

THE WALDENSIAN REVIEW



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*Editor: Mrs Erica Scroppo Newbury, 85 St Andrew's Road, Cambridge CB4 1DH.
Telephone 01223-315753, email ericascroppo@hotmail.com*

From the Editor

Dear Friends and Supporters,

We are at a turning point in our history: it's about time we had a website and put the magazine on the web, enabling us to be available online, reaching a wider public and hopefully cutting some of the costs of printing and posting.

The first task of course is finding someone able to design a website and I am therefore appealing to all our readers for help. Any volunteers please contact me or Eric Murray (email and address on front cover and reverse back cover).

The second is a census of our readers: everyone wishing to receive our magazine online please send your email address to ericascroppo@hotmail.com with indicating Waldensian Review in the title.

We would also welcome comments, suggestions and contributions in terms of articles or matters that you would like to propose and, of course, any help towards the ever-increasing cost of producing and sending the *Waldensian Review* would be greatly appreciated.

From the accounts you'll see that the contributions are gradually decreasing. The money used to be donated by churches who had 'adopted' the Waldensian Church and through the penny boxes filled with change when emptying one's pockets day after day. These two forms of support are in decline and we now receive mainly individual donations. Which is wonderful but not enough. I THEREFORE WOULD LIKE EACH OF YOU TO ORGANISE SPECIAL EVENTS. Why not take advantage, for instance, of One World Week for an ITALIAN EVENING with a guest speaker and a delicious Italian supper? Everyone now knows how to cook pasta and, if not, all supermarkets are full of excellent pesto or tomato sauces! Profits and a collection could go to help some of our projects in Italy. PLEASE CONTACT ONE OF US IF YOU NEED HELP and/or ADVICE!

One kind of help which is greatly appreciated and vital for the Waldensian Church is the training abroad of their future ministers. Every Theology student has to spend a year abroad before ordination, which widens their horizons and also those of the host country. They often experience a country with a Protestant majority culture while the host country learns what it is like to minister in a Catholic monoculture. So far we have supported a certain number of candidates for the ministry with great success. We really would like to be able to carry on with this important task and we encourage you to contribute to this long-term project with thoughts and prayers and with as much financial support as you are able to give. In my opinion in the last few decades the Italian Churches have lost touch with their ancient links with the British Churches to which they owe so much. Furthermore the theological formation of the pastors, full of German intellectual rigour and abstract

cavils, could do with some injection of sensible down-to-earth practicality ... Everyone who has spent a year here has received immense benefits for their workaday life in their ministry, which is exactly what we had in mind.

Our student of 2005, Peter Ciaccio has been a very successful minister on probation for two years at Forano Sabino near Rome. He will be, God willing, ordained during the opening of Synod 2007 on 26 August. Please remember him and his wife Eva in your prayers on this important day and when they start serving in a new community in September.

Meanwhile Daniele Pevarello, whom we are supporting for his three years as a Ph.D research student at the Faculty of Divinity, is approaching the end of his first year in Cambridge. He has been very happy with everything and everyone who has met him has been very impressed with him. He is a very entertaining speaker and, if you would like to have him as a guest for a talk on either his experiences as a supply minister or about the Waldensian Methodist Churches in Italy, or indeed about his fascinating cutting-edge research in First Century Christianity, please just let me know!

After six months researching in Cambridge and London, Stefano Gagliano has gone back to his University, the Scuola Superiore Normale of Pisa, Italy's premier research university, and to his town, Florence. He has also been very busy in completing Giorgio Spini's last book, which has just come out and has been presented in Florence during a conference with an impressive panel of speakers. More about it in the Autumn issue.

Last but not least, Alastair and Rachel, whom I am sure everyone remembers as young Cambridge graduates doing voluntary work at La Noce in Palermo, are now married and since January have been living in Turin where Al, whose Ph.D was in Formula 1 design, works for Bosch. Rachel, who prior to their move was working for the Charity Commission, is still looking for something that would enable her to help others with what we know to be her considerable abilities. If anyone has any suitable suggestions, please do let me know.

Fraternal greetings to you all.
Erica Scroppo Newbury, Editor

Special offer (in order to test the market)

Facsimile reprint of the ORIGINAL seventeenth-century hardback by Henri ARNAUD (English version) full of original illustrations:

The Glorious Recovery by the Vaudois of their Valleys
only £12 plus 1.50 p&p

This book should be ordered directly from **Erica Scroppo Newbury** (cheque payable to her), 85 St Andrew's Road, Cambridge CB4 1DH. Perfect present for the collector of Waldensian memorabilia who has everything, apart from this book!!!

