

THE

Scots Piper's Queries:

OR,

John Falkirk's Cariches.

TO WHICH ARE ADDED,

His Comical and Witty Jokes,

When in Courtship with an old Fidler's Widow, who wanted all the Teeth. With the Copy of the Love-letter he sent unto her who is commonly called F—ting Betty.

Old John Piper if you desire

To read at leisure by the fire:

*'T will please the bairns and keep them laughing,
And mind the Auld Goodwife o'er daffing.*

CONCLUDING WITH

The QUAKER and CLOWN, a Wonderful Tale.

GLASGOW:

PRINTED BY J. & M. ROBERTSON,
SALTMARKET, 1804.

This Catechism deserves no Creed,
It's only for Boys, who will not read
On wiser books, them to instruct:
Let droll John their fancy cook.

The Scots Piper's Queries, &c.

Q. **W**HAT is the wisest behaviour of ignorant persons?

A. To speak of nothing but what they know, and to give their opinion of nothing but what they understand.

Q. What time is a scolding wife at the best?

A. When she is fast asleep.

Q. What time is a scolding wife at the worst?

A. When she is that wicked as to tear the hair out of her own head, when she can't get at her neighbours, and through perfect spite bites her own tongue with her own teeth; my hearty wish is, that all such wicked vipers may ever do so.

Q. What is the effectual cure and infallible remedy for a scolding wife?

A. The only cure is to get out of the hearing of her, but the infallible remedy is to nail her tongue to a growing tree, in the beginning of a cold winter night, and so let it

stand till sun-rising next morning, she'll become one of the peaceablest women that ever lay by a man's side.

Q. What time of the year is it that there are most holes open?

A. In harvest when there are stubbles.

Q. At what time is the cow heaviest?

A. When the bull is on her back.

Q. Who was the goodman's muckle cow's calf's mother?

A. None but the muckle cow herself.

Q. What is the likest thing to a man and a horse?

A. A taylor and a mare.

Q. What is the hardest dinner that ever a taylor laid his teeth to?

A. His own goose, though ever so well boil'd or roasted.

Q. How many tods tails will it tak to each up to the moon?

A. One if it be long enough.

Q. How many sticks gangs to the bigging of a crow's nest?

A. None, for they are all carried.

Q. How many whites will a well made midding prick need?

A. If it be well made it needs no more.

Q. Who was the father of Zebedee's children?

A. Who but himself.

Q. Where did Moses go when he was full teen years old?

A. Into his sixteenth.

Q. How near related is your aunty's good brother to you?

A. No nearer than my own father.

Q. How many holes are in a hen's doup?

A. Two.

Q. How prove you that?

A. There is one for the dung, and another for the egg.

Q. Who is the best for catching of rogues?

A. None so fit as a rogue himself.

Q. Where was the usefulest fair in Scotland kept?

A. At Millguy.

Q. What sort of commodities were sold there?

A. Nothing but ale and ill wicked wives.

Q. How was it abolished?

A. Because those who went to it once would go to it no more.

Q. For what reason?

A. Because there was no money to be got for them, but fair barter, wife for wife, and he who put away a wife for one fault, got a wife with two as bad.

Q. What was the reason that in those days a man could put away his wife for pissing the bed, and not for sh——g it?

A. Because he could shute it away with his foot and ly down.

Q. What is the reason now a-days, that men court, cast, marry, and re-marry many wives, and keep only but one in public at last?

A. Because private marriage is become as common as smuggling, and cuckolding the kirk no more thought of, than a man to ride a mile or two upon his neighbour's mare! men get will and wale of wives, the best portion, and properest person is preferred, the first left, the weak to the worst, and the whom he does not love, he shutes away with his foot and lies down with whom he pleases.

Q. How will ye know the bairns of our town, by all others in the kingdom?

A. By their ill-breeding, and bad manners.

Q. What is their behaviour?

A. If you ask them a question in civility, if it were but the road to the next town, they'll tell you to follow your nose, and if ye go wrong curse the guide.

Q. Are young and old of them no better?

A. All the odds lies in the difference, for if you ask a child to whom he belongs, or who is his father, he'll tell you to kiss his father's a——.

Q. What sort of creatures is kindliest when they meet?

A. None can exceed the kindness of dogs when they meet in a market.

Q. And what is Collie's conduct there?

A. First they kiss other's mouths and noses, smell all about, and last of all they are so kind as to kiss other below the tail.

