaCVLa ortæ,

which gives the date.

In 1726 appeared :—

Lusus in re seria | Anagrammata | videlicet | cccxli. ex Luc. i. 28 eruta. Ex autore non uno collecta, aucta passim et varie mutata a Μαρίας Ἱερωτάτης Δούλω Καρδιακῶ.

pp. 50. Aug. Vind., 1726, 4to.

The author says in his notes he could easily have enlarged his collection if he had been able to find a complete edition of J. B. Agnensis, and adds that as far as his own experience went—and he had hunted among all his friends for the book—it was indeed a *rara avis in terris, nigroque simillima cygno*.

I may add that all the above works are still rare. Not one is in the British Museum.*

1611. HENNINGIUS, CASPAR.

Musa Anagrammatum ΠΡΑΚΤΙΚΗ, sive Præcepta de conscribendis anagrammatismis.

Sig. A—V (pp. 168). Jenæ, 1611, 4to.

This rare book is in the Wolfenbüttel Library. It contains 271 anagrams—only a very few Biblical.

* It must not be inferred from this that a visitor to the British Museum Library would not be able to find there a single one of the anagrams of their first blind propagator. They are to be found included wholly or partly in the *Atlas Marianus* of G. Gumpfenburg, and in the collected works of Th. Raynaudus, S.J., but they require some searching out.

1619. FINOTTI, CHRISTOPHORUS.

Parnassi Violæ. | Odarum, Distichorum et Anagrammatum | Libri
Tres. | Auctore Christophoro Finotto, | Veneto S. C. Publico | Professore.
Ad Illustriss. et Excellentiss. D. D. | Franciscum Contarenum, | Equitem |
et Procuratorem Amplissimum. |

Venetiis, Ap. P. de Farris, 1619.

4 ff. + 86 ff. = 180 pp.

Sertum Poeticum seu Carminum Libri Quinque. Authore Rev.
P. D. Christophoro Finotto, Veneto Congregat. Somaschæ Theologo.

Venetiis, 1606, 8vo.

12 ff. + 450 pp. + 66 pp. (index).

1620. ANGELUS DE OMINEIS.

Anagrammatum | tractatus novus | auctore | Magistro Angelo de
Omneis, Doctore Theologo, | Conventus D. Augustini de Firmo Priore, |
III^{mo} et R^{mo} D. D. Scipioni Burghesio, S. R. E. | Cardinali amplissimo |
dicatus. |

Maceratæ, 1620, 4to.

10 ll. prel., 126 pp. + 5 ll. ind.

A very rare early treatise on the subject. Besides my own, I know
two copies at Florence, Bib. Ricc. ; one copy in Mazarin Lib., Paris.

1633. GENUINUS, HIERONYMUS.

Hieronymi | Genuini | J. C. Neapolitani | Metamorphoses | Nomi-
num, | sive | Anagrammaton | centuriæ | quatuor. | His accedit de
conscriben | dis Anagrammatis | Tractatus. |

Neap., Apud Franciscum Savium, | 1633.

6 ff. + 226 pp. + 1 f. errata in 12mo.

Many of these anagrams were extremely neat and appropriate ;
enlarged editions appeared at Rome in 1635 and 1640, and drew
attention to the art, which was then at a very low ebb in Italy, and it
regained favour.

1654. ALCALA Y HERRERA, ALONSO DE.

(1) Jardim Anagrammatico | de Divinas | Flores Lusitanas, Hespanho | las e Latinas | contem | seiscentos e oitenta | e tres Anagrammas em prosa e ver | so e seis Hymnos Chronologicos | dividese | em seis opusculos nastres | linguas | consagrasede | ao supremo Conselho da | Sancta General Inquisiçaõ destes | Reynes e Senhorios de Portugal. | Autor | Alonso de Alcala | y Herrera, natural da Inclyta | Cidade de Lisboa. |

Lisboa, 1654, 4to.

13 ff. prel., pp. 274 and 2 pp.

(2) Psalterium quadruplex anagrammaticum Angelicum Immaculatum, Marianum, Deiparæ dicatum, sexcentos Latina anagrammata complectens.

Ulyssip., 1664, 12mo.

The first I possess, but the second I have not been able to find.

1662. SANGEORGIUS, HIPPOLYTE (*Piémontois*, nat. 1620).

Immaculatum Rosarium quindena contentum decade, sive quinquaginta supra centum anagrammata omnino elementaria et pura ex Angelicis verbis: "Ave, Maria, gratia plena; Dominus tecum." Auctore gratioso Eremitico.

Taurini, 1662, 4to.

This was no doubt the very earliest anagrammatic Rosary, being published only the year after J. B. Agnensis started the anagrams on the "Ave" with his first century of them. I have not been able to see this book.

1664. TURRIUS À LUCA, JOANNES FRANCISCUS.

(1) Anagrammata | Virginea | pura prorsus omnia et singula | e sacratissimis Angelicæ Salutationis: | "AVE, MARIA, GRATIA PLENA; DOMINVS TECVM" | thesauro | innumeris mysteriorum arcanis redundante, | quasi pretiosæ Gemmæ deprompta, | pro devotissimis omnium fidelium suspiriis, | in exaltationem Immaculatæ Conceptionis |

Beatis. Virginis Matris Dei Mariæ, | ad | Alexandrum VII., | Pontif.
Maxim. egregium, ejusdem Immaculatæ Conceptionis cultorem. Fr.
Joannes Franciscus à Luca, ex Familia Turria, Capuccinus, | scribebat. |
Lucæ, Ex typ. Hyacinthi Pacii, | MDCLXIII, 4to.

52 pp., with a good portrait of the author facing the title-page (“Adr. Haelwegh, sc.”), with this inscription: “P. Jo. Franciscus Turrius à Luca, Capp., obiit Romæ die 16. Jan. 1665, ætatis suæ anno 73.”

There is a preface by Joannes Turrius, nephew of the author. Then two letters thanking this nephew for bringing to light the anagrams of his uncle, and praising their ingenuity, in the metrical portion especially. It appears incidentally that the author was too modest to publish his great literary labour.