From the Chairman

Dear Friends

This year, as reported in the previous *Waldensian Review*, we have had to say goodbye to several long serving members of the committee to whom warm tribute has been paid for their length of service. On this occasion though, it is my pleasure to announce that Mr Richard Newbury has joined the committee, and we are delighted about it. He is well acquainted with the Waldensian Church, the events in Italy, and the work of our committee, having attended many of our meetings and the Synods in Torre Pellice. We shall benefit from his interest and experience.

After having held our annual AwayDay & AGM meetings over the last two years in Cambridge and Salisbury, we held the 2007 AwayDay and AGM this time in London, at the French Protestant Church in Soho Square, not far from Tottenham Court Road Underground Station. It was on Saturday 12 May, starting at 10.30 a.m. and ending by approximately 3.30 p.m. We were delighted to hear Dr David Thompson speaking on the Unity of the Churches in the E.U., also from Revd. Claudia Lupi Ricco, Rev. Odoardo Lupi her father, and Daniele Pevarello, who shared their experiences in the U.K. and in Naples and Torre Pellice, Italy respectively.

You'll be pleased to know that again over the past year we have been able to send funds to help forward the Waldensian Church's work in Italy, mainly in Sicily and some in the Waldensian Valleys. The emphasis has been on helping sustain and forward the missionary work of the churches there, as well as helping with the Youth Work and other forms of social outreach. Erica Scropo Newbury, our hon. Executive Secretary, will be describing some of this in her report and our Treasurer Mark Stephens will be reporting on the funds themselves in more detail.

It was a pleasure to see you at the annual meeting, and we hope you will find next years an equally interesting and informative day, and meet friends old and new!

God bless and keep you,
Yours sincerely,
Eric Murray, Chairman.

A letter

Dear Miss Raddon

Many thanks for sending me your 'last' copy of the history of the Waldensians. [. . .]

You may be interested to know why I am giving the talk on the Waldensians.

In 1944–45, as the Germans were retreating through Italy they maltreated the local population and there was a severe shortage of food. At the time I was in the RAF in Italy but we were forbidden to give food to the locals. With three or four of my colleagues I attended the services in the local Waldensian church in Naples and when we learned of their predicament we were able to assist in a small way to provide some food and other essentials. As we moved north through Italy we were able to assist other church members. I made the acquaintance of Pastor Deodato in Rome and Pastor Comba in Naples and several others whose names I forget.

Imagine my surprise when, 25 years later in 1970 one of my old colleagues received a letter from Pastor Deodato inviting us with our families to holiday in Torre Pellice. Thus in 1970 five ex-airmen with our wives and children (a party of 13) arrived back in Italy to be met at the station by Pastor Deodato who embraced and kissed the men and shook hands with the women (my wife thought this rather funny).

In Torre Pellice . . . we were treated with every possible kindness. We were taken to the caves in the valleys where their forebears had fled, visited many places of historical (and current) interest, attended church services and choral concerts. On our last evening we all gathered for a farewell party in the main hall and one of the older members (I think he had come specially from Naples) read extracts from his 1944 diary — 'the boys from the RAF came again tonight and brought us . . .' — a most moving moment.

I suppose I was a boy then — but now I am 85 and my memory is not what it used to be — hence my request for the booklet which will assist greatly in my little talk to the ladies of our local church.

Thank you, and every blessing.
Sincerely
Ron Moody

400th Anniversary of the Translation of the Italian Bible (1607–2007)

The visitor to Lucca will be surprised at the sight of the magnificent wall surrounding the old city with its 101 churches — Lucca, a beautiful Tuscan inland town, is known as the '*citta' delle cento chiese*' (the city with 100 churches). You can walk along the walls, a perfect example of Renaissance military architecture opposed to the medieval one — because after the defeat of Napoleon at Waterloo in 1815, it was created as a '*principato*' and given to Napoleon's wife, who transformed the defensive walls into beautiful gardens which are admired by the visitors to the town.

Lucca is to the Reformation world a cradle of brilliant minds such as Peter Martyr Vermigli, the Italian Reformer who eventually became Regius Professor of Hebrew at Oxford, said to have compiled Article 17



Giovanni Diodati.

of the Book of Common Prayer.

Lucca in the 16th century was a kind of Italian Geneva, ready for Reformation. For Italian Protestants it is closely connected to one of his most illustrious children, Giovanni Diodati, who translated the Bible into Italian in 1607.

Giovanni Diodati was born in Geneva on 3 June 1576, son of a Protestant refugee, Carlo. The Diodati family was an illustrious one, entrusted with public offices in Lucca since the 13th century.

In 1541, while the grandfather of our Bible translator was in office, a very important meeting was convened between the Emperor Charles V and

Pope Paul III to discuss various political issues, including the 'Reformation' in Germany. On that night the wife of Michele gave birth to a son, Carlo, who was christened by the Pope and had an Emperor as a godfather. What an honour . . . later on Carlo was forced to leave Lucca for a safer Geneva, in 1567. Carlo Diodati is not the only patrician of Lucca to have found refuge in Geneva; the Calandrini and Turretini were among the prestigious exiled Protestant from the '*citta' delle cento chiese*'.

Carlo became a citizen of Geneva in 1572, and in 1573 he became a member of the Council of 200. From his second marriage, on 3 June 1576 Giovanni Diodati was born.

Giovanni Diodati was a serious young man. He studied theology under the successors of the great Genevan Reformer, Theodore Beza and Casebone. He also studied Hebrew and Aramaic at the university of Herborn, under Johann Fischer, also a Bible translator. He became Doctor of Theology at age 19 and Professor of Hebrew at the Academy of Geneva at age 20, succeeding Casebone who had left for Montpellier. In 1600 he married Maddalena Burlamacchi; they were to have nine children, five boys and four girls. Giovanni Diodati occupied the Chair of Hebrew until 1618. He would be a Professor in the Academy of Geneva till 1645, four years prior to his death.

Giovanni Diodati, although born abroad, always regarded himself as Italian or '*di nation lucchese*' as his preface to the 1607 Bible says. He completed his translation, on his own, except for occasional help from Benedetto Turretini, at the age of 31. The Diodati Bible is, along with the Authorized Version, a 17th-century translation still in use in the 21st. Italian Evangelicals knew this Bible during the Risorgimento — this year is the 200th anniversary of the birth of Giuseppe Garibaldi — along **with** the Thousand Red Shirts a **chart** loaded with Italian Bibles (Diodati) landed at Marsala.

Italian believers had also been imprisoned for reading this version of the Bible, such as Count Guicciardini who was forced to leave Florence in 1851 and exiled to England. Others were less fortunate: they were imprisoned in a former Abbey behind the Piazza della Signoria in Florence, the prison of the Inquisition.

After the unification of Italy in 1870, this former prison was sold by the new government and purchased in 1879, with the help of British believers, by the same believers who had been the last inmates for their faith — today the Evangelical Church of Via della Vigna Vecchia is the oldest Brethren assembly of our nation, in the centre of the cultural and artistic life of Florence, yet a testimony is shining.

This year, as Italian believers celebrate the 400th anniversary of Diodati's translation, we will remember the determination of an Italian born abroad who wanted to give his people the Bible in their own language, the man who made known to the rest of Europe 'The history of the The Council of Trent' by Paolo Sarpi (1621) by translating it into French.

His annotations to the Bible were translated into various languages and used by many preachers, including the famous Charles H. Spurgeon, who used them in his 'Treasury of David'. In 1609, the British ambassador to Venice, Sir Henry Wotton was smuggling copies of the Diodati New Testament into the '*Serenissima*' . . .

We will always look upon the Diodati Bible as a symbol of Italian Protestantism and as a landmark of achievement of those who fear God first and love His Word.

Marco Reale

17th February 2007

We had heard much about the 17th February celebrations in the Waldensian valleys, so we were delighted to be invited to join the community in Torre Pellice for this year's events, commemorating the advent of religious freedom in Italy in 1848.

As background, I should explain that we are two Methodists who have recently moved to Turin, and have been enjoying attending both Italian-speaking and English-speaking Waldensian congregations here. We are delighted to be able to spend more time with the Waldensian church following a year's voluntary work



Editor, Rachel Morris, Pastor Pasquet, and Alastair Morris, with torches for the procession.



17 February bonfire in Torre Pellice.

about what 'liberty' meant to them. It was also lovely to observe several women dressed in traditional Waldensian costume, with long skirts, scarves and bonnets. Possibly the highlight of the whole occasion was the community meal after the service. This was quite a marathon, with at least five courses, each delicious!

It was a real inspiration to share the celebrations with a community which has a collective memory of comparatively recent persecution, and as a consequence which values the importance of religious freedom. This is something which we perhaps too often take for granted.

Rachel Morris

Gladstone, the Waldensians and his 'New Departure'¹

In February 1832 the 22-year-old William Ewart Gladstone, the future Prime Minister, and his brother John left England for a continental grand tour, visiting Belgium, France, Italy and Austria. An expected highlight, visiting the Waldensian valleys, proved to be a great disappointment to him. Gladstone, coming from a distinguished Evangelical Anglican background in Liverpool, had long held the 'Vaudois' to be great heroes and as a boy at Eton had written and published a poem entitled 'The Song of the Vaudois Women':

Farewell to the land where each spot that we trod
Was hallow'd by freedom, and sacred to God;
Farewell to the shades where the Vaudois have dwelt,
And the shrines of our faith, where our forefathers knelt.

Farewell to our mountains; no more than we raise
The suppliant pray'r, and the anthem of praise:
Too soon will our altars, and snow-cover'd heights,
The Monk, and the Bigot pollute with their rites.

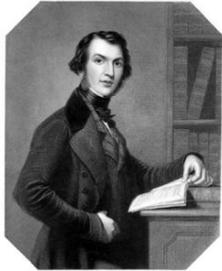
But, say; shall we tamely bow down to the stroke,
And writhe 'neath our tyrants' and conquerors' yoke?
No. We fly to the hills, but our husbands will bleed
For their hearths and their homes, for their rights and their creed.

'Tis for these we contend; 'tis for these be ye brave;
May the God of our Fathers his votaries save.
May he be the guard of his once belov'd home,
From the priest-ridden despot, the vassal of Rome.

In vain are these hopes; yet we lingering stand,
To snatch one last look on our dear native land;
And to gaze on these roofs, which envelop'd in fires,
Shall gleam on the slaughter of husbands and sires.

O fly, sisters, fly; do we tarry to feel
The tyrant's revenge, and the priest's bigot zeal!
Approach, ye invaders! Afar will we flee,
But, God of our fathers, still kneel we to thee!²

In 1826 he had written to his brother describing the Waldensians as having 'alone kept the faith pure and undefiled from the days of the Apostles,' and as being 'the parents of all the Reformed Churches, and more especially the cradle in which our own was fostered.'³ Shortly before his visit to the Waldensian villages, Gladstone recorded in his diary that this visit was what he wanted



The young Gladstone.

to do more 'than anything else on the continent'⁴ and he later observed that he had undertaken this journey to Torre Pellice 'more in the spirit of a pilgrim than any other journey I have ever made.'⁵

He wrote a positive description for his pious Evangelical family of his visit⁶ but privately he was very disappointed. In later life he wrote:

I had framed a lofty conception of the people as ideal Christians. I certainly underwent a chill of disappointment at finding them much like other men. In a cottage when I inquired of an oldish woman about their public services I found the measure of them was one service on Sunday and one on Thurs-

day evening. I must have made some observation probably about their private devotions, when as I remember she replied to me '*Et les Catholiques ils font leurs devotions aussi.*' I went on to call on the Pastor (M. Bert) and found him quiet and inoffensive in manner without the smallest sign of energy or what would then have been called in England vital religion. I left with him a little money, what I thought I could afford, the small packet bearing on it what was meant for a pious inscription. I strove on the whole to make the best of it, their case seemingly absolutely negative, though without anything to disgust or repel. So I wrote some verses on some violets that I found in the valley to which I may here give a place if I find on referring to them that they are passable, as they certainly form a kind of landmark. Soon came, for the first time, something like a new point of departure.⁷

In another note written in old age he wrote about his visit of more than 60 years before:

The general effect, however, was chilling: and I thought it strange that these saints of God should be content with their one Sunday service and a Thursday evening lecture. I wrote verses to glorify them but our visit to them distinctly lowered my temperature as to Protestantism.⁸

Owen Chadwick says that later 'he came to remember the visit to the Vaudois as the first knock which his inherited religious axioms received from the experience of a wider world.'⁹ The scene was then set for his visits to Rome and to Naples where he experienced Roman Catholicism for the first time at very close quarters, with his mind open to new religious impressions.¹⁰ He carefully examined all that he encountered and on entering St Peter's he noted in the travel diary: '... most deeply does one feel the pain and shame of the schism which separates us from Rome — whose guilt (for guilt I at least am well persuaded there always is

where there is schism), surely rests not upon the Venerable Fathers of the English Reformed Church, but upon Rome itself...'¹¹

Though he found much to criticise he was stirred with positive emotions. He found the Easter Benediction in St Peter's sublime: 'Nothing can be finer than this scene to the eye — even now it has too many claims upon the mind — but admit the assumptions of Rome, and its grandeur transcends everything.'¹² Later in Naples he began to read the Book of Common Prayer with fresh eyes.

