

**Ard-Firrinyssyn Liorish yn Sag. Ean Wesley. Kirk Andreas Total Abstinence Society.
Circa 1847.**

ARD-FIRRINYSSYN
Liorish Yn
SAG. EAN WESLEY,
My-chione
Jannoo, Creck, as Giu
Stooghyn Neu-heeltail.¹

Great Truths
By the
Rev. John Wesley
about
Manufacturing, Selling, and Drinking Intoxicating
Drinks.

Re-translated into English by Wm. Kneen²
March 18, 1885.

Veih Baarle, Chyndait ayns Chengey ny Mayrey Ellan Vannin.

Ayns liar veg currit magh liorish Mr. Wesley ayns y chied vee jeh 1773, enmysit, “Smooïnaghtyn er y ghenney beaghey ta nish ayn,” t’eh fenaght, Kys ta beaghey cha deyr? Kys dy vel ar-roo-arran gymmyrkey leagh cha ard? Te son y chooid-smoo, er-yn-oyr dy vel lheid ny skyollyn³ dy ar-roo kinjagh er nyn stroie liorish shillail;⁴

dy-jarroo, tra ren ard fer-shillee ec Lunnin clashtyn shoh, dreggyr eh, ‘cha nee, son cha vel mish as my cho-ayrnagh shilley *agh* mysh hoght thousaneyn tubbag cour-y-chiaghtin.⁶

Feer lickley; agh abbyr dy vel queig fir-shillee as-feed ayns y valley as⁸ er-gerrey da, dagh fer jeu stroie yn kuse cheddin, er-shoh *daa cheead thousane tubbag*⁹ ‘sy chiaghtin, ta shen mysh 10,400,000—*jeih millaghyn as kiare cheead thousane tubbag* ‘sy vlein;

cur gys shoh ooilley ny thieyn-shillee trooid-magh Sostyn, as nagh vel oyr ain dy chredjal dy vel feer veg sloo ny lieh jeh’n troayr curnagh ayns y reeriaght dy

From English, Translated into the Mother-Tongue of the Isle of Man.

In a little book published by Mr Wesley, in the first month of 1773, named “Thoughts on the Present Scarcity of Provisions”⁵—he asks “Why is food so dear? Why does breadcorn bring so high a price?” It is chiefly through such quantities of corn destroyed by distilling.

Indeed, an eminent distiller in London when hearing this, he replied “Nay, my partner and I generally distill but a thousand quarters a week.”⁷

Perhaps so; and suppose five and twenty distillers in and near the town, consume each only the same quantity: Here are five and twenty thousand Quarters weekly, that is about twelve hundred and fifty thousand a year;

Add the distillers throughout England, and we have not reason to believe, that little less than half the wheat produced in the the Kingdom is every year

¹ *neu-heeltail*] ‘intoxicating’; not found elsewhere, and the expected form is *neu-heeltoil*.

² This piece was also printed in *Mona’s Herald*, Wednesday, March 18, 1885; Page: 8: with the following introduction; “John Wesley’s Instructions To Methodists: The following condensed account of the principles laid down by John Wesley for the guidance of his followers, in regard to the Temperance question, was translated into Manx, for the Kirk Andreas Total Abstinence Society, in 1847, and circulated amongst its members. It has now been re-translated into English by Wm. Kneen, Town Missionary.” There is no known existing example of the first edition of ‘Ard-Firrinyssyn’, but as the publishers Sherriff & Russell ceased trading in 1849, the second edition could only have been published between 1847 and 1849. As large parts of the piece are direct translations of Wesley’s or other’s writings, the translation given here follows those works where possible, and is not Wm. Kneen’s 1885 translation. The piece was also published, in serial form and with a different translation, in the *Isle of Man Examiner*’s Manx language Column in July, August and September of 1899.

³ *skyollyn*] Cregeen: **skyoll**, *s. f.* a great deal, a large quantity.

⁴ *shillail*] cf. Kelly: ‘SHILLEY, *v.* to drop, to distil’, and see below. The form *shillail* is not found elsewhere.