Next follow several anagrams on *Alexander Septimus*, such as *Rex in SEDE ut lampas, Rex Spes læta Mundi, Re mundi Sal et Pax es*, etc. All good, but none quite so appropriate as one which Simone Santagata, a citizen of Bologna and one of the Accademici Gelati, offered to the Pope in 1663, when he asked him to assert the Dogma of the Immaculate Conception. He said: “Alexander Septimus, tu splendes ex Maria!”

This book is very rare, and I did not meet with a copy of it in any of the Italian libraries I have visited. It was dedicated to Lorenzo Cenami, who was ambassador from the Court of Spain to the Republic of Lucca, and it seems that most of the copies went to Spain and were eagerly read there, so says the nephew in his later edition of 1684. There is, however, a copy at Paris, Bibliothèque Nationale, which once belonged to the Capucins de St. Honoré. The anagrams are 1179 in number.

(2) Vita | del venerabile Servo di Dio, | F. GIO. FRANCESCO
TORRE | da Lucca, | Cappucino. | Data in luce da Michele di
Poggio, | e dedicata | all' Illustriss. e Reverendiss. Sig. | Flaminio
Nobili, | vicario generale | dell' eminentissimo | Sig. Cardinale Spinola, |
Vescovo di Lucca. |

In Lucca, Per i Marescandoli, 1685.

6 ff. prel., pp. 292.

pp. 227–292 contain the 1179 anagrams of the 1665 edition, and also the two Rosaries delivered to his nephew on his deathbed, as mentioned in our prefatory Introduction. Here we have a total of 1515 anagrams, 429 of which are metrical!

This life of our saintly anagrammatist is full and interesting. He voluntarily endured many austerities and privations, and his blessing was in great request, both with the rich and the poor. The sick believed it would assist their recovery, and it did so. Others required it for other purposes, and also obtained their desires. The original Italian version will best explain this: “*Molte signore di quella città (Lucca), con raccomandarsi al P. Torre, ottenero posterità, della quale già disperavano affatto.*” And more than this, when he died his *cordone* was in remarkable request, and was continually being carried “*à gl' Infermi & alle Parturienti, del quale si cingevano per dare i loro parti senza offesa alla luce.*”

He died in the odour of sanctity, and when his body was lying in the Capucins' Church, previous to interment, there was such a concourse of people struggling for relics from the departed servant of God, that it was eventually resolved, when no more relics were obtainable, to open his body for blood, so that the handkerchiefs and garments of the crowd might be dipped therein. He was vouchsafed visions of Jesus, Mary, and Joseph, and several miracles are mentioned as connected with him. At page 63 there is a “cat” miracle, and at page 65 a “swallow” miracle. Turrius and his great fellow-anagrammatist Bonaventura have many points in common. They were no doubt simple, earnest, and conscientious men, brought up from their early days in surroundings strictly religious—they inhaled the Church atmosphere every day of their life, and their relations were bound to the Church even as themselves. The brother of Turrius, who was named Bernardino, had thirteen children, and only one remained in the world (“*uno solo ne restato nel secolo*”) to perpetuate the family name. Something very similar is related of Bonaventura's relations in the Introduction, as the reader may remember.

1663. ANGELO MARIA DE SERVATORIBUS.

Opuscula a Fratре Angelo Maria de Servatoribus, Cremonense, Ord. Serv. B. V. M., Clerico Professo, elaborata, partim ob ingressum Sponsæ Regalis Francisca Borboniæ, in Taurinum et partim in Academia Incultorum recitata.

pp. 16 (Bib. Ambr., Milan). Aug. Taur., 1663, 4to.

1664. MANCUSO, PET. DE.

De Immaculatæ | Virginis | illibata Conceptione | anagrammata | Petri de Mancuso, | Leonfortensis. |

pp. 122 in 8vo. Panormi, Apud Josephum Bisagni, 1664.

1665. SALVI, F. POMPEIUS.

Anagrammata | e nominibus | Sanctorum | quorum Festos dies Romana Ecclesia et Seraphica | Religio quotannis celebrare consuevit. | Item quingenta pro Deipara Virgine e Salutationis | Angelicæ verbis: | "Ave, Maria, gratia plena ; Dominus tecum." | Et alia deprompta | a F. Pompeio Salvi, | Ferrariensi, Min. Con., | Illustrissimo Domino D. Amyfrano Franzono, | Patrono Colendissimo. |

Genuæ, Typographiæ Patri Joannis Calenzani, 1665. | Superiorum permissu. |

8 ff. prel., pp. 240 and 1 of errata.

The first 150 pages are taken up with the Saints of the Roman Calendar. Then sixteen pages of Franciscans. Then the 150 anagrams on various texts from the Psalms, reproduced in this present collection. Then pp. 187-240 contain 525 anagrams on the "Ave," and some anagrams on Scriptural characters. There is a copy in the University Library of Genoa having on its title-page, "*Collegii Genuis Sociis Jesu, ex dono Auctoris.*" The only other copy I know is in the public library of Lucca.

1666. TYLKOWSKY, ADALBERT, S.J.

Anagrammata de Festis Christi et Beatæ Virginis.

Varsoviæ, 1666, 12mo.

1670. JOANNES JANUSZKOWITZ.

Echo e Polonia Romam tendens, in qua centum anagrammatis super Salutatione Angelica per clarissimum virum Joannem Baptistam Agnensem formatis, et ab excellentissimo viro M. Stanislao Josepho Biezanowski . . . carmine epigrammatico illustratis, centum itidem anagrammatis super salutatione Elizabeth, qua salutavit Beatissimam Virginem Mariam, ab illustri et admodum reverendo Joanne Januszkowic, custode et officiali Tarnoviensi, concinnatis, versibus ab eodem super hæc anagrammata additis, respondetur.

Anno a partu Virginis 1670. Cracoviæ, Apud heredes Christoph. Schedel.

29 ff. non num., pp. 58 in fol.