To coming into Catholic countries, and to some few books, I owe glimpses which now seem to be afforded me of the nature of a Church, and our duties as members of it, which involve an idea very much higher & more important than I had previously had any conception of. Perhaps time, prayer, and mercy, may bring out the same and turn it to good effect.¹³

He later wrote of his new appreciation of the Church of England gained at this time:

It presented to me Christianity under an aspect in which I had not yet known it: its ministry of symbols, its channels of grace, its unending line of teachers joining from the head, a sublime construction, based throughout upon historic fact, uplifting the ideas of the community in which we live, and the access which it enjoys through the new and living way, to the presence of the most high.¹⁴

Gladstone was called back from his continental tour to contest the 1832 general election as the Duke of Newcastle's nominee for the borough of Newark. His continental tour nevertheless influenced him greatly. It led to his 'new departure' as he moved from his family's Calvinistic Evangelicalism on to Arminian Catholic Anglicanism. His reading of the Prayer Book soon after the disappointment of meeting the Waldensians and his first exposure to full-blown Roman Catholicism '... imparted to the framework of my Evangelical ideas a shock from which they never thoroughly recovered... I remember the impression was deep: I felt that an event had happened in my life.'¹⁵

Gladstone developed a life-long love of Italy and altogether made nine trips there, some of them involving lengthy stays. Italy influenced his religion and his politics, Dante especially becoming a great influence on him.¹⁶ Sadly the influence of his meeting with the Waldensians on his first visit was a negative one, but it contributed to the religious formation of one of the greatest of Victorian Christians.

Colin A. Smith

Notes & References

1. A version of a talk given at the Waldensian Awayday in Salisbury 2006.

2. *Eton Miscellany*, Vol. 2, 1827.
3. D.C. Lathbury (ed), *Correspondence on Church and Religion by William Ewart Gladstone* (London, John Murray, 1910) Vol. 1, p. 7.
4. M.R.D. Foot (ed), *The Gladstone Diaries*, Vol. 1 (Oxford, Clarendon Press, 1968) p. 440 (entry for 3 March 1832).
5. John Brooke & Mary Sorensen (eds), *The Prime Minister's Papers: W.E. Gladstone: 1: Autobiographica* (London, HMSO, 1971) p. 150.
6. Diaries pp. 442–4 (entries for 6 and 7 March 1832). W.S.F. Pickering summarises this material in 'The Visit of William Gladstone to the Waldensians' in *The Waldensian Review* No. 109, Winter 2006 but misses Gladstone's later reflections on the true significance of the journey.
7. Brooke & Sorensen, *op. cit.*, Vol. 1, p. 142. The recollections were written in 1894. The verses 'To Violets in a Vaudois Valley' March 1832 are printed in appendix 4 at pp. 232f.
8. Brooke & Sorensen, *op. cit.*, Vol. 1, p. 150.
9. Owen Chadwick, 'Young Gladstone and Italy', in Peter J. Jagger (ed), *Gladstone, Politics and Religion* (London, Macmillan, 1895) p. 70.
10. Lathbury, *op. cit.*, Vol. 1, p. 7.
11. Diaries, 31 March 1832.
12. Diaries, 22 April 1832.
13. Diaries, 13 May 1832.
14. Brooke & Sorensen, *op. cit.*, Vol. 1, p. 143.
15. Brooke & Sorensen, *op. cit.*, Vol. 1, pp. 150f.
16. Anne Isba, *Gladstone and Dante: Victorian Statesman, Medieval Poet* (Woodbridge, Royal Historical Society, 2006).

The Story of William Henry Giraud

William Henry Giraud's father, Jean Giraud, who was the son of a pastor, was born in 1639 in Die, Drôme, in the Dauphiné, France. He entered the Geneva Academy in 1663 and was consecrated as a pastor in 1669 and served as a chaplain to Swiss troops in France for quite a long time. It is not known when he joined the Waldensian Valleys but he is found at Torre Pellice 1683 to 1686.¹

On 1 May 1685 Louis XIV issued a decree against Huguenots and the reformed religion and on 18 October he revoked the Edict of Nantes. On 13 January 1686 the Duke of Savoy issued an edict prohibiting all Waldensian services. Waldensians opposed the edict and fighting broke out. In April 1686 the Waldensians surrendered and thousands, including pastors, were imprisoned in Turin; others fled to Germany and Switzerland and others became Roman Catholic.

The following May Jean Giraud, with two sons of a tender age and other pastors, was transferred from Turin to the terrible prison in the castle of Miolans where he spent four horrible years.² In 1689 an armed band of

Waldensians fought their way back from Switzerland (the 'Glorious Return'). This degenerated into guerrilla warfare. In 1690 the Duke of Savoy changed sides from an alliance with Louis XIV and joined the League of Augsburg (Augusta) and declared war on France. Those Waldensian prisoners still alive were released and Jean Giraud went to Nyon to collect his family and returned as pastor at Torre Pellice from 1692 to 1698.³ William Henry Giraud was born in Torre Pellice. In 1695 the Duke of Savoy changed sides again and rejoined Louis XIV. In 1698 there was a Ducal edict expelling Waldensians of French nationality from Savoy.

Jean Giraud travelled via Switzerland and Holland to Germany where the Duke of Württemberg allowed 2000 Waldensians to settle and where the communities still exist today. Jean Giraud became the pastor of Pinache, a post he filled for 25 years until his death aged 85 in 1724, serving additionally for a period as Moderator of the German Waldensians. He had four sons and one daughter. The second son was William Henry Giraud.⁴ It is recorded in a letter of Henri Arnaud that Jean Giraud led the seventh and last group of exiles from Turin to Germany via Savoy in September 1698.⁵

It is said by Vigne that William Giraud was one of the many godsons of Lord Galway who sent him from Pinache to Cambridge,⁶ but we also know he was at Chigwell School under Mr Nobilet for one-and-a-half years before entering Caius College, Cambridge on 21 January 1712–13 (indicating old style Julian calendar) and that he was born 1694–95.⁷ William Giraud graduated with a BA in 1716–17, ordained as a deacon in London 1718–19, became an Anglican priest in 1719–20 and in 1727 became Rector (or Vicar) of Graveney, Kent until his death in 1769.^{8,9} In 1738 he was joined from Germany by a nephew aged 12. The Giraud family became established in England, as evidenced in Vigne's account, and there is a Giraud pedigree file in the Huguenot Library, London.¹⁰

Henri de Massue de Ruvigny, Earl of Galway, was an exile from France who served William III and for his service to the crown was ennobled in 1692, becoming Earl in 1697. Many Huguenots benefited from his generosity and he constantly strove to safeguard their welfare. His support of William Henry Giraud would, therefore, not be unusual. Earl Galway was a special envoy to the Duke of Savoy (1694–5) in Turin and championed the Waldensians' cause. At that time he convened a Protestant synod at Vegliano and later met a deputation of Waldensian elders in Switzerland.¹¹ It is, therefore, extremely likely that he came into contact with Jean Giraud then. It is also the period of William Henry Giraud's birth in Torre Pellice. William Henry Giraud was named from the first as William Henry, not Guillaume Henri.¹² The English names suggest that he was called William after William III, who aided the 'Glorious Return', and Henry after Lord Galway.

There is an outstanding question. William Henry Giraud would have been French speaking and have known little or no English so it is appropriate for him to go to a school with a French Huguenot exile teacher to prepare

him for Cambridge. Mr Nobilet was a Huguenot from La Rochelle.¹³ There were a number of schools with Huguenot exile teachers at this time.¹⁴ Why was William Henry Giraud placed in particular at Chigwell? Did the Earl of Galway have a connection with the Society for the Propagation of the Gospel, the SPG (SPCK), or a connection with Bishop Compton who was involved with both Chigwell School and the SPG?¹⁵

Richard J Walker

Notes & References

1. Theophile J. Pons, *Actes des Synodes des Eglises Vaudois 1692–1854* (Torre Pellice, Società di Studi Valdesi, 1948), p. 300.
2. Pons, *op. cit.*, p. 300.
3. Pons, *op. cit.*, p. 300.
4. Pons, *op. cit.*, p. 301.
5. Albert de Lange (ed.), *Dall' Europa alle Valli Valdesi* (Torre Pellice, Società di Studi Valdesi, 1990), p. 321, footnote 14.
6. See Randolph Vigne, '“The Sower will again cast his seed”: Vaudois and British interaction in the 19th century', in de Lange, *op. cit.*, p. 458. Note: it states 'Die, Var'. There is no Die in Var but there is one in Drôme in a Protestant area.
7. 'Chigwell Register' published 1907, sourced from J. Venn, 'Biographical History of Gonville and Caius College, Cambridge'.
8. CD 'Cambridge Alumni 1261–1901', sourced from 'Alumni Cantabrigienses' compiled by J.A. Venn.
9. G. Stott, *A History of Chigwell School* (Ipswich, W.S. Cowell, 1960), p. 43.
10. See note 6.
11. Information from Randolph Vigne.
12. Baptism record in the archives at Torre Pellice — information from Sugiko Nishikawa.
13. Stott, *op. cit.*, p. 42.
14. Stott, *op. cit.*, p. 42.
15. Stott, *op. cit.*, p. 43.

CIRCLES LINKED TO CIRCLES LINKED TO CIRCLES LINKED . . .

The story of William Henry Giraud and how it came to be researched

Graham Dixon at St Mary's parish church, Woodford was reading some of the history of his son Nicholas's school, Chigwell School, when he noticed that a pupil in 1710 called William Henry Giraldus (Giraud) was a Waldensian born in Torre Pellice, Italy. Knowing my wife Milvia was a Waldensian he asked us to investigate.

I happened to have a CD for family history purposes containing 'Cambridge Alumni 1261–1901'. This had an entry for William Henry Giraldus (Giraud) which had obviously been the source of the information found by Graham. There had been some errors of interpretation in the Chigwell history.