⁵ “Thought on the Present Scarcity of Provisions.” Wesley, John, printed by R. Hawes, London,. 1773. The English translation from ‘Why is food so dear? ...’ to ‘... of life and virtue’ is taken directly from this work.

⁶ *cour-y-chiaghtin*] ‘weekly’; also in *Manks Advertiser* 10.06.1824. Elsewhere we find *cour-y-laa* ‘daily’.

⁷ The Manx gives 8,000 bushels, which equals 1,000 quarters (a quarter ton being a standard measurement for grain).

⁸ *as*] text *as as*

⁹ *tubbag*] ‘bushel’—a unit of volume equivalent to 36.4 litres. The Weights and Measures Act 1824 declared that, for measures of liquids and unheaped dry volume, a ‘quarter’ equals eight bushels (64 gallons, where a gallon is defined as a volume of water weight ten troy pounds)

chooilley vlein er ny stroie, cha nee liorish aght wheesh gyn-loght as dy beagh eh tilgit 'syn aarkey, agh liorish chyndaa eh ayns PYSHOON BAASOIL,—*pyshoon ta dooghysagh stroie, cha nee ynrican niart yn vioys, agh myrgeddin feeudys nyn gheiney cheerey.* Agh kys oddys leagh curnagh¹⁰ as oarn ve jeant ny sloo?

Liorish meelawal son dy bragh, liorish cur slane jerrey er shen ta creiu slaynt, yn stroider shen jeh niart, jeh bioys, jeh goo mie

—*shillail:*—oddagh Mr. Wesley myrgeddin v'er ghra, as *gimbyl*.

Ayns Lio. xiv. 423, yiow mayd yn raa gair breeoil shoh,¹¹ “Firshillee stooghyn neu-heeltail, dunveryn cadjin.”

Ayns sharmane Mr Wesley er jannoo ymyd jeh argid, t'eh gra, “Cossyn ooilley ny oddys oo, agh ynrican ayns aght lowal, cha nee lesh jannoo skielley da bioys, ny liorish gortaghey dty chorp ny dty aigney. Shen-y-fa cha nheign dooin creck nhee erbee ta leeideil gys giarrey yn claynt, lheid ayns towse mooar ta ooilley yn *ushtey aileagh* shen, cadjin enmysit *jourymyn*, [2] ny stooghyn neuheeltail.

S'feer eh dy vod aym ve oc ayns saase-lheihys, foddys ad ve jeh ymyd ayns paart dy ghoghany callinagh, ga dy nee anvennick veagh feme roo erbey son neu-aghtallys yn Fer-lhee;

shen-y-fa, lheid as ta jannoo ad ynrican son yn oyr shoh oddys reayll nyn gooinsheanse seyr. Agh quoi ad hene ta jannoo ad son yn oyr shoh ynrican? Vel enney ayd er jeih lheid ny fir-shillee ayns Sostyn?

Eisht gow yn leshtal oc shoh; agh *t'adsyn ooilley ta creck ad ayns aght cadjin rish 'nane erbee dy jean kionnagh*, PYSHOONEYDERYN CADJIN;

ta 'd DUNVERYS biallee yn Ree AYNS-Y-CLANE, chamoo ta'n thooill oc goaill chymme ny erreeish; ta'd gimman ad gys niurin myr kirree. As cre ta nyn *gosney*? Nagh re *fuill* ny deiney shoh?

Quoi yinnagh troo mysh nyn maljeyn mooarey as plaaseyn stoamagh?

Ta MOLLAGHT ayns y vean oc; ta MOLLAGHT YEE lhiantyn gys ny claghyn, yn fuygh, yn stoo-thie oc; ta'n MOLLAGHT ayns ny garaghyn, ny cassanyn, ny keylljyn oc, myr aile ta lostey gys y niurin s'hinshley;

ta FUILL, FUILL ayn-doo! ta'n undin, yn laare, ny vollaghyn, as mullagh y thie, spreht lesh FUILL!

As vod uss jerkal, OH, GHOOINNEY FOLLEY! ga dy vel oo coamrit ayns gorrym-jiarg as aanrit keyl as farraill dy

consumed, not so harmless a way as throwing it into the sea,

but by converting it into deadly poison—poison that naturally destroys not only the strength and life, but also the morals of our countrymen.