The anagrams are upon Luc. i. 42: "Benedicta tu in mulieribus, et benedictus fructus ventris tui," but I have been unable to add them to the collection, as I cannot discover where the book is to be seen. There was a copy, probably unique, at Lemberg, so I was informed by M. Estreicher, who knows all that is known about Polish books. I caused enquiries to be made at Lemberg, and was informed that the book had been "missing" for some years.

1671. JOANNES EVANGELISTA À PANORMO, 1617—1694.

(1) Anagrammata | sacra | suavis Animæ desuaviatio, | pii Musarum
lusus | admodum Reverendi | P. D. Jo. Evangelistæ à Panormo, | Prioris
Casinensis, et S. T. Lectoris, | Opusculum | alias typis demandatum,
sed auctum modo; | cui anagrammata quædam non sacra | accessere. |

Panormi, Ticini Regii, et iterum Mutinæ, Ex | Typographia A.
Cassiani, anno 1671. | Superiorum permissu. |

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

(2) Musæ recentiores | sacræ morales | jucundum animi | oblecta-
mentum | admodum R. Patris | D. Jo. Evangelistæ à Panormo, | Prioris
Sancti Martini | de scalis Panormi et | S. T. P. |

4 ff. prel., 117 pp. + 1 err.

Panormi, 1677, 8vo.

The first edition of (1) was Panormi, 1662, 8vo.

1671. NUTIUS, LEONARDUS (Academicus agitatedus Neap.).

Cœleste Viridarium Mariale pro Deipara Virgine absque labe originalis peccati concepta trecentis anagrammatibus penitus puris vallatum.
Neap., 1671, 8vo.

1672. PIERRE DE SAINT LOUIS (Carmelite).

La Muse | Bouquetière | de Notre Dame | de Laurete. |

À Viterbe, Chez P. Martinet, MDCLXXII.

1 f. prel., pp. 80 in 8vo.*

This is the book by the Carmelite, Pierre de Saint Louis, from which the anagrams quoted at Luke i. 28, on the "Ave, Maria," are all taken. He had a very great repute as an anagram writer, but, with the exception of this rare book, all his anagrammatic labour has vanished. His life was a singular one, and the Abbé Follard, Chanoine de Nismes, contributed to the *Mercure de France* for July, 1750, a good account of this eccentric Carmelite, who was the author of the poem of *La Magdeleine*, 1668, frequently reprinted, and an anagrammatist of the first water, as this *Biblia Anagrammatica* plainly shows. He was born at Vaureas, a small town in the diocese of Vaison, in 1626. His father, Jacques Barthelemi, was by no means well off, but of Pierre's brothers, one became a priest and another a notary. At the age of eighteen he fell in love with a country girl of his district called Magdeleine, but just as they were to be married she died of the small-pox. His grief was most profound, and he determined at last to leave the world and become a Carmelite.

Love taught him anagrams, and one day we hear that he sent Magdeleine three dozen on her own name, and verses as well. Louis Barthelemi, for that was his name before he joined the Carmelites, could certainly not boast of his good looks; we have abundant evidence of that.

Abbé Follard describes him as having "*une taille courte et épaisse, une tête horriblement grosse, les yeux assez beaux, mais un nez que l'on ne pouvait appeller un nez, que parce qu'il se trouvait dans l'endroit de visage on la nature place cette partie.*"

* This volume is in the British Museum, and is the rarest volume connected with anagrams that our great library possesses.

Cosmas de Villiers à S. Stephano, in the *Bibliotheca Carmelitana*, describes him as “*statura quidem ut alter Zachæus pusillus : verum capito, retrorsum antrorsumque gibber, sed ingenio magnus.*” And Barjavel, *Dict. de la Vaucluse*, quite agrees by describing him as “*bossu par devant et par derrière.*”

He was eventually sent to a wretched Carmelite convent of Pineti among the Alps, by his enemy Pater Brocardus, Provincial of the same order, whom he had irritated by anagrammatising as *Pardus et Crabro* (Ah, Pierre, you had forgotten : *Ne irrites crabrones*), and he died there in 1684.

He believed there were Divine presages both in anagrams and dreams, agreeing with the Rabbis and their cabalistical works, of which he was a student. Especially he looked to find a man's destiny in his name, and would cite himself as a good case in point :

Ludovicus Barthelemi = Carmelo se vowed ;

but here he failed to do himself justice, or else his biographer has bungled the story.

He was a good, humble, scrupulously religious Carmelite. He strongly avoided the fair sex, and used to take his walks through the town with his eyes shut. But he was not blind to his own good qualities, for he composed this anagram on himself :

Petrus à Sancto Ludovico, Carmelita.

ANAGRAMMA.

Castus olor, dulci cantu, Poeta Marię.

1672. ANON.

Divo | Francisco Borgiæ | e duce Gandiæ tertio Soc. Jesu Generali |
a Clemente, X. Pont. Max., | Sanctorum cælitum fastis adscripto | En-
comia | Emblemata prosa, versu. | In æde Salvatoris Soc. Jes. ad S.
Clementem | publice affixa, | dum Philosophiam ejus auspiciis cœptam |
Prima laurea coronarent | Physiци Pragenses. |

Anno 1672.

7 ff. (two being plates), A—L₄, with single sheet (folding) at end.

Penes me. A copy at Prague, but defective, wanting the seven preliminary leaves.

1672. LAURENTIUS BAPTISTA, S.J., 1625—1689.

(1) Decas | sacrorum | anagrammatum | e | sacris | programmatis, | utpote | sacris hymnis, | textibusque sacris | metrico labore | concinnatorum. |

Vetero-Pragæ, Typ. G. Czernoch, 1672.

27 ff. 4to + 8 dedic., with 9 engravings.

(2) Decas | Mariana | Marianorum | anagrammatum | e | Marianis programmatis | utpote | Marianis | Hymnis, | Textibusque Marianis | metricè elaborato | rum. |

Vetero-Pragæ, Typ. G. Czernoch, 1673.

25 ff. and 11 engravings.

