

CHAPTER III.

THE GROUNDS OF THE ALLEGATION OF MANICHEISM AGAINST THE PAULICIANS AND THE ALBIGENSES.

BUT it will be said: that *There must surely have been some plausible ground at least for fixing, upon the ancient Paulicians and Albigenses, the particular charge of Manichæism, rather than the charge of any other Heresy.* Hence it will be asked: *Could their enemies have so pertinaciously brought against them the specific and well-defined accusation of Manichæism, if there had been nothing whatever, in their doctrinal system, which could give an apparent sanction to such an accusation?*

That the charge, in the first instance, was built upon the circumstance of *The infant Paulician Community having been, to a considerable extent, composed of honest converts from Manichæism*, is, I think, abundantly manifest: nor does the intrinsic absurdity and contradictoriness of the charge at all derogate from the certainty of the fact, when the character of blind and deaf and furious and unreasoning bigotry is considered.

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From Asia, as I have already observed, the charge attended the emigrant Paulicians into Europe: and, whether from the intercourse of ordinary conversation, or from dishonestly distorted reports of occasional apostates (such as Reinerius Sacco) eager to please their new friends, or from resolute misconstruction of unprincipled Inquisitors in their examination of pretended heretics, nothing would be more easy than to fix a *semblance* of Manichæism, quite enough to satisfy vulgar ignorance and prejudiced bigotry, upon these hated reformers and provoking reprovers.\*

\* According to the plan adopted by the Inquisitors of Languedoc, it was morally impossible for any of the accused Albigenses to escape.

By the twenty-second canon of the Council of Narbonne, which sat in the year 1244 for the purpose of aiding and abetting the recently-established Holy Office of Holy Dominic in its project of exterminating the reputed heretics of Southern France, Inquisitors (much, no doubt to their satisfaction) were forbidden to reveal the names of witnesses: by the twenty-fourth canon, it was enacted; that the testimony of infamous persons, of criminals, and of those who confessed themselves to have been accomplices, should be received in the process of the Inquisition against the Albigenses: and, by the twenty-sixth canon, to make all sure, it was decreed; that he, who shall have been convicted by witnesses, or through any other proofs, shall henceforth be always reputed a heretic, even though he should deny the truth of the allegation. *Hist. Gener. de Langued. par un Bénédictin. livr. xxv. § 81. vol. iii. p. 445.*

Deeply steeped in infamy as is the Pontifical Church, we can scarcely theorise a lower depth than this glaring and scan-

The view, which I take of the process, will be perfectly intelligible, when a few specimens of

dalous prostitution of justice. One benefit, however, may be said to result from it: for good occasionally springs even out of evil. *No rational being can, by any conceivable possibility, believe a syllable of the tales of Manichæism related of the Albigenses, when those tales rest upon such a foundation as that which has been laid by the Council of Narbonne.* For, in sooth, how stands the case? A man of infamous character charges an unoffending individual with Manichæism: the name of the wretch, who lays the accusation, is concealed: the accused, however, flatly denies the truth of the charge, avowing his firm belief in all the Articles of the Christian Faith: but still the charge, though in matters secular the word of the accuser would not be taken for a single farthing, is held to have been fully established; and the accused shall be dealt with as a clearly convicted heretic. Such is the evidential basis, on which rests the pretended Manichæism of the Albigenses!

It must in all fairness be admitted: that, through their supreme contempt for the doubtless very miserable superstitions of Popery, the Albigenses were, at times, sufficiently provoking to the Romish Clergy. Of this we have a whimsical instance given us, with most amusing simplicity, by that zealous heretic-hater, good Bishop Lucas of Tuy. The story, in brief, runs to the following effect:

Through some ingenuity of management on the part of agents employed by the mischievous Albigenses, a fountain was found to work most surprising miracles, healing alike the blind and the halt, and ejecting demons from the persons of the possessed. Such a display must needs result from an adequate theological cause: and, through a continuation of the same management, it was soon discovered, that the bones of a sacred martyr and of a holy abbot rested, in the odour of sanctity, close to the wonder-working fountain. The whole country, sacerdotal as well as

facile perversion shall have been produced: and, by such a system of management, I will readily

laic, was in a state of triumphant agitation: but the secret was far too good a secret to remain a secret. The laughter-loving Albigenses had contrived to deposit the remains of a condemned heretic and of an executed murderer, in the somewhat novel character of a catholic martyr and of a beatified abbot, near to the sacred fountain: and the bones of those two respectable individuals were found to be quite as efficacious in the performance of miracles, as the bones of the most approved saint in the pontifical calendar. From such premises, the logic of the Albigenses drew a most heterodox conclusion. They dared to hint, that popish miracles, as performed by the Hohenlohes of the day, were not a whit better than those which they themselves had got up. *Quid plura?* says honest Lucas. *Quod callidè fecerant quibusdam detegentes, hæretici deridebant Fidem Catholicam: et, simili artificio fieri miracula in Ecclesia coram Sanctorum corporibus, affirmabant.* Unluckily, this albigensic argumentum ad hominem was not unsuccessful: for Lucas goes on to say: *Non defuerunt aliqui, qui crederent illis, quibus profana consilia revelaverant, et in hæresin laborarent.* But the progress of the malady was soon stopped by a judicious application of the regular popish medicine, for such cases had and provided. After an appeal to heaven somewhat on the plan of that of Elijah and the Baalites, which, Lucas assures us, was eminently successful, in despite of the blast of a trumpet credibly said to have been sounded by Lucifer himself: a simple deacon, fervent in the faith, effectually settled the entire controversy, in the good old way of persecution. The moral of the whole, as summed up by the Prelate of Tuy, runs thus: *Hæc idcirco scripsi, ut ab astuta calliditate hæreticorum fideles caveant: quia multa sunt eorum insidæ, quibus intendunt, pervertere fidem Christi.* Luc. Tudens. adv. Albig. lib. iii. c. 9, 10. in Bibl. Patr. vol. xiii. p. 280, 281.



undertake to convict St. Paul himself, the model of the genuine Christian so specially revered by the Paulicians, of rank and palpable Manichæism.

I. It was the doctrine of the Manichæans: that *There are two independent Principles; the one, good; the other, evil: of whom, the material world was created by the Evil Principle, while the spiritual world was the work of the Good Principle.*

Now an unfortunate Albigenis, well read (as the custom of the sect was\*) in Holy Scripture, has been known and reported, we will suppose, to have designated Satan by the titles of *Prince of this world* and *God of this world*, to have expressed a hope that God would deliver him from this present evil world, to have declared that the kingdom of Christ is not of this world, to have asserted that the world hath not known the Father, to have pronounced that the friendship of the world is enmity with God, to have intimated that the devil is come down to his own peculium the inhabitants of the earth and the sea, to have described the Evil One as the Prince

\* Rarus est doctor inter eos, says one of these heretics, qui tria capitula continuata Novi Testamenti literaliter sciat corde. Apud nos vero rarus est, vel vir vel femina, qui textum non sciat vulgariter recitare: et, quia veram fidem Christi habemus, et sanctam vitam et doctrinam docemus omnes nos; ideo Scribæ et Pharisei gratis persequuntur nos ad mortem, ut Christum. Reuer. de hæret. c. viii. in Bibl. Patr. vol. xiii. p. 307.

II. It was the doctrine of the ancient Manichæans and Docetæ: that *Christ was never really incarnate, his apparent flesh being a mere unsubstantial and visionary illusion; because, since matter was the work of the evil God and thence inherently bad itself, it were a contradiction to assert that Christ, the Son of the good God, could have assumed a true fleshly material body.*

Some one, then, of the Albigenes happens to declare, that henceforth he knows no man after

natus; et ita, a Diabolo. Ergo Diabolus est creator vel factor carnis. Ibid. p. 12.

Ad idem inducunt illud, quod legitur Joan. viii. 44. *Vos ex patre Diabolo estis, et desideria patris vestri vultis facere.* Diabolus erat pater illorum. Ergo creavit eos: et ita iterum ut prius. Ibid. p. 13.

Ad idem obijciunt illud Joan. xiv. 30. *Venit Princeps mundi hujus: et in me non habet quidquam.* Si Princeps, ergo creator vel factor creaturarum. Ibid. p. 14, 15.

Ad idem obijciunt illud Joan. xviii. 36. *Regnum meum non est de hoc mundo.* Ergo mundus iste non est a Deo creatus vel factus. Ibid. p. 15.

Ad idem illud Rom. viii. 8. *Qui autem in carne sunt, Deo placere non possunt.* Ex quo innuitur, quod caro sit mala: et, ita, creator vel factor malus. Ibid. p. 17.

In this way, throughout his large work, does Moneta represent the Albigenes themselves as arguing: and then does he gravely confute the arguments, which he puts into their mouths, and which he never could have heard them advance because (by the standing attestation of their very enemies) they constantly denied that they were Manichæans, and constantly rejected the tenets of Manichæism.

of the Power of the air and as the Spirit that now worketh in the children of disobedience, to have stigmatised pharisaical hypocrites as being of their father the devil, to have spoken of a horrible worship paid to the dragon, and to have declared that he and his associates are of the Good God, while the whole world lieth in the Wicked One.

Let a hated Albigenis use this truly scriptural language: and it is quite easy to see, how malice or ignorance or a mixture of both might very plausibly exhibit him to the vulgar, as a Manichæan; who believed in two Gods, a bad God and a good God; who declared the bad God to be the God and the Creator of this world, while the world to come was the work of the good God; and who worshipped the Devil or the bad God, as the Prince of the power of the air, and as the general father of all mankind so far as their material part is concerned\*.

\* Inducunt illud, quod dicitur Matt. xv. 13: *Omnis plantatio, quam non plantavit Pater meus celestis, eradicabitur.* Ergo aliqua plantatio est, quam Pater Jesu Christi non plantavit: et ita Diabolus plantavit illam: et ita Diabolus est creator vel factor creaturarum. Monet. adv. Cathar. et Valdens. lib. i. c. 1. § II. p. 11.

Ad idem inducunt illud, quod legitur Joan. i. 12. *Quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri: qui, non sanguinibus, neque in voluntate carnis, neque ex voluntate viri, sed ex Deo, nati sunt.* Illi ergo tantum sunt filii Dei, qui non sunt nati ex sanguinibus. Sed homo exterior ex duobus sanguinibus natus est. Ergo homo exterior non est ex Deo

the flesh: adding, that although he had known Christ after the flesh, yet now henceforth he knows him no more under that carnal aspect. Or perhaps he asserts, that Christ is the living bread who descended from heaven. Or possibly he declares his conviction, that Christ is not of this world. Or very probably he may remark, that Christ walked upon the surface of the sea, and that he imperceptibly passed through the hands of those who wished to throw him down a precipice.

In such a reported case, who does not perceive the inference, which would be joyfully drawn by a malignant Inquisitor, the iniquitous prejudger of his prisoner? The man, and the whole community to which he belongs, are, by the very purport of their own words, plainly convicted Docetæ of the Manichæan School. Assuredly they maintain, that the apparent body of Christ was altogether celestial, not substantially carnal.\*

\* Quidam Cathari credunt eam celestem; et ipsum Christum, indutum illa carne, intrasse in Mariam, et cum ipsa de ea exivisse. Illud autem volunt habere ex illo verbo Joan. vi. 51, ubi Christus ait: *Ego sum panis vivus, qui de calo descendi.* Monet. adv. Cathar. et Vald. lib. iii. c. 3 § IV. p. 246.

