

THE  
**LAIRD OF  
COOL'S GHOST:**

BEING

Several Conferences and Meetings betwixt the

Reverend Mr. OGILVIE,

Late Minister of the Gospel at Innerwick;

AND THE

GHOST of Mr. MAXWELL,

LATE LAIRD OF COOL;

As it was found in Mr. Ogilvie's Closet after  
his Death—Written with his own hand.



GLASGOW :

PRINTED FOR THE BOOKSELLERS.

EDMUNDSON  
OF BIRMINGHAM  
PRINTED AND SOLD BY

WILLIAMSON & CO. LTD.  
LONDON



THE HOUSE OF COMMONS  
IN PARLIAMENT ASSEMBLED

THE HOUSE OF COMMONS

THE HOUSE OF COMMONS

AND

THE HOUSE OF COMMONS

THE HOUSE OF COMMONS

THE HOUSE OF COMMONS

AND

THE HOUSE OF COMMONS

THE HOUSE OF COMMONS

AND

THE  
LAIRD OF  
COOL'S GHOST.

---

UPON the third day of February, 1722, at seven o'clock in the evening, after I had parted with Thurston, and coming up the burial road, one came up riding after me : upon hearing the noise of the horse's feet, I took it to be Thurston, but looking back, and seeing the horse of a grey colour, I called, Who's there? the answer was the Laird of Cool, be not afraid. Looking to him with the little light the moon afforded, I took him to be Collector Castlelaw, who had a mind to put a trick upon me, and immediately I struck with all my force with my cane, thinking I would leave a mark upon him that would make him remember his presumption ; but although sensible I aimed as well as ever I did in my life, yet my cane finding no resistance, but flying out of my hand to the distance of sixty feet, and observing it by its white head, I dismounted and took it up, but had some difficulty in mounting again,

partly by reason of a certain sort of trembling throughout my whole joints, something also of anger had its share in my confusion; for though he laughed when my staff flew out of my hand, coming up with him again, (who halted all the time I was seeking my staff,) I asked him once more who he was? he answered, The Laird of Cool. I enquired, First, if he was the Laird of Cool. Secondly, What brought him thither? and, Thirdly, What was his business with me? he answered, The reason that I want you is, that I know you are disposed to do for me what none of your brethren in Nithsdale will so much as attempt, though it serve never so good a purpose. I told him, I would never refuse to do any thing to serve a good purpose, if I thought I was obliged to do it as my duty. He answered, Since I had undertaken what few in Nithsdale would, for he had tried several persons on that subject, who were more obliged to him than I was to any person living. Upon this I drew my bridle reins, and asked in surprise, what I had undertaken? he answered, That on Sabbath last, I heard you condemned Mr. Paton, and the other ministers of Dumfries, for dissuading Mr. Menzies from keeping his appointment with me; and if you had been in their place, would have persuaded the lad to do as I desired, and that you would have

gone with him yourself, if he had been afraid; and if you had been in Mr. Paton's place, you would have delivered my commissions yourself, as they tended to do several persons justice. I asked him, Pray, Cool, who informed you that I talked at that rate? to which he answered, You must know that we are acquainted with many things that the living know nothing about; these things you did say, and much more to that purpose, and deliver my commissions to my loving wife. Upon this I said, 'tis a pity Cool, that you who know so many things should not know the difference between an absolute and conditional promise; I did, indeed, at the time you mention, blame Mr. Paton, for I thought him justly blameable, in hindering the lad to meet with you, and if I had been in his place, I would have acted quite the reverse; but I did never say, that if you would come to Innerwick and employ me, that I would go all the way to Dumfries on such an errand, that is what never so much as entered into my thoughts. He answered, What were your thoughts I don't pretend to know, but I can depend on my information these were your words; but I see you are in some disorder, I will wait upon you when you have more presence of mind.

