cils to turn Scripture into vernacular languages for the use of the people. The manner in which Valdo set about his work, attests the soundness of his judgment, as well as the devotedness of his zeal. In the first place, he obtained the assistance of three eminent scholars, who had a critical ac­quaintance with the sacred writings ; Bernard of Ydros, who was afterwards held in great estimation by the Domi­nican order ; Stephen of Ansa or Empsa, eminent as a gram­marian and linguist, who was promoted in course of time to a benefice in the city of Lyon;@@1 and John of Lugio,@@j a biblical scholar of high reputation, who became the head of a religious congregation in Lombardy. The latter was the only one of the three who remained faithful to the cause of Valdo, and the silence of the two former, after they desert­ed him, as to any spots in his moral character, is a strong attestation in his favour. Stephen translated into the Gallo-Provençal language, John examined authorities and corrected the translations, and Bernard transcribed the version so prepared for the use of the copyists, who were to multiply copies for general circulation. But not satis­fied with these means for procuring correct translations of the Bible, Valdo also collected sentences of the ancient fathers, particularly of Ambrose, Augustin, Gregory, and Jerome@@? in illustration of the b∞ks of Scripture, of which copies were to be made; and these, too, he put in circula­tion to serve as notes or comments for the help of his Scrip­ture readers. This being done, the master and his disciples committed many passages of Scripture to memory, and thus armed with the word of God, they went forth into the streets and the houses of Lyon, and into the villages of the neighbourhood, and delivered the gospel message with so much ardour and success, as largely to increase the number of their adherents. In some few places the churches were open to them by consent of the secular clergy; and where they could not have access to the sanctuaries, they preach­ed and expounded Scripture in the streets and highways. It is uncertain how many books of the Bible were transla­ted and circulated by the Lyonese Reformer, and the Poor Men of Lyons. Walter Mapes says, that the volume of Valdo which was presented to Pope Alexander, contained the text and a gloss of the *Psalms,* and *of many books* of the Old and New Testament. Reiner leads us to believe, that the whole of the New Testament was circulated by them, in the vulgar tongue. Stephen de Borbone speaks only of *many books* of the Bible, without designating them. The effect produced by the gospel tidings, as they were delivered by these new expounders, was felt like an electric spark throughout the whole of the province and diocese of Lyon. The common people heard them gladly, for now, for the first time in their lives, they listened to preachers who spoke in the language of Scripture, and pointed to the sacred page, in confirmation of every doctrine which they urged.

After persevering in this course for five years, Valdo found that the increasing enmity of the monks and clergy of Lyons had become dangerous to him. In 1178, he therefore took the bold and honest step of going to Rome, to make his views known to the sovereign pontiff Alexan­der III. and to request the papal sanction to his proceed­ings.@@4 In fact, he asked the pope to recognize his frater­nity of the “ Poor Men of Lyon” as an ecclesiastical order of authorised preachers, and licensed circulators of Scrip­ture. Never did the founder of a religious community ex­perience a better reception from prince or pontiff. The pope embraced Valdo, “ Valdesium amplexatus est papa, ap­probans votum quod fuerat voluntariae paupertatis, &c.” says the faithful narrator whom we have before cited.@@s He approved of the order of the “ Poor Men of Lyon” as professors of voluntary poverty ; but while he gave them a limited license as preachers, he forbade them to exercise it without the especial permission of the regular priesthood. Up to this period the conduct of Valdo and his disciples had been irreproachable even at Rome, or the pope would not have shown him such favour. In fact, all his proceed­ings hitherto had been strongly characteristic of one who acted as a dutiful member of the holy Catholic church. It was a church-legend which first made a serious impres­sion upon him ; it was to a priest that he first went for spiritual counsel, after his conscience had been awakened. The adviser whom he next consulted was a bishop ; so closely did he observe the canon of Ignatius, “ nihil sine episcopo.” He placed his daughters in a convent; an act which savoured of the most rigid adherence to ecclesiasti­cal customs. The holy book on which the church builds its faith was his constant study ; and his chosen fellow-la­bourers in the work of transcribing and translating, were members of the sacerdotal order. So blameless was his career, and so conscious was he himself of the purity of his motives, that he sought, as we have shewn, an interview with him who was called the supreme Head of the Church, and was received with indulgence and honour. The child­like submission and meekness of this exemplary Christian were carried to such an extent, that for a time he obeyed the pope, and forbore to preach, except on the terms im­posed upon him. At length however his ardent zeal, sharpened by the opposition of the clergy, who hated the spirituality and fervour which condemned their own negli­gence, could no longer be restrained, and he preached without their permission. He and his disciples were com­manded by episcopal authority not to speak at all, nor preach in the name of Jesus ; they answered as Peter and John had done before the council at Jerusalem. They were accused of a presumptuous usurpation of the apostolic office, and were again admonished to be silent, on pain of the severest ecclesiastical censure. They however persevered, and from disobedience, says one of our historical witnesses, they fell into contumacy, and from contumacy, into the penalty of excommunication.@@® The fearful sentence, which was meant to deprive them of all the ordinances of religion, to exclude them from the church and the altar, to deny baptism to their children, burial to their dead, marriage to their betrothed, and to banish them from Lyon, was pass­ed by John de Bellesmains, archbishop of Lyon, in 1181. Pope Lucius confirmed the excommunication in 1184. In the Lateran council of 1215, the same dread sentence was again fulminated against ali who should embrace their doctrines, or receive them into their houses. They were driven ignominiously from their homes; and seeing no hope of producing a reformation in the bosom of the imperious church, out of which they had been cast, or of being re­ceived back into it, without doing violence to their con­sciences, Valdo and his followers had no other alternative than to form themselves into a community, in which per­sons, selected from their own body, were appointed to per­form the offices of religion, and administer the sacraments.@@7 Thus Valdo and the “ Poor Men,” or “ Valdenses of Lyon" were not voluntary seceders from the dominant church, but they were thrust out of her, and Rome, contrary to her usual policy, which is to turn enthusiasm to account

@@@1 Stephen de Borbone, apud Echart Scrip. Ordinis Praedicatorum, vol. i. p. 192.

@@@\* Reinerus de Cath. c. 6 ; and Polickdorf, c. 1.

@@@∙ See Moneta contra Valdenses, lib. v. c. 1.

@@@\* Chronicle of Laon. See Bouquet, vol. xiii. p. 680.

@@@\* Ibid.

@@@∙ Stephen de Borbone, ut supra.

@@@’ From all we can collect, this was not done until after very mature deliberation and consultation with religious persons in other coun­tries, whose eyes had been opened to the corruptions of the Latin church. Monets, the most dispassionate of all their accusers, states that Valdo “ordinem habuit ab universitate fratrum suorum,” and that a Lombard separatist was his authority for this statement. Mo­neta contra Valdenses, lib. v. c. 1.