Est et alia aliorum Catharorum:—qui dicunt, quod Christus in ea, non de ea materialiter, carnem assumpsit hujus masse carnalis, quia eam credunt a Diabolo fabricatam. Dicunt enim quod non habuit vere corpus humanum, sed phantasticum; id est, quod apparebat nostræ naturæ: et ex hoc oportet eos dicere, quod non fuit vere homo; id est, ejusdem speciei nobiscum.



III. Through the consistent following out of their principles, it was the doctrine of the Manichæans: that *Baptism by material water ought not to be administered*; and that *Marriage ought to be reviled and rejected*.

The dreaded heretics are known to have remarked: that Baptism by water and the reception of the Spirit were not always inseparable; that he, who believes not, is damned, notwithstanding his baptism; that, unless a man be born of the Spirit, he cannot enter into the kingdom of God; and that that which is born of the flesh is flesh, while that which is born of the Spirit is spirit. They furthermore have been heard to deny, that Marriage is a sacrament; while they urged that the very gaze of concupiscence is virtual fornication; and while they asserted, that, in the resurrection, marriage altogether ceases to exist.

On such a foundation, it was no difficult matter to erect a charge: that the Albigenses were Manichæans, who rejected Baptism by water, who argued the inutility of baptising infants on

Dicunt ergo, quod corpus spirituale accepit operatione Spiritus Sancti, ex alia materia fabricatum: quo corpore mediante, Filius Dei Jesus Christus videbatur a conversantibus cum eo.— Quandoque autem, se spirituale corpus habere ostendebat, cum ambulabat super mare, ut habetur Matt. xiv. 25. Et, Luc. iv. 29, 30. Et surrexerunt: ipse autem, transiens per medium illorum, ibat; qui eum inde præcipitare volebant, sed eum comprehendere non poterant. Ibid. p. 247, 248.

Now, as a mere point of fact, the Albigenses denied altogether the doctrine of Transubstantiation.

This, no doubt, they did, because they understood the words of our Lord figuratively. But, by their enemies, the circumstance was confidently adduced as a certain proof that they denied the human flesh of Jesus Christ\*.

V. The principles of the Manichæans led them, of course, to deny the crucifixion, no less than the incarnation of our Saviour.

But the Albigenses paid no veneration to the Cross: and invoked neither the angels nor the saints nor even the Virgin Mary.

Hence they were pronounced to be Manichæans: who trampled upon the Cross, who despised the Saints, who dishonoured the Virgin, who rejected the Holy Catholic Church, and who with un-

\* Est autem opinio eorum detestanda: dicunt enim, quod panis non transubstantiatur in corpus Christi, nec vinum in sanguinem ipsius. Cujus opinionis causa prima est: quia istum materialem panem et vinum mala esse dicunt, asserunt enim quidam eorum a Diabolo creata esse. Alii vero, facta esse a terra, unde hujusmodi cibaria oriuntur. Monet. adv. Cathar. et Valdenses. lib. iv. c. 3. § 1. p. 295.

Alii autem aliter intelligunt illa verba Domini: Hoc est corpus meum. Id est, significat: sicut habetur 1 Corinth. x. 4, Petra autem erat Christus; id est, significabat Christum. Ibid. p. 296.

Nemo ex eis credit, quod ex illo pane conficiatur Christi corpus. Reiner. de hæret. c. vi. p. 303.

the ground that they can have no faith, and who reviled and denounced Marriage\*.

IV. The principles of the Manichæans, which led them to deny the incarnation of Christ, led them also, by a plainly necessary consequence, to deny: that the consecrated elements could properly, in any sense of the words, be styled *Christ's body and blood*.

\* Ad idem inducunt illud Act. i. 5. Joannes quidem baptizavit aqua; vos autem baptizabimini Spiritu Sancto, non post multos hos dies. Ecce, quod, in baptismo aque, non dabatur Spiritus Sanctus. Monet. adv. Cathar. et Vald. lib. iv. c. 1. § III. p. 282.

