neries, and is celebrated for the wine which bears its name. In taste and colour it resembles the best of the Burgandy wine. In former times, a portion of it was always en­gaged for the table of the king ; but very little of it finds its way to other countries, from the want of casks to con­tain it ; and from being conveyed in goats’ skins it ac­quires a disagreeable flavour. Good wheat is produced in tne neighbourhood. The town is about eighty miles south-east from Toledo, and one hundred and ten south of Madrid.

VALDO, or Waldo, Peter, frequently described as the Lyonese reformer of the twelfth century, appears in contemporary documents under the appellation of *Valdes.* In the earliest existing documents he is called *Valdes* (by W. Mapes,) and *Valdesius* (by the Chronicler of Laon), *Valdesius, Valdius, Valdensis, Waldius,* and *Walderιsis.* Unless he derived his name from some locality, Valdes or Valdo was his right appellation. The latter is of very common occur­rence in Gallic and Germanic documents, from the ninth to the twelfth century, and *W* is the Germano-Burgundian spelling. It is uncertain why or where he was first named *Peter.* His prænomen *Petrus* occurs, we believe for the first time, in a Latin book of Peter de Polichdorf, written during the last half of the fourteenth century.

Contemporary and documentary history is silent as to the place and date of Valdo’s birth, and the events of his earlier days; but tradition states that he was bom in a place which, by some, has been called Vaud, Vaux, Vaudram; by others Walden and Val-Grant. There is still a village near Lyon called Vaux, and another in the mountain region, between Mont Dauphiné and Briançon, called Vaux de Rame. The first authentic mention of the Gallic reformer appears in the Chronicle of Laon, under the year 1173. He is there introduced to our notice as a citizen of Lyon, who, having amassed considerable wealth by usurious prac­tices, had his conscience alarmed in a very remarkable manner. One Sunday, in the year 1173, hearing a Trou­badour in the streets of the city, reciting passages from the Romaunt called the “ Life of Alexis,” Valdo invited him home, and listened with earnest attention to the whole of the poem. Alexis, as the legend tells us, was a saint of eminent piety, who was so dead to all the attractions of this world, that he fled from the house of a wealthy father, and left his young bride on the day of his marriage, to devote himself to a fife of poverty and mortification. After seven­teen years of self-imposed exile, he returned to the paternal abode, in the character of a mendicant, and for many years received daily relief at his father’s door, without making himself known. At his death a written paper revealed his secret. The narrative made a deep impression on the mind of Valdo, of which the Troubadour@@1 failed not to take ad­vantage. Moved by the serious discourse of his guest, Valdo went the next morning to unburthen his mind to a priest of great reputation in the city, and consulted him as to what he should do for the attainment of Christian per­fection. “ If thou wouldest be perfect,” was the answer, “ Go, sell all thou hast, and give to the poor.” Valdo re­solved to obey the injunction to the very letter. He con­verted his property into money; he placed his two daugh­ters in the convent of Fontevrault;@@2 he distributed largely to the poor; he fed all who came to him three days in the week; and on the festival of the assumption of the Virgin Mary, he publicly proclaimed his intention of abandoning the service of mammon for that or God, and invited his fellow-citizens to follow his example. His wife, alarmed by these proceedings, implored the archbishop of Lyon to check the imprudent zeal of her husband, and that prelate and his suffragan, the bishop of Bourg-en-Bresse, gave Valdo some advice upon the occasion. Nothing however could damp his ardour; he persevered in his system of self-denial, and gained over a number of followers, who imitated his ex­ample, by embracing voluntary poverty, and by minister­ing bountifully to the wants of the poor.

A severe famine, which desolated the whole of Gaul at this time, gave them full opportunities of exercising the virtue of almsgiving, and they did so to the very utmost. Forming themselves into a fraternity, under the name of “ Poor Men of Lyon,” Valdo and his disciples at first made themselves conspicuous, by the sanctity of their lives only, but they soon began to attract further notice, by re­buking the rapaciousness and corrupt manners of the ecclesiastical and monkish orders. Here indeed was am­ple room for complaint : the ignorance and profligacy of the clergy, with some few bright exceptions, were the scandal of the church ; and we require not the evidence of her ad­versaries—that of churchmen is quite sufficient—to estab­lish this fact. It was a long course of wickedness in high places, and inefficiency on the part of those who called themselves the successors of the apostles, and the lawfully appointed ministers of Christ, which prepared the way for such a work as Valdo had to perform. But though he was one of the most eminent of early reformers, he was not the first to rouse Christendom from her unholy slumbers, and to say to those who slept, “ awake !” Even before the scenes at Orleans in 1017, described by Glaber, voices had been heard, almost simultaneously, from Germany, France, and Italy, protesting against ecclesiastical corruptions; and we have the testimony of Bernard of Clairvaux, Peter of Clugny, and Evervinus of Cologne, who flourished between 1120 and 1150, to prove that, in that age, zealous and ho­ly men were to be found, who declaimed against the vices and errors of the clergy, and proposed schemes of reforma­tion.

By degrees, Valdo and the Poor Men of Lyon took up­on themselves to exhort and to admonish, in fact to preach both in public and private. “ Cœperunt paulatim,” says the Chronicle of Laon, “ tam publicis quam privatis admo­nitionibus sua et aliena culpare peccata.” This was no slight matter of exasperation to a powerful body of men, whose priesthood was disgraced by priestcraft; but another proceeding of the reformer called forth their fiercest ani­mosity. Valdo employed his time and property on one of the most useful and sacred objects to which a Christian could dedicate himself, the translation and circulation of Scripture in the vernacular tongue of the country, and for this he has never been forgiven by the successors of Hil­debrand. To lock up Scripture, or to refuse the free use of it, was one of the novelties of an imperious and jealous church, and a disproof of the infallibility of popes and councils. In 841, the third council of Tours decreed, in its seventh canon, that bishops should promote scriptural in­struction by translations of certain homilies and psalms in the vulgar tongue, “ in rusticam Romanam linguam aut Theotiscam.” In the twelfth and thirteenth centuries, a new light broke in upon Christian hierarchs, or they began to prefer darkness to light, and it was forbidden by coun-

@@@1 In those days, many of the jongleurs and wandering troubadours often combined the several characters of pedlars, poets and religious Instructors. They were a privileged order, whose harp, and song, and news, obtained for them admission into the castles of the lierons, and the houses of the citizens. They would oftentimes begin by diverting their hearers, and. after touching some string which roused devout feelings, they would launch into sacred subjects, produce transcripts of Scripture, and converse on the deepest points of sacred truth.

@@@\* In Poitou. A fraternity, called “ The Poor of Christ,” was settled here in 1103, under the government of a woman ; an institution which has been severely attacked by Bayle.