Q. What is the coldest part of a dog?

A. His nose.

Q. What is the coldest part of a man?

A. His knees.

Q. What is the coldest part of a woman?

A. The back part of her body.

Q. What is the reason, that these three parts of men, women, and dogs are coldest?

A. Fabulous historians say, that there was three little holes broke in Noah's ark, and that the dog put his nose in one, and another the man put his knee in it, a third and biggest hole broke, and the woman bang'd her backside into it; and these parts being expos'd to the cold blast, make them always cold ever since.

Q. And what remedy does the man take for the warming of his cold knees?

A. He holds them towards the fire, and when in bed draws his shirt down over them.

Q. And what does the women do to warm their cold parts?

A. The married women turn their backside about to the good-man's belly: virgins, and those going mad for marriage, the heat of their maidenhead keeps them warm, old matrons, whirl'd o'er maidens, widows, and widows bewitch'd, hold up their coldest parts to the fire.

Q. And what remedy does the poor dog take for his cold nose?

A. Stops it below his tail, the hottest bit in his body.

Q. What is the reason the dogs are worse on chapmen, than on other strange people?

A. It is said the dogs have three accusations against the chapmen; handed down from father to son, or from one generation of dogs to another: The first is as old as Æsop the great wit of Babylon, the dog having a law-suit against the cat, gained the plea, and coming trudging home with the decret below his tail, a wicked chapman throwing his elwan at him, he tote it ia', and so lost his great privileges thereby. The second is, because in old times the chapmen used to buy dogs and kill them for their skins. The third, when a chapman was quartered in a farmer's house, that night the dog lost his property the licking of the pot.

Q. What creature resembles most a drunken piper?

A. A cat when she sips milk; she always sings, and so does a piper when he drinks good ale.

Q. What is the reason a dog runs twice round about before he iy down?

A. Because he does not know the head of his bed from the foot of it.

Q. What creature resembles most a long, lean, ill-looking, greasy-fac'd lady, for pride?

A. None so much as the cat, who is continually spitting in her lufe and rubbing her face, as many of such ladies do the brown leather of their wrinkled chafts.

Q. Amongst what sort of creatures will you observe most of a natural law?

A. The hart and the hind meet at one

certain day in the year; the broad goose lays her first egg on Fasterns Even, old stile; the crows begin to build their nest the first of March, old stile; the swans observe matrimony, and if the female die, the male dares not take up with another, or the rest will put him to death; all the birds in general, join in pairs, and keep so; but the dove resembles the adulterer, when the she-one turns old, he pays her away, and takes another; the locusts observe military order, and march in bands; the frogs resemble pipers and preachers, for the young ride the old to death.

Q. Who are the merriest and heartiest people in the world?

A. The sailors, for they'll be singing and cursing one another, when the waves their graves, are going over their heads.

Q. Which are the disorderliest creatures in battle?

A. Cows and dogs, for they all fall upon them that are neathmost.

Q. Who are the vainest sort of people in the world?

A. A barber, a taylor, a young soldier, and a poor dominie.

Q. What is the great cause of the Barber's vanity?

A. His being admitted to trim noblemen's chafts, thyke their sculls, tak kings by the nose, and hold a razor to his very throat, which no subject else dare do.

Q. What is the great cause of the taylor's pride?

A. His making of people's new clothes, of which every person young and old is proud of, then who can walk in a vainer shew than a taylor carrying home a gentleman's clothes.

Q. What is the cause of a young soldier's pride?

A. When he lists, he thinks he is free of his mother's correction, the hard usage of a bad master, has a liberty to curse, swear, whore, and do every thing; until he be convinced by four halberts and the drummer's whip, that he has now got both a military and civil law above his head, and perhaps worse masters than ever.

Q. What is the cause of the poor domine's pride?

A. As he is the teacher of the young and ignorant, he supposes no man knows what he knows; the boys call him master, therefore he thinks himself a great man.

Q. What sort of a song is it, that is sung without a tongue, and its notes are understood by people of all nations?

A. It is a fart, which every person knows to be but wind.

Q. What is the reason that young people are vain, giddy-headed and airy, and not so humble as the children of former years?

A. Because they are brought up and educate after a more haughty strain, by reading

fables, plays, novels and romances; gospel-books, such as the psalm-book, proverbs, and catechisms, are like old almanacks; nothing in vogue, but fiddle, flute, troy, and Babylonish tunes; our plain English speech corrupted with beavish cants, don't, won't, nen, and ken, a jargon worse than the Yorkshire dialect.