By this time we were at James Dickson's inclosure, below the church-yard; and when I

was recollecting in my mind, if ever I had spoken these words he alledged, he broke off from me through the church-yard, with greater violence than any man on horseback is capable of, with such a singing and buzzing noise, as put me in greater disorder than I was in all the time I was with him. I came to my house, and my wife observed more than ordinary paleness in my countenance, and alledged that something ailed me. I called for I dram, and told her I was a little uneasy. After I found myself a little refreshed, I went to my closet to meditate on this most astonishing adventure.

Upon the 5th of March, 1722, being at Harehead, baptizing the shepherd's child, I came off about sunsetting, and near Wm. White's march, the Laird of Cool came up with me as formerly; and after his first salutation, bade me not be afraid. I told him I was not in the least afraid, in the name of GOD and Christ my Saviour, that he would do me the least harm; for I knew that he in whom I trusted, was stronger than all they put together; and if any of them should attempt to do, even to the horse that I ride upon, as you have done to Doctor Menzie's man, I have free access to complain to my Lord and Master, to the lash whose resentment you are liable as now as before.

Cool. You need not multiply words on that head, for you are safe with me, and safer, if safer can be, than when I was alive.

Ogil. Well then Cool, let me have a peaceable and easy conversation with you for the time we ride together, and give me some information concerning the affairs of the other world, for no man inclines to lose his time in conversing with the dead, without hearing or learning something useful.

Cool. Well, Sir, I will satisfy you as far as I think proper and convenient. Let me know what information you want.

Ogil. May I then ask you, if you be in a state of happiness or not?

Cool. There are a great many things I can answer, that the living are ignorant of; there are a great many things that, notwithstanding the additional knowledge I have acquired since my death, I cannot answer; and there are a great many questions you may start, of which the last is one, that I will not answer.

Ogil. Then I know how to manage our conversation; whatever I enquire of you, I see you can easily shift me; to that I might profit more by conversing with myself.

Cool. You may try.

Ogil. Well, then, what sort of a body is that

you appear in ; and what sort of a horse is that you ride upon, which appears to be so full of metal ?

Cool. You may depend upon it, it is not the same body that I was witness to your marriage in, nor in which I died, for that is in the grave rotting ; but it is such a body as serves me in a moment, for I can fly as fleet with it as my soul can do without it ; so that I can go to Dumfries, and return again, before you can ride twice the length of your horse, nay, if I have a mind to go to London, or Jerusalem, or to the moon, if you please, I can perform all these journies equally soon, for it costs me nothing but a thought or wish : for this body is as fleet as your thought, for in the moment of time you can turn your thoughts on Rome, I can go there in person : and as for my horse, he is much like myself, for he is Andrew Johnston, my tenant, who died forty-eight hours before me.

Ogil. So it seems when Andrew Johnston inclines to ride, you must serve him in the quality of an horse, as he does you now.

Cool. You are mistaken.

Ogil. I thought that all distinctions between mistresses and maids, lairds and tenants, had been done away at death.

Cool. True it is, but you do not take up the matter.

Ogil. This is one of the questions you won't answer.

Cool. You are mistaken, for the question I can answer, and after you may understand it.

Ogil. Well then, Cool, have you never yet appeared before God, nor received any sentence from him as a Judge.

Cool. Never yet.

Ogil. I know you was a scholar, Cool, and 'tis generally believed there is a private judgment, besides the general at the great day, the former immediately after death.—Upon this he interrupted me, arguing.

Cool. No such thing, no such thing! No trial, no trial till the great day! The heaven which good men enjoy after death, consists only in the serenity of their minds, and the satisfaction of a good conscience; and the certain hopes they have of eternal joy, when that day shall come. The punishment or hell of the wicked, immediately after death, consists in the stings of an awakened conscience, and the terrors of facing the great Judge! and the sensible apprehensions of eternal torments ensuing! And this bears still a due proportion to the evils they did when living. So indeed the state of some good folks differ but

little in happiness from what they enjoyed in the world, save only that they are free from the body, and the sins and sorrows that attended it. On the other hand, there are some who may be said rather not to have been good, than that they are wicked; while living, their state is not easily distinguished from that of the former; and under that class comes a great herd of souls: a vast number of ignorant people, who have not much minded the affairs of eternity, but at the same time have lived in much indolence, ignorance and innocence.