Ad idem inducunt illud testimonium Marc. xvi. 16. Qui crediderit, et baptizatus fuerit, salvus erit: qui vero non crediderit, condemnabitur. Parvulus ergo non credit. Ergo condemnabitur. Ibid. § IV. p. 283.

Negant etiam omnia sacramenta Ecclesiæ Romanæ,—Matrimonium. Ibid. lib. i. c. 1. p. 5.

Ad probandum autem matrimonium esse illicitum inducunt illud Matt. v. 27, 28. Audistis quod dictum est antiquis, non mœchaberis. Ego autem dico vobis, quia omnis, qui viderit mulierem ad concupiscendum eam, jam mœchatus est eam in corde suo. Sed ille, qui habet uxorem, videt mulierem ad concupiscendum eam. Ergo ipse mœchatus est. Ibid. lib. iv. c. 7. § I. p. 315.

Item, Luc. xx. 34, 35, habetur. Filii hujus sæculi nubunt et traduntur ad nuptias. Illi vero, qui digni habebuntur sæculo illo et resurrectione ex mortuis, neque nubunt, neque ducunt uxores. Dicit hæreticus: vide, quod ista verba, nubunt et ducunt uxores, præsentis temporis sunt: ille ergo, qui voluit esse digni futura gloria, in præsentem non debent nubere. Ibid. p. 319.

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paralleled impiety renounced the crucified Redeemer himself\*.

VI. The Manichæans held: that *The independent Principle of good and the independent Principle of evil each created various angelic intelligences, severally in nature resembling their respective Creators*.

Some of the Albigenses, in an unlucky hour, happen to speak of the Devil and his angels: and, what is still worse, they are furthermore known to have talked about a war in heaven, when Michael and his angels fought on one side, while the dragon and his angels fought on the other side.

Misrepresentation is speedily at work: and, since it is predetermined to transmute the Scripture-loving Albigenses into indisputable Manichæans, their language is interpreted to import, that the angels of the Devil were created by the Devil; while, upon the war in heaven, is gratuitously built the gnostic fable, that spirits created by the good God are infused into material bodies created by the evil God, and that after performing the circle of the metempsych-

\* Impugnant imagines Ecclesiæ et crucis adorationem. Monet. adv. Cath. et Vald. lib. i. c. 1. p. 5.

Nunquam etiam implorant patrocinium Angelorum, vel Sanctorum, seu Beatæ Virginis: neque se muniunt, signo crucis. Reiner. de hæret. c. vi. p. 303.



chosis they finally return in a purified state to heaven\*.

VII. The principles of the Manichæans obviously compelled them to deny the resurrection of the body.

It is reported to the Inquisitors and the Popish Clergy: that the Albigenses have been heard to speak of the resurrection of a spiritual body, as contradistinguished from that natural or carnal body which is sown in the grave of corruption; and that they are also known to have wickedly asserted the impossibility of flesh and blood inheriting the kingdom of heaven.

Now, although in truth they have said nothing but what St. Paul himself has said: yet, with the interested and prejudiced, the use of such language is quite sufficient to stamp them with undoubted Manichæism. Most indisputably, all the Cathari deny the future resurrection of the flesh†.

VIII. The Manichæans, like the Gnostics,

\* Credunt etiam, quod Satan, a Michaële dejectus de cœlo, animas prædictas corporibus istis veluti carceribus inclusit et quotidie includit. Monet. adv. Cathar. et Vald. lib. i. c. 1. p. 4. See also Reiner. de hæret. c. vi. p. 304. The passage is cited above, book ii. chap. 2. § III. 1. (5.)

† Omnes Cathari negant carnis resurrectionem futuram. Reiner. de hæret. c. vi. p. 302.

Isti negant horum omnium corporum resurrectionem, ponentes resurrectionem esse corporum cœlestium, de quibus jam locuti sumus. Monet. adv. Cathar. et Vald. lib. i. c. 1. p. 5.