Q. Why is swearing become so common amongst the Scots people?

A. Because so many lofty teachers come from the south amongst us, where swearing is practised in its true grammatical perfection, hot oaths new struck with as bright a lustre as a new quarter guinea.

Q. How will you know the bones of a mason's mare at the back of a dyke, amongst the bones of a hundred dead horses?

A. Because it is made of wood.

Q. Which are the two things not to be spared, and not to be abused?

A. A soldier's coat, and a hired horse.

THE END OF JOHN FALKIRK'S CARICHES.

The Comical and Witty Jokes of JOHN FALKIRK the MERRY PIPER.

AN old gentleman and his two sons, being in a company, his eldest son sitting next to him, spoke a word which highly displeased his father: for which his father gave him a hearty blow on the side of the head; a well, said he, I will not lift my

hand to strike my parents, but he gives his other brother that sat by him, a blow on the ear; saying, give that about by the way of a drink, till it comes to my father again.

A sailor being travelling between Edinburgh and Linlithgow, which is twelve long computed miles; and as he was setting out in the morning about eight o'clock, he saw a vain-like young spark go running past him, which he never minded, but kept jogging on at his own leisure: and as he was going into Linlithgow, about twelve o'clock, up comes the young spark, and asked the sailor what o'clock it was, why says the sailor, I see you have a watch and I have none, what is 'it? out he pulls his watch, ho! said he, it's directly twelve, and what do you think, it was half an hour after ten or I came out of Edinburgh, I have walked it in an hour and an half; it is pretty well tript, says the sailor, but pray sir, what man of business are you? O! said he, I am a watch-maker, I was thinking so said the sailor, for you have made your watch to answer your feet, for these feet cannot answer a right watch, and I suppose your tongue can't keep time with either of them, do you remember where you went past me this morning about eight o'clock? O yes, said he, and off he went.

A certain old reverend priest, being one night at supper in a gentleman's house; and for one article having eggs, the server of the table, as usual laid a cloth on every one's

knee, wherewith to hold their egg in when hot; when supper was over, the priest looked down between his legs, and seeing the white cloth, thought it was his own shirt-tail; and very slyly staps it into his breeches, bit and bit, which the lady and her maid observed, but was ashamed to challenge him, so home he went with the fervet in his breeches, and knew nothing of it till going to bed, when it fell from him: his wife enquired how he came by it, he could not tell, but was surpris'd how he came to have more bulk in his breeches than formerly, but perceiving the name they sent it back again, the priest pleaded to be excused, owned himself only a thief through ignorance.

As two maids were coming from the milking of their cows, one of them stepping over a stile, fell and spilled the whole pail-full of milk from her head. O said she, what will I do, what will I do, O said the other maid, let it go, who can help it now, you can't make it up again, it is not your maiden-head: my maiden-head, said she, if it were my maiden-head, I would think nothing of it, many many a time, I have lost my maiden-head with great pleasure and I got it ay again, it came back ay to its ain place again, but I'll never gather up my milk again.

A great drover who frequented a public inn in the north of England as he passed and repassed, agreed with the servant maid of

the house, for a touch of love; for which he gave her a six and thirty-shilling piece: On the next morning he mounted his horse, without asking a bill, or what was to pay; but sir, said the landlord, you forgot to pay your reckoning: well minded, sir, said he, I want my change, I gave your maid a six and thirty to change, the poor maid is called on in all haste, yes said she I got it, but it was not for that, throws it down and off she goes; her mistress understood, and gave her the challenge, she told her it was so, but she should be up with him; so in twelve months thereafter, he came past with his drove, puts up at the same inn as formerly; then the girl goes to a neighbour woman, who had a young child about three months old, comes into the company where he was, lays it down on the table, saying, sir, there's the change of your six and thirty; and away she comes, the child cries, and the bell's rung, the landlord was ready enough to answer. O sir, said he, call her back, for this will ruin my family, and crack my credit; but sir, said the girl, you thought nothing to ruin my character, and crack my maiden-head; peace, peace, said he, my dear; here's one hundred, and fifty pound, and take away the child and trouble me no more; well said she I'll take it, and you will make more of buying cows than maiden-heads; so away she came with the money, and returned the borrowed child to its own mother.

Three merry companions having met on a Saturday night at an ale-house, (a hatter a shoe-maker, and a taylor,) where they drank heartily all that night, and to-morrow until mid-day: and their bets were, who had the lovingest wife: So they agreed for a trial of their good-nature, that every man should do whatever his wife bade him do, as soon as ever he went home: or who did not as she ordered him, was to pay all the reckoning, which was seven and sixpente; or if all of them did as their wives bade them, then they were to pay all alike: So on this agreement they all came away, first to the hatter's house, and in he goes like a madman, dancing and jumping round the floor, his wife at the very time was taking off the pot and setting it on the floor, he still dancing about, now says the wife ding over the pot with thy madness, so he gives it a kick and over it went, and that saved him, as he had done what his wife bade him do. Then away they go to the taylor's house, and he goes dancing likewise, but his wife fell a scolding him: O says he, my dear give me a kifs? kifs my arse, you drunken rogue, said she; then to her he flies and whips her over to the bed, up with her petticoats and kisses her arse before them all, and that saved him; then away they went to the shoemaker's, and in he goes very merry, and dancing about as he saw the other two do; saying, come my dear heart and

give me a kiss? go hang yourself you drunken dog said she; so he must either go and hang himself directly, or pay all the reckoning.

An honest Highlandman not long since, not much acquainted with the law, fell out with one of his neighbours, and to the law they went: he employed one advocate, and his opposite another, and as they were debating it in court before the judges, the highlandman being there present, a friend on his side, asked him how he thought it would go, or who would gain the day; indeed says the highlandman, his law-man speaks well, and my law-man speaks well, I think we'll both win, and the judges will lose, for they speak but a word now and then.

A young woman by the old accident having got herself with child, was called to the session for so doing, and after one elder another, examining her how she got it, and where she got it, and what tempted her to get it; and no doubt the deil wad get her for the getting it; last of all the minister he fell a enquiring how she got it, which run the poor lass out of all patience about the getting of it, says the priest, tell me plainly where it was gotten? I tell you, said she, that it was gotten in the byre, at a cow's stake, and what other place do you want to ken about? but said he, he did not tie you to the cow's stake: no, said she, I did not

need any tying, and how far was between the byre and the house? just butt and ben, up and down two staps of a stane stair, then says the priest, why did you not cry to the folks in the house? Indeed sir, said she, I could not get crying for laughing at it.

An old soldier being on a furlough from the north of Scotland, having got no breakfast, fell very hungry by the way, and no alehouse being near, came into a farmer's house, and desired they would sell him some bread, or any kind of victuals; to which the surly goodwife reply'd, she never sold any bread, and she was not going to begin with him, he had but three miles and a bittock to an ale-house, and he might march on, and she did fair enough when she gied bits of bread for naething to beggars, tho' she gied nane to idle sodgers, he had naething to do there awa': Hout said the goodman, gie him a ladle fu' o' our kail; he's been ay somebody's bairn before he was a sodger: What! said she, there's not a drop in the pot, they're a' in the plate before you: then gie him a spoon and let him sup wi' us: the soldier gets a spoon, and thinking he could sup all he saw himself, the first soup he put in his mouth spouted it back again in the plate, and cries out, O my fore mouth, the hide's all of it yet since I had the clap: then every one threw down his spoon the soldier got all to sup himself; the wife stood cursing and scolding all the while, and when he

was done, burnt both plate and spoon in the fire, to prevent the clap. So the soldier came off with a full belly, leaving the wife dressing the goodman's rigging with a four footed stool, for bidding him sup.

A churlish husband and a virtuous wife one time fell sadly out, because the wife had given something to the poor; what said he, mistress I'll let you know there is nothing about this house but what is mine, and you're mine, and you're very arse is mine: a well, well, goodman, then you'll let me have nothing, take it all and give me peace: So away they went to bed, the goodwife turned her back side towards the goodman; and as he was falling asleep, she draws up her smock and let's fly in the goodman's shirt-tail, which awakened him in a great fright, as he had been shot; ay, ay, woman, what are ye about? what am I about said she; dear woman you're filing the bed: not I goodman, for when my arse was my own I took care of it, and take care of it now, it's your's. O rise woman and clean the bed, and keep your arse, and a' the liberty ye had before, and more if ye want it, feigh, feigh, what's this? I'm a' dirt.