In February 2005, when in Torre Pellice we visited the archivist Gabriella Balesio at the Society for Waldensian Studies. She immediately recognised the name Giraud and told us about a Japanese University lecturer, Sugiko Nishikawa, whose subject was British history and whose doctoral thesis at London University in 1998 covered the period ('English Attitudes Towards Continental Protestants with Particular Reference to Church Briefs c. 1680–1740', 281 pages and about 3 cm thick). We saw a copy. It was very interesting but not directly relevant. Sugiko had received a scholarship for Huguenot research from the French Protestant Church of London. Sugiko was currently in London and would be visiting Torre Pellice for two days for the celebrations on 17 February, a significant date in Waldensian history. At the Dinner on the 17th we sat with Sugiko, because she did not speak Italian but she did speak excellent English. Milvia realised she had listened to a lecture of Sugiko's at the Huguenot Society in London. We found out she had also written a book on the Waldensians in Japanese. For fun, Sugiko had searched for the word 'Waldensian' in *Japanese* on the internet and obtained one hit. It was a restaurant in Tokyo serving a Waldensian dish. The chef had trained in Italy and had worked for a period at the 'Flipot' restaurant in Torre Pellice.

We asked Sugiko about Giraud and she said that she was not the person to ask, but that we should contact a Mr Vigne in London, who was an expert on the subject. We had met Mr Vigne, who is a member of the Huguenot Society, on occasion at the French Protestant Church in Soho Square in London of which Milvia is a member. We have also bumped into him at St Mary's on an open day. There is a Vigne memorial to one of his ancestors inside St Mary's.

We returned to the Archive another day and Gabriella showed us relevant pages from an index of Waldensian pastors and proceedings of an international conference. We know the editor, a Dutch academic, and his German pastor wife who live in Heidelberg. In one conference paper Giraud is mentioned in a footnote and the other is an extract from Randolph Vigne's paper 'Vaudois and British interaction in the 19th century'.

On our return we attended a Loughton Probus social event and sat with John and Marian Delfgou. In conversation we discovered that Marian was the Chigwell School Archivist!

Over the years we have visited nearly every place mentioned in the story.

This has been written for Graham and Nicholas, for Marian, and for the record.

Richard Walker

**WALDENSIAN CHURCH MISSIONS, VAUDOIS PASTORS FUND
& CANON ARMSTRONG BEQUEST - SUMMARY ACCOUNTS
INCOME & EXPENDITURE 2005**

INCOME	2005		2006
Churches	1069.24		105.00
Individual Donations	1482.00		1790.39
Re Mrs P Stephens Decd	630.00		
Tax Refund	569.74		191.79
Penny Boxes	35.26		22.90
AGM	64.10		50.00
	<u>3850.34</u>		<u>2160.08</u>
Publications	400.87		486.50
Vaudois Clergy Trust	1396.77		
Cromwell teas	408.00		
Dividends & Interest	3603.17		3769.21
	<u>5808.81</u>		<u>4255.71</u>
TOTAL	9659.15		6415.79
EXPENDITURE			
Payments to Italy			
Pachino/ Re Mrs P.			500.00
Cerignola/ Stephens Decd			130.00
Cerignola			870.00
Sicily training course	1000.00		1000.00
Rome Youth Worker			1000.00
Student	2521.00		192.00
Trapani			500.00
Theological Faculty	870.00		
	<u>4391.00</u>		<u>4192.00</u>
Review	432.80		830.00
Delegations	459.43		
Sec/Post/Stationery	2246.76		2486.58
Publications	448.04		
Cromwell Teas	540.00		
Sundries	135.21		84.00
	<u>4262.24</u>		<u>3400.58</u>
TOTAL	8653.24		7592.58
NET INCOME/EXPEND	1005.91		-1206.79
Opening Bank Balance	6336.86		7342.77
Income	9659.15		6415.79
Expenditure	-8654.24		-7592.58
Closing Bank Balance	<u>7342.77</u>		<u>6165.98</u>

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Too good to be true? No! For every donation which you make to the Waldensian Church Missions, the Government will add a further 28%, providing you are a tax-payer.

Since 5 April 2000 the new Gift Aid scheme has replaced Deeds of Covenant and the process is much simpler. This applies to all donations of any size or frequency. Thus a gift of only £1 made once will be increased by 28% as will a monthly donation of £100.

All that is required is for the donor to complete a simple declaration in the form given below and to forward this to the Treasurer whose address is on the inside of the back page. Once this form has been completed it covers all future donations by the same person. Unlike Deeds of Covenant, you are not committed to regular giving for a number of years.

Some of you have already completed such a form, but for those who have not, I would urge you to consider seriously this opportunity for the Waldensian Church Missions to benefit from the Government's generosity, but more importantly, to enable our giving to our friends in Italy to be increased.