(3) Decas | Anagram | matum | metrica arte | elaboratorum | illustrissimo | honori Sereniano | sacra. |

Vetero-Pragæ, Typ. Dan. Michalek, 1680.

15 ff. 4to, and 4 engravings.

(4) Anagrammata | metro elaborata | tribus | Hispanis Sanctis | Laurentio Martyri, | Diacono Romano, | Ignatio de Loyola, | Societatis Jesu Fundatori, | Francisco Xavierio, | Indiarum Apostolo, | consecrata. |

Pragæ, Typ. Archi-Episcop. in Emmaus, 1682.

7 ff. prel. and A—H₂ in 4to (74 pp.).

(5) Decades | Quatuor | Sacrorum | Anagrammatum | metrico | artificio elaboratorum | honori | Urbis | Plsnæ | dedicatæ. |

Pragæ, Typ. G. Czernoch, s. a., 4to.

6 ff. prel. and A—E₂ (48 pp.), with 4 engravings.

No name of author is given, but there is an address to the Senators of Plsna, dated 1681, which says that the author composed the first thirty anagrams when ill from the plague. The author was undoubtedly Laurentius Baptista, S.J.

The works of this great anagrammatist are rare and curious in the highest degree. His fellow-Jesuits, the De Backers and Sommervogel, in their immense Bibliography of their order, do not seem to have seen any of the above works, and until the last edition Baptista's name does not appear at all.

No existing anagrams can compare with the above in length and laborious difficulty, but their proper place is in an *Anagrammatic Breviary*, which may yet be collected together if time allow.

The only account I can find of this learned Jesuit is by J. F. Hammerschmid, in his *Prodromus Gloriæ Pragenæ*, Pragæ, 1723, fol., at p. 340: "Anno 1689, in Collegio Neo-Pragensi, pie in Domino obiit Seminarii S. Xavierii specialis Promotor, et per annos xv. continuos Seminarii Regens, P. Laurentius Baptista, vir antiquæ et columbinæ simplicitatis, de quo non incongrue dici poterat: 'Ecce vere Israelita in quo dolus non est.' Plsnæ natus, 1525; Neo-Pragæ denatus, 1689."

1674. CAROLUS à S. ANTONIO PATAVINO (Anconitanus).

Liber Anagrammatum multis Epigrammatis ornatus, inter quæ Anagrammata aliquot inscriptiones, sive Elogia novæ inventionis. Eminentissimo Principi Flavio Card. Chisio S. R. E., Bibliothecario Apostolico dicatus. Authore Carolo à S. Antonio Patavino, Anconitano, Religionis Pauperum Matris Dei, Scholarum Piarum.

Romæ, Typis Rev. Cam. Apost., 1674.

9 ff. + 150 pp. + 6 ind. in 8vo.

1674.

Oraculum | Anagrammaticum | ad favorem | serenissimæ Venetæ
Reipublicæ | ejusque tutæ conservationem | dicatum, | toti excellentissimo
ejusdem Reipublicæ Collegio, | a Joanne de Pasquinis a Laterina sub
Aretina Diœcesi in Hetruria, | in principio hujus anni millesimi sex-
centesimi septuagesimi quarti. |

pp. 8. Venetiis, Apud Valvasensem, MDCLXXIV, 4to.

The author in his preface says he had lately heard of, but not seen in print, the famous anagram of Hier. Genuinus on St. Mark.* This induced him to try to make one too, and he succeeded in producing the six he published.

* This was *Divus Marcus Evangelista = Sum vigil ad Venetas curas*. I originally intended to place the various anagrams on the Apostles and Evangelists in this *Biblia*, but afterwards reserved them for the *Breviarium Anagrammaticum*, soon, I hope, to pass the pikes of the press.

1681.

Relacion y descripcion de la Pompa Real Funebre, con que se hizieron las Exequias de los Soldados que han muerto en servicio de su Magestad deste el Principio de la Guerra, en la Iglesia del Colegio Imperial de la Compañia de Jesus. Domingo, 16 de Noviembre de este año 1681.

2 ff. + pp. 20. [Madrid,] 1681, 4to.

Contains the fine anagram in six elegiacs on Apoc. xiv. 12, 13.

P.S. Fine anagram forsooth! Trust not to the Jesuits when they keep their *Probatio literarum* up their sleeve! Cf. p. 180 *ante*.

1683.

“Triumpho Parthenico” of D. CARLOS DE SIGUENZA Y GONGORA.
Mexico, 1683, 4to.

8 ff. prel. and 177 ff.

This was a literary tournament, or *certamen poetico*, held for four days at Mexico in 1683, in honour of the Immaculate Conception of the Virgin. It was instituted and conducted by the University of Mexico.

As usual, the *cento* and the *anagram* both played their part in the tournament. At folios 77 and 78 there are two prize centos from the poems of D. Luis de Gongora (Madrid, 1654) of seventy-three lines each. The first prize was won by D. Francisco de Ayerra Santa Maria, who also carried off the first prize for the anagram.

There was a little pageantry and display, chiefly of a symbolical and emblematical kind, at these contests, and the prize anagram was founded on this.

The first emblematical device was an eagle on its nest, on the top of a hill, and the allusions herein contained with reference to the Virgin Mary were manifold.

(1) Aristotle says that the eagle alone of birds was of true and untainted origin.

(2) The eagle brings forth in high and lofty places, even as Mary “*se concibió en las eminencias de la gracia*” whence Adam and all his posterity with him fell.

(3) The eagle places in her nest the "aetites," or eagle-stone, which protects from the poison and attacks of evil serpents. And so the Blessed Virgin, by power of the stone laid in Zion for a foundation, destroys the malice and venom of the Old Serpent.

There was an allusion to the subject of the emblem in Job xxxix. 30, and this was the text given for the anagrams.

The first prize was the metrical anagram No. 1. The second prize was won by José Lopez de Abiles, who sent up Nos. 2, 3, 4, and the third prize by Juan Lopez de Abiles, probably a brother of the second prizeman, with the Spanish anagram No. 5. To turn a Latin Scriptural text into a Spanish anagram is a very unusual artifice.

