in her own favour, if not in her own way, has to thank herself for a schism, which rent from her communion some of the most devout Christians of France, and of several other countries, in which the doctrines of the Lyonese re­formers gradually found recipients.

The “ Poor Men of Lyon,” exiled from their native city, found refuge in the secluded parts of Provence and Lom­bardy, and were hospitably received there by persons who held kindred opinions. The document, which states this, points to religious communities on each side of the Cottian Alps, to the territorial Waldenses of ecclesiastical history, whose situation providentially enabled them to maintain in safety opinions at variance with those of Rome. A re­markable passage in the authority which gives us this in­formation, adds that the exiles imbibed the errors of these subalpine heretics, and became, when they mingled with them, the most determined enemies of the church.@@1

From this time the “ Poor Men of Lyon,” and the Val- denses (territorially so called) of the Cottian Alps, became mixed up in ecclesiastical history, as if they were one and the same. But the former, after their exile from Lyon, were never gathered together in any one district or pro­vince as a distinct people, but were scattered among the nations; and those who embraced their tenets, sometimes ad­hered to them openly, sometimes secretly, but never in suffi­cient numbers, or local strength, to constitute a church. When or where Valdo died, remains in obscurity, but his name was given to almost every sect who protested against papal usurpation.

A happier destiny was reserved for the subalpine Valdenses. They were the inhabitants of a mountain tract of country, where they constituted the majority of the popu­lation; and at this hour the remains of them form an estab­lished church, and a well known and intelligent religious community in a region of Piedmont.

The persecutions which, for 200 years, swept Europe of all who were called Valdenses, except in the subalpine territories, were an outrage upon humanity, and have fixed an indelible stigma on the church of Rome. Her offend­ed pride was satisfied with nothing short of death, when­ever she could cause it to be inflicted on those who dared to dispute her authority ; and Stephen de Borbone relates, without a breath of compunction, that he was present when eighty of Valdo’s sect were condemned to the flames. Albericus the chronicler states the number to have been 182, and speaks of it as a sacrifice of a sweet-smelling sa­vour acceptable to the Lord,—“Holocaustum placabile Do­mino.” But with all the animosity of the early persecu­tors of Valdo and his disciples, they have not recorded one well authenticated accusation of immorality against them. It is a singular attestation to the moral and religious cha­racter of Valdo, that none of those calumnies, which were afterwards circulated by Roman catholic writers, were ad­vanced against him during his lifetime. The chronicle of Laon briefly mentions his disobedience in preaching without permission, and the ruin and scandal which it oc­casioned.

Walter Mapes, who was present at Rome when Valdo appealed to the pope, indulges in a vein of irony against the Valdesii, who wanted to reform the church ; he ridicul­ed them as a parcel of “ houseless,”@@’ “ bare-footed,” “ indi­gent,” and “illiterate idiots,” unworthy of notice; but utters not a word against their morality. On the contrary, in one of those unguarded expressions, which truth wrings from pre­judice, he admitted that they preserved the faith, and were ready to die for the sake of the Lord Jesus Christ.@@5

The earliest calumniator of “ the Poor Men of Lyon,” *Alanus insignis theologus,* who inveighed with the utmost severity against them, said nothing worse of their founder, than that he presumed to preach without inspiration or literature, to call himself an apostle without a mission, and a teacher without learning.@@4

Moneta,@@i who wrote a history of the Valdenses of Lyon, within half a century after their first appearance, speaks of a certain man named Valdesius, from whom they de­rived their origin, without casting any stain upon his moral fame ; and though Moneta was an inquisitor, the bosom friend of Dominic, and condemned heretics to the flames, and wrote forty folio pages in defence of persecution, yet he admits that the Valdenses still respected the validity of Romish ordination, received the Old as well as the New Testament, and did not give reins to licentiousness.

Peter, the monk of Vaux Sernay,@@β who wrote in 1217, and was clamorous for the total extinction of the Albi­genses by fire and sword, mentions the name of *Waldius,* the founder of a sect of heretics called *Waldenses,* with­out a syllable of reproach ; and states the principal errors of those schismatics to have been “an affected imitation of the apostles, refusal to take an oath, denial of the power of the magistrate to inflict the punishment of death, and pre­suming, because they were sandal-wearers,@@7 to celebrate the Eucharist without episcopal ordination.”

Reiner,8 whose work bears the date of 1250, has no charge to bring against Valdo, and no other against his followers than their separation from, and hostility to, the church of Rome, their use of Scripture in the vulgar tongue, and the estimation in which they held those of their sect who embraced a life of poverty, and believed in justification by faith. We may therefore consider that all the licentious tales which have been told at the expense of Valdo and his disciples, were the invention of after times. That individuals among them may have broached some extravagant and fanatical dogmas, is not improbable; but we have no contemporary evidence in proof of their hav­ing departed from the strictest rules of moral and reli­gious purity, or of their having been guilty of any other than the unpardonable offence of disobeying a spiritual authority, which had become as tyrannical in the exercise of its power, as it was remiss in the discharge of the sacred trusts committed to it. “ The worst that can be said of them,” said the inquisitor Reiner, whose business it was to accuse and hunt them down, “ is, that they detest the Roman church." (d. f.)

VALENCE, an arrondissement in the department of the Drome, in the south-east of France. It is thirty-five and a-half square miles in extent, is divided into ten cantons, distributed into 101 communes, and in 1836 contained 138,546 inhabitants. The capital of the same name stands on the left bank of the Rhone, is surrounded with walls, and has an ancient castle, in which pope Pius the sixth died in 1799∙ In 1836 it contained 10,967 inhabitants. They carry on cotton manufactories on a large scale, and make

@@@, See Stephen de Borbone, ut supra.

@@@, "Ydiotas, illiterates, ineptos. Hii certa nusquam babent domicilia, bini et bini circumeunt : nudi pedes, laneis induti, habentes omnia sibi communia tanquam Apostoli, nudi nudum Christum sequentes.” See Gualt. Map. MS. Bodl.

@@@, Sunt certe temporibus nostris licet a nobis damnati et densi, qui fidero servare velint et si ponantur ad rationem ut dudum, ponant animas suas pro pastore suo Domino Jesu." Ibid.

@@@4 Liber secundus Alani insig. Theol. contra Vald. p. 175. edit. Par. 1612.

\* Moneta contra Valdenses, lib. v.

@@@· Petri Monachi Hist. Λlbig.. p. 8. edit. Trever. 1615.

@@@’ 'The Greek ritualists inform us that the sandal was a mark of sacerdotal dignity. Some very curious mistakes bare occurred from the terms Xabatati and Subatati applied to the followers of Valdo. The term is derived from *sabot,* a sandal.

@@@\* Reinerus de Sectis Antiq. Her. c. 4, 5*.* Bibliotheca Patrum, vol. iv.