

<div> <div>BOOK IV.</div> <div>SUPPLEMENTAL MATTER.</div> <div>CHAPTER I.</div> <div>RESPECTING THE ANCIENT INTERCOURSE AND FINAL GEOGRAPHICALLY ECCLESIASTICAL JUNCTION OF THE ALBIGENSES AND THE VALLENSES.</div> <div> <p>SINCE on all hands it is admitted, that the Vallenses were not Manichæans, whatever might have been the case with the Albigenses: it is, I think, palpably clear, that, if the latter had really been Manichæans (as the Papists delight to represent them), they never could have had any religious intercourse with the former, and still less could ever have finally been absorbed into their Society. Yet both these matters rest upon historical testimony. Hence we are again brought to our old conclusion: that the Albigenses could not have been Manichæans.</p> <p>I. We have more than one notice, that the Albigenses and the Vallenses mingled with each</p> </div> <div>2 K</div> </div>		<div> <div>498</div> <div>THE VALLENSES</div> <div>[BOOK IV.</div> <div> <p>other, in the way of brotherly fellowship, prior to their final ecclesiastical union in the same country.</p> <p>1. About five hundred years before the year 1655, or (to specify the precise time) in the year 1165, a large body of Frenchmen, driven from their own country by persecution, emigrated and planted themselves in the Valleys of Piedmont, chiefly in that of Pignerol: where they were kindly received as brethren, and where they settled among the ancient Vallenses without any objection being raised and without any impediment being contrived*.</p> <p>Now who could these gallican sufferers from persecution have been?</p> <p>Certainly, they could not have been the French Proselytes of Peter Valdo. For he himself only exchanged a barren hereditary speculation for a spiritual personal faith in the year 1160: and it is highly improbable, that his converts in the course of five years, even if he made <i>any</i> in the lapse of that period, should either be so numerous or attract such attention, as to emigrate in a large</p> </div> <div> <p>* Morland's Hist. of the Church of Piedm. p. 12, 289. Morland erroneously speaks of these emigrants as Valdenses: for he falls into the mistake, so justly pointed out by Bossuet, of styling, as it had become common in the time of the Jesuits Gretser and Mariana, all the dissident religionists of France, by the general name of <i>Valdenses</i>, as if they had universally sprung from the disciples of Peter Valdo.</p> </div> </div>
<div> <div>CHAP. I.]</div> <div>AND ALBIGENSES.</div> <div>499</div> <div> <p>body on account of a furious persecution. Accordingly, the historian Thuanus distinctly tells us, that the sect of the French Valdenses or the Poor Men of Lyons, as instituted by Peter the Valdo, did not commence until the year 1170*. This is precisely what we should expect. In the first instance, I suppose, the pious merchant's converts were neither very abundant in number nor very complete in organisation. They were a small and feeble flock: and, if they drew any notice, they would probably be deemed nothing more than the germ of one of those Religious Orders which the Roman Church has ever sagaciously patronised as the safety-valves of fanaticism. But, in the year 1170, they had become regularly embodied as a Society of Missionaries. Whence that year was not unnaturally pitched upon, as affording a satisfactory date for the commencement of the French Valdenses under the aspect of an organised sect of new heretics. Such a chronological view of the matter precludes the possibility, that the gallican emigrants to Piedmont in the year 1165 could have been proselyted disciples of Peter Valdo. It may be added too, that a permanent settlement of this description was directly contrary to the very plan of the institution of the Poor Men of Lyons. They were</p> </div> <div> <p>* Petrus Valdus, locuples civis Lugdunensis, anno Christi circiter 1170, Valdensibus nomen dedit. Thuan. Hist. lib. vi. § 16. vol. i. p. 221.</p> </div> <div>2 K 2</div> </div>		<div> <div>500</div> <div>THE VALLENSES</div> <div>[BOOK IV.</div> <div> <p>strictly a body of wandering Missionaries, not a body of settled colonists: and, as such, they remained in one place no longer, than, like the Apostles of old whom they professed to imitate, the Lord might have a work for them to perform. Agreeably to this studied arrangement, when persecution was at length stirred up against them at Lyons, instead of settling corporately in some one less disturbed district, they were dispersed, as Nicolas Eymeric the Inquisitor assures us, through the various regions of France and Italy, where they made numerous converts, and where, in this province and in that province, they disseminated what that pontifical agent denominates their errors*.</p> <p>But, if the gallican emigrants to Piedmont in</p> </div> <div> <p>* Qui enim Lugduni quiescere non poterant Archiepiscopum et Ecclesiam metuentes, inde fugerunt: atque, per partes Franciæ et Italiæ dispersi, quamplures complices habuerunt: et, usque hodie, errores suos, hinc inde, seminauerunt. Eymeric. Direct. Inquis. par. ii. quest. 24 in Usser. de Eccles. Success. c. viii. § 10.</p> <p>The same account is given by Thuanus, with the additional particular that their chief place of refuge was the country of the Alps. This would very naturally be the case: for here they would join their brethren, the more ancient Vallenses of Piedmont.</p> <p>Omnibus invis et execrabiles facti, passim exules, sine lare per provinciam Narbonensem, Galliam Cisalpinam, ac præcipuè inter Alpes, effunduntur; ubi, tutissimum perfrugium nacti, complures annos latuerunt. Thuan. Hist. lib. vi. § 16. vol. i. p. 221.</p> </div> </div>

