

Balley-beg ayns sleityn y Raank.

A Manx translation of *The Village in the Mountains*,

edited and set alongside the original by

Max W. Wheeler

August, 2021

I edit this Manx tract as a contribution to the project of digitizing Manx Gaelic printed texts of the Classical Period (1700-1850). The English original, published by the Religious Tract Society, is but the first third, or so, of a story written by the American Sampson Vryling Stoddard Wilder, (1780-1865), a businessman and Protestant evangelist. The version of the text in his biography makes explicit that he is himself the Merchant of the story.

The Manx translation is freer than in most other tracts, with several cuts, a few expansions, and some reordering of clauses within paragraphs. The spelling is largely in accord with the Bible standard, with occasional deviations. Some evident typos have here been corrected in red, and I have intervened (also marked in red) to make the punctuation more regular. The pagination of the Manx text is marked [thus].

No. 174

THE
VILLAGE
IN
THE MOUNTAINS.

[by Sampson Vryling Stoddard Wilder, (1780-1865)]

[engraving]

LONDON:
PRINTED BY AUGUSTUS APPLGARTH AND
EDWARD COWPER, DUKE-STREET, STAMFORD-
STREET,
FOR THE RELIGIOUS TRACT SOCIETY;

And sold by J. DAVIS, 56, Paternoster-row; and
J. NISBET, 15, Castle-street, Oxford-street.
[c. 1820-23]¹

BALLEY-BEG
AYNS
SLEITYN Y RAANK.
DY CHIARALAGH CHYNDAIT AYNS GAILCK,
NY CHENGEY NY MAYREY
Ellan Vannin

[engraving]

DOUGLAS:
PRINTED BY G. JEFFERSON
FOR THE MANKS SOCIETY FOR PROMOTING THE
EDUCATION OF THE INHABITANTS OF THE ISLE
OF MAN, THROUGH THE MEDIUM OF THEIR OWN
LANGUAGE.

1823.

¹ Tract No. 174 is not yet in the Society's catalogue of 1820, but it is in the 1824 catalogue. Since the

Manx translation bears an 1823 date, the original must have come out that year or earlier.

THE
VILLAGE IN THE MOUNTAINS.

[2] BALLEY-BEG
AYNS
SLEITYN Y RAANK.

M. —, a merchant at the head of one of the first commercial houses in Paris, had lately occasion to visit the manufactories established in the mountainous tracts of the departments of the Loire and the Puy-de-Dôme. The road that conducted him back to Lyons traversed a country rich in natural productions, and glowing with all the charms of an advanced and promising Spring. The nearer view was unusually diversified; not only by the fantastic forms of mountains, the uncertain course of small and tributary streams, and the varying hues of fields of pasture, corn, vines, and vegetables; but by the combinations and contrasts of nature and of art, and the occupations of rural and commercial industry. Factories and furnaces were seen rising amidst barns and sheep-cotes; peasants were digging and ploughs gliding amidst forges and foundries; verdant slopes and graceful clumps of trees were scattered amidst the black and ugly mouths of exhausted coal pits, and the gentle murmur of the stream was subdued by the loud rattle of the loom. Sometimes M.— and his friend halted amidst all that is delightful and soothing; and, after a short advance found themselves amidst barrenness, deformity, and confusion. The remoter scenery was not less impressive. Behind them were the rugged mountains of Puy de Dôme; the lofty Tavaré lifted its majestic head beside them, and far before appeared the brilliant summit of Mont Blanc.

In this state of mind he arrived at the skirts of a hamlet⁴ placed on the declivity of a mountain; and being desirous of finding a shorter and more retired track, he stopped at a little house to inquire the way. From the windows several females were watching the movements of a little child; and just as M.— inquired for a road across the mountains, the infant was in danger of being crushed by a coal cart which had entered the street. The cries and alarms of the females were met by

Va oyr ec Marchan dy row, v'ayns unnane jeh ny thieyn s'yrjey son dellal ayns Paris, dy gholldy akin Factoryeen v'er ny hroggal ayns ny Sleityn, ayns aynr jeh'n Raank, enmyssit yn Loire. Myr v'eh goll er y raad, va'n aigney echey lhieent lesh boggey, ec yn shilleys erskyn-towse aalin, va'n Cheer, ec yn imbagh shen, fordrail da. ²Haghyr eh dy ve 'syn Niarragh, tra ta dy chooilley red, myr dy beagh eh, er ny da-vioghey tra ta'n Billey figgagh gymmyrkey e Vess, as ny magheryn aalin lesh blaa—tra ta'n ghlasseragh goaill toshiaght dy aase seose, as dy chooilley cheint dy ghuillag dy ghossey³—tra ta'n labree streeu ayns caghlaghyn agh dy yannoo aarloos cour troar elley—ayns fockle, tra ta dy chooilley aynr jeh'n Chroo, streeu ry cheilley, myr dy beagh eh ayns ve jeidjagh dy chur e obbyr hene er y hoshiaght.

