

**A LETTER TO THE REV. W. H. MILL, D. D.  
LATE PRINCIPAL OF BISHOP'S COLLEGE,  
CALCUTTA;  
CONTAINING SOME STRICTURES ON MR.  
FABER'S RECENT WORK, ENTITLED, "THE  
ANCIENT VALLENSES AND ALBIGENSES"**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649302246

A letter to the rev. W. H. Mill, D. D. Late principal of bishop's college, Calcutta; containing some strictures on mr. Faber's recent work, entitled, "The ancient vallenses and albigenses" by S. R. Maitland

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Edited by Trieste Publishing Pty Ltd.  
Cover @ 2017

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**S. R. MAITLAND**

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A  
L E T T E R

TO THE

REV. W. H. MILL, D.D.

LATE PRINCIPAL OF BISHOP'S COLLEGE, CALCUTTA;

CONTAINING SOME

STRICTURES ON MR. FABER'S RECENT WORK,

ENTITLED,

"THE ANCIENT VALLENTSES AND ALBIGENSES."

BY THE

REV. S. R. MAITLAND,

LIBRARIAN

TO HIS GRACE THE ARCHBISHOP OF CANTERBURY.

LONDON:

PRINTED FOR J. G. & F. RIVINGTON,

ST. PAUL'S CHURCH YARD,  
AND WATERLOO PLACE, FLEET MALL.

1839.

862.

LONDON:  
GILBERT AND LIVINGTON, PRINTERS,  
ST. JOHN'S SQUARE.

A

LETTER,

&c.

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MY DEAR FRIEND,

I FEEL so deeply indebted to you—or I should rather say to the good Providence of God which brought us together in our youth—for whatever disposition or qualification I may have for discussing such a subject as Mr. Faber has chosen—and custom long ago made it such a matter of course that we should communicate with each other on any odd book that might come in our way, that it would seem quite natural to address these strictures to you, even if I had not heard you express any opinion of this particular work, or of the school of controversy to which it belongs.

In thus referring to your opinion, I do not mean to make you answerable for my remarks on Mr. Faber's book. I have been told that it should be answered; and I should think so too if one could only imagine any possible way of doing it without

spending a vast deal of time and money in producing some half-dozen large volumes, which no publisher would print, and no reader would wade through. The book contains so much misapprehension, misstatement, and perversion of words and facts, chiefly drawn from writers even less known to most readers than they are to Mr. Faber himself, that the dry discussions, of which a reply in detail must consist, would be invincibly wearisome.

Let me, in the first place, try you with a single chapter, on which I have written some notes for the purpose. I assure you that I did not choose it because it contains, as far as I know, more or less truth or error than any other chapter in the book; but it seems convenient because it is one of moderate length, referring to a single isolated fact which may be stated in few words, and does not require you to bear in mind, or refer to, any previous or subsequent history. It stands as a simple fact in the annals of the Church, that in the beginning of the eleventh century some of the canons of Orleans were charged with heresy, were tried by a synod convened for the purpose, and were burned as heretics. The reason why this fact is brought into the present controversy is that most persons, however they may differ about the nature of the alleged heresy of these canons, agree in supposing that they got it from the Paulicians and transmitted it to the Albigenses. Still there is no external proof of this, that is, no proof except such as we may be able to



find in the agreement of the recorded doctrines of the several parties, or the evidence afforded by the statements of those persons respecting these doctrines, who, from being near their times, might know more of their opinions than has been recorded in any documents which have come down to us. It is therefore, as I have said, in a certain sense, an isolated fact, and it may be fairly considered as such, whatever bearing it may have on any matters of controversy.

You will bear in mind, however, that my present object is not to state the history, or to argue upon it; but to give you the whole of the short chapter which Mr. Faber has devoted to it, with a few strictures on his mode of treating the subject, in order to give you some idea of his book.