But how can the price of wheat and barley be reduced?

By prohibiting forever, by making a full end, of that bane of health, that destroyer of strength, of life, and of virtue

—distilling—Mr Wesley could also have said; *and brewing*.

In Book xiv. 423, Mr Wesley says: “Distillers of intoxicating drinks are common murderers.”

In the sermon of Mr Wesley on making use of money, he says— “Gain all you can, but only in a right way, not by doing harm to your life, nor by hurting your body nor your mind. Therefore we ought not to sell anything that will lead to ruin our health (or shorten our days), such as, in a great measure, is all the fiery-water drink (commonly called wholesale drinks, or intoxicating drinks).¹²

They may have a place in medicine, they may be of use in some bodily disorders; but very seldom would there be use for them only for the unskilfulness of the physician.

Therefore, as many as make them only for that use can keep their conscience clear. But who are they that make them for that reason only? Do you know of ten such distillers in England?

Then accept the excuse of these. But all they who sell them in a general way to anyone who will buy, are common poisoners.

They murder the King's subjects wholesale; their eyes show neither pity nor compassion; they drive them to hell like sheep. And what is their gain? Is it not the blood of these men?

Who would envy their great estates, or ornamental palaces?

There is a curse in the midst of them. The wrath of God cleaves to the stones, to the timber, their furniture; the curse of God is in their gardens, their paths, their orchards, like a fire that burns to the lowest hell.

There is blood, blood, in them! The foundation, the walls, and the top of the house is sprinkled with blood.

And can you hope, O, man of blood? Though you are clothed in purple and fine linen and fare

¹⁰ *curnagh ~ curnaght*] ‘wheat’.

¹¹ *yiow mayd yn raa gair breeoil shoh* – *yiow mayd yn raa giare breeoil shoh* – ‘we will find this short lively saying’.

¹² *jourym*] not found elsewhere in the corpus; seems to be the now archaic slang word ‘*jorum*’, meaning ‘an alcoholic drink’. OED *jorum*: a. A large drinking-bowl or vessel; also, the contents of

this; esp. a bowl of punch. And cf. ‘*JOURUM*. ‘*jorum*’ a large jug’ in Moore, A. W et al, *Vocabulary of the Anglo-Manx Dialect*. Likewise *English Dialect Dictionary*: 1. A large jug or pitcher; a bowl or other vessel for holding liquids; the contents of such a vessel.’ No other attestation found where = ‘liquor’ or ‘spirits’.

soaillagh dy chooilley laa, vod uss jerkal dy livrey sheese dty VAGHERYN FOLLEY gys y trass heeloghe? *Cha nodd, son ta Jee ayns niau; shen-y-fa vees dty ennym er ny astyrt ass ny fraueyn; cliass¹³ ocysn t'ou uss er stroie corp as annym, nee dty imraa cherraghtyn mayrt hene.*" Lio. iv., 125, 129.

Er yn currym jeh obbaltys ta Mr. Wesley gra, "Shass gys dty heyrnsys, as shen *ooilley ec keayrt*; cha bee nhee jeant ny-vegganyn.¹⁴ Agh nish hene foddys oo brishey feyshlit¹⁵ trooid Creest niartagh oo; nagh benn rish jourym erbee; te ushtey aileagh, te pyshoon shickyrga ga dree, te cleiy fo eer undin yn vioys." Lio. xii., 232, 233.

"T'ou fackin¹⁶ yn feeyn tra te soilshean 'sy chappan as goll dy iu jeh; ta mish ginsh dhyt *dy vel pyshoon ayn; as er-y-fa shen guee ort dy cheau ersooyl eh*;

t'ou gansoor, ta'n feeyn mie ayn-hene; ta mish freggyrt, foddee dy vel; *ny-yeih ta shen fud echey nagh vel mie*, as cha jean fer erbee ayns e cheeayl, my t'eh toiggal eh, smooiinaghtyn er giu jeh, ny-slooid ny¹⁷ oddys eh hoshiaight scarrey yn vie veih'n sie.