<p>CHAP. I.] AND ALBIGENSES. 501</p> <p>the year 1165 were not French Valdenses, they could only have been French Cathari or Albigenes, who fled from the persecution stirred up, during the first half of the twelfth century, against the Petrobrusians and the Henricians.</p> <p>Here, then, we have a distinct case, of the ready amalgamation of the Vallenses of Piedmont and the Albigenes of France: an amalgamation, which, I suppose, could never have occurred, had the latter, as their enemies would misrepresent them, been Manichæans.</p> <p>2. A few years still earlier than the emigration of the year 1165, we find Peter of Clugny giving a very intelligible hint, that the barbarous theology (as he terms it) of the Cottian Alps was substantially the same as that of the Petrobrusians or Albigenes.</p> <p><i>The impious heresy, taught by Peter de Bruis, says he, addressing himself to the Archbishops of Arles and Embrun, through the grace of God exciting and assisting your desires, has somewhat removed itself from your parts of the country. Yet, as I have heard, it has migrated only, into places sufficiently near to you: for, being driven out of your Languedoc and Dauphiny, it has prepared secret dens, whither it may retreat, in the province of Gascony and the adjacent regions.—This report stirs me up the more to my present undertaking: the report, to wit; that the slippery snake, having escaped, or rather through your prosecution having</i></p>			<p>502 THE VALLENSES [BOOK IV.</p> <p><i>been expelled, from your districts, has betaken itself to the province of Narbonne; and that its mere timid sibilations among you, in deserts and in petty villages, have been changed into daring predication in large assemblies and in populous cities. I once thought: that the cold Alps, and their rocks covered with perpetual snows, had introduced among your people this barbarism; and that a land, unlike all other lands, had created a race unlike all other races: whence, through the clownish and untaught manners of the individuals, a foreign dogma might the more easily have crept in. But this my opinion stands confuted, by the furthest banks of the rapid Rhone, and by the circumjacent plain of Toulouse, and by the city itself more populous than its neighbours: a city, which ought to be the more cautious against false theology, in proportion as, by the assiduity of persons who frequent it, and by its trial of manifold doctrines, it may be the better informed*.</i></p> <p>* Stulta illa et impia heresis (scil. Petri de Bruis), more pestis validæ, multos interfecit, plures infecit: sed, gratia Dei concitante et adjuvante stulia vestra, a vestris regionibus sese paululum removit. Migravit tamen, sicut audiui, ad loca satis vobis contigua: et, a Septimania vestra, vobis persequentibus, expulsa, in provincia Norempopolana quæ vulgo Gasconia vocatur, et in partibus adjacentibus, sibi foveas præparavit.—Lucrat magis ad hæc, et velut adjectis dorso stimulis acris instigat, fama nuper relata: quod scilicet anguis lubricus, de regionibus vestris elapsus, immo vobis prosequentibus expulsus, ad Narbonensem Provinciam sese contulerit; et, quod apud vos in desertis et villulis cum timore sibilabat, nunc in magnis con-</p>
<p>CHAP. I.] AND ALBIGENSES. 503</p> <p>So far as I can judge, language such as this imports: both that the existence of a barbarous theology (as the refined Abbot of Clugny speaks), in the Cottian Alps bordering upon the diocese of Embrun, was well known to Peter the Venerable; and likewise that this theology so closely resembled that of the Petrobrusians or Albigenes, as to produce, at the first blush, an impression of the Albigenes themselves having borrowed their religious system from the Subalpines or Vallenses.</p> <p>3. As for the Poor Men of Lyons or the French Valdenses, they, from the very first, so intermingled themselves with the Albigenes, and became so identified with them both in community of teachers and in identity of doctrine, that, on one memorable occasion, we find also an interchange of nomenclature.</p> <p>In the years 1205 and 1207, at Verfeuil and Pamiers and Montreal and other places in the</p> <p>ventibus et populosis urbibus audacter prædicat. Putabam, Alpes gelidas, et perpetuis nivibus opertos scopulos, incolis vestris barbariem invexisse, et dissimilem terris omnibus terram dissimilem cæteris omnibus populum creavisse: itaque, agrestibus et indoctis hominum moribus, peregrinum dogma facilius irrepsisse. Sed, hanc opinionem meam, ultima rapidi Rhodani littora, et circumjacens Tolosæ planities, ipsaque urbs vicinis populosis, expurgat: quæ, adversus falsum dogma, tanto cautior esse debuit; quanto, assiduitate frequentantium populorum, et experientia multiplicium doctrinarum, doctior esse potuit. Petr. Vener. Cluniac. cont. Petrobrus. in Bibl. Patr. vol. xii. par. ii. p. 206, 208.</p>			<p>504 THE VALLENSES [BOOK IV.</p> <p>South of France, a prolonged public disputation, or a succession of public disputations, according as we may view the matter, was held with the dissident religionists, who swarmed throughout Dauphiny and Languedoc and Guienne and Gascony, and who were protected by the then powerful houses of Toulouse and Foix and Comminges.</p> <p>(1.) Now who were these dissident religionists?</p> <p>That they were Albigenes, there cannot be a doubt: for the fact is demonstrated, both by their geographical locality, and by the circumstance of the disputations immediately preceding the horrid popish war of plunder and extermination, conducted, under the auspices of Innocent III. and his successors, by that blood-stained disgrace to humanity, Simon de Montfort. Accordingly, Nicolas Vignier, who gives a full account of the disputation held at Montreal in the year 1207, distinctly tells us: that the speakers on the anti-papal side were the Pastors of the Albigenes*.</p> <p>* Die Lunæ, 2 Octobr. A.D. 1207, in oppido Montis Regalis prope Carcassonem in Comitatu Tolosano, habitum est memorabile colloquium, inter Episcopum Uxanensem Hispanum qui a Papa missus fuerat cum S. Dominico et aliis pluribus, et Arnaldum Hot Pastorem Albigenensium appellatum qui hæc tria expressè assererat.</p> <p>Primo: Romanam Ecclesiam non esse Christi Sponsam nec sanctam Ecclesiam; sed turbulentam, Satana doctrina institutam, adeoque Babylonem esse illam de qua in Apocalypsi loquitur B. Joannes, matrem fornicationum et abominationum, sanguine sanctorum et martyrum Jesu Christi inebriatam.</p>

Yet William of Puy-Laurens, who also gives an account of the previous disputation at Pamiers in the year 1205, tells us, no less distinctly, that it was held by the Romanists against the *Valdenses specially*: while he adds, without any absolute distinction of the parties concerned, that the disputation at Verfeuil, in the same year, was maintained against the pontifical faction of his own

Secundo: Politiam illius non esse bonam neque sanctam neque a Jesu Christo stabilitam.

Tertio: Missam, eo modo quo celebratur hodie, non esse, vel a Jesu Christo, vel ab Apostolis ejus, institutam.

Contrarium suscepit Episcopus, ex Novo Testamento confirmandum: coram B. de Villanova, B. Auzebensi, R. de Bot, et A. Riberia, delectis arbitris.

Postquam triduo durasset disputatio, petiit Episcopus quindecim concedi sibi dies, quibus thesium suarum probationes scripto mandaret: et Arnaldus Hot, octo dies, quibus adversarii scripto responderet.

Reversi die prestituto, ad quadriduum colloquium prodierunt: quo tempore Episcopo præsto fuerunt, legati duo, P. de Castronovo, M. Radulphus Candelensis Abbas, P. Bertrandus Prior Auteribi, Prior Palatii, atque alii plures.

Demum, asserente Episcopo; *Ea, quæ non sunt de Missa, ex ea esse auferenda*: dimissa est concio; nec quicquam aliud de istis controversiis constitutum. Vignier. *Hist. Eccles. in A.D. 1207*, apud Usser. de *Eccles. Success. c. x. § 22*.