A ship's crew being one time in great distress at sea, by reason of a violent storm, and being all fallen down to prayer, expecting every moment to go to the bottom; there happened to be an old gentleman a passenger on board with them, who had a great

big red nose with drinking ale and whisky : and being all at their last prayers as they thought : a little boy burst out into loud laughter : O thou thoughtless rogue, said the captain, what makes thee to laugh, in seeing us all on the point of perishing ? why said the boy, I cannot but laugh for to think what a fine sport it will be, when we are all drowning, to see how that man's red nose will make the water biz, when he comes about it, at which words they all fell a laughing and cherished the crew, so that they made another attempt to weather it out, and got all safe ashore at last.

My lovely Bet,

The beauty of old age, thy hoary head, and louching shouldiers incline to mortality : yet I'll compare thee to the Eagle that has renewed her youth, or a leek with a white head and a green tail, this comes to thee with my kind compliments, for the kisses of thy lips, and the kindness I had to thy late bed-fellow fidler Pate my brother penchioner, ah ! how we drank other's health, with the broe of the brucket ewes, we brought from boughts of the German Boors ; but it's nonsense to blow the dead when in the dust, yet a better Vialer never screeded on a silken cord, or kittl'd cat's trypes wi' his finger ends ; his elbows were supple as an eel, and his fingers dabbed at the jigging end like a hungry hen picking barley : I seldom or ever saw him drunk, if keep him

from whisky, and whisky from him; except that night he tryset the pair of free stone breeches from Joseph the mason; and now my dear Bessy he's got them, he's got them, for a free stone covers his body, holds him down, and will do; and now, now, my dainty thing, my bonny thing, my best match for matrimony, come take me now, or tell me now, I'm in an anger, I'll wait nae langer, I say be clever, either now or never, it's a rapture of love which does me move, I'll have a wife, or by my life, if she should be blind and cripple, I'll sell my win', for her meat and fun, the like ne'er gade down her thrapple; so now Bessy I love you, and my love lies upon you, and if you love not me again, some ill chance come upon you, as I'm flyting free, I'm both in love and banter, or may your rumple rust for me, I've sworn it by my chanter.

THE END OF JOHN FALKIRK'S JOKES.

The QUAKER and CLOWN, a Wonderful Tale.

A Certain clown, named Roger, loved the chimney-corner so much better than a church-pew, that he constantly passed his Sundays in it. It was so long since he had attended divine service, that he scarce remembered the colour of the parson's cassock. His wife, who heartily wished his absence was more frequent, took occasion one

day to represent to him, in the most emphatical manner, what an heinous crime it was to neglect divine service. She held forth so long, and so loud on this head, that he, tired by her vociferous eloquence, rather than convinced by her arguments, determined to leave his beloved seat, with an intention to go to church. He went accordingly from home; but happening in his way to the church, to see the door of the quaker's meeting open, he went in, sat down on a form, and fell fast asleep.

Aminadab Holdforth, having sustained some losses, was telling his auditors, that whatever they gave to him, should be returned twofold. Roger waked, just as he made this declaration, and from the meeting to his cottage revolved these words in his mind.

When he got home, he repeated them to his wife; telling her at the same time, that as he thought it improbable his friend Aminadab should lie, he was determined to make him a present of their cow Cherry; as it would, according to his promise in the meeting, be returned two-fold.

On this extraordinary information the poor woman set up a most dismal outcry: urging, in the strongest terms, that her dear Cherry's milk was the chief of their support: but all to no purpose, Roger was absolutely bent on his design, and drove away immediately to Aminadab's, regardless of her lamentations and piteous moans.

When he arrived at his house, Friend Aminadab happened to be at the door. Roger directly doff'd his hat; and gnawing its corner, address'd him in the following manner: "Friend Aminadab, Ize brought you here our cow Cherry, an you pleases to accept an her."—"Thou art a good fellow," replies Aminadab: "Here, Sarah, take our honest neighbour into the kitchen, and let him eat heartily; and, hark ye, make him drink some of our best ale." At these welcome sounds, Roger's heart, leapt with joy. He was conducted to the kitchen, where he acted his part most manfully: and, in a couple of hours, was sent home as happy as a prince.

When he came home, he boasted to his wife that he had already received something in part of his gift; that all would be returned in time; and that he was certain his friend Aminadab had spoken truth; but his wife interrupting him in the harangue, with an accusation of stupidity, and having foolishly ruined himself and her, Roger to avoid further altercation, retired to bed, and slept soundly till morning.