#### CHAPTER IV.

*The Falseness of the Allegation of Manichæism against the Albigenses, demonstrated from the Case of the Canons of Orleans.*

The earliest instance, I believe, of the public attention being drawn to certain reputed Manichæans who had suddenly appeared in France, is that offered by the remarkable case of the Canons of Holyrood in Orleans.

I. After the favourite manner of the Gallican Romish Clergy, Bossuet rapidly tells the story in his own way: suppressing all the gross contradictions, which occur in the several accounts of the matter; observing a prudent silence, as to the very suspicious method in which was procured the pretended confession of the culprits; and, instead of honestly exhibiting in his margin the original documents upon which

his scanty and garbled narrative claims to be founded, loosely giving mere references to books of no general access, so as effectually to preclude a reader from judging for himself, unless he possesses the opportunity, and will encounter the trouble, of a patient verification.

I shall adopt a different mode of proceeding: and, though a full statement of the several accounts as they are variously given by Rodulphus Glaber and the Actuary of the Synod of Orleans and the ancient Historian of Aquitaine and John of Fleury, with the remarks appended to them, will, of necessity, occupy some considerable space; yet, by those conscientious inquirers whose object is the attainment of truth, my inability to imitate the convenient brevity of the Bishop of Meaux will readily, I trust, be pardoned.

1. The narrative of Rodulphus Glaber is to the following effect. In the year 1017, the existence of a heresy, which had long been secretly germinating, was detected in the city of Orleans. The heresy in question was said to have been originally brought into France by a woman from Italy: whose duces from the faith persons of every description, not only simple Laics, but likewise many even among the more learned of the Clergy. This woman, in the course of her pernicious ramblings, came to Orleans; where, for a considerable time, she took up her abode. Here she infected many with her poisonous doctrines: and, what is more especially deserving of notice, Heribert and Lisoye, who both in rank and in knowledge stood among the highest of the Clergy, becoming her proselytes, were peculiarly active in spreading her opinions not only throughout Orleans but likewise throughout the neighbouring cities.

While indefatigably engaged in this work, they attempted to convert a Priest of Rouen. But he, being a man of a sound mind, forthwith took the alarm: and thence communicated the circumstance to the Count of the City, Duke Richard of Normandy. That Prince, equally thunderstruck with such tidings, lost no time in conveying the information

to King Robert. Whereupon, the zealous sovereign, taking as his assessors many Bishops and Abbots and Lay Religious, immediately instituted a close scrutiny among the Clergy of Orleans. Heribert and Lisoye did not dissemble, how much they differed from the established faith of Rome: and many came forward, expressing their adherence to the two heresiarchs, and declaring that nothing should separate them from their fellowship.

Sorely grieved, that an inculpation thus serious should attend upon men, who, with all probity of morals, had hitherto, in their appointed station, been pre-eminently useful; the King and the Prelates, retiring apart, proceeded to a more *secret* examination of the accused: and, as we are assured by the examiners themselves, the result of this *secret* examination was a full confession of the maintenance and advocacy of the most impious doctrines.

*We have, said the culprits, long since embraced the tenets of this sect, the existence of which you have only so recently discovered: but we are well assured, that, sooner or later, both you and all men will do the same. Whatever the Old and the New Testament may say respecting the existence of a Triune Deity, the whole is a system of mere delirious falsehood. For both the heaven and the earth have ever been exactly as they now appear, without having a Creator who gave them a beginning. To expect, therefore, any future eternal reward of a holy and christian life, is no better than a superfluous absurdity.*

On making this confession, the choice of either *recantation* or *cremation* was freely and mercifully offered to them. To *recant*, however, the heretics altogether refused. Hence, an enormous fire having been kindled by the royal command not far from the city, they were forthwith led out to *execution*. But, to the number of thirteen, they were so far from being daunted, that they willingly offered themselves to the flames. Yet, when they experienced the pain of burning, they cried out, with what voice they were able to exert, that they had been deceived by the devil, and that they had