My jirrys oo, cha vel eh pyshoon dooys, ga dy vod eh ve da feallagh elley, eisht ta mee gra, *ceau ersooyl eh er graih dty vraar*, er aggle dy der oo daanys aynsyn dy iu myrgeiddin. Cre'n-fa lhisagh yn troshid ayds oyr chur da dty vraar annoon dy herraghtyn er e hon hur Creest baase?

Nish, lhig da 'nane erbee briwnys quoi yn persoon meeghiastylagh, *eshyn ta loayrt noie feeyn er graih e vraar, ny eshyn ta loayrt noie bioys e vraar er graih feeyn.*"—Lio. vii., 504.¹⁸

[3] Ta ny sambyllyn shoh soilshaghey dooin dy baghtal, aigney Mr. Wesley my-chione yn slane crout jeh jannoo, creck, as giu joughyn meshtal;¹⁹ v'eh jeeaghyn er myr arkys atchimagh, "nagh lhisagh ve lhiggit-lesh ayns cheer doieagh²⁰ erbee, cha nee dy ghra cheer Chreeste."

Agh cha ren Mr. Wesley ynrican shickyrys²² firrinsyn mooarey,—ren eh myrgeiddin cooilleeney obbraghyn mooarey; cre-erbee ghow eh ayns laue dy yannoo, ren eh lesh e niart; cha ren eh ynrican baggyrt er yn cliaghtey jeh giu, agh ren eh myrgeiddin laboragh dy chur fo eh.

Cha row oltey erbee jeh'n cheshaght echey lowit dy chionnagh ny dy chreck stooghyn neu-heeltail, ny dy iu ad er-lhimmey jeh ayns oyryn jeh'n ymmyrch smoo; as

sumptuously every day, can you hope to deliver down your fields of blood to the third generation?

You cannot—for God is in Heaven; therefore thy name shall be plucked up by the roots, like unto them you have destroyed soul and body, and thy name shall perish with them." Book iv., 125, 129.

On the duty of self-denial, Mr Wesley says "Stand to your liberty, and that all at once; nothing can be done by little halves. And now, even now, you can break loose through Christ strengthening you.

Touch no intoxicating drink, it is fiery water, it is sure poison though slow, it digs under the foundation of thy life,"—Book xii., 232, 233.

"Thou seest the wine when it sparkles in the cup, and when going to drink it I tell you there is poison in it, and on that account I pray of you to throw it away;

You answer that the wine is good in itself. I say—It may be so; but there is that mixed in it that is not good, and no man in his senses (if he understands it) thinks of drinking it, except he can first separate the good from the bad.

If you say—It is not poison to me though it may be to others; then I say—Throw it away for the sake of thy brother, for fear you may give him boldness to drink likewise. Why therefore should thy strength give cause to thy weak brother to perish, for whom Christ died?

Now let anyone judge who is the uncharitable person. He who speaks against wine for the sake of his brother, or he who speaks against his brother's life for the sake of wine."—Book vii., 504.

These examples show us clearly Mr Wesley's mind about the whole device of making, selling and using intoxicating drinks. He looked upon it as an awful calamity, "which ought not to be suffered in any moral country, not to say a Christian country."²¹

And Mr Wesley did not only state great truths—he also performed great works. Whatever he took in hand he did it with his might. He not only threatened the habit of drinking, but he also laboured to suppress it.

There was not a member of the Society allowed to buy nor sell intoxicating drinks, nor even to drink them excepting in cases of extreme necessity, and

¹³ *cliass*] Cregeen: **cliass**, s. m. a happening alike, the same fate, like as.

¹⁴ *ny vegganyn*] 'insensibly', 'gradually, by degrees' (Wilson, *Sermons*, 99) Also *Mona's Herald* 07.02.1837, 22.12.1840, 07.08.1850; Kelly/Clarke: DEGREES, (BY) *adv.* ny vegganyn, dy keimagh.

¹⁵ *feyshlit*] i.e. *feayshlit*

¹⁶ *fackin*] *fakin*

¹⁷ *ny-slooid ny*] i.e. *ny-slooid na* 'unless'; Cregeen Proverb: *Prov. Ta keeayll ommidjys ny slooid ny t'ee ec dooinney creeney dy reayll.*

¹⁸ *noie*] = *noi* 'against'

¹⁹ *meshtal*] usually 'drunk', 'intoxicated': *doooinney meshtal*.

