

The Dissent and Nonconformity Series

Number 4



The Israel of the Alps

A History of the
Waldenses

Volume 2 of 2

Alexis Muston



Non dilexerunt animam suam usque ad mortem.

The Latin, *Non dilexerunt animam suam usque ad mortem*, translates, "... they loved not their lives unto the death." Revelation 12:11

On The Cover: *Massacres at Salzburg* took place in 1528 when Prince-Archbishop Cardinal Matthaus Lang of Salzburg issued mandates sending police in search of Anabaptists. Many were captured and killed. This engraving illustrates the sufferings and sacrifices these Dissenters endured when their government, in conjunction with established religion, attempted to coerce and impose uniformity of religious belief. Hence, this picture is a reminder of the cost of religious liberty and the ever-present need to maintain the separation of church and state. We use this art to represent our Dissent and Nonconformity Series.

The

ISRAEL OF THE ALPS



Drawn by H. Warren after Hebert.

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THE RETURN OF THE VAUDOIS.
EMBARKATION AT NYON 16 AUGUST 1689.

BLACKIE & SON, GLASGOW. EDINBURGH & LONDON.

The
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A HISTORY OF
The Waldenses.

VOL. II.



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THE ISRAEL OF THE ALPS.

—
A COMPLETE

HISTORY OF THE WALDENSES

AND THEIR COLONIES;

PREPARED IN GREAT PART FROM UNPUBLISHED DOCUMENTS.

BY ALEXIS MUSTON, D.D.,

PASTOR OF THE PROTESTANT CHURCH AT BOURDEAUX, DRÔME, FRANCE.

TRANSLATED

BY THE REV. JOHN MONTGOMERY, A.M.

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BY THE TRANSLATOR.

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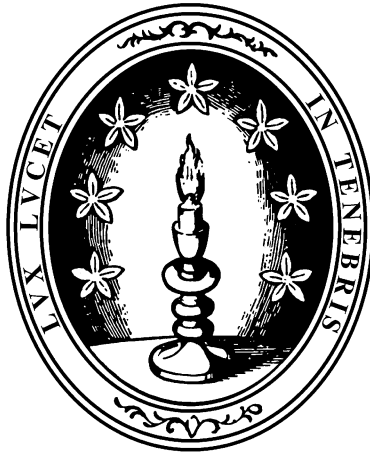
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Thou hast given a *standard* to them that fear thee;
that it may be displayed because of the truth.
— *Psalm 60:4*

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THE WALDENSIAN EMBLEM

lux lucet in tenebris

“The Light Shineth in the Darkness”

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| THE RETURN OF THE VAUDOIS, <i>Frontispiece.</i> | |
| This scene represents the embarkation of the Vaudois, at Nyon, north-west shore of the Lake of Geneva, on 17th August, 1689, to return to their native land, under the guidance of their pastor, Henri Arnaud. | |
| LA BALSILLE, THE CITADEL OF THE VAUDOIS, . . . <i>Engraved Title.</i> | |
| Viewed from Mont Gunivert. This conical mass of rocks is seen in the centre of the picture, with the village of Balsille at its foot. Here the Vaudois successfully maintained their position, in 1689 and 1691, against an opposing army infinitely their superior in numbers, commanded by Catinat and Feuquières. | |
| VIEW FROM MOUNT MOUIASSA, | 59 |
| In the centre is Mount Placier and the valley of Rodoret; on the left is the valley of Pral, and to the right the valley of Balsille. These localities formed the theatre of the gallant exploits of the Vaudois in 1689-90. | |
| THE COL LA CROIX, AND SOURCE OF THE PÉLIS, | 92 |
| From the pass of the Cochia. To the right is the Col La Croix, one of the longest and most difficult passes of the Alps. In the background, to the left, is the valley of the Pra, with the Lake of Marconseil, the source of the Pélis; and in the distance is Mont Viso, one of the highest of the Alps, so called from the magnificent view which it commands. | |
| THE VALLEY OF PÉROUSE, LOOKING UP THE VALLEY OF THE CLÛSON, | 187 |
| To the right is seen the town of Pérouse, at the entrance of the valley of the Clûson or Pragela, which was formerly defended here by a strong castle, the ruins of which still remain. On the left is the town of Pomaret, picturesquely situated in the midst of precipices and vineyards, at the entrance of the Val St. Martin. It is noted as the residence of the celebrated John Rodolph Peyrani, moderator of the Waldensian Church, who died here in 1823. | |

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THE VILLAGE OF ST. JOHN, VALLEY OF LUCERNA, . . .	345
<p>To the left, on an eminence overlooking the village, is the Protestant church, surmounted by two towers—the handsomest of the Waldensian places of worship. On the rising ground, to the right, is the Roman Catholic church, with one tower.</p>	
OPENING OF THE VALLEY OF LUCERNA, FROM ABOVE THE VAUDOIS HOSPITAL,	371
<p>In the foreground, to the left, is the hospital of the Vaudois valleys, erected by subscription; and on the rising ground behind it, the village of Copiers, in which is the ancient Protestant church of La Tour. In the centre are the villages of St. Marguerite and Les Dagots; and beyond them, to the left, is the town of La Tour, the Waldensian capital. The pyramidal rook of Cavour is seen in the extreme distance.</p>	

The coalition of church and state (corpus Christianum) has continually had outspoken opponents since its inception in the 4th century under Constantine. All through the long medieval night of papal terror and up to the present day of accommodation and compromise, there has never been a time when the voice of dissent and nonconformity was not heard, protesting against established religion and coerced uniformity. The most prominent target of that protest has been the arrogant usurpation of Christ's Kingly Authority and Headship over His churches and the souls of men, whether that usurpation was Roman Catholic, Anglican, Lutheran, Presbyterian, or any other. As it has been, so shall it ever be. This enduring testimony of dissent, this genuine Christian nonconformity arises as the inevitable response of the Christian soul to the internal witness of the Spirit toward the truth and supreme authority of God's Word. Consequently, the origin, nature and history of Christ's churches can never be adequately discerned or explained apart from some grasp of the Biblical Truths advocated and defended throughout the history of genuine Christian Dissent and Nonconformity. As Dr. J. S. Whale, former Professor of Ecclesiastical History, Mansfield College, Oxford University and President of Cheshunt College, Cambridge University, said, *"Dissent, not only from the centralized absolutism of Rome, but also from the State establishments of Protestantism in the Old World is an historic fact of enduring influence. To account for the tradition of liberty in the 'free world' of today without reference to dissent would be to read modern history with one eye shut."*

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