To the Pontificals, in this disputation, no credit is due for their semblance of moderation. The fact was: the Albigenes securely discussed the points at issue, under the protection of their territorial lords; and their usually insolent and overbearing adversaries, instead of sitting as judges, were compelled to meet them on equal terms as fairly pitted disputants. This

more than the confusion, into which the Jesuits Gretser and Mariana fell in a later age, and which led them erroneously to apply the name of *Valdenses* to those who were really *Albigenses*.

So, peradventure, at the first sight, it might appear. But the language of William of Puy-Laurens forbids such a supposition: for he tells

ubi palam hæresiarchæ ad disputandum contra nostros conveniunt; et confusi fuerunt, non tamen conversi.

Altera vero fuit apud Appamias specialiter contra Valdenses: qui, arbitri electi judicio, succubuerunt; et quidam ex ipsis ad cor et penitentiam redierunt.

Demum inter alias plurimas disputationes, quas in diversis locis nostri contra hæreticos illo tempore habuerunt, una fuit solemnior apud Montem Regalem diocesis Carcassoniensis anno Domini 1207: cui interfuerunt prædicti Christi pugiles, Fulco Tholosanus, et Didacus Uxamensis Episcopus, et B. Dominicus, ac venerabilis vir dominus frater Petrus de Castro Novo Cisterciensis Ordinis Apostolicæ Sedis legatus, ac collega suus magister Radulphus; contra plures hæresiarchas, ibidem congregatos. Fuitque, præscripta die et aliis pluribus, disputatum, coram quatuor arbitris laicis a partibus electis. Gulielm. de Podio Laurent. *Chron. in A.D. 1205, 1207*, apud Usser. de *Eccles. Success. c. x. § 20, 21*.

The episcopal style of the Spanish Didacus I have uniformly written *Uxamensis*, as corrected by Usher. Vignier writes it *Erovensis*: and Puy-Laurens, still worse, writes it *Exoniensis*. Probably the spelling of Nicolas Trivett, *Didacum Oxomensem Episcopum*, is the best. *Chron. in A.D. 1204*. Didacus, I suppose, was Bishop of Oxuma or Osuma in Spain. It is, however, a point of no great consequence: nor do I claim to be at all particularly skilled in the nomenclature of the Romish College of Bishops.

friends by *heresiarchs generally*, who openly (to the great scandal of mild and tolerant Popery) assembled under the evident protection of their lords, and whom he boasts to have been *confounded* by the admirable reasoning of their opponents, though he is constrained to admit that they were not *converted* *.

It may perhaps be said: that this is nothing

readily accounts for the abrupt breaking up of the conference and for the discontinuance of the controversies. The papal party, although privileged by the presence of the blessed Dominic, found that they required arguments somewhat more cogent than verbal: the sword of de Montfort was felicitously substituted for the less effectual tongue of the presiding Spanish Bishop: and holy Dominic found himself much more at home in managing the merciful concerns of his offspring the Inquisition, than in discussing points of theology with the acute Arnold Hot and his Albigenic associates.

* Sub anno Domini 1205, Dominus Deus ipse, qui sagittas electas providentiæ suæ conservat pharetra, duos de Hispania ad hoc opus produxit electos Dei pugiles: dominum Didacum Episcopum Uxamensem, et virum per omnia benedictum (sanctum postea declaratum) socium ejus Dominicum, Canonicum suæ Uxamensis Ecclesiæ regularem.

Duo igitur isti Episcopi (Fulco scilicet Tholosenus et Didacus Uxamensis) et beatus Dominicus, mittentes manus ad fortia, aggregatis illis Abbatibus duodecim Cisterciensis ordinis, contra superstitiones hæreticorum in altitudine Satane gloriantium, omni humilitate, abstinencia, et patientia, cœperunt procedere et congregari: non pomposa aut equestri multitudine, sed calle pedestri, ad indictas disputationes contra hæreticos, de castro in castrum, nudis plantis et pedibus ambulantes.

Fuitque una de primis congregationibus apud Viridefolium:

us, as we have seen, that the disputation at Pamiers was held against the *Valdenses specially*. His words, therefore, plainly imply; that, as, in the *general* series of disputationes which were prolonged at different places through two years, the *Valdenses* and other heresiarchs acted as mutual friends and allies; so, in the *particular* disputation at Pamiers, it was agreed, that the business of the day should be conducted by the *Valdenses* or the *Missionary Poor* Men of Lyons *exclusively*. Nor is this all. While, on some occasions, the

For the satisfaction of the curious, Trivett is somewhat large upon the manifold excellences of the blessed Dominic; from whom it may briefly be said: Cœpit odor sanctitatis ejus circumquaque diffundi. *Chron. in A.D. 1203*. The same author records a miracle, which was wrought at this famous conference: but it produced no effect upon the stubborn Albigenes.

Eo tempore, quo Episcopus Didacus cum beato Dominico insistebat prædicationi in partibus Tolosanis, contigit, ut apud Montem-Regalem cum prædicatoribus catholicis hæretici disputarent. Unus autem de nostris, *Dominicus* nomine, socius Episcopi Oxomensis, sicut in gestis viri nobilis nominatque Simonis Comitiss Montis-Fortis legitur, auctoritates, quas in medium produxerat, redegit in scriptis, et cuidam hæretico tradidit schedulam ut super objectis deliberans responderet. Qui, nocte ad ignem sedens cum sociis, de eorum assensu schedulam projecit in ignem: facta protestatione, quod, si combureretur, vera esset fides hæreticorum, immo perfidia; si vero incombusta maneret, fidem, quem prædicabant Catholici, veram esse fateantur. Projecta schedula in ignem, non tantum semel sed iterum et tertio, totiens resiliit etiam incombusta. Nicol. Trivett. *Chron. in A.D. 1205*. See also Petr. Valsarn. *Hist. Albig. c. viii*.

Valdenses acted *separately*; and, on other occasions, the Albigenses acted *separately* likewise: on one memorable occasion, that of the dispute at Montreal in the year 1207, they *joined* their forces; their Pastors appearing, as the joint Pastors and Representatives of *both* Churches*.

(2.) This last matter deserves a somewhat more full elucidation.

Upon the two parallel narratives of Popliniere and Vignier, evidence of a very peculiar kind is attendant: for it goes to prove, that one of the leading Pastors at the disputation, though certainly a Pastor of the Albigenses because he was the Pastor fixed at Lombers one of the chief albigensic settlements, was himself, nevertheless, individually, a Valdensis of the missionary stock of the Poor Men of Lyons. Whence it would obviously follow: both that the French Valdenses were mingled with the French Albigenses; and likewise that the doctrine of the latter, so far from being a form of Manichæism (as the popish writers, and their followers even among Protestants, ab-

* A similar junction of the Albigenses and the Valdenses had already occurred in the year 1203 when a disputation was held at Carcasson.