Lesh yn cree echey soit er ny reddyng shoh, as e aigney lhieent lesh aalid y Cheer, hie yn Marchan er y hoshiaght marish e heshey-troailtagh, derrey haink eh dys balley-beg er lhiattee slieau; as myr veh aggyndagh dy gheddyn raad s'girrey, hass eh ec thie dy vriaght son y raad. Myr ve'h ny hassoo, honnick eh shiartaanse dy vraane jeeaghyn magh veih ny uinnagyn er lhiannoo va roie mygeayrt as cloie; Agh choud's ve'h briaght jeu son y raad s'girrey va leeideil dys ny sleityn va'n lhiannoo ayns gaue dy

² The remainder of this paragraph is a substitute for the English rather than any kind of translation.

³ ghossey] Kelly: 'DOSSEY, v. to cluster, to branch. Mos'.

⁴ Other sources indicate that the hamlet is Saint-Jean Bonnefonds, now on the outskirts of Saint-Étienne. It was indeed known for its mines and ribbon-weaving in the 19th century.

the activity of the travellers, and the companion of M.— set off to snatch the infant from danger, and place him in security. An elderly female from the second story gave M. —, who was still on his horse, the directions he desired; and, at the same time, expressed her uneasiness that the gentleman should have had the trouble to seek the child.

“Madam, (interrupted M.—,) my friend is only performing his duty: we ought to do to another as we would that another should do to us; and in this wretched world, we are bound to assist each other. You are kind enough to direct us travellers in the right road, and surely the least we can do is to rescue your child from danger. The Holy Scriptures teach us these duties, and the Gospel presents us the example of our Lord Jesus Christ, who, when we were in ignorance and danger, came to our world to seek and to save that which was lost.”

“Ah! Sir, (replied the good woman,) you are very condescending, and what you say is very true; but your language surprises me: it is so many years since in this village we have heard such truths, and especially from the lips of a stranger.”

“Madam, (resumed M.—,) we are all strangers here, and sojourners bound to eternity; there is but one road, one guide, one Saviour, who can conduct us safely; if we feel this, young or old, rich or poor, we are all one in Christ; and, however scattered on earth, shall all arrive at the heavenly city, to which he has gone to prepare mansions for us.”

“These doctrines, Sir, (exclaimed the female) support the hearts of many of us, who have scarcely travelled beyond our own neighbourhood; and it is so rare and so delightful to hear them from others, that if it

ve gortyt lesh cart geill⁵ va cheet 'sy traid. Er yn yllagh as yn eam hrog fud ny mraane er coontey yn lhiannoo, varkee sheshey-troailtagh yn Varchan dy tappee dy choadey yn lhiannoo veih gaue, as dy chur lesh eh dys boayl dy hauchys. Choud's ve'h jannoo shoh, va'n Varchan⁶ ynsit yn raad ve'h dy hirrey, liorish ben v'er roie dy mie ayns eash, va ny hoie ayns uinnag yn lout; as ec y tra cheddin, ghuee ee er dy ghoail yn leshtal eck, son dy row e chomraag⁷ er ny chumrail ayns shirrey yn lhiannoo.

“Ven (dreggyr eshyn) cha vel my Charrey's agh jannoo e churym: lhisagh shinyn jannoo rish dy chooilley ghooi[n]^[3]ney myr baillhein ad y yannoo rooin: as, ayns y theihll seaghnagh shoh, ta shin ooilley kianlt dy chooney lesh y chielley. Tou uss er ve cha dooie dooinyn, ta er nyn yoorreeaght, as dy yeeaghyn dooin yn raad cair, as shickyr eisht te cha beg as oddys mayd yannoo dy choadey dty lhiannoo's, tra te'h ayns gaue. Ta ny scriptyryn Casherick gysaghey dooin yn curym shoh, as ta'n Sushtal soilshaghey dooin sampleyr nyn Jiarn Yeesey Creest, haink dys y theihll, tra va shin ooilley ayns gaue as fo mee-hushtey, dy hirrey, as dy hauail shen ny va caillit.”

“Dy jarroo, Vainshter (dreggyr yn Ven) ta shiu feer imlee, as ta ny ta shiu dy ghra feer firrinagh; agh ta'n ghlare eu jannoo yindys dou: ta whilleen blein neayr's cheayll shin lheid ny firrinysyn er ny hoilshaghey ayns y Valley-beg shoh, as er-lheh voish meillyn dooinney ta ny yoorree.”

“Ven (dreggyr yn Marchan reesht) ta shin ooilley nyn yoorreeyn ayns shoh, as troailtee er nyn yurnah dys beaynid: cha vel ayn agh un raad, ⁸**un leeideilagh, un** Saualtagh, oddys shin y chur lesh ayns **sauchys; as my ta shin** gennaghtyn shoh, gareih dooin ve **shenn ny aeg, boght ny** berchagh, ta shin ooilley unnane ayns **Creest; as cre theihll** cha lhean as ta shin er nyn skeaylley **er eaghtyr ny hooirrey, hig** mayd ooilley ec y jerrey dys yn **Ard-Valley flaunyssagh, raad ta** nyn Saualtagh er n'gholl roin dy yannoo aarlooyynydyn-vaghee er nyn son.”

“Ta'n ynsagh shoh, **Vainshtyr (dreggyr y Ven)** gerjaghey creeaghyn ymmodee jin, **ta s'coan er hroailt ny sodjey** na'n Naboonys ain; as te red cha **gerjoilagh dy chlashtyn lheid** ny goan veih meillyn feallagh elley, **dy jinnin gearree jiu dy harlheim,**

⁵ geill] i.e. geayl, or more specifically its genitive geayil.

