buted to maintain the credit which the university had ac­quired as the first seminary of Greek literature. He died on the 15th of March 1785, in the seventieth year of his age.

Valckenaer possessed a masterly acquaintance with the entire compass of the Greek language and literature. He was an acute and sagacious critic, and he displayed no mean talents as a Latin orator. We subjoin a list of his principal works. De Ritibus in Jurando a veteribus He- bræis maxime ac Græcis observatis. Franequeræ, 1735, 4to. Specimina Academica. Fran. 1737, 4to. Ammo­nius de adfinium Vocabulorum Differentia. Accedunt Opuscula nondum edita, &c. Lugd. Bat. 1739, 4to. Eu­ripidis Phœnissæ. Interpretationem addidit H. Grotii ; Græca castigavit e Mstis, atque adnotationibus instruxit ; scholia, partim nunc primum evulgata, subjecit. Fran. 1755, 4to. Euripidis Hippolytus, &c. Accedit Diatribe in Eu­ripidis perditorum Dramatum Reliquias. Lugd. Bat. 1768, 4to. The Diatribe, which is very able and elaborate, was published separately in 1767∙ Theocriti, Bionis, et Moschi Carmina Bucolica, Græce et Latine. Emendavit variisque lectionibus instruxit. Lugd. Bat. 1779, 8vo. He had pub­lished ten idyls of Theocritus in 1773. Ti. Hemsterhusii Orationes, quarum prima est de Paulo Apostolo. L. C. Valckenari tres Orationes, quibus subjectum est Schediasma, Specimen exhibens Adnotationum Criticarum in Loca quae­dam Librorum Sacrorum Novi Foederis. Præfiguntur duæ Orationes Joannis Chrysostomi in Laudem Pauli Apostoli, cum veteri versione Latina Aniani, ex. cod. MS. hic illic emendata. Lugd. Bat. 1784, 8vo. Schedius was the edi­tor of his Observationes Academicae, quibus via munitur ad Origines Graecas investigandas, Lexicorumque Defectus resarciendos. Traj. ad Rhen. 1790, 8vo. These observa­tions are accompanied with the prelections of Van Lennep De Analogia Linguæ Græcæ. The following posthumous work of Valckenaer was published by his son-in-law Luzac: Callimachi Elegiarum Fragmenta, cum Elegia Catulii Cal- limachea. Lugd. Bat. 1799, 8vo. J. A. H. Tittmann pub­lished Davidis Ruhnkenii, L. C. Valckenarii, et aliorum, ad Joh. Aug. Ernesti Epistolæ. Accedunt D. Ruhnkenii Ob­servationes in Callimachum, et L. C. Valckenarii Adnota- tiones ad Thomam Magistrum. Lipsiæ, 1802, 2 tom. 8vo. Diatribe de Aristobulo Judæo, Philosopho Peripatetico Alexandrino. Lugd. Bat. 1806, 4to. Opuscula Philolo- gica, Critica, et Oratoria, nunc primum conjunctim edita. Lipsiæ, 1809, 2 tom. 8vo.

His son John Valckenaer, successively professor of law at Franeker, Utrecht, and Leyden, was likewise known as an author. He was a strenuous adherent of the popular party, in opposition to the house of Orange ; and he acted a conspicuous part in the public affairs of the eventful era to which he belonged. He became a member of the legis­lative body of the new republic ; and the Batavian directory sent him on a diplomatic mission to Spain. When Bona­parte had divulged his intention of incorporating the king­dom of Holland with the French empire, Valckenaer was despatched to Paris in order to remonstrate against such a measure. His eloquence was however ineffectual ; and, on his return, relinquishing all connection with politics, he be­took himself to a delightful retreat in the vicinity of Haar­lem, where he died on the 19th of January 1820, at the age of sixty-two.

VALDENSES, Waldenses, Vallenses, Valdesii, Vaudes, or Vaudois, a community of Christians in the Cottian Alps, well known under these names, whether used as a territorial or ecclesiastical distinction. They formerly peopled a continuous and extensive mountain tract of country both in France and Italy, in the provinces of Dau­

phiné and Provence, and in Piedmont, when these pro­vinces were under one sovereignty ; but, reduced by a long series of persecutions, they are now confined to the three valleys of Perosa, San Martino, and Lucerna, on the Italian side of the mountains, in the dominions of the king of Sardinia.

In these beautiful valleys, extending up the slopes of mount Vise and mount Genevre, and lying between the rivers Pelice and Clusone, which come to a point of junc­tion a little before they fall into the Po, the remnant of the Valdenses still have their existence as an established church of regular organization. They have endowments of land, churches, schools, and institutions peculiar to themselves ; they have a liturgy of their own ; they are recognised by the laws of the country to which they belong, and protect­ed by treaties and compacts with the Protestant powers of Europe. It has not been accurately determined at what time, or how, they obtained the appellation of Valdenses, under which they have been known since the 12th century, and which, from the resemblance in sound and orthography, has been erroneously thought to identify their derivation with that of the disciples of Valdo, the Lyonese reformer. From the circumstances of the times, and, from the fact, that the fugitives from Lyon took refuge@@1 with them as with a people of similar religious tenets, they come into historical notoriety under the name of Vaudois and Wal- denses contemporaneously with Valdo ; but traces of them, as a body of subalpine Christians, protesting against the errors of Rome, are found in ecclesiastical records of a much earlier date.

That the Cottian Alps have been inhabited by a rela­tively pure association of Christians from time immemorial, who have testified for the truth, upon the same articles of faith, as the Protestant churches of modern times, is a tradition not unsupported by documentary evidence, but still open to discussion. The Valdenses of these regions maintain that they are descended from a race, who peopled the same villages, and professed the same gospel, in the first centuries of the Christian era. “ We have inherited our religion,” say they, “ with our lands, from the primitive Christians.” This is no modern pretension, put forth since the Reformation ; for the same language, as to their anti­quity, was held by their ancestors, not only after the time of Valdo, but in the age before that reformer, to whom their origin is sometimes imputed.

The author of the “ Nobla Leyczon,"@@2 a.D. 1100; Moneta,@@3 who wrote against the alleged heresies of his day, and died in 1240 ; and Reinerus,@@4 the inquisitor, whose treatise was completed in 1250; all bear witness that the religion­ists mentioned by them, under the appellations of *Vaudès* and *Lombardi Pauperes,* and whom we are led to identify with the Valdenses, professed, in those times, to trace their religious genealogy and characteristics to the primitive ages.

The inquirer, who would make himself master of the religious character of the Valdensian church, must take care not to be led out of his way in search of it. He must confine his attention to one particular locality, that is, the subalpine territory lying between Mount Genevre and Mount Viso. It has been the mistake of many writers and readers to ask among the heretics of all times and places for the creed of the Valdenses. But, if we would do them justice, and ascertain the articles of faith really maintained by them, we should look to three periods of time for this infor­mation.

The *first* is the present period.

The *second* is a point of time immediately before the Reformation.

@@@1 Errorem eorum bibentes et serentes—Stephen de Borbone, apud Eckhart. Scrip. Ord. Præd. vol. i. p. 192.

@@@’ See MS. volume in the library of Geneva, and Choix des Poesies des Troubadours, par Raynouard, vol. ii. pp. 73 102.

@@@’ Moneta contra Catharos et Valdenses, lib. v. p. 405. edit. Ricehini. Romæ, 1743.

@@@‘ Reinerus de Sectis Antiquorum Haereticorum, c. 4. Bib. Patr. vol. iv.