Colloquium Carcassone habitum est A. D. 1203 mense Februario, inter Catharos atque Valdeses ex una, et Carcassonem Episcopum Radulphum et Petrum de Castronovo Romani Pontificis Nuncios ex altera, coram Petro Aragonum Rege. Riechin. Dissent. de Cathar. c. viii. § 17.

liar charge was the Albigensic Congregation at Lombers.

But, in addition to these positively-known particulars, we may say, unless I greatly mistake, that he was also the friend and proselyte and fellow-missionary of the venerable Peter Valdo himself. At least, both in name, and in character, and in ministerial locality, and in the vital point of chronology likewise, the *Arnold of Valdo* perfectly agrees with the *Arnold who was the Pastor of Lombers and who disputed at Montreal*.

Peter Valdo, the ringleader of the Valdenses, says Thuanus, *leaving his own country went into Belgium: and, in Picardy, as they now call the province, obtained many followers. Passing thence into Germany, he long sojourned among the Vandalic States, and finally settled in Bohemia: where those, who, at the present day, embrace his doctrine, are, on that account, called Picards. Valdo, for his associate, had also had Arnold. This person, journeying in a different direction, descended into Languedoc; and fixed himself at Albi: from which place the Albigenses derived their name, who, in a short time, pervaded the whole of Toulouse and Roussillon and Cahors and Agens**.

* Petrus Valdis, eorum antesignanus, patria relictâ, in Belgium venit: atque, in Picardia quam hodie vocant, multos sectatores nactus, cum inde in Germaniam transisset, per Vandalicas civitates diu diversatus est, ac postremo in Boemia consedit; ubi etiam hodie ii, qui eam doctrinam amplectuntur.

surdly pretend), was, in truth, substantially the same as the doctrine of the former.

The Pastor, in question, was *Arnold Hot* or *Arnold Ottho* or *Arnoldot*, as his agnomen, in connection with his name *Arnold*, is variously expressed by Vignier and Ribeira and Popliniere: the last of whom gives us the information, that he was the Minister of Lombers; where, as we have seen from Roger Hoveden, the remarkable examination of the Albigenses took place in the year 1177, and where their memorable and orthodox profession of faith was publicly recited*.

Now, who was this Arnold?

As yet, we know only: that, in the disputations of the years 1205 and 1207, he was a leading Pastor among the Albigenses; and that, while his wider sphere of ministration was the province of Languedoc and its vicinity, his settled and pecu-

* Arnaldum Hot, Pastorem Albigensium appellatum. Vigner. Histor. Eccles. in A. D. 1207. apud Usser. de Eccles. Success. c. x. § 22.

Nomina hæresiarcharum hæc sunt: Ponticus Jordanus, Arnoldus Aurisanus, Arnoldus Otthonus, Philabertus Castrensis, Benedictus Thermus. Jacob. de Rebir. in Collect. de Urbe Tolos. apud Usser. de Eccles. Success. c. x. § 21.

Ex publica et solenni disputatione, inter Apamiensem Episcopum et Magistrum Arnoltotum Lombrensem ministrum, habita. Poplinier. Hist. Franc. lib. xxxviii. vol. ii. fol. 245. apud Usser. de Eccles. Success. c. x. § 16.

For the narrative of Roger Hoveden, see above, book ii. chap. 9.

The identity of name and character and geographical sphere of ministration, in the case of *Arnold the Valdensis of Lyons* and *Arnold the*

Habuerat Valdis et socium Arnaldum, qui diverso itinere in Septimaniam descendit, et Albæ Augustæ sive Helviorum olim dictæ hæsit: unde Albigi, qui Tolosates, Rutenos, Cadurocos, Aginnates, brevi tempore pervaserunt. Thuan. Hist. lib. vi. § 16. vol. i. p. 221.

As the Valdensian Arnold fixed himself at Albi and became a minister among the Albigenses; so Thuanus very reasonably considers the Albigenses, as differing, in no material point, either from the Valdenses of that day, or from Wickliff and Huss and Jerome of Prague and Luther at a later period; for, when they were dispersed by the crusade of Simon de Montfort during the first half of the thirteenth century, he speaks of them in manner following.

Cum huc illuc ab eo tempore dispersi ubique exagitarentur, tamen exstiterè semper per intervalla, qui eorum doctrinam intermortuam renovarent: Joannes Wiclevus in Anglia, in Bohemia Joannes Hussus et Hieronymus Pragensis; nostra vero ætate, postquam Lutheri doctrina obvio tam multorum favore accepta est, reliquæ illorum ubique sparsæ colligi, et, crescente Lutheri nomine, vires et auctoritatem sumere coeperunt; præcipue in regionibus Alpinis et provinciis Alpibus vicinis. Ibid. p. 223.

To this same alpine country, likewise, their brethren the French Valdenses, when scattered by persecution from Lyons, very naturally resorted, and there, in the bosom of their ancient mother Church, found, at least for a season, concealment and security.

Omnibus invisi et execrabiles facti, passim exules sine lare per provinciam Narbonensem, Galliam Cisalpinam, ac præcipue inter Alpes, effunduntur; ubi, tutissimum perfrugium nacti, complures annos latuerunt. Ibid. p. 221.

Pastor of the Albigenses at Lombers which was close to Albi, will, of course, be immediately obvious. No remark, therefore, is necessary, save a

In truth, in the very country of the old Piedmontese Vallenses, there was, from a most remote period, a mixture of those, who, in France, were finally distinguished by the name of *Albigenses*. It is an interesting circumstance, that one of the sixteen Churches of the Cathari was seated, in the twelfth and thirteenth centuries, and doubtless at a much earlier time also, at *Bagnolo*, which lies in the most southern district of the country of the Piedmontese Vallenses. Reiner. de hæret. c. vi. in Bibl. Patr. vol. xiii. p. 304.

All these matters shew the early intercourse and connection of the Albigenses or Cathari with the ancient Vallenses of the Cottian Alps: and thus, incidentally, tend to exhibit their freedom from Manichæism. Had they really been Manichæans, they could never have harmonised with the Vallenses either of France or of Piedmont: for Manichæism and the sincere Gospel can never amalgamate. Accordingly, if I may again refer to Thuanus, that great historian will tell us, that the Cathari or Albigenses of France doctrinally answered to the Puritans of England: nay, so little difference could he discover between them and the Leonists or Valdenses, that, like many others, he even identifies these two symbolising classes of religionists; for he supposes, that the Cathari were yet additionally called *Leonines* or *Leonists* from their theological correspondence with the iconoclastic Emperor *Leo*.

Cathari dicuntur; quibus respondent, qui hodie in Anglia puriorem doctrinam præ se ferunt. Iidem *Leonini* rursus appellati sunt, ab eo Leone, qui nihilominus justus ac prudens principis, a Zonara ipso, qui, cum hæreticæ pravitate accusat, elogium meruit. Thuan. Hist. lib. vi. § 16. vol. i. p. 221, 222.

The ready intermixture of the Valdenses with the Cathari of Provence and Lombardy, and their intercommunity of doctrine,

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single one upon the vital point of chronology, in order to bring out the quadruple presumption, that the two *Arnolds* were one and the same individual.

Peter of Lyons became a spiritual instead of a merely speculative, Christian, in the year 1160: his Poor Men began to attract notice, as a sect, in the year 1170: and he himself is supposed to have finished his labours, and to have been called to his rest, in the year 1179.

Hence, in order to allow due time both for the formation of his band of missionaries at Lyons and for his subsequent journeys which terminated in Bohemia, we may fairly assume the mean year 1174 to have been about that in which he and his friend Arnold set out on their respective pilgrimages, himself choosing Picardy and Belgium and Germany, while Arnold bent his steps southward to Languedoc and Albi and Lombers. In the year 1174, then, we may reasonably say, that Arnold would be about thirty years of age. On such a

is distinctly noticed by Stephen de Bourbon who flourished during the earlier part of the thirteenth century.

Postea, in Provinciæ terra et Lombardiæ, cum aliis hæreticis se admiscentes, et errorem eorum bibentes et serentes, hæretici sunt judicati. Steph. Barbon. de Sept. Don. Spir. S. par. iv. c. 30. in Ricchin. Diss. de Valdenc. c. i. § 5.

The *Alti Hæretici* of Provence and Lombardy are clearly the Cathari or Albigenses. Yet, notwithstanding this acknowledged intercommunity of doctrine, it is not pretended that the Valdenses were ever Manichæans. From such a fact, the conclusion is abundantly obvious.

supposition, he would have been sixty three years old in the year 1207, when the disputation was held at Montreal: an age, which fully agrees with the circumstances at that time attendant upon Arnold the Pastor of the Albigenses at Lombers; for we may be sure, that, to manage an important disputation, men of full age and ripened experience and extensive knowledge in theology would be carefully chosen.

4. The large intermixture of the Albigenses with the Poor Men of Lyons or the French Valdenses is yet further evident, not from the error of Gretser and Mariana who in a later age pronounced the Valdenses and Albigenses to be absolutely identical, but from authoritative documents of the very period respecting which we are now treating.

These documents mix up together, as heretics closely associated in the same country, and as holding with some small differences the same faith, both the Cathari or Paterines or Arnoldists on the one hand, and the Insabbattati or Humiliati or Poor Men of Lyons or Valdenses on the other hand; the Arnoldists being evidently so called from the zealous Valdensic Pastor of the Albigenses in Lombers, who made so conspicuous a figure in the disputation at Montreal.

(1.) To this effect speaks the decree of Pope Lucius III. in the year 1184, when he met the Emperor Frederick I. at Verona.

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In order to abolish the pravity of diverse heresies, which, throughout many parts of the world, have, in modern times, begun to pullulate, ecclesiastical vigour ought to be excited: by which, with the powerful aid of imperial fortitude, both the protervity of heretics in the very efforts of their falsehood may be dashed to pieces, and the catholic simplicity of truth, resplendent in the Holy Church, may shew it to be every where expiated from all execration of false doctrines. We, therefore, supported alike by the presence and vigour of our most dear son Frederic always Augustus the illustrious Emperor of the Romans, agreeably to the common counsel of our brethren, with other Patriarchs and Archbishops and many Princes who have come together from diverse parts of the Empire; rise up, according to the general sanction of the present decree, against the heretics themselves, upon whom a profession of diverse falsehoods has conferred a diversity of appellations; and, by our apostolic authority, through the series of this constitution, condemn every heresy under whatever name it may be enrolled. In the first place, we decree: that the Cathari, and Paterines, and those who falsely call themselves the Humiliated or the Poor Men of Lyons, and the Passagines, and the Josephines, and the Arnoldists, are subjected to a perpetual anathema. And, because some, under the semblance of piety, denying (as the Apostle says) the power thereof, claim to themselves the authority of preach-

ing (though the same Apostle asks, *How shall they preach, unless they be sent?*): therefore we bind, by the knot of a perpetual anathema, all, who, either prohibited or not sent, shall either publicly or privately presume to preach, without authority received either from the Apostolic See or from the Bishop of the place; and likewise all, who, concerning the sacrament of the body and blood of our Lord Jesus Christ, or concerning baptism, or concerning the confession of sins, or concerning matrimony, or concerning the other ecclesiastical sacraments, shall not fear to think or to teach otherwise than the holy Roman Church preaches and observes; and moreover, in general, whomsoever the same Roman Church, or the several Bishops through their respective dioceses with the advice of their Clergy, or the Clergy themselves during the vacancy of the See with the advice (if necessary) of the neighbouring Bishops, shall judge and pronounce to be heretics. Furthermore, we decree: that their harbourers, and defenders, and all equally who shall afford any patronage or favour to the aforesaid heretics for the purpose of cherishing in them the pravity of heresy; whether such heretics be called the *Consoled* or the *Perfect*, or whether they be distinguished by any other superstitious names; shall be subjected to the same sentence*.

* *Papæ Lucii III. Decret. in Bernard. Papiens. Collect. Decretal. lib. v. c. 11. apud Usser. de Eccles. Success. c. viii. § 39.*

cisely, speaks the Decretal Epistle of Pope Innocent III. addressed, in the year 1199, to the Prelates of Aix, Narbonne, Vienne, Arles, Embrun, Tarascon, and Lyons, with their several suffragans.

We have heard: that in your province, certain persons who are called *Valdenses* and *Cathari* and *Paterines*, or who are distinguished by any other names whatsoever, have pululated to so vast an extent, as to entangle in the snares of their error, and to corrupt by the ferment of their falsehood, an innumerable multitude of people. Since, therefore, to catch these small foxes which demolish the vineyard of the Lord of hosts, having a diversity indeed of semblance, but having their tails bound to each other, because concerning vanity they are agreed, we have thought it right to send into the countries themselves, that the rod of Moses may devour the phantasms of the magicians, our beloved son *Friar Reinerius*, a man of approved life and honest conversation, through the divine gift powerful in deed and in word, and with him our beloved son *Friar Guy*, a man fearing God and studying the works of charity: we commit them, through the apostolic writings, to your fraternity, and strictly charge you, that, receiving and treating them with benignant affection, you do so assist them against the heretics, that by their means they may be recalled to the Lord from the error of their way; or if, by chance, any cannot be converted, that they be excluded from your

(2) To a similar effect speaks the decree of Alphonso of Aragon, in the year 1194.

Alphonso, by the grace of God, King of Aragon, Count of Barcelona, Marquis of Provence; to all Archbishops, Bishops, and other Ecclesiastical Prelates of the Kingdom; to Counts, Viscounts, Knights; and to all the Commonalty of his Kingdom and Sovereignty; health and a sound observance of the Christian Religion.

Since God has willed that we should preside over his people, it is right and just; that, for the salvation and defence of the same people, we should, according to our power, feel a continual solicitude. Wherefore, in imitation of our predecessors, and in due obedience to the canons; since they have judged that heretics, who are cast out from the sight of God and of all Catholics, ought every where to be condemned and persecuted: therefore, as enemies of Christ and the Christian Religion, and as public foes both of ourself and of our Kingdom, we command forthwith to depart and banish themselves, those who are called *Valdenses* or *Insabbatati* or *Poor Men of Lyons*, and all other heretics without number who have been anathematized by the Holy Church; so that they should evacuate the whole of our Kingdom and Lordship*.

(3.) To the same effect again, still more pre-

* *Aldefons. Aragon. Diplom. apud Marian. Præfat. in Luc. Tudens. adv. Albigen. error. in Bibl. Patr. vol. xiii. p. 230.*

borders, lest the sincere part of the flock be drawn away after them*.

II. These early interminglings and associations prepared the way for the final geographical and ecclesiastical amalgamation, of the joint French *Valdenses* and *Albigenses* of Languedoc, with the primeval *Valdenses* of Piedmont and Dauphiny on either side of the Cottian Alps.

1. A large body of the French *Valdenses*, harassed by incessant persecution, emigrated about the middle of the fourteenth century: and took up their abode with their brethren, the *Valdenses* of the Cottian Alps, in the Valleys of Piedmont and Dauphiny, which, eastward and westward, stretch into the dioceses of Turin and Embrun.

Here the great body of them settled: but, still preserving their missionary character as the *Poor Men of Lyons*, they shot forth, as the Inquisitor expresses it, their sad branches into *Liguria* and *Italy* and beyond them into *Apulia*†.

* *Innoc. III. Epist. Decretal. lib. i. p. 56, 57. apud Usser. de Eccles. Success. c. ix. § 7.*

† *Ut vobis, reverendissimo in Christo patri et domino, domino Rostagno Ebredunensi Archiepiscopo; vobisque, reverendis patribus et dominis, Fratri Laurentio Cistericiensi Episcopo, et Thomæ Pascalis Orlanensi Officiali, Commissariis Apostolicis, Regia et Dalphinali auctoritate suffultis, ad causam eorum Pauperum de Lugduno, quos vulgus Valdenses appellat, dictos a Valdeo cive Lugdunensi, in loco dicto vulgariter Val grant moram faciente.*

It is worthy of note : that the language of this Inquisitor exhibits, what might seem at first a contradiction, but what is readily explained from the general and extended view of the old Vallenses which we have now obtained.

In the instrument, which was drawn up shortly after the year 1489, he mentions, on the evidence of the examined themselves : that they had been settled in the Valleys, *for at least a century*, and

Qui homo dives hæresiarcha primus hæresis sectæ Valdensem inventor fuit, secundum Scripturam bonis temporalibus renuncians, cæpit, cum suis complicibus, vitam apostolicam cum cruce et paupertate ducere. Et, expectatis viris ecclesiasticis, multos sibi discipulos sociavit, qui inde dicti sunt *Pauperes de Lugduno*.

Qui, dicentes vivere sub obedientia apostolica, ab illa tamen se separantes, pertinaciter respondebant cum redarguerentur, *Magis esse Deo obediendum quam hominibus*.

Fuerunt tandem, et merito, per militantem Ecclesiam damnati, sed non radicitus extirpati. Quia, Lugduno fugientes ad ultimas Dalphinatus partes, se transferentes in Ebredunensi et Taurinensi diocesisibus in Alpibus et intra concava montium accessu difficilia, plures ibi ex illis habitaverunt : ubi, paulatim procurante satore zizanizæ, in copioso numero excreverunt : et demum palmites suos tristes in Liguriam, Italiam, et ultra Romam in Apuliam, transmiserunt. Script. Inquis. ejusque anon. de Valdenses. apud Allix on the Church of Piedm. p. 324.

It is observable, that here also the original connection of Peter Valdo with the Valleys of the Cottian Alps is duly mentioned. He is said to have once lived in the region commonly called *Val grant* or (I suppose) *The Great Valley*.

already adduced, in regard to the nature of their religious tenets at and shortly after the Reformation of the sixteenth century.

2. With respect to the much enduring Albigenes, it is no part of my plan to write their history. For my own object, it will be sufficient to state the regions whither the poor remnant of them fled from the exterminating sword of the detestable Simon de Montfort and from the racks and fires of the still more detestable Popish Inquisitors in the course of the thirteenth century *.

* For an account of these papal horrors during the whole course of the protracted crusade, or rather succession of crusades, the reader may consult Perrin's *Histoire des Albigeois* and (as a more modern Work) Sismondi's *History of the Crusades against the Albigenes*. This last work has very seasonably been translated into English : and forms one thin volume 8vo. Wightman and Cramp. London. 1826.

The singular merit of the blessed Dominic, who (as Trivett speaks) wielded the spiritual sword while his friend Simon managed the secular, procured for him an equally singular reception into heaven.

Transitus autem ejus, Fratri Gualthe Priori Brixie, qui postea fuit ejusdem civitatis Episcopus, revelatus est per hujusmodi visionem. Eadem namque hora qua beatissimi Patris anima migravit a corpore, sicut postea compertum est, vidit aperturam in cælo, per quam dimittebantur candidæ scalæ duæ : quarum unius summitatem tenebat Christus Dominus ; alterius, mater ejus : angeli autem lucis discurrebant, adscendentes per eas. Et, ecce, inter utramque scalam, sedes posita est in imo ; et, supra sedem, sedens : et, qui sedebat, similis erat Fratri habenti faciem velatam capucio, quemadmodum in Ordine moris est

likewise *through a succession of ages so long as to be beyond the memory of man* *.

These two depositions seem, at first, to be scarcely compatible : yet they are easily reconciled.

The *century of inhabitation* respects the French Valdenses or the Poor Men of Lyons : who, at the beginning of the instrument, are said to have been driven from France into the Valleys by stress of persecution.

The *time beyond the memory of man* respects the native aboriginal Vallenses : who had been settled in the range of the Cottian Alps from the very days of primitive Christianity.

After this, the instrument goes on to state their doctrinal system.

That system, I need only add, is precisely the same, as the system which was ever held by the Vallenses †.

Hence it serves to corroborate the evidence

* Imprimis ponit et dicit, ac probare intendit : quod ipsi homines vallis Frayxineriæ fuerunt, a centum annis citra ultra.

Cujus siquidem damnatissimæ hæresis cultores, quibus viri et mulieres vallis Clusionis Taurinensis diocesis, et omnes mares et feminae vallis Frayxineriæ, ac plures vallium Argenteriæ et Loysæ Ebredunensis diocesis, a tanto tempore quod non est memoria hominum, in contrarium fuerunt proni. Script. Inquis. anon. apud Allix on the Church of Piedm. p. 325.

† Script. Inquis. anon. apud Allix on the Church of Piedm. p. 326—329. The whole document is extremely curious, but too long for insertion.

For this purpose, I shall avail myself of the testimony afforded by the historian Thuanus.

When exquisite punishments were of no avail against them ; when the evil seemed to be only embittered by the remedy, which had been unseasonably applied ; and when their number daily increased : regular armies were at length enrolled ; and a war of no less magnitude, than that which had previously been carried on in opposition to the Saracens, was

Frates mortuos sepelire. Trahentibus autem scalas illas Christo Jesu et matre, trahebatur et sedes pariter cum sedente : donec, psallentibus angelis, cælo illatus est. Receptis igitur in cælum scalis, et sede cum eo qui in sede fuerat collocatus, cæli apertura clausa est. Nicol. Trivett. Chronic. in A.D. 1221.

The Brother, whom the Prior thus beheld translated, was of course holy Dominic. What became of Simon, cui *admodum familiaris erat beatus Dominicus propter communem zelum adversus hæreticorum perfidiam*, Trivett does not inform us. Ibid. in A.D. 1209. Dominic's canonisation followed in regular order : and the miraculous fragrant, which issued from his opened sepulchre, afforded an ample warrant for the celestial nobility conferred upon him by the patent of Pope Gregory IX. See Nicol. Trivett. Chron. in A.D. 1233. Hence, with much reason, Ricchini, who wrote in the year 1743, lauds both the saint and his spiritual offspring the Inquisition : while he justly thinks foul scorn of our Dr. Cave, for vilipending the one, and for making Hell the true parent of the other. In these liberal days, a Protestant will doubtless be much refreshed in spirit by the decisive language of the learned Preaching Friar.

Jam vero, ne recrudesceret in posterum malum, aut impia hæresis repullularet ex ciceribus suis, saluberrimo consilio, Romani Pontifices Sanctæ Inquisitionis Officium, auctore S. Dominico, instituerunt : eidemque beato viro et Fratribus Præ-

decreed against them. Its end was: that they were slaughtered, routed, everywhere despoiled of their property and their dignities, and scattered in this direction and in that direction, rather than convinced of their error and brought to repentance. Those, therefore, who at first had defended themselves with arms, being finally conquered by arms, fled into Provence and the neighbouring Alps of the French territory: where they found secure concealment, both for life and for doctrine. Part migrated into Calabria: and there they remained, down even to the Pontificate of Pius IV. Part retired into

dicatoribus præcipuè detulerunt.—Et quidem, sacrorum Fidei quæstorum cura, zelo, ac diligentia, factum est; ut sensim, post A.D. 1300, decreverit in Italia cum primis ejusmodi sectarum pestilentia; nec ulla hæresis, aut noviter procusa aut renovata, apud Italos radices amplius egerit.—Scio equidem, adversus Sanctissimum Fidei Tribunal effusè atque impotenter ferri Hæreticorum omnium odia, eoque nomine S. Dominicum ita conviciis proscribere ut *Albigensium Carnificem* vocare non dubitent: ipsum vero Inquisitionis Officium gravissimum appellent, et ab Orco petunt, Christianæ Religionis dedecus, simul et flagellum conscientiarum et carnificinam, summæque tyrannidis et crudelitatis officinam, qua Siculi non invenerunt Tyranni majus tormenta. Ita Caveus.—At, si, quantum res ipsa momenti habeat, maturè ac sine præjudicati animi turbatione expendatur, SUMMI BENEFICII LOCO cæci homines acciperent, quod gravissimam carnificinam et tyrannidem vocant. Ricchin. Dissert. de Cathar. c. vii. § 5, 6.

Ricchini will absolutely make our english lips water for the legal establishment of the Holy Office in each of the two British Islands.

able degree of light is thrown by the testimony of Vincent Ferrier. In the year 1405, that person travelled out of Dauphiny into the Valleys of Piedmont, for the purpose of preaching Popery to the inhabitants: and from him we learn, that the two Churches of the Vallenses and the Albigenses, amicably (since the crusade of Simon de Montfort) subsisting together in the same mountainous district, had, down to that time, continued distinct;

Cela fit, que, s' ils ne purgerent pas entierement le pais d' heretiques, les sectaires n' oserent plus du moins se montrer publiquement: et que plusieurs, pour éviter de tomber entre leurs mains, se réfugièrent dans les pais étrangers, et surtout en Lombardie, ou ils formerent une Eglise particuliere appelée *L'Eglise de France* composée d' environ cent cinquante personnes. Il n'en resta gueres davantage dans le pais. Hist. Gener. de Langued. livr. xx. § 82.

By Lombardy, as the word is used by Reinerius whom the Benedictine adduces as his authority, we must, I think, agreeably to a remark which I have already made, understand the whole region which extended from the Cottian Alps to the Adriatic Sea. Most probably, this Lombard Church was the Church of Bagnolo, which was a Church of the Cathari, and which locally was situated in the southern part of the country of the Vallenses.

With respect to the Calabrian Albigenses, who, as Thuanus observes, subsisted down to the Pontificate of Pius IV, Dr. M'Crie has given an interesting though mournful account of their condition and final extermination in the sixteenth century. See Hist. of the Reform. in Italy. chap. v. p. 299—308. No-where does the brutal and odious superstition of Popery appear in blacker colours. What, however, is specially to my own purpose, as in Britain so in Calabria, not a vestige of Mani-

Germany: and fixed their seats in Bohemia and in Poland and in Livonia. Others, directing their course westward, found a refuge in Britain*.

From this time, so far as I am aware, we hear no more of the Albigenses separately and collectively. Their name was lost: and they themselves were gradually absorbed into the sister Church of the Vallenses.

Upon the fact of their absorption, a consider-

* Contra quos (scil. Albigenses) cum exquisita supplicia parum proficerent; et remedio, quod intempestivè adhibitum fuerat, malum exacerbaretur; numerusque eorum in dies cresceret: justi tandem exercitus conscripti sunt; nec minoris molis bellum, quam quod antea nostri adversus Saracenos gesserant, contra eosdem decretam est. Cujus exitus fuit: ut, potius cæsi, fugati, bonis ac dignitatibus ubique spoliati, atque huc illuc dissipati sint, quam erroris convicti respuerint. Itaque, qui armis se initio luctati fuerant, postremo armis victi, in Provinciam apud nos et Gallicæ Ditionis Alpes vicinas confugerunt; latebrasque vitæ ac doctrinæ suæ, iis in locis, repperunt. Pars in Calabriam concessit: in eaque diu, usque ad Pii IV pontificatum, se continuit. Pars in Germaniam transit: atque, apud Boëmos in Polonia et Livonia, larem fixit. Alii, ad Occidentem versi, in Britannia perflugium habuerunt. Thuan. Præfat. Hist. vol. i. p. 7.

I have not heard, that any Manichæans were ever discovered in Britain after the middle of the thirteenth century: which, however, must certainly have been the case, had the Albigensie Refugees been really votaries of the ancient Oriental Heresy. Be this as it may, we find much the same statement in the General History of Languedoc, with the additional particular, that the expatriated Albigenses organised themselves into a French Church in Lombardy.

for he found there, not only the Valdenses, but likewise a numerous body of the Cathari or Albigenses. Yet, subsequently to the year 1405, the absorption has at length, become complete: and no organic separation, under the discriminating names of *Albigenses* and *Vallenses*, I believe, now subsists among the uniform religionists of the Valleys.

The whole of this is precisely what we should expect. Each sister Church would, very naturally, for a season be attached to its own familiar, though theologically indifferent, peculiarities: but the

chèism can be discovered, or is even pretended to have been discovered, among the pious emigrants in the day of their extirpation. Dr. M'Crie calls them *Valdenses*; nor, in his present narrative, was the title altogether improper: for they were composed of Albigenses mingled both with French and with Piedmontese Valdenses; and the name of *Albigenses*, lost and swallowed up in that of *Valdenses* since the bloody crusade of Simon de Montfort and the Inquisition, had now become extinct. That such was their national composition, is evident from their whole history. Thuanus tells us; that they were Albigenses, who had escaped from the butchery of Languedoc: and one of Dr. M'Crie's authorities states; that they came originally from the Valley of Angrogna near Savoy. Clearly, therefore, they must first have taken refuge with their brethren the Valdenses of Piedmont: and, afterward, a mixed company, must thence have migrated into Calabria, where they were deemed and styled *Valdenses*. Dr. M'Crie's description of their religious state and behaviour, when they first heard the glad tidings of the Reformation of the sixteenth century, well deserves the attention of the devout reader.

<div>CHAP. I.] AND ALBIGENSES. 529</div> <div>mingled operation of time and local intercourse and painfully endearing fellowship in perpetual persecution would gradually form, into a single united Communion, the members of the two substantially symbolising Societies. Accordingly, we are told : that, during the space of three centuries anterior to the visit of Ferrier in the year 1405, the French Valdenses, who began to emigrate into Piedmont in the twelfth century, encountered no disturbance. And, in perfect congruity with such a circumstance, we are also told : that, down to that year, the Albigenic Refugees had continued to possess the character of distinctiveness. But, when a series of tormenting persecutions commenced, the character of distinctiveness was soon lost : and the two harmless and equally suffering Churches of the Piedmontese Valleys, like two drops of rain, were soon drawn and blended together by a perfectly intelligible power of attraction *.</div> <div><div>* For my acquaintance with this interesting testimony of Ferrier, I am indebted to Ricchini, the editor of the large Work of his ancient Confrater Moneta.</div><div>Cum latè grassantem Valdensium Sectam cohibere severius Catholici Principes instituissent, eamque e latibulis omnibus Quæstorum Fidei vigilantia diligentissimè extruderet, ut jam nulla pateret ei secunda mansio, in Cottiarum Alpium Valles, velut certum tutumque asylum, plurimæ eorum reliquæ, ex Italia et finitima Gallia pulsæ, sese receperunt, difficili locorum accessu fretæ ac securæ. Regionis jam pene desertæ solum sterile illud quidem atque infecundum, diuturno improboque</div><div>2 M</div></div>	<div>530 THE VALLENSES [BOOK IV.</div> <div>Henceforth, then, secure in the recesses of the Cottian Alps, that part of the Albigenes, which, from its greater compactness, became the only</div> <div>labore ab iis subactum, alendis sustentandisque multis Valdensium millibus eo facilius disceps suffecit, quo, tributis oneribusque ferme soluti, ab omnibus negligerentur, nec quispiam de iis sollicitus in eorum fidem ac religionem diligentius inquireret. —Ibi, per tria ferme sæcula, pacatissimè incubarunt, priorum Valdensium religionem et fidem plerumque profitentes, quam alterius Sectæ hæreticis intermixti. Nam S. Vincentius Ferrerius, qui e proximo Delphinatu ad eas Valles prædicationis causa descenderat A. D. 1405, in Epistola quam dedit ad reverendissimum Johannem de Pedonatis Ordinis Prædicatorum tunc Generalem Magistrum apud Fontanam (Mon. Dominic. par. ii. c. 1.) testatur ; plures ibidem reperisse Gazaros seu Catharos, ex quorum grege illuc olim se receperant interfectores S. Petri Martyris : additque ; se accepisse ab eorum Vallium incolis, nullum ab annis triginta Verbum Dei ibidem prædicasse nisi Valdenses hæreticos, qui ad ea loca ex Apulia bis in anno veniebant. Ricchin. Dissert. de Valdenc. c. v. § 1.</div> <div>The Barbs, who visited them from Apulia, were doubtless the Clergy of the mingled Valdensic and Albigenic Colony of Calabria : and the very circumstance of those Preachers being styled <i>Valdenses</i> shews the complete doctrinal intercommunion of the two Churches.</div> <div>I suppose the reader will not imagine, that St. Peter the Martyr, mentioned by Ferrier, is the same person as St. Peter the Apostle. He was doubtless the preacher Brother Peter de Chateau Neuf, whose tragical death, ascribed by the infallible decision of Pope Innocent III. to Count Raymond of Toulouse, brought on the bloody crusade of Simon de Montfort against what his holiness appropriately styles <i>The bloody and perverse generation of the Provincials</i>, meaning thereby the horrible Albigenes. See Petr. Vallisarn. Hist. Albig. c. ix.</div>
<div>CHAP. I.] AND ALBIGENSES. 531</div> <div>just representative of their Church, formed an inseparable union, both doctrinal and geographical, with the primitive Church of the Vallenses : so that, from this time forward, the true title of the Church seated in the Valleys of Piedmont and Dauphiny became, if I mistake not, THE CHURCH OF THE UNITED VALLENSES AND ALBIGENSES.</div> <div><div>2 M 2</div></div>	