WALDENSIAN CHURCH MISSIONS
Registered Charity No. 277255

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(address)

Postcode Tel. no.

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Signature of donor Date

The Waldensian Church

It is the native Protestant Church of Italy whose origins pre-date the Reformation. It arose from an evangelical movement founded in the 12th century by Waldo, a rich merchant from Lyon, who was to inspire St Francis: he gave all away to the poor and started preaching the Gospel in the vernacular, which caused conflict with the Papacy. Travelling in pairs the Waldensian itinerant preachers, having learnt the Scriptures by heart, set off to found underground communities from Sicily to Russia. The ensuing persecution by the Inquisition drove them into their mountain fastness in the Alpine Valleys of northwest Italy, where they remain in what are still called the Waldensian Valleys. At their Synod in 1532 they voted to join the Genevan Reformation, a decision that brought even more persecution upon this exposed outpost of Protestantism. Their sufferings were recorded in Milton's famous sonnet "On The Late Massacre in Piedmont". Their survival down to the present has been a remarkable testament of faith.

The Waldensian community was emancipated in 1848, but did not reach full freedom until 1984. Since the Italian unification in 1860 they have established churches throughout Italy and, following emigration, in the USA, Argentina and Uruguay. In 1979 the Italian Methodist Church combined with them and they hold a common annual Synod, which is the controlling authority of the Church and takes place in Torre Pellice. The Churches of Rio de la Plata have their own Synod, Board and Moderator.

The 60 parishes have founded 120 outreach activities ranging from schools, hospitals, children's and old people's homes, radio stations, and ecumenical community centres, often catering for the needs of the most deprived and mafia-ridden parts of Italy, especially the disadvantaged South and the new immigrant communities.

The Waldensian Church has a theological college in Rome, a publishing house, Claudiana, and a weekly paper, *Riforma*.

The English Committee of the Waldensian Church Missions

This was founded in 1825 as a support group for the Waldensian Church in Italy. Since 1979 its finances, together with those of the Vaudois Pastors Fund, have been administered by Trustees under the terms of the Scheme drawn up by the Charity Commission and dated 18 January that year.

The Committee seek to arouse interest and financial support in England and Wales for the Waldensian Church. Twice yearly we publish a *Waldensian Review* and occasionally other literature. We also arrange meetings for Waldensian pastors visiting this country and support students of Theology who want to spend the compulsory "year abroad" studying in this country.

There are similar Waldensian support groups in Scotland, Ireland, USA and in various European countries.

The English Committee in aid of the Waldensian Church Missions

Established 1825

President: Mr Prescot Stephens, 49 Byron Court, Stockbridge Road, Chichester PO19 8ES.

Chairman: The Rev. Eric Murray, 137 Elmbridge Avenue, Surbiton KT5 9HE. Telephone 0208-399-8740, email eric.murray@elmbridge137.freesevice.co.uk

Executive Secretary: Erica Scropo Newbury, 85 St Andrew's Road, Cambridge CB4 1DH. Telephone 01223-315753, email ericascropo@hotmail.com

Hon. Treasurer: Mr Mark Stephens, 5 Woodgate Close, Woodgate, Chichester PO20 3TA. Telephone 01243-545877, email stephens.ml@tiscali.co.uk

The Scottish Waldensian Missions Aid Society

Chairman: Revd Ian Douglas, 49 Northesk Road, Montrose, Angus DD10 8TZ, Scotland.

Secretary and Treasurer: Mr D.A. Lamb, SSC, 36 Liberton Drive, Edinburgh EH16 6NN, Scotland. Telephone 0131-664-3059

The Irish Committee in aid of the Waldensian Church Missions

Chairman: The Rev. Robert Dunlop, The Manse, Brannocktown, Co. Kildare, Republic of Ireland.

Convenor: The Rev. J.S.B. Drennan BD, 92 North Circular Road, Belfast BT14 6TN, Northern Ireland.

Treasurer: Mr Derek Seymour, 'Tanglewood', Pottery Road, Dun Laoghaire, Co. Dublin, Republic of Ireland. Telephone 01-2850776

The *Waldensian Review* is sent twice a year to those who are interested in the Waldensian church in Italy, its history and present-day work and witness.

tick

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The Waldensian Story: A Study in Faith, Intolerance and Survival
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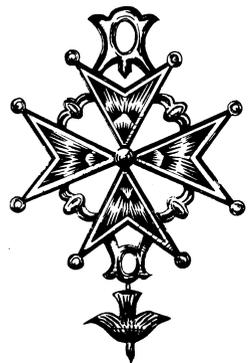
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The Huguenot Cross, symbol of Protestantism all over Europe



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