⁶ A few times in this text *Marchan* appears lenited for no apparent reason.

⁷ chomraag] elsewhere, including once in this text, spelt *c(h)umraag*; error here?

⁸ Here the bottom right section of the printed page is torn off, and has been replaced with a handwritten copy, imitating print, in a style that appears 20th-century. (Greek-style <e> is noticeable). The ms. text is indicated here in **bold**.

will not be an abuse of your Christian politeness, I would request you to alight and visit my humble apartment.”

“I shall comply most cheerfully with your request, (replied M.—,) for though time is precious, I shall be thankful to spend a few minutes in these mountains among those with whom I hope to dwell for ever on Mount Zion.”

My friend M.— mounted to the second story, followed by his companion. He found the female with whom he had conversed, surrounded by her daughters and her grand-daughters, all busily employed in five looms, filled with galloons and ribbons, destined for the capital and the most distant cities of the world. The good widow was between 60 and 70 years of age; her appearance was neat and clean; and all the arrangements of her apartment bespoke industry, frugality, and piety.

“Ah, Sir, (she exclaimed as M.— entered,) how happy am I to receive such a visitor!”

“Madam, (replied M.—,) I am not worthy to enter under this roof.”

“Why, Sir, (exclaimed the widow,) you talked to us of Jesus Christ, and ——”

“Yes, Madam, but I am a poor guilty sinner, and hope only for salvation through the cross. I was yesterday at St.—,¹² where they were planting a cross with great ceremony; were you there?”

“No, Sir; for it is of little use to erect crosses in the streets, if we do not carry the cross in our hearts, and are not crucified to the world. But, Sir, if you will not be offended, may I ask what you are called?”

mannagh vel mee goaill rouyr reamys, as dy heet stiagh ayns my hie.”

“Nee’m yn cheb ayd y ghoaill dy arryltagh (dooyrt yn dooinney seyr) son ga nagh vel monney tra ain dy chumrail foast bee’m booisal dy cheau tammylt beg dy hraa ayns ny sleityn shoh, ny⁹ mast ocsyn, maroo ta mee treishteil dy chummal son dy bragh er Cronk Zion.”

“Eisht harlheim y¹⁰ Doooinney seyr, as hie eh stiagh ’sy thie marish e chumraag, as seose er y lout, as hooar eh yn ven, v’eh er ve loayrt ree, ny hoie mastey ny inneenyn, as ny oe-yn eck, dy jeidjagh ec nyn obbyr. Va’d ooilley nyn soie fee ec queig cogeeyn va lhieent lesh caghlaaghyn obbyr sheeidey, va kiarit dy v’er nyn goyrt dys Ard-valley yn Cheer, as myrgeddin dys lane aynryn elley jeh’n theihll. As ga dy dooar eh yn Ven, ve’h er ve loayrt ree, dy ve shenn ven-treoghe, eddyr three feed as three feed blein as jeih dy eash, ny-yeih v’ee jeaghyn feeudagh as glen: as va dy chooilley red ’sy thie eck soit magh ayns lheid yn aght, as va jeu hene, myr dy beagh eh, fockley magh jeidjys as karail, as craueeaght.”

“Dy jarroo, Vainshtyr (dyllee ee myr v’an dooinney-seyr cheet stiagh er y lout), s’mooar my vaynrys dy vel caa aym dy oltaghey dys my hie lheid y dooinney riuish.”

“O Ven (dooyrt eshyn) cha vel mish feeu dy heet stiagh fo dty chlea.”

[4] “Chammah,¹¹ Vainshter (dreggyr yn Ven-treoghe) ta shiu er ve loayrt rooin mysh Yeesey Creest as”—v’ee mysh loayrt ny smoo, agh dooyrt eshyn.

“Ta mee dy jarroo er ve loayrt mysh Yeesey Creest; ny-yeih cha vel mee agh my ghoooinney peccoil, as beaghey ynrican ayns treishteil jeh saualtys trooid crosh my Er-kionnee. Haink mee shaghey boayll ayns y Naboonys shoh jea, raad honnick mee sleih troggal crosh, lesh lane arrym; row shiush ayns shen?”

“Cha row, Vainshter, (dreggyr yn Ven-treoghe) son cha vel eh jeh monney ymmyd dy ve troggal croshyn ’sy traid, mannagh vel shin dy kinjagh cur lesh marin yn chrosh ayns nyn greeaghyn, as mannagh vel shin er nyn grossey dys y theihll. Agh Vainshter, mannagh vel mee jannoo rouyr daanys, voddym fenagh cre’n ennym t’erriu?”

⁹ ny] text yn

¹⁰ y] missing in the text.

¹¹ Chammah] i.e. Cammah ‘Why?’

¹² Saint-Étienne.

M.—, pretending to give a general sense to the French phraseology, answered, “My name, Madam, is —.”

“Thank you, Sir, I shall not forget; but this is not what I meant: I wished to know whether you are Protestant or Catholic, a pastor or a priest?”