1685—1689. EEDE, GUILIELMUS VANDEN.

Observationes Anagrammaticæ | et Chronicæ | circa felices progressus | Belli Austriaci | adversus Turcam anno 1685, | Sacræ Cæsareæ Majestati | oblatae. |

(*Ad finem*) Patienter concinnata patienter lege | Quæ Amicorum postulatu, Superiorum permissu, in lucem dabat. | P. Guil. vanden Eede, Brux., Soc. Jesu. Sac. |

Prostant Gandavi, Typis Henrici Saetreuver, via vulgo (Brabant-Straet) dicta, | sub signo Albæ Columbæ, 1685.

2 ff. in 4to.

Ludi Geniales Augustissimo Cæsari Leopoldo Primo victoriis Austriacis adversus Portam Ottomannicam gloriosissimo, dedicati a P. Guilielmo vanden Eede, Bruxellensi, Societatis Jesu Sacerdote, Religionis Jubilario. Permissu Superiorum. Curæ secundæ.

Gandavi, Typis Henrici Saetreuver, sub signo Albæ Columbæ, 1688.
23 pp. + 1 in 12mo.

Laurus Austriaca Augustissimo Cæsari Leopoldo Primo victoriis adversus Portam Ottomannicam gloriosissimo, dedicata a P. Guilielmo vanden Eede, Bruxellensi, Societatis Jesu Sacerdote, Religionis Jubilario. Permissu Superiorum.

Gandavi, Typis Henrici Saetreuver, sub signo Albæ Columbæ, 1689.
51 pp. + frontisp. in 4to.

1688. CHRISTOPHORUS KLIMECCIUS (Ord. Min. Ref. Polonus).

Messis | Liliorum | Quinaria, | ex Horto Mariano | Salutationis
 Angelicæ, | fatæ anagrammatica, | collecta, | ac in Fasces et Acervos,
 dein Sertum plexa, | Capiti Magnæ Dei Matris | caput venenosi
 serpentis, in sua Immaculata | Conceptione Gloriosissimo triumpho
 conterentis, | novo devoti Messoris invento | dicata ; | et ad honorem
 ejusdem | SS. VIRGINIS | absque macula originali conceptæ, | a | M.
 Stanislao Josepho Biezanowski, Leopol., | in Alma Universitate Craco-
 viensi | Philosophiæ Doctore, Collega Minore, Ordinario Poeseos
 Professore, | Apollineis. Epigrammatum Corymbis | et Panegyrico
 applausu | coronata.

Anno a Partu Virginis Immaculatæ (*sic*) conceptæ 1688. | Superiorum
 permissu. | Cracoviæ, Typis Universitatis. |

Not paged. Sig. A—L $\frac{1}{4}$ in 4to = 274 pp.

This remarkable book contains the *Messis Quinaria* of the title-page, in which there are 5×31 , *i.e.* 155, anagrams arranged acrostically ; then follow five *fascies* of 34 anagrams each, of which two are reproduced in our text ; then five *acervi*, containing in all 200 anagrams, arranged acrostically on some text of the Canticles ; so that the whole volume contains 525 Biblical anagrams. These were all composed by Fr. Christophorus Klimeccius, a Reformed Minorite (and of whom we shall hear again in a later work dated 1696), and each anagram is illustrated and explained in an elegiac octostich by S. J. Biezanowski, the blind professor and poet of Cracow. As far as the author of the very ingenious anagrams is concerned, no one could possibly tell, from the title-page or anywhere else in the book, who he was ; and it was only through finding out later on his *Liber Anagrammatum pro Immaculato Ortu Beat. Virg. Mariæ*, Zamoscii, 1696, 8vo, that he was discovered.

It is known to few that there is a singular triad of blind men who much distinguished themselves by literary work of an uncommon character. Their names are : Joannes Baptista Agnensis, anagrammatist ; Stanislaus Josephus Biezanowski, poetical elucidator of anagrams ; and Joannes Rudolphus Sporck, chronogrammatist.

1696. CHRISTOPHORUS KLIMECCIUS.

Liber | Anagrammatum | pro Immaculato Ortu | Beatissimæ Vir-
ginis | Mariæ | de sex verbis Salutationis Angelicæ | replicatis in MM. |

(1) Chalias Liliorum | ex Horto Mariano | Salutationis Angelicæ | post
messes, fascēs et acervos | anagrammaticæ collectionis, | ad octonarium
redacta | ac in totidem sarta complicata, | octo capitulis Cantici Canticorum
Salomonis | graphice accommodata, | parastichice disposita | ac | Immaculato
Deiparæ Capiti | a P. F. Christophoro Klimeccio, Ordinis Minorum |
Reform. Provin. Minoris Polon., S. Th. Lect., | sacra. | Anno publicam in
Lucem prodeuntis Verbi sacro | Virgineo partu, MDCXCVI. |
Impress. ZAMOSCHII, anno ut supra.

(2) Ambrosia præambula Cantus Beato Joanni Cantio, Almæ
Universitatis Cracoviensis Alumno, Gentis Polonæ Tutelari sacra.
Per CL. Anagrammata ex specificato Programme, gemina anaphora
disposita. Anno et authore eodem qui supra.

[All these anagrams on the *Ave, Maria*, contain the words *Virgo Immaculata*, or else *Mater Immaculata*. This is what is meant by the *gemina anaphora*.]

(3) Melos antelucanum . . . SS. Virgini Mariæ post Chiliadis
Liliorum elucubrationem . . . iterum ad Millenarium Anagrammatum
protractum et ab eodem F. Christophoro Klimeccio, etc., decantatum
anno MDCXCVI.

[These anagrams, numbering over a thousand, were to be poetically
expounded by the blind professor of poetry, Biezanowski, in the same
way as the *Messis Liliorum* of 1688; but the professor did not live
long enough even to begin the work, although Klimeccius had
characteristically addressed him on the subject in the following extra
anagrams:—

Surge Poeta, vide lumina, canta Mariam.
Maria Magni ait, ero cum Vate plaudens.
Et: Pariam Vate singula carmina, o Deum !]

(4) Decas Decadum ex selectis S. Scripturæ tam novi quam veteris Testamenti elogiis in se et in figura de Beatissimo Joseph, Sponso Immaculatæ Virginis SS. Mariæ adumbratis. Nunc primum adinventæ anagrammatico calculo replicato, ac . . . a P. F. Christophoro Klimeccio, etc., adaptata et consecrata, anno MDCXCVI.

This collection contains about 2300 anagrams, all Biblical, and two good anagrammatic engravings. It contains 159 pp. 8vo.*

1691. AURELIUS CARRARIA.

Triumphus Augustus Infulatæ Majestatis Poeticis plectris exhibitus honori Jo. Marci Rossetti in Petinæ Pontificem nuper inaugurati nuncupatus a J. V. D. Aurelio Carraria. Mediol., 1691, 4to.

1693—1696. REDELIUS, AUGUSTINUS CASIMIRUS.

ANAΘHMA Magno S. Augustiniani Ordinis Thaumaturgo S. Nicolao Tolentinati sacrum continens xxv. Anagrammata Cronodistice explanantia Compendium Mirabilis Vitæ ejusdem Sancti totius Orbis Christiani prodigiosi Patroni, humillima devotione oblatum.

4 ff. + frontisp. in 4to. Monachii, s. a., sed [1693].

Anatomia | Spiritualis | nominum Sanctorum | deducta anagrammatice | per Singulos Dies Anni | et emblematicè demonstrata. | Opus curiosum | non solum Poeseos Amatoribus, sed et Concionatoribus, Parochis ac | Religiosis suppeditans materias ad amplificandas laudes Sanctorum et combinan | dos Versus pro Amicis, Patronis ceu Mæcenatibus Natalizan | tibus ac | cæteris Congratulationibus pro cujusque gustu. | Authore | Augustino Casimiro Redelio, Cler. Belga-Mechlin., | Sacr. Cæsar. Majest. Laur. Poeta. |

Augustæ Vindelicorum, 1696, obl. 4to.

A—H₄ in 4to, 64 pp. Contains about 800 short anagrams on the saints.

* This remarkable volume came to me from Poland in a very greasy coat, which looked as if it had been frequently in the hands of the Jews there. I went to Zaehnsdorf and ordered for it a new overcoat of his best cut and finish. And now my book is dressed much more expensively than its lord and master—and deserves it too, for I have not seen another like it anywhere.

1699. COLLEGIUM S. J. VIENNÆ.

Concentus | Romanæ Aquilæ | et | Austriacarum | Alaudarum | Felicissimum Hymenæum celebrantium, | ac | Coronas Nuptiales deferentium | Augusto Romanorum et Hungariæ | Regi | *Josepho*, | et | neosponsæ | *Amaliæ*, | exhibitus | a Viennensi Societatis Jesu Academico Collegio, | . . . die et anno Nuptiis Regiis sacro. |

Viennæ Austriæ, s. a.

5 ff. + 79 pp. in fol. maximo.

Contains only one anagram, but it is of 819 letters—viz. John ii.

I—II.

1701. AMBROSIUS NIESZPORKOWITZ (Ord. S. Pauli Eremitæ, S. Th. Doct., concionator in monasteriis Cracoviensi et Czenstochoviensi, historiographus ordinis. Obiit 1703).

Fragmenta Cogitationum, sive Anagrammata purissima ex Angelica Salutatione “Ave, Maria, gratia plena; Dominus tecum” per tres chiliades disposita. In qua investigavit et elicuit sensum in favorem Immaculati Conceptus Virginis et Matris Dei Mariæ Purissimæ ac pedibus poeticis in publicum ire fecit, Superiorum permissu, Fr. Ambrosius Nieszporowitz, Ord. S. Pauli P. E. Profess. Anno Sancto Jubilei Magni MDCCI.

Cracoviæ, Ex officina Francisci Cezary, S. R. M. Illustris. ac Reverendiss. Domini Episcopi Cracov. Ducis Severiæ; necnon Scholarum Novoduorscianarum Typographi Ordinarii.

52 ff. non num. Sig. A—C₁ = 107 pp. in fol.

This book, the greatest *tour de force* of all the works mentioned in this Bibliography, is in my possession, and (as I learn from M. Estreicher, the famous Polish Bibliographer) is the only one known to him, and therefore probably unique. It contains 3000 *metrical* anagrams, hexameters and pentameters, on the Angelical Salutation, Luke i. 28, all asserting the Immaculate Conception, either directly or indirectly, and bringing in, often very skilfully, the various titles and attributes given to the Virgin by ecclesiastical writers.

In 1699 the author had published the following specimen of his projected *magnum opus*, giving 300 anagrams only, viz. :

Fragmenta Cogitationum, seu Anagrammata ex Angelica Salutatione . . . in metro accommodata numero 300, cum supplemento et Salve trium chiliadum prodrome per Fr. Ambr. Nieszporkowitz, Ord. S. Pauli primi Eremitæ professum.

Anno Domini 1699. Cracoviæ, Typis Universitatis.

10 ff. non num. Sig. A—B₂.

A copy of this, M. Estreicher tells me, is in the Ossolinsky Institute at Lemberg.

In 1691 Nieszporkowitz published :—

Officina emblematum quæ præcipuos Virginis et Matris Dei Mariæ Titulos et Elogia complectuntur per Fr. Ambr. Nieszporkowitz . . . proposita et exposita. Centuria I.

Cracoviæ, MDCXCI.

8 ff. and 504 pp. in fol.

Each emblem has an anagram of the *Ave, Maria*, to introduce it, one hundred in all—but they all belong to J. B. Agnensis; from which I think we may infer that Nieszporkowitz had not in 1691 thought of trying his own hand at the work.

1701. LUCAS DE VRIESE, 1640—1723 (Cænobii Dunensis Abbas).

(1) Hortulus | acrostice anagrammaticus | Marianus | ter mille diversicolorum Elogiorum | Flosculis | ex uberrimis | Angelicæ Salutationis Elementis | Mundæ, Puræ, Immaculatæ, | gloriosæ semper Virginis | Mariæ | aromatisans Suavitatis Odorem. |

BrVgIs eXhIbVIIt Fr. JVLIVs De Cesar | XIII. MaII. |

Brugis, Typis heredum Ign. van Pee (1700).

3 ff. prel. and pp. 201 in 8vo.

This is the rare first edition of the numerous anagrams of the *Ave, Maria*, composed by Lucas de Vriese, insignis Cænobii Dunensis Abbas. It was published by Petrus Smidts, Medicus, who signed the preface, in which it appears that the anagrams were seen and admired by the doctor, and published by him unknown to their author, the abbot. From the erasures and alterations in my copy, I should think only a few copies were privately distributed.

Later on, in 1711, the book was thoroughly re-arranged and again issued with slightly altered preface, and title-pages as follows :—

(2) Metamorphosis | Angelica | Mariana | in | ter mille figuras | transformata. |
 BrVgIs, eDIDIIt F. JVLeVs De Cesar, | XXVI JVnII, tYpIs Van Pee.
 pp. vi—100 in sm. 8vo. Brugis [1711].

(3) Metamorphosis | Angelica | Mariana | in | ter mille figuras | transformata | qVaM BrVgIs eXhIbVIt | JVLeVs De Cesar XI AVgVstI. |
 pp. vi—100 and 1 p. errata.

The first edition is a nobler and better printed work than the other two, and differs very much as to its arrangement; but all contain the same number of anagrams, viz. 3100, *i.e.* 100 acrostics of 31 anagrams each. I give two as examples under Luc. i. 28.

This laborious anagrammatist left behind him a MS. of 430 pp., entitled :

Litaniz Lauretanæ SS. Nominis Jesu et divi Bernardi.

This is preserved in the Library of the Seminary at Bruges, where I was kindly permitted to examine it. There are in it many long anagrams of different prayers of the Church and other literary ingenuities; but the only strictly Biblical anagrams are the two on the Lord's Prayer, to be found in their place under Matt. vi. 9—13. The MS. ends thus :

LVCas De VrIese In bono CorDe hanC obtVLIIt ConseCraVItqVe
 qVarta AprILIs.

[A chronogram of 1686.]

1703. SELHAMER, CHRISTOPHORUS, S. T. D.

Tuba | Anagrammata, | sive | Conciones in Dominicis | per annum | ubi totius Sermonis usuale Thema congruo | semper Anagrammate illustratur, quod vel abesse | vel adesse protest sine subjecti Thematis corruptione. | Opus recens | ex Sacra Scriptura, ex SS. Patrum Ora-

culis, D. D. | Classicis, Scripturariis, Sacris et profanis auctoribus . . .
rite conflatum, probæ notæ Ana | grammatis magno numero excultum,
moribus reformandis | accommodum. | Opera et studio | MELCHIORIS
(anagr. lit. 20) PHAROSTHER, | seu rectius, | CHRISTOPHORI SELHAMER, |
SS. Theologiæ Doctoris, etc. | Aug. Vindel., 1703.

Sig. A—F f f f and A—H h h₄.

5 ff. + pp. 120 (pref.) + pp. 540 + 15 ff. index + pp. 412 + 10 ff.
index.

1710. WEGRZINOVIVS, FR. ANT.

Alphabetum | Immaculatæ Conceptionis | SS. Virginis | Mariæ |
per titulos a literis alphabeti initiales | in quibus | præmissa congrua
moralitate, | Scripturaliter, Figuraliter, Doctoraliter, Miraculose, |
Scholastice; idque Theologicæ, Philosophicæ, | Symbolicæ, Poeticæ, Ana-
grammaticæ, | atque Historicæ, | SS. Deiparæ | Conceptio sine labe |
elucidatur. | Auctore | F. Antonio Wegrzinovio Polono, Ord. FF. Min.
Reformatt., | S. The. Lectore, Provinc. Minoris Poloniæ Patre. |

Anno Domini MDCCX. Cracoviæ, Typis Academicis.

10 ff. prel., 446 pp. and 36 pp. index.

1711. ANON.

Usque in sæCVLVM non DeLebITVr (Ecclus. xxxix. 12) memoria
xiv. Venerabilium Servorum Dei ex sacro Ordine Minorum S. P.
Francisci Seraphici Strictioris Observantiæ nuncupatorum qui Neo-Pragæ
ad S. Mariam ad Nives, anno 1611, die 15. Febr. ab Hæreticis crudeliter
necati et elapso a passione eorum Sæculo primo, hac brevi Historia et
metro a Conventu præfato S. Mariæ ad Nives honorati sunt. Annus
Scripturistico-chronographicus: et seMen ILLIVs In benedICTione erIt
(Psal. xxxvi. 26).

s. a. (1711), Neo-Pragæ, Typis Hampelianis.

A—C₁ in 4to.

1716. ANON.

Præparatio | et Gratiarum actio | Missæ | Sacrificii | piis affectibus, |
et | anagrammaticis | versionibus, potius mente medi | tanda quam ore

proferenda, atque | devotis S. Scripturæ locis, necnon | Sanctorum
Patrum sententiis in | terdum insertis Locupletata. | Studio ac Labore |
Presbiteri Religiosi Ordinis FF. Min. | strictioris observantiæ Recoll.
Sancti | Francisci, Provinciæ S. Andreae | Alumni. |

Montibus, Apud Ægidium | Albertum Havart, Regium | et Statuum
Hannoniæ Typo | graphum, sub signo Paradisi. |
pp. 94 in 12mo.

1716. MS. (*Penes me*).

Mysterium Magnum in auspiciatissimi Natalis
Serenissimi Austriæ Archiducis
Asturiæque Principis
Leopoldi revelatum.
Oratio Pythagorica.

This was a paper contributed by one of the members of an Italian academy or literary society, and read out at the customary meeting.

1722. ANON.

Cælum novum in monte (Apoc. xxi. 10), | sive | DoMV's
GenItrICI SerVatorIs JesV ChrIstI | super monte Olivetano ab M^o
Dom. Dom. Francisco Wenceslao, S. R. I. Comite de Trauttmansdorff,
etc., | exædificata | . . . sVb ChartaCeo hoCCe sCheMate eXhIbIta
atqVe ConseCrata | a reLIgioso pleqVe stVDIoso CVLtoRe honorIs
MarIanI | eX pla paVp. gratIosæ MatrIs DeI sChoLar. plar.
reLIgIone. |

Vetero-Pragæ (J. W. Helm), fol., s. a. (1722).
pp. 40 in fol. Seen at Prague Univ. Libr.

1727. DONINO FIDALMI, *i.e.* FLAMINIO DONDI.

Conceptionale | Biblicum | Anagrammaticum, | sive | excerpta ex
omnigeno Sacro Textu | Purissima | Anagrammata | pro | purissima et
Immaculata | Conceptione | B^{mæ} V. Mariæ | Auctore | Donino Fidalmi. |
Urbini, MDCCLXXVII, | Typis Ven.-Capellæ SS. Sacramenti, | Apud
Antonium Fantauzzi. | Præsidum permissu. |
pp. 198 in 8vo.

1731. JUAN ANTONIO DE MORA, S.J.

Anagrammas | en aplauso y gloria | de la Concepcion Purissima de | MARIA | Señora Nuestra, | concebida sin la culpa original. | Sacados | de estas palabras de la Salutaciõ Angelica: | "Ave, Maria, gratia plena; Dominus tecum." | Explicados | por el P. Juan Antonio de Mora, | Professo, de la Compañia de Jesus. | Dedicados | à la misma Virgen Nra. Señora | y à la Gracia, y Purezza de este | Primer Instante. |

En Mexico, año de 1731.

15 ff. prel. and pp. 272 in 8vo.

This remarkable book contains 2624 pure anagrams on the Angelical Salutation of Luke i. 28: 946 are the author's own, 325 he gives at the end from Turrius, and the rest are mainly from J. B. Agnensis; 552 of the anagrams have each an eight-lined Spanish poem by Mora to elucidate the meaning. He confesses that he was never able to procure the original works of either Turrius or Agnensis, but took their anagrams as quoted by other authors.

1732. ANON. (Sacerd. Clisin.).

In laudem Immaculatæ Virginis sine labe conceptæ anagrammata 1084 literaria ex Angelica Salutatione programme: "Ave, Maria, gratia plena; Dominus tecum," purissimi deducta, et per Litaniarum syllabas dispositi, ex quorum singulo Angelica Salutatio elicitur. Concinnata et eidem SS. Matri dicata ab infimo ejusdem cliente Sacerdote Clisino.

Salisburgi, 1732, 12mo.

LABBE, PHILIPPUS. Anagrammata 444 immaculata in honorem Immac. B. V. M. Conceptionem ex verbis Salutationis Angelicæ: "Ave, Maria," etc., iterum excusa. Parisiis, 1663.

Roskovany, iii. 496, gives this, but it does not seem to be in Backer, although Labbe was a Jesuit.

1741. BONAVENTURA DA SANTA ROSALIA.

Notizie della vita e virtu de Padre *Bonaventura da Santa Rosalia*, Agostiniano scalzo della provincia di Milano. Raccolte da un Religioso

della medesima Provincia, e dedicate all' Immacolata gran Madre di Dio Maria Vergine. Aggiuntovi in fine im saggio di anagrammi sillabici dello stesso Padre Bonaventura.

Milano, 1741, 4to.

5 ff. prel., pp. 217, with 41 add. pp. of anagrams.

[In Brera, s. v. *Renoglio*. In Ambrosian Libr. two copies.]

In the Ambrosian Library at Milan there is also a duodecimo manuscript in autograph of Padre Bonaventura. It contains prayers and meditations, especially on solitude, and is written in a plain and legible hand. There are no anagrams in it.

L. J. CARIS (Sacerdos Mosacensis, 1854).

Several good anagrams in the present work are from the MSS. left by the Belgian priest Caris, who was one of the latest and best of the anagrammatists and chronogram-makers of recent times. He published no work containing anagrams, as far as I know, though he left a MS. containing some. He published, however, several pamphlets entirely chronogrammatic, and he left among his papers many more chronograms, dating between 1826 and 1854.

1869. ANTONIUS KOVACIC (Presbyter Dioc. Diakovariensis, Hungarus).

Jubar Ecclesiæ Catholicæ in triumpho Sanctorum enitente xx. Concilii Œcumenici Romana solemnitate, occasione Jubilæi Sacerdotalis S. P. Pii Papæ IX. die 11. Apr. 1869, Carmine heroico, elegiaco et lyrico celebratum.

Essekini, 1869, 8vo.

This Hungarian secular priest and facile Latin poet also wrote in 1877 :

Eminentia Episcopatus et Sacerdotii occasione Jubilæi Episcopalis suæ Sanctitatis . . . Pii Papæ IX.

Vukovarini, 1877, 8vo.

pp. 310 and 282, 2 vols.

No anagrams, but some curious rhyming Latin verse, and caballichronostica.

Three items not seen :—

(1) TAPIA, ANTONINUS DE.

Trenta y una Letras qua continen *Maria concebida sin pecado original*, tomado por guia y principio de las letras contenidas.

Sevilla, 1618.

(Roskovany.)

(2) LEONARDIS, LEONARDUS DE.

Sacri Collegii Apostolici, Catholicorum Principum ac civitatum vota pro obtinenda a S. Sede definitione de fide Immaculatæ Conceptionis B. V. M. ex Angelicæ Salutationis verbis per anagrammata deducta et ad immortalitatis aram appensa.

1666.

(Roskovany, 6516.)

(3) OMODEI, LUDOVICUS.

Hecatombe anagrammatica Immac. Concept. B. V. M. dedicata.

Lycii, 1682.

But (1) and (3) may not be Biblical in the sense I have used the term, *i.e.* as containing anagrams of *texts* or *Bible personages*.