²⁰ *doieagh*] i.e. *doaeagh*

²¹ 'suffered' in this context: 'allowed', 'permitted'

²² *ren ... shickyrys*] not found elsewhere in the corpus so far, Kneen's translations gives 'did .. state', although it might be understood as 'confirmed' (elsewhere; *ren confymal*, or *ren shickyraghey*).

cha row adsyn v'ayns boand'yn²³ lowit dy iu ad fegooish oardagh fer-lhee. Yn currym shoh ren eh dy geyre y chooilleeney.

Ayns loiar i., p. 416, t'eh ginsh dooin dy ren eh giarrey-magh shiaght persoonyn jeig ec Newcastle son meshtallys, as jees son creck stooghyn neu-heeltail; as ny-sodjey t'eh gra, "scummey son e ennym mie, (*my oddys drogh-yeantee myr Dellaryn-stoo*²⁴ *ve toilliu ennym mie*,) ny cre mooadys e verchys as e vree, lhisagh eh ve er ny yeearee dy hreigeil e ghellal, er-nonney lurg raaue cooie dyn arragh ynnyd ve echey mast'ain.

My yeighys mayd nyn sooillyn er y veechairys, cha vod mayd livrey nyn anmeenyn hene. Yiow yn dooinney meecheauee baase ayns e veechraueeaght, agh yn uill echey nee Jee gearree ec ny laueyn ain."

Ta ny cooinaghyn²⁵ jeh'n co-loayrtys son 1774 goaill baght²⁶ er yn agh shoh:—

"F. 17. Vel adsyn t'ayns boand'yn er n'aagail jeh smigh as jourymyn?"

"A. Cha vel, ta ymmodee jeu tannaghtyn ayns kercheenys²⁷ gys y derrey yeh n'yn jeh-elley; dy chur couyr da shoh—

"1. Nagh lhig da preacheor erbee bentyn roo er cor erbee.

"2. Cur coyrle jeean da'n pobble dy aagail voue ad.

"Ansoor ny far-leshtalyn oc, er-lheh couyral pianbolg, &c.

"F.21. Nagh vel brishey'n Doonaght, giu yourymyn²⁸, &c. kinjagh goaill laue yn eaghtyr?"

"A. Lhig dooin preacheil jeeragh²⁹ er ny king shoh; lhig da ny leeideilee dy-jeadjagh feysht, as coyrlagh dy chooilley phersoon dy churt ersooyl yn red custey. Lhig da'n preacheor raaue chur da dy chooilley heshaght nagh vod 'nane erbee ta kyndagh tannaghtyn marin."

Ayns p. 25 t'eh gra, "Ta dy chooilley stoo neu-heeltail lurg preacheil pyshoon baasoil."

Ayns p. 31, "Vel oo giu ushtey? Kys nagh vel? Ren oo rieau? Cre'n-oyr daag oo jeh? Mannagh re son slaynt, cuin ne'oo goaill toshiaght reesht?"

Jiu? Cre cha mennick t'ou giu feeyn ny lhune? Dy chooilley laa vel oo laccal eh? Cre ayns t'ou troggal dty chrosh gagh laa?

Vel oo arryltagh gym[4]myrkey dty chrosh (cre-erbee cha deinagh da dooghys) myr gioot veih Jee, as laboragh dy gheddyn foays liorish?"

those who were in membership were not allowed to drink them without the order of a physician. This duty he sharply carried out.

In Book i., p. 416, he tells us that he cut off seventeen persons at Newcastle for drunkenness, and two for selling strong drinks, and further he says "No matter his good name (if an evil-doer such as a seller of booze can be deserving of a good name), nor how great his wealth and his energy ?

He ought to be persuaded to give up his dealing, otherwise, after suitable warning, no longer to have a place amongst us.

If we shut our eyes upon unrighteousness we cannot deliver our own souls. The unrighteous man will die in his unrighteousness, but God will ask for his blood at our hands."

The account of the Conference of 1774 takes a view thus :—

"F. 17.—Have those that are in bands given up the use of snuff and spirits?"

"A.—No; many of them remain addicted to one or the other; to remedy this—

"1. Let no preacher touch them in any way.

"2. Give earnest advice to the people to give them up.

Answer their false excuses, in particular, curing stomach pains, etc.

F.21.—Does not Sabbath breaking, drinking intoxicating drinks, &c, always gain the upper hand?

A.—"Let us preach straight on these points; let the leaders carefully examine and advise every person to put away the cursed thing; let every preacher warn every congregation that any one that no one who is guilty may remain with us."

In p. 25, he says, "All intoxicating stuff after preaching is deadly poison."

In p. 31, "Do you drink water? Why not? Did you ever? Why did you give up? If it was not for health, when will you begin again ?

To-day? How often do you drink wine or ale? Do you want it every day? In what do you take up your cross each day?

Do you willingly carry your cross, (however irksome to nature), as a gift from God, and labouring to get favour by it?

²³ v'ayns boand'yn] 'who were in bands (membership groups)'

²⁴ Dellaryn-stoo] Kelly: DELLAR, s. pl. YN. a trader, a dealer, a merchant; 5 occurrences in the Bible. Cregeen has *delleyder*, as has Kelly/Clarke Manx-English; but no examples in the corpus. *Stoo* 'material', 'stuff'; is often used in conjunction with medicine and also alcoholic drinks. Whilst *dellaryn-stoo* is literally 'dealers of material', it might be taken here as a perjorative for 'drug-dealers', or 'sellers of booze'.

²⁵ ny cooinaghyn—Kelly: COOINAGHAN, s. a memorandum, without guidance on the correct form of the accompanying definite article.

²⁶ goaill baght] 'taking a view'

²⁷ kercheenys] 'mean dependency', 'slavishness' (Cregeen).

²⁸ yourymyn] there is no apparent reason for lenition here.

²⁹ jeeragh] = dy jeeragh

Ayns p. 35, “C’red oddys ve jeant dy aa-vioghey obbyr Yee raad te naardey?

Lhig da chammah fir-choonee as preachooryn ve dy-consheansagh kiart ayns slane currym ny Saasilee.”

As reesht te fenit ayns ny cooinaghyn jeh 1745, “C’red oddys ve jeant dy harbaa yn pobble ain voish giu yourymyn? *Nagh lhig da phreachoor erbee giu veg er teaym jeh keint erbee*, as ansoor ny leshtalyn oc, lheid as couyral pian-bolg, niartaghey’n cleeau,” &c.

Nish, cha row yn smaght geyre shoh v’er ny ghreinnaghey liorish Mr. Wesley as e ir-coonee, fegooish oyr fondagh, chamoo ren eh prowal neu-vondeishagh;

as cha nee ny Saasilee nyn-lomarcen ghow soylley jeh’n foays echey, agh ren eh roshtyn er yn slane ashoon, myr hee’mayd cheleeragh:—

son ayns 1742, va faggys *daa vhillay as-feed* dy ghallanyn stoo baarit ayns Sostyn as y Thalloo-Vretnagh.

Ayns 1743, ren Mr. Wesley as e eyrtysee³⁰ yn slane sheshaght y chur fo-harey, lhiettal ny olteyn voish kionnagh ny creck stooghyn neu-heeltail, ny giu ad, ny-slooid ny er oyrin jeh’n ymmyrch smoo.

As cre’n erree haink er yn obbyr shoh, ayn she Mr. Wesley as e chomraagyn son yn aym smoo ren gleck?

Cammah, va’n towse dy stooghyn baarit cour-ny-bleeaney ayns y slane reeriaght er ny ghaoill neose gys *three millaghyn dy ghallanyn*, mysh shen ve dagh blein voish 1750 derry³¹ 1780.

Myr shoh te cronnal dy row yn sampleyr as y tooilleil ocsyn, oyr jeh *nuy-millaghyn-jeig sloo dy ghallanyn* ve baarit cour-ny-bleeaney.

Ta’n sarey *shoh*, hug er-ash³² wheesh dy vaynrys eddyr ny bleeanyn 1750 as 1780, foast er-mayrn myr sarey *er ny Wesleyanee*.