“Madam, I have not the honour to be either; I am a merchant: I desire to be a Christian, and to have no other title but a disciple of Christ.”

“That is exactly as we are here, Sir, (exclaimed the good widow, and added,) but, as you are so frank, are you, Sir, Catholic or Protestant?”

“Catholic,” replied M.—. Madam looked confused, and observed, “that it was rare for the Catholics to talk as her visitor had done.”

“I am a Catholic, (resumed M.—,) but not a member of the *Roman* Catholic church. I love all that love our Lord Jesus in sincerity. I do not ask in what fold they feed, so that they are guided and nourished by the good shepherd and bishop of souls.”

“Oh what a favour the Lord has granted us to meet with a Christian like ourselves, (said the affected widow, looking round her,) we desire to live in charity with all mankind. But, to be frank also, Sir, we do not go to mass, nor to confession, for we do not learn from our Testament, which is indeed almost worn out, that we are required to confess to sinners like ourselves, nor to worship the host, nor to perform penance for the salvation of our souls; and we believe we can serve God acceptably in a cave, or in a chamber, or on a mountain.”¹⁴

“I confess, Madam, in my turn, (said M.—,) that I am exceedingly astonished to find

Heill eshyn dy re yn Sliennoo echey v’ee laccal fys er; as dinsh eh jee.

“Ta mee lane kianlt booise diu, Vainshter (dooyrt ish) goym kiarail nagh jarrood-ym yn ennym **eu, agh cha nee yn** ennym shoh va mish smooïnaghtyn **er eddyr, agh va mee** laccal dy hoiggal cre’n chredjue **ta shiu jeh, as cre t’an** oik eu? Nee Protestant shiu, ny **Romanagh, as nee oik** shirveishagh ta shiu dy chooilleeney?”

“**Ven vie (dreggyr y Dooïnney-seyr)** cha vel eh er ve **My chronney dy gheddyn oik** cha oasle; agh she Marchan mee; **ta mee gearree dy ve my** Chreestee, as cha vel mee shirrey ennym **erbee arragh agh eiyrtysagh** Yeesey Creest.”

“Ta shen kiart **goll-rooinyn ayns shoh, Vainshter,** (dooyrt y Ven-treoghe) agh **voddym reamys sodjey y ghoail dy** vriaght jiu, nee Catholic ny **Protestant shiu?**”

“**Catholic** (dreggyr y Dooïnney-seyr.) Ec **clashtyn shoh, gow yn Ven-treoghe** yindys, as dooyrt-ee “**Sanvennic yinnagh shiu clashtyn Romanagh** loayrt er yn agh shoh.”

“**She Catholic mee (dooyrt eshyn reesht)** agh cha vel mee m’oltey **jeh’n Agglish Romanagh, shoh** my ennaghtyn ta graih aym **orroosyn ooilley ta graihagh er** nyn Jiarn Yeesey Creest ayns **firriny.** **As cha vel mee dy bragh** briaght cre’n agglish ta sleih **jeh, ny cre’n shioltane ayn t’ad er** nyn fassaghey lesh nheeghyn **spyrrodoil: son my t’ad er** nyn [leeid]jeil¹³ liorish Bochilley mie, as **Aspick nyn anmeenyn, as my t’ad fo’n** charail echeysyn, ta mee **eisht credjal dy vel ooilley dy mie** maroo, cre-erbee yn Agglish **t’ad jeh.**”

“**O cre’n foayr ta shin er** gheddyn ayns shilley yn **Chiarn (dooyrt y ven-treoghe lesh jeeanid, son** va’n cree eck lane, **as yeeagh ee mygeayrt-y-moie)** **dy vel eh** er chur nyn raad Creestee **goll-rooin hene; son ta shinyn myrgeddin** gearree dy veaghey ayns **shee as caarjys rish ooilley sheelnaue.**”

“Shegin dooys **myrgeddin goaill rish (dooyrt yn Marchan)** dy vel eh jannoo **yindys er-skin towse dou, dy gheddyn lhied y** slich as ta shiuish, **ayns**

¹³ leeideil] the first half of this word has not been written in by hand; *leeid-* is inferred from the English original.

¹⁴ The second part of the widow’s speech here, spelling out aspects of Catholic doctrine that Protestants reject, is omitted in the translation.

such persons on such a spot; pray how many may there be of your sentiments?"

"Here, Sir, and scattered over the mountains, there are from 3 to 400. We meet on the Sunday evenings, and as often as we can, to pray to Jesus, to read the Testament, and to converse about the salvation of our souls. We are so much persecuted by the clergy, that we cannot appear as publicly as we wish.¹⁵ We are called *beguines*¹⁷ and fools; but we can bear this, and I hope a great deal more, for him who has suffered so much for us."

While the conversation, of which this is a sketch, transpired, the rooms had filled, the neighbours had been informed and introduced, at the request of the worthy hostess; and as many as could quit their occupations pressed to hear of the things of the kingdom of God. M.—desired to see the New Testament. It was presented. The title-page was gone, the leaves were almost worn to shreds by the fingers of the weavers and laborers, and M.—could not discover the edition. A female, of respectable appearance, approached M.—, and said

"Sir, for several years I have sought every where a New Testament, and I have offered any price for one in all the neighbouring villages, but in vain. Could you, Sir, possibly procure me a copy, I will gladly pay you any sum you demand—"

"Madam, I will not only procure you *one*, (replied M.—eagerly,) but in forty-eight hours, I will send you half a dozen."