As soon as Roger waked, his ears were attracted by the sounds of moo—moo—moo under his window. He got up; and looking out, perceived his own cow Cherry, and Aminadab's bull, whom she had decoyed home with her. Overjoyed at the sight, he waked his wife, and informed her of their

good fortune; and at the same time upbraiding her for her unbelief of words uttered at the meeting; and remarked, that his friend Aminadab had been better than his word, for he had not only returned his gift twofold, but had likewise given him the best dinner he had ever tasted in his life.

It was then determined to sell the bull, and keep the cow. No sooner resolved on than put in execution; the bull was sold, and the cow reserved for her former use.

Roger, having such success by going to meeting, determined to go there again. The next Sunday, being seated as before, he was very attentive to Aminadab's discourse; and towards the conclusion, he was greatly astonished to hear him pronounce the following words: "That whereas on Monday last I have lost my bull, together with a cow lately made me a present of; whoever can give information of the said cow and bull, so as they may be recovered, shall receive a crown reward."

This appearing somewhat mysterious to Roger, he resolved to intimate his surprize to Aminadab; whom he addressed accordingly, as he was coming out of the meeting. The Quaker, finding by his discourse that he was the person who had got both cow and bull, told him, in a great passion, that he would the next morning take a ride to Mr. Clearcause (a justice of the peace, who lived at about three miles distance) and in-

form him of the affair. Roger determined to be at the justices as soon as the Quaker, and set out accordingly the next morning early.

On the road, Roger espied the Quaker's horse tied to the door of a small hedge ale-house, to which he immediately went; and, peeping thro' a window, perceived Aminadab and the landlord's wife, transacting some affairs which could not be termed absolutely decent. At this unexpected sight Roger was greatly overjoyed, knowing he could intimidate the Quaker at any time, by letting him understand what he was privy to, which would excite the rage of his own conjugal termagant.

Roger entering the house, drank a pint of ale with all possible speed; and then informed the servant that Mr. Holdforth and he had agreed to ride spell and spell, or what is otherwise called ride and tye: a method practised in the country when two go a journey together, and have but one horse between them; one riding first and leaving the horse at a place appointed; or if neither of them know the way, tying him to the door of some public house, in such a manner as the other must absolutely see it; and, describing to the people of the house the person they are to deliver the horse to; in this manner they proceed during the whole journey.

Roger having got possession of Aminadab's horse, rode it to the town where the justice of the peace lived, and there struck up a bargain with a great deal of expedition, and sold it; then waited at the justice's door for the Quaker.

Poor Aminadab, whose corpulence was no great friend to his walking, in a short time after came puffing and blowing towards the justice's. Roger immediately informed him, that being very much tired by his journey, and seeing his horse stand idle at a door, he had made bold to use him: and, finding a chap who was willing to give a good

price for him, he readily sold him, thinking it a sin to refuse a good offer; and therefore hoped he would not take it ill what he had done.

Upon hearing this, the Quaker was in a great passion; and said, "Thou villain! what, after having robbed me of my bull and cow, to steal my horse!—why—why fellow, don't you think to be hang'd?"—"I hope not," replies Roger; "but however that may be, pray friend, let me ask thee one question. What might you be doing when I took the horse?"—"Hush! Hush!" cries the Quaker, in a terrible fright—"Never mention what thou hast seen, and I'll forgive thee all. Go thy ways; and hark thee, take *grace* with thee."

Roger bowed, and proceeded homewards; but, as the Quaker moved slowly, determined to call at his house. When he arrived there, the maid accosted him with, "Well, Roger, how hast thou and my master made it out?"—"Oh! very well," replies Roger, "we're as good friends as ever. He bid me go, and take *grace* with me."—"Grace!" cries the maid; "what, and all her pigs!"

Now, reader, you must know, *grace* was a favourite sow of the Quaker's, who had lately littered a fine parcel of pigs. The maid thinking it her master's intention, turned the sow and her litter out of the sty, and Roger drove them home before him.

The Quaker's wife was soon made acquainted with the affair; and the reception Aminadab met with from her, when she saw him come home without his horse, is better imagined than expressed—But I am credibly informed, that his harangues in the meeting were for some time after very much larded with invectives against rage—hard words—and an immoderate indulgence of the passions.