Ayns y vlein 1812, ren y preachoor baarlagh³³ Jamys Wood cur magh lioar, enmysit, “Leeideilys as raaueyn” scruiit gys leeideilee ny brastyllyn ayns unnaneys ny Saasilee, girraghey jeh’n chooid-cheddin t’er ny hoiaghey ayns toshiaght ny lioar brastyl, agh ta’n aym shen jeh scrieu eh myr ta ny-yei shoh, *faggit ass-doo*,

“Ta ny saraghyn shoh shirrey dy jean dy chooilley ’nane ta goit ayns commeeys marin, soilshagh yeearee son saualtys, cha nee ynrican liorish shaghtey meshtallys, agh myrgheddin liorish dyn giu stooghyn neu-heeltail, ny-slooid ny er oyrin jeh’n ymmyrch smoo;

ga dy vod yn conaant shoh, er yn chield falleays jeh jeeaghyn dy ve ro gheyre, ny-yeih er aa-smooinaghtyn, vees eh feddynit dy ve mie son slaynt callinagh, glennit anmey, as shee as maynrys dy bragh-farraghtyn.”

In p. 35 “What can be done to revive God’s work where it is dying?

Let both helpers and preachers be conscientiously correct in the entire duty of the Methodists.

And again it is asked in the memorandum of 1745; “What can be done to wean our people off drinking spirits? Do not allow any preacher to drink anything on any kind of whim, and answer their excuses, such as curing a stomach-ache, strengthening the chest, etc”

Now this sever chastisement had not been incited by Mr Wesley and his helpers without good cause, neither did it prove unprofitable;

and it was not only the Methodists who enjoyed the benefit of it, but it applied to the whole nation, as we shall presently see;

for in 1742 almost twenty-two million gallons of drink were consumed in England and Wales.

In 1743, Mr Wesley and his followers ordered the whole connexion to prevent the members from buying or selling intoxicating materials, or drinking them, unless in cases of extreme necessity.

And what was the result of this work, for which it was Mr Wesley and his comrades for the most part who struggled?

Why, the quantity of drinks used during the year in the whole kingdom was reduced to three million gallons, approximately every year from 1750 to 1780.

By this it is clear that their example and toil was the cause of nineteen million gallons less being consumed during the year.

This instruction brought forth such happiness between the years 1750 and 1780 that it yet remains as a command upon Wesleyans.

In the year 1812 the English preacher, James Wood, published a book, named “Directions and Cautions, Addressed to the Class-leaders in the Methodists Connection”, a shortened account of the same has been set in the beginning of the class-book, but that part of what he wrote that is as follows is left out of them.

“These instructions demand that everyone who is taken into fellowship with us evidence a desire for salvation, not only by avoiding drunkenness, but also by not drinking intoxicating drinks, unless for reasons of the greatest necessity;

although the covenant may, at first glance, seem to be to severe, nevertheless on second thoughts, it will be found to be good for physical health, purity of soul, and everlasting peace and happiness.”

³⁰ *eyrtysee*] i.e. *eyrtysssee*

³¹ *derry*] i.e. *derrey* ‘until’.

³² *hug er-ash*] ‘restored’, ‘brought forth’.

³³ *Baarlagh*] English or British; exclusively used in speaking of the English language. (Cregeen)

Ta Mr. Wesley gra ayns boayl elley, dy vel Ny cur'myn
shoh scruit er dy chooilley chree ta ayns firriny's er ny
ghoostey liorish Sperryd y Chiarn.

DOOLISH:

Prentit da Sheshaght Slane-Obbaltys skeerey
Andreays, liorish Shirrefs as Russell, Straid Chiarn.³⁴
(*Yn nah Choyrt-magh.*)

Mr Wesley says elsewhere that this duty is written
on every heart that is truly awakened by the Spirit
of the Lord.

Douglas:

Printed for the Total Abstinence Society of
Andreas Parish, by Sherriff and Russell, Lord
Street.
(*The Second Edition.*)

³⁴ The publishing partnership of Sherriff & Russell
went bankrupt in 1849.