"Is it possible? (exclaimed the astonished villagers.) May we, Sir, believe the good news? May we rely on your promise? It appears too great—too good—we will pay for them now, Sir, if you please."

"You may depend on receiving them, (said M.—,) if God prolongs my life. But I entreat you to do me the favour to accept them, as a proof of my Christian regard, and an expression of my gratitude, for having been

lheid y voayll. Quoid ta shiu¹⁵ ayn ayns ooilley jeh'n Credjue shoh?"

"Ta'n earroo ain ooilley, (dooyrt ish) dy ghoail stiagh ayns coontey, adsyn t'ayns shoh mareeyn¹⁸ ooilley ta cummal fud [5] ny Sleityn, eddyr three as kaire cheead. Ta shin chaglym cooidagh er fastyrn Jy-doonee, as cha mennic as oddys mayd ec traaghyn elley, dy ghoail padjer gys Yeesey, dy lhaih yn Testament, as dy haggloo mysh Saualtys nyn Anmeenyn. Ta shin er nyn enmys ommydanyn son jannoo shoh; agh foddys mayd shoh y hurranse as foddey smoo na shoh, ta mee treishteil, er y ghraih echeysyn ta er hurranse wheesh son aynyn."

Choud's va'd taggloo er yn aght shoh, jeh cha vel shoh agh ayn yiare, va'n thie er ny lhieneey lesh sleih. Son va ben-y-thie er hirrey kied jeh'n Dooiney-seyr dy chur fys er ny Naboonyn eck, as ren whilleen jeu as oddagh fagail nyn obbyr siyr dy chlashtyn ny reddyn ta bentyn dys reeriaght Yee. Ren y Marchan gearree dy akin yn Testament v'oc, as ve er ny choirt lesh. As va'n chied ghuillag jeh caillit, as va'n chooid elley jeh ny duillagyn bunnys ceaut trooid liorish meir ny fydderyn, as ny labreeyn. Choud's v'eh jeeaghyn er y lioar, haink ben-aeg ergerrey da, as dooyrt ee,

"Shimmey blein, Vainshter, ta mee er ve shirrey dy chooilley voayll, va mee abyl smooineaghtyn er, son Testament, as heb mee argid erbee er y hon, my oddin feddyn eh, agh ayns fardail. Voddagh shiuish, vainshter, ta shiu smooineaghtyn, er aght erbee 'nane y gheddyn dou, as cha mooarrin dy chur bunnys red erbee hirragh shiu, er y hon?"

"Ven-aeg (dooyrt eh lesh boggey) cha nee ynrican unnane yioym dhyt, agh my sailt, verym shey ny shiaght hood, ayns ghaa ny three dy laghyn."

"Vod shen y ve?" (dyllee ooilley yn sleih lesh yindys as lesh boggey) vod mayd dy jarroo, vainshter, naight cha mie y chredjal? Vod mayd treishteil dys yn ghialdyn eu? Son te gialdyn ta jeeaghyn dooin dy ve cha mie, dy vel shin mee-ourysshagh jeh'n chooilleeney echey. Agh nee mayd shiu y eek er nyn son nish, vainshter, my sailliu."

"Foddee shiu dy shicky jerkal roo (dooyrt eshyn) my chummys Jee my vioys dou. Agh ta mee jerkal dy gow shiu ad voym dy nastee, myr prowal jeh my ghraih Chreestee son eu, as myrgheddin dy hoilshaghey my wooise son y soyilley ta mee er

¹⁵ Quoid] -d added after the English, and to make sense of the widow's reply. shiu] text shin

¹⁶ Again, a specific anti-Catholic sentence is not rendered in the Manx.

¹⁷ A term implying much the same as Methodist in England. [Original footnote in the English text.]

¹⁸ mareeyn] emphatic of *mârin*, apparently.

permitted to enjoy, in this unpromising spot, the refreshing company of the followers of Christ.”

The conversation then turned on the value of the sacred volume, and the sinfulness of those who withheld it from perishing and dejected sinners. After some time, the hostess inquired, “Pray, Sir, can you tell us if any thing extraordinary is passing in the world? We are shut out from all intercourse; but we have an impression that God is commencing a great work in the earth, and that wonderful events are coming to pass.”

“Great events have taken place, and news is arriving every day, (said M.—,) from all parts of the world, of the progress of the Gospel, and the fulfilments of the Holy Scriptures.”

He then gave to his attentive and enraptured auditory an outline of the moral changes accomplished by the diffusion of the Bible, the labours of Missionaries, and the establishment of schools; but only such an outline as was suited to their general ignorance of the state of what is called the religious world. And when he had concluded, they all joined in the prayer, —Thy kingdom come, thy will be done on earth, as it is done in heaven.

Anxious as was M.— to pursue his journey, he devoted three hours to this interview. He exhorted them to receive and practise only what they found in the Scriptures, to cleave to the Lord with full purpose of heart, and promised to use his influence to obtain for them a pastor who should feed them with knowledge and understanding.