Ogil. I thought that their rejecting the terms of salvation offered, was sufficient ground for God to punish them with eternal displeasure; and as to their ignorance, that could never excuse them, since they live in a place of the world, where the true knowledge of these things might have been easily attained.

Cool. They never properly rejected the terms of salvation; they never, strictly speaking, rejected Christ; poor souls, they had as great a liking both to him and heaven, as their gross imaginations were capable of: Impartial reason must make many allowances, as the stupidity of their parents, want of education, distance from people of good sense and knowledge, and the uninterrupted applications they were obliged to

give to their secular affairs for their daily bread, the impious treachery of their pastors, who persuaded them, that if they were of such a party all was well; and many other considerations which God, who is pure and perfect reason itself, will not overlook: these are not so much under the load of divine displeasure, as they are out of his grace and favour; and you know it is one thing to be discouraged, and quite another thing to be persecuted with all the power and rage of an incensed earthly king. I assure you, mens' faces are not more various and different in the world, than their circumstances are after death.

Ogil. I am loath to believe all that you have said at this time, Cool, (but I will not dispute those matters with you) because some things you have advanced seem to contradict the Scriptures, which I shall always look upon as the infallible truth of God. For I find, in the parable of Dives and Lazarus, that the one was immediately after death carried up by the angels into Abraham's bosom, and the other immediately thrust down to hell.

Cool. Excuse me, Sir, that does not contradict one word that I have said, but you seem not to understand the parable, whose only end is to illustrate the truth, that a man be very happy and flourishing in this world, and wretched and

miserable in the next; and that a man may be miserable in this world, and happy and glorious in the next.

Ogil. Be it so, Cool, I shall yield that point to you, and pass to another, which has afforded me much speculation since our last encounter and that is, How you came to know that I talked after the manner that I did concerning Mr Paton, on the first Sabbath of February last. Was you present with me, but invisible? He answered very haughtily, No, Sir, I was not present myself. I answered, I would not have you angry, Cool, I proposed this question for my own satisfaction, but if you don't think proper to answer, let it pass. After he had paused, with his eyes on the ground, for three or four minutes of time at most, with some haste and seeming cheerfulness, says.

Cool. Well, Sir, I will satisfy you in that point. You must know that there are sent from heaven, angels to guard and comfort and to do other good services to good people, and even the spirits of good men departed are employed in that errand.

Ogil. And do you not think that every man has a good angel?

Cool. No, but a great many particular men have: there are but few houses of distinction

especially, but what have at least one attending them ; and from what you have already heard of spirits, it is no difficult matter to understand how they may be serviceable to each particuar member, though at different plaees at a great distance. Many are the good offices which the good angels do to them that fear God, though many times they are not sensible of it : and I know assuredly, that one powerful angel, or even an active clever soul departed, may be suffieient for some villages ; but for your great cities, such as London, Edinburgh, or the like, there is one great angel, that has the superintendance of the whole ; and there are inferior angels, or souls departed, to whose particulars care such a man, of such a particuar weight or business, is committed. Now, Sir, the kingdom of Satan does ape the kingdom of Christ as much in matters of polities, as can be, well knowing that the court of wisdom is from above ; so that from thence are sent out missionaries in the same order. But because the kingdom of Satan is much better replenished than the other, instead of one devil, there are in many instances two or three commissioned to attend a particuar family of influence and distinetion.

Ogil. I read that there are ten thousand times ten thousand of angels that wait upon God, and sing his praise and do his will, and I cannot

understand how the good angels can be inferior in number to the evil.

Cool. Did not I say that whatever the number be, the spirits departed are employed in the same business; so that as to the number of original deities, whereof Satan is chief, I cannot determine, but you need not doubt but there are more souls departed in that place, which in a loose sense you call hell, by almost an infinity, than what are gone to that place, which in a like sense you call heaven, which likewise are employed in the same purpose; and I can assure you that there is as great a difference between angels, both good and bad, as there is among men, with respect to their sense, knowledge, cunning, cleverness, and action; nay, which is more, the departed souls on both sides, out do severals, from their very first departure, of the original angels. This you will perhaps think a paradox, but is true.

Ogil. I do not doubt it, but what is that to my question, about which I am solicitous?

Cool. Take a little patience, Sir; from what I have said you might have understood me, if you had your thoughts about you; but I shall explain myself to you. Both the good and the bad angels have stated times of rendezvous, and the principal angels, who have the charge either of towns, cities, or kingdoms, not to mention par-

cular persons, villages, and families, and all that  
 transacted in these several parts of the coun-  
 try, are there made open : and at their re-encoun-  
 ter on each side, every thing is told, as in your  
 parish, in milns, kilns, and smithies, with this  
 difference that many things false are talked at  
 the living re-encounters, but nothing but what  
 exact truth, is said or told among the dead ;  
 only I must observe to you, that, as I am credit-  
 ably informed, several of the inferior bad angels,  
 and souls of wicked men departed, have told  
 many things that they have done, and then when  
 a more intelligent spirit is sent out upon enquiry,  
 and the report of the former seeming doubtful,  
 brings in a contrary report, and makes it ap-  
 pear truth, the former fares very ill : nevertheless  
 their regard to truth prevents it ; for while they  
 serve the truth, they do their business and  
 keep their station, for God is truth.

Ogil. So much truth being among the good  
 angels, I am apt to think that lies and falsehood  
 will be as much in vogue among the bad.

Cool. A gross mistake, and it is not alone the  
 mistake which the living folks fall under with  
 respect to the other world ; for the case plainly  
 shews, an ill man will not stiek at a falsehood to  
 promote his design ; as little will an evil soul de-  
 tected, stop at any thing that can make himself

successful; but in admitting report he must tell the truth, or woe be to him. But besides their monthly, quarterly, or yearly meetings, or whatever they be, departed souls acquainted, may take a trip to see one another yearly, weekly, daily or oftener if they please. Thus then I answer your question that you was so much concern'd about; for my information was from no less than three persons, viz. Aikman, who attends Thurston's family; James Corbet, who waits upon Mr. Paton; for at that time he was then looking after Mrs. Sarah Paton, who was at your house; and an original emissary appointed to wait upon yours.

At this I was much surpris'd, and after a little thinking, I asked him, And is there really Cool, an emissary from hell, in whatever sense you take it, that attends my family?

Cool. You may depend upon it.

Ogil. And what do you think is his business?

Cool. To divert you from your duty, and cause you to do as many ill things as he can; for much depends on having the minister on the side.

Upon this I was struck with a sort of terror which I cannot account for. In the mean time he said several things I did not understand. But after coming to my former presence of mind, said

Ogil. But, Cool, tell me in earnest, if there be a devil that attends my family, though invisible.

Cool. Just as sure as you are breathing, but be not so much dejected upon this information, for I tell you likewise, that there is a good angel who attends you, who is stronger than the other.

Ogil. Are you sure of that, Cool?

Cool. Yes, there is one riding on your right hand, who might as well have been elsewhere, or I meant you no harm.

Ogil. And how long has he been with me?

Cool. Only since we passed Brand's-lee, but now he is gone.

Ogil. We are just upon Elenscleugh, and I desire to part with you, though perhaps I have gained more by conversation than I could have otherwise done in a twelvemonth; I choose rather to see you another time, when you're at leisure and I wish it were at as great a distance from Limerick as you can.

Cool. Be it so, Sir; but I hope you will be obliging to me, next re-encounter, as I have been to you this.

Ogil. I promise you I will, as far as is consistent with my duty to my Lord and Master Christ Jesus: and since you have obliged me so much by information, I will answer all the ques-

tions you propose, as far as consists with my knowledge; but I believe you want no information from me.

Cool. I came not here to be instructed by you, but I want your help of another kