toleration only was conceded to them.@@1 The restored prince acknowledged, on more occasions than one, “ the constant and distinguished proof which the Valdenses had ever given to his predecessors of attachment and fidelity and bore this testimony to their merit : “ I know I have faithful subjects in the Vaudois ; they will never dishonour their character.” But still he listened to evil counsel, and the yoke was again placed upon their necks. And evil coun­sellors still prevail. In 1832, the measures adopted against the Valdenses were so threatening, that the British parlia­ment took up their cause ; and extracts of the treaties be­tween Great Britain and the dukes of Savoy and kings of Sardinia, were ordered by the House of Commons to be printed, on the motion of Sir R. Inglis, with the correspon­dence of the British minister at Turin, relative to the treat­ment of the Protestants in Piedmont in 1727.@@\*

The reigning king of Sardinia, Charles Albert, is dispos­ed to shew them kindness, and to place them on a level with his other subjects. He has proved this by number­less acts of favour ; but the tiara and the mitre are too strong for the crown in Piedmont ; and the baneful influ­ence of the papal authority, so late as September 1837, wrung from the reluctant king two articles in the new code of Sardinia, by which the intolerant edicts of the 16th and 17th centuries@@’ are renewed, and may be put in force as soon as the Roman hierarchy shall feel itself strong enough to do so. In the meantime, another engine is employed against the hapless Valdenses. The rich order of St Maurice and St Lazarus has contributed 238,617 francs, (L.9544) and an income of 17,000 francs (L.680) a-year, towards the establishment of a fraternity of missionary priests at La Tour, whose business it will be to make pro­selytes from among the descendants of a race which has never yet swerved from its faith, but which will now be exposed more than ever, to the threats and artifices of an adversary who knows well how to turn opportunities to ad­vantage.

The Protestants of England have not been inattentive to the condition of their brethren in the valleys of Piedmont. Public collections have on several occasions been made throughout the kingdom ; and the Society for the Propa­gation of the Gospel in Foreign Parts is the trustee of considerable funds raised in their behalf. A committee in London, consisting of the archbishop of Canterbury, seve­ral bishops, and other persons of distinction, has also been employing contributions in aid of the clergy, hospitals, and schools of the Valdenses, and watching over their interests since the year 1825.

The difficulties with which the Valdenses have now to contend are, poverty, and reduced numbers, being confin­ed to limits which do not produce subsistence for more than a very limited population. They also labour under the disadvantage of having to learn three languages before they can receive competent instruction. Their national language is Italian ; their vernacular tongue is a provincial dialect, peculiar to their district ; and the language of instruction is French, because in that only they can obtain books of de­votion used by Protestants.

If the government of Great Britain should cease to ex­ercise its good offices at the court of Turin, in behalf of the Protestants of Piedmont ; or, if the people of Great Britain should become indifferent to the moral and spiritual wants of this impoverished community, the religious liber­ties of the Valdenses will be no more, and the lamp of this little mountain-church will be extinguished for ever.

Since this article went to press, some additional infor­mation on the sacred literature and religious prospects of this interesting community has transpired. Their liber­ties have been further threatened by three intimations, which strike at the very root of their Christian privi­leges. The first is an article of the code promulgated at Turin, which forbids the printing of manuscripts, for their use, in other countries, unless they shall have pre­viously passed the censorship at Turin. This will have the effect of cutting off the future supply of religious books and tracts, because the board of censors is composed en­tirely of Roman Catholics. The second is an order pub­lished in the Turin Gazette of 27th December 1840, to this effect :—“ By decree of the holy congregation of Rome, the New Testament of our Lord Jesus Christ, translated into the Piedmontese language, is condemned and prohi­bited.” This prohibition, made at the instigation of Rome, appears seven years after the book had passed the censor­ship, and had been introduced by legal permission into the Protestant valleys of Piedmont. The third is a message sent to the Valdensian moderator, by the president of re­vision at Turin, demanding by what authority the College of the Holy Trinity at La Tour has a library of books !!

The other intelligence is of a more pleasing nature, viz. the existence of three copies of the ancient Valdensian ver­sion of the New Testament. It was feared that all the manuscripts of this valuable and vernacular translation had perished, but some recent inquiries made by the Rev. Dr. Gilly have led to the announcement that three at least re­main. In the public library of Grenoble, the Codex No. 488, is a relic of the thirteenth century. It is a manuscript on vellum, a small 4to, containing, in the following order, the four Gospels, the Epistles of St. Paul, St. James, St. Peter, St. John, and St. Jude, the Acts of the Apostles, the Apocalypse, the Proverbs of Solomon, Ecclesiastes, Wis­dom, Ecclesiasticus, and the Song of Solomon ; all in the Piedmontano-Provenyal dialect of the Valdenses.

In the library of Trinity College, Dublin, a transcript of the same version, on parchment, is preserved, which is said to have been written in 1522. In the public library of Zürich, there is also to be seen a copy of an ancient Val­densian translation of the New Testament, which differs in some degree from the two above-mentioned, but is be­lieved to have been written between the years 1350 and 1400. This manuscript is thus described:—“ Codex MS. Novi Testamenti Valdensis, C. 169/706 chartæus, saxuli xiv. formæ 12. nunc constans foliis DIII.” (d.p.)

VALDEPENNAS, a town of Spain, in the province of La Mancha and the partido of Ciudad Real, of which partido it is the capital. It is surrounded with walls, is well built, having a college, three churches, nine monasteries and five hospitals, with about 9000 inhabitants. It has some manufactures of gloves and woollen goods, and some tan-

@@@, A very able pamphlet was published in 1829, by Count Ferdinand dal Pozzo, late Maître des Requetes, and First President of the imperial Court of Genoa, entitled “ The complete Emancipation of the Vaudois advocated.’’ In this the author maintains, that by the treaty of Paris, May 31, 1814. the Valdenses were put in possession of all the rights acquired by the inhabitants of Piedmont under the French dominion, and that, in violation of these rights, there are no Protestants now in Europe, in so low and degraded a position as they.

@@@’ See Orders of the House of Commons, 15th May 1832, and Returns to an Address to his Majesty, dated 24th January 1882.

@@@3 These, 1st, prohibit the Valdenses from acquiring landed property beyond certain limits, and from exercising certain professions,; 2d, forbid them to make proselytes themselves, or to offer any opposition to the conversion of Protestants by Roman Catholics ; 3d, prevent their reclaiming their own children, when they have been taken into Roman catholic hospices or convents; 4th, prohibit the augmentation of churches or ministers of religion, even within their own valleys.