The termination of this extraordinary meeting was most affecting; tears of pleasure, gratitude, and regret streamed from the eyes of the mountaineers; and the traveller, though more deeply moved by having seen the grace of God than by all the scenes through which he had passed, went on his way rejoicing, and following the directions of the good widow, he arrived at the town of S—. In this town he had correspondents among the principal inhabitants and authorities, and under the impression of all he had witnessed, he inquired, as if with the curiosity of a traveller, the name of the hamlet he had passed on the

n’ghoaill jeh Sheshaght gerjoilagh eiyrtyssee Chreest, ayns ayns jeh’n theihll nagh row mee rieu er yeeaghyn er y hon.”

Va’n taggloo oc eisht er ny hyndaa er feuid ny Scriptyryn Chasherick, as dys yn loght hrome ocsyn va streeu dy reayll ad voish peccee voght as hreih. Lurg tammylt loayr ben-y-thie reesht, as vrie ee jeh, “Vod shiu ginsh dooin, vainshter, vel red erbee noa goll er y hoshiaght ’sy theihll; son ta shinyn ayns shoh, er nyn yeih magh, myr dy beagh eh, voish dy chooilley hushtey jeh ny ta dy yannoo ’sy theihll; agh ta shin aarloo dy chredjal dy vel Jee cur lesh obbyr vooar er y hoshiaght er y thalloo, as dy vel reddyn yindyssagh dy jarroo er heet dys kione.”

“Ta reddyn yindyssagh dy jarroo er heet gys kione (dreggyr yn Marchan,) as ta gagh-laa naightyn gherjoilagh cheet hooi [6] voish dy chooilley ayns jeh’n theihll, dy vel Goo yn Chiarn roie dyn lhiettal, as er nyn ghloyraghey.”

Dinsh eh daue eisht ayns aght cha baghtal as oddagh eh, yn chaghlaa mooar va ny Scriptyryn er n’obbraghey mastey Sheelnaue, as myrgeiddin laboraght ny Shirveishee ve’r nyn goyrt nyn mast’ oc, as ny schoillyn v’er nyn osley son yn ynsagh oc; as tra veh er scuirr loayrt, ghow ad ooilley ayns lesh jeannyd, as lesh un chree ayns y phadger. “Dy jig dty reeriaght, dty aigney dy row jeant er y thalloo, myr te ayns Niau.”

Ga dy row yn Marchan cha aggingdagh dy gheddyn er y hoshiaght er y yurnah, ny-yeih cheau eh three ooryn marish y Cheshaght shoh. Choyrlee eh ad dy chredjal, as dy hyndaa dys ymyd vie shen ny va’d feddyn ayns ny Scriptyryn Chasherick ny lomarcen, as lesh ooilley nyn gree dy lhiantyn dys y Chiarn, as yiall eh dy streeu dy gheddyn daue “Bochilley yinnagh ad y veaghey lesh tushtey as toiggal.”

Agh nish ve tra daue dy agail nyn mannaght oc, as tra va’d mysh goll roue, va creeaghyn yn sleih wheesh lhiect lesh ennaghtyn dy ghraih as dy hoyrt-booise, nagh voddagh ad freayll veih keayney. Hie ny troailtee eisht er nyn raad goaill boggey. Son va’d er n’ennaghtyn ny smoo dy gherjagh voish fakin wheesh jeh obbyr grayse Yee, na hooar ad veih ooilley shillaghyn aalin y Cheer, ny hrooid va’d er hroaill. Hie ad eisht er nyn doshiaght myr va’n ventreoghe er yeeaghyn daue, derrey haik ad dys yn Ard-valley huggey va’d kiarail goll. Ayns y Valley shoh va ainjys ec y Varchan er y sleih ’s ooasle as ’syrjey ayns pooar ny mast’ oc, as vrie eh jeu, myr nagh row toiggal erbee echey hene jeh, cre va

mountain, and the nature of the employment, and the character of its inhabitants.

“The men, (said the mayor,) work in the mines, drive the teams, and labour in the fields; and the women and children weave. They are a very curious people, *outrés illuminés* (new lights), but the most honest work-people in the country—probity itself. We have no occasion to weigh our silk, either when we give it out or take it in, for we are sure not to lose the value of a farthing; and the kindest creatures in the world; they will take their shirts off their backs to give to any one in distress; indeed, there is no wretchedness among them; for though poor, they are industrious, temperate, charitable, and always assist each other; but touch them on their religion, and they are almost idiots. They never go to mass nor confession; in fact, they are not Christians, though the most worthy people in the world—and so droll; imagine those poor people, after working all the week, instead of enjoying the Sunday, and going to fêtes and balls to amuse themselves, they meet in each other’s houses, and sometimes in the mountains, to read some book, and pray, and sing hymns. They are very clever work-people, but they pass their Sundays and holidays stupidly enough.”

This testimony, so honourable to his new acquaintance, was confirmed to M.—from several quarters; and he learnt from others, what he had not been told by themselves, that, besides their honesty and charity, so great is their zeal, that they flock from the different hamlets, and meet in the mountains in cold and bad weather, at eight or nine o’clock at night, to avoid the interruption of their enemies, and to sing and pray.