IX. In fine, the entire process of amalgamating misrepresentation may be briefly summed up after the following manner.

Certain pious dissidents from the Roman Church, denominated, in the South of France, *Cathari* and *Publicans* and *Albigenses*, spake of the strife between the flesh and the spirit; described the God and Prince of this world, as waging an incessant though ultimately fruitless war against the God of heaven; denied, as a necessary and mechanical result, from the application of water, the spiritual or regenerative effect of Baptism; disbelieved any material change of

est, malum invitus. Ergo non habet liberum arbitrium ad malum. Ibid. lib. i. c. 5. § I. p. 65.

I have thus largely used the Work of Moneta, because I never met with a book which more completely illustrates the principle adopted throughout the present chapter. Like his commentator and editor Richini after him, he seems, *first*, to have diligently raked up, from the old heresiographers, all the peculiarities of ancient Manichæism; *next*, to have saddled them upon the Cathari, with a reference to the alleged arguments of the heretics from particular texts of Scripture; and, *then*, to have triumphantly refuted those arguments, under the aspect of their being *genuine* specimens of catharistic reasoning. Meanwhile, the Cathari *themselves*, like their predecessors the Paulicians, instead of arguing in *favour* of Manichæism, constantly, by the very admission of their enemies, *denied* that they were Manichæans, and professed their steady adherence to the Symbols or Creeds of the Catholic Church.

Moneta flourished about the year 1230. Hence he was a contemporary of Reinerius.

denied the freedom of the will: contending, that, without any choice or preference, the Elect were fatally impelled to perform good deeds, while the Reprobate were no less fatally constrained to perform evil deeds.

A zealous Inquisitor hears: that the Albigenses have been known to quote a text of St. Paul in proof of this opinion; the heretic, all the while, quoting it, just as an ancient Augustinian or a modern Calvinist would do, for an entirely different purpose.

Nothing more is requisite, than to corrupt the text in question by the insertion of two antithetical words wholly unconscious of the pen of the Apostle: and the unlucky culprit, upon whom the blame of the interpolation is tacitly saddled, is duly exhibited, as establishing, by the express authority of Holy Writ, a fatal necessity of doing whether good or evil. *The good which I wish, that I do not: the evil which I hate, that I do\*.*

Thus speaks Moneta in his exordium. In a subsequent part of his Work, he notices the texts by which they demonstrated, that *We are buried a carnal body, and rise again a spiritual body*: and then, from *such* their demonstration, he clearly, at great length, shews them to have been truculent Manichæans. Ibid. lib. iv. c. 7. § I. p. 340—353.

\* Isti negant liberum arbitrium. Monet. adv. Cathar. et Vald. lib. i. c. 1. p. 5.

Ad idem inducunt illam auctoritatem quæ habetur Rom. vii. 15. *Non enim quod volo BONUM, hoc ago: sed, quod odi MALUM, illud facio.* Facit ergo homo, qui de bona creatione

the Eucharistic Bread and Wine into the literal and substantial Body and Blood of Christ; rejected the notion, that Marriage is a sacrament instituted as such by our Lord; believed the resurrection of a spiritual body, as contradistinguished from a gross natural body; asserted the inability of fallen man to do, by his own unassisted strength, that which is good; maintained, that, as God is served by myriads of holy angels, so numerous evil angels await the bidding of Satan; rejected the doctrine of a Purgatory; offered up no prayers either to the Virgin or to the Saints; and abhorred the superstitious worship of the Cross, deeming even the true wood (could it anywhere be found) nothing more valuable or more salutiferous than any other piece of wood, inasmuch as the Saviour of mankind (according to the excellent remark of Ambrose) was not *The Cross* but *He who for our sake hung upon the Cross* \*.

Through the agency of a gross misrepresentation, these several tenets were easily made to appear the same as the well-known tenets of the Manichæans; and, though, confessedly, in every age and country, the Paulicians or Albigenses

\* Regem adoravit; non lignum utique, quia hic gentilis est error et vanitas impiorum: sed adoravit illum, qui pependit in ligno. Ambros. de obit. Theodos. Imperat. Oper. col. 408.

To a popish bigot such language as this would have afforded quite sufficient proof, that the Albigenses were Manichæans who trampled upon the Cross and who renounced the Saviour.

	<p>122 THE VALLENCES [BOOK II.</p> <p>always denied that they were Manichæans; constantly, by the admission of their very enemies, led holy and godly lives; and were ready, when called upon, to seal their faith with their blood rather than abandon it for the wretched superstition of Rome or Constantinople: yet, with all the pertinacity of bigotted hatred, the charge of Manichæism was determinately brought against them; and the very constancy of their invariable disclaimer, both in Asia and in Europe, was strangely itself alleged as the surest proof of falsehood and hypocrisy*.</p> <p>Thus, to the entire satisfaction of the Papists at least, was the business accomplished: and thus</p> <p>* Bossuet, as if internally distrusting his uncomely array of witnesses, would attempt to mend their credit by alleging: that, while they regularly bring a charge of Manichæism against the Albigenses, they never bring any such charge against the Valdenses for whom they cannot be supposed to have entertained much greater affection. Whence it must be inferred, that a charge, so strictly discriminating, could not but have rested on a solid foundation. Hist. des Variat. livr. xi. § 51.</p> <p>To this argument of the ingenious and acute Prelate, whose sagacity never overlooks even an apparent advantage, the preceding statement of the GROUNDS of the charge of Manichæism against the Albigenses affords, I trust, a full and sufficient reply.</p> <p>The enemies of the Albigenses had it in their power to make out a plausible case against that body of religionists: because they were known to be the theological descendants of the Paulicians, whose ancestors had, in a great measure, been Manichæans, though, in truth, they themselves were converts from</p>		<p>CHAP. III.] AND ALBIGENSES. 123</p> <p>was an ancient Church of faithful and suffering Christians, without a shadow of trustworthy evidence, pronounced to be a synagogue of profligate and wrong-headed Manichæans.</p> <p>X. Hitherto, so far as concerns the Albigenses of Southern France, we have seen only the testimony which is adduced for the purpose of establishing their Manichæism: we must next proceed to exhibit a variety of facts and documents, which,</p> <p>Manichæism to the pure truths of their confessedly unadulterated copies of the New Testament.</p> <p>But the equal enemies of the Valdenses could make out no such case against them: for they had no connection with the Paulicians; and they had never migrated westward out of Armenia and Bulgaria. Consequently, had their enemies attempted any such calumny, the very notoriety of the falsehood would have forthwith defeated its own purpose. The Romish Priests, verily, were not such bunglers in their calling as to charge the Valdenses with Manichæism. Thus the Monk of Vaux-Sernay, after triumphantly relating the most absurd and incredible tales respecting the Albigenses, immediately alters his tone when he comes to speak of the French Valdenses; who, nevertheless, were mingled with the Albigenses throughout Languedoc; and who, as evidently appears from the records of the day (particularly, I may remark, from the account of the famous conference at Montreal), were in strict unity and communion with them.</p> <p>There were many other heretics besides the Albigenses, says this veracious writer, who were called Valdenses from a certain Lyonsese named Valdensis. These were bad: but, in comparison of the others, they were far less perverse; for, on several points, they agreed with us. Petr. Vallisarnens. Hist. Albig. c. iii.</p>	
	<p>124 THE VALLENCES AND ALBIGENSES. [BOOK II.</p> <p>tending as they do to the complete exculpation of this much slandered Community, serve also to shew, that our already intimated suspicions respecting the fidelity of their accusers have in no wise been without sufficient foundation.</p> <p>In prosecuting this inquiry, it will be useful to bear in mind the remarks which have been made, as to the great facility of perverting even scriptural expressions into a semblance of Manichæism; when, by malice or ignorance, it is predetermined to convict some obnoxious individual of an adhesion to that heresy.</p>			