These accounts were not calculated to lessen the interest excited in the breast of

ennym y Valley-beg v’eh er n’gholl shaghey er y chlieau, as cre va dooghys yn obbyr v’oc, as cre’n sorch dy leih va ny Cummaltee.

“Ta ny deiney (dooyrt ad) gobbraghey ayns ny meaynyn Argid, geiyrt ny waggony, as laboraght ’sy vagher, as ta ny mraane, as y chloan ceau nyn draa ayns fee. Ta’d jeeaghyn dooinyn dy ve sleih feer joarree ayns ny aghtyn oc, agh ta’d ny obbreeyn s’onneree ayns ooilley yn Cheer. Ta’d cha kiart ayns nyn ghellal nagh vel dy bragh feme ain dy howse yn sheeidey ain, tra ta shin cur huc eh, ny goaill eh voue, son ta shin shicky nagh bee feeagh lhieng¹⁹ dy choayll ain, as ta’d yn feallagh s’coair ’sy theihll; nee ad eer nyn lhiientyn y ghoaill jeh nyn ghreeme, dy choyrt da unnane erbee ayns ymmyrch: dy jarroo cha vel arkys erbee ny vud oc, son ga dy vel ad boght ta’d jeidjagh, as sheelt, as chymmoil, as dy kinjagh cooney lesh y cheilley; agh loayr roo mysh nyn graueeaght, as ta’d nyn ommidanyn hene, dy jarroo heillagh fer dy vel ad ass nyn geayll. Cha vel ad dy bragh goaill ayn ayns ny saaseyn aynyn, cha jig ad dy bragh dys Mas: ayns fockle, cha vod ad ve enmyssit Creesteenyn; ga dy vel ad yn slieh s’coair as s’ynrick ’sy theihll. As ta’d jeh ymmyrkee cha joarree, dy vel ad lurg gobbraghey dy creoi kar-[7]ny-chiaghtyn, chymsaghey ad hene cooidjagh ayns thieyn y cheilley, as paart dy cheayrtyn ayns ny sleityn, dy lhaih Lioar ennagh t’oc, as dy ghoaill arraneyn-moyllee as padjeryn: ayns ynnyd goaill soylley jeh’n Doonaght liorish cuirraghyn, as gammanyn, as daunsin. Ga nagh lhiass daue ve obbreeyn share ny ta’d, ny-yeih²⁰ ta’d ceau nyn draa er y Doonaght, as er laghyn feailley ayns yn agh s’ommijee.

Va shoh yn feanish s’troshey oddagh ad v’er choyrt da’n Varchan mychione ymmyrkey bea e ainjyssee noa, as cha voddagh eh agh lane taitnys y ghoaill ayn: agh cheu-mooie jeh ooilley shoh cheayll eh lane reddy n mychione oc voish feallagh elley nagh row ad hene er n’insh da. Cheayll eh nagh row ad ynrycan onneragh as ynrick ayns nyn mea, as chymmoil da feallagh elley, agh myrgeiddin dy row yn yeeanyd oc, wheesh, dy row ad dy mennic chymsaghey ad hene cooidjagh voish dy chooilley ard ayns ny Sleityn, eer ayns earish feayr as fluigh, ec hoght ny nuy er y chlag ’syn oie, dy voddagh ad shaghney feiy as sheayn nyn noidyn, as dy voddagh reamys ve ’oc dy ghoaill arraneyn-moyllee dys Jee, as dy ghoaill padjer.

Va ny coontaghyn shoh choud voish jannoo ny sloo jeh’n taitnys va’n Marchan er ghoaill ayns y

¹⁹ lhieng] Kelly: ‘a halfpenny, a contraction of *lieh-phing*.’

²⁰ ny-yeih] *text* ny-yeid

M.—, and immediately on his arrival at Lyons, he dispatched six copies of the New Testament, and some copies of a Tract entitled “*Les Deux Vieillards*,” (The Two Old Men.) Shortly after his return to Paris M.— received, through one of his correspondents of Lyons, a letter from the excellent widow with whom he had conversed. The modesty, dignity, and piety of this letter has induced me to subjoin a literal translation, not only to evince the influence of true religion, but to satisfy the reader that, in this narration, no exaggerated statement has been made of the character of these mountaineers of St. —

“Sir, I have the honour to write you, to assure you of my very humble respects, and at the same time to acknowledge the reception of the six copies of the New Testament which you had the goodness and the generosity to send us. My family, myself, and my neighbours, know not how adequately to express our sincere gratitude: for we have nothing in the world so precious as that sacred volume, which is the best food of our souls, and our certain guide to the heavenly Jerusalem.

“As we believe and are assured that the Spirit of our Lord Jesus Christ could alone have inspired you with the desire to distribute the Sacred Scriptures to those who are disposed to make a holy use of them, we hope and believe that the Divine Saviour will be himself your recompence: and that he will give to you, as well as to all of us, the grace to understand, and to seek a part in his second coming: for this ought to be our only and constant desire in the times of darkness and tribulation in which we live.

“It is with this view, Sir, that I entreat you to have the goodness to send six more copies of the sacred volume for several of my friends, who are delighted, not only with the beauty of the type, but especially with the purity of the edition; for it is sufficient to see the name of Monsieur le Maitre de Sacy,²³ to be assured that this edition is strictly conformable to the sacred text. Sir, as the persons who have charged me to entreat you to send six more

sleih shoh, dy ren ad dy mooar bishaghey eh, as chelleeragh cha leah as haink eh dys yn Ard-valley ta enmyssit Lyons, hug eh chaghter huc lesh shey Testamentyn, marish shiartanse dy lioaryn beggey chrauee elley. Tammylt lurg da ve’r roshtyn dys Paris hooar eh screeuyn voish yn chenn Ventreoghe, as ta’n screeuyn jeant ayns aght cha imlee, as cha crauee, **dy**²¹ vel mee er n’ghoaill ayns laue dy hyndaa eh dys y ghlare ain, cha nee ynrycan dy phrowal bree craueeaght firrinagh er yn aigney, agh myrgeiddin dy yeeaghyn dasyn nee lhaih yn lioar veg shoh, dy vel mee er ninsh yn irriney, as gyn veg as yn irriney, mychione Cummaltee yn Valley-beg ayns Sleityn y Raank.

Te roie er yn aght shoh:— “VAINSHTER VIE,— Ta mee soiaghey lane jeh’n reamys t’ayn dy scrieu hiu, dy voddym shiu y hickyraghey jeh my ghraih arrimagh; as ec y tra cheddin dy insh diu dy vel shin er gheddyn ny Testamentyn, va shiu cha dooie as dy chur dooin. Cha vel fys aym’s, ny ec **my**²² lught-thie, ny ec my nabooin, cre’n aght dy insh diu yn booise creeoil ta shin dy ennaghtyn er ny son oc. Son cha vel red erbee ’sy theihll cha deyr dooin as yn Lioar Chasherick shen, ta yn beaghey share oddys mayd y chosney da nyn anmeenyn, as ta nyn leedeilagh firrinagh dys yn Jerusalem flaunysagha.

“Ta shin dy shickyr credjal dy nee Spyrryd nyn Jiarn Yeesey Creest ny lomarcan hug yn yeearee mie ayns y chree eu, dy choirt ny Scriptyryn Chasherick hucsyn, ta aggingagh dy yannoo yn ymmyd share jeu; as ta shin treishteil as credjal dy de[r yn] **[8]** Saualtagh bannyt hene yn leagh shen ta shiu toilliu; as dy der eh diuish, chammah as dooinyn yn ghrayse dy hoiggal, as dy hirrey ayn ayns yn nah heet echey: shoh ny lomarcan lhisagh y ve, ec dy chooilley oor jeh nyn mea, nyn yeearee s’jeeannee, ayns ny traaghyn dy ghorraghys, as dy heaghyn, ayn ta shin beaghey.

“She lesh my chree lhieent lesh ny ennaghtyn shoh, Vainshter, dy vel mee gearree erriu dy chur hooi shey Testamentyn elley da shiartanse jeh my Chaarjyn, ta er ghoaill lane taitnys ayns ny lioaryn hug shiu roie. As myr nagh vel ny Persoonyn ta dy hirrey ad booiagh dy ghoaill ad dy nastee, t’ad myrgeiddin sarey mee dy ghra my nee shiu myr t’ad dy yearree, (red t’ad treishteil nee yn vieys Chreestee eu leedeil shiu dy yannoo) as my nee shiu scrieu sheese yn chost oc er dreem ny lioaryn, dy jin

²¹ dy] text by

²² my] text ny

²³ Louis-Isaac Lemaistre de Sacy (1613-84) supervised a French translation (from the Vulgate) of the Bible, known as the *Bible du Port-Royal* or

Bible de Sacy, of which the New Testament was published in 1667. The comments about the printed French New Testament are not translated, unsurprisingly.

copies of the New Testament would be sorry to abuse your generosity, they also charge me to say, that if you accomplish their wishes, as your truly Christian kindness induces them to hope, and will mark the price on the books, they shall feel it to be a pleasure and duty to remit you the amount when I acknowledge the arrival of the parcel. Could you also add six copies of the little tract, entitled *Les Deux Vieillards?* (The Two Old Men)?

“I entreat you, Sir, to excuse the liberty I have taken, and to believe that while life remains, I am, in the Spirit of our Lord Jesus Christ,

“Your very humble servant,
“The WIDOW——.

ad gennaghtyn eh dy ve nyn gurrym, dy chur yn argid hui chelleeragh cha leah as hig **ny**²⁴ lioaryn. Veagh shin myrgeiddin lane kianlt booise diu dy voddagh shiu y choyrt hooi maroo, shiartanse elley dy lioaryn beggey crauee, lhied as hug shiu hooi roie.

“Ta mee gearree erriu, Vainshter, dy ghoail my leshtal, son y reamys ta mee er ghoail, as dy chredjal dy vel mee nish, as dy bee’m dy bragh, choud’s vees my vioys er-mayrn ayns Spyrryd nyn Jiarn Yeesey Creest, yn charvaant imlee as firrinagh eu.

“YN VEN-TREOGHE ——.”

YN JERREY.

[In the American Tract Society editions the story continues for sixteen pages more in the same vein. One may perhaps be grateful to the

Religious Tract Society of London for having mercifully concluded their edition of it here.]

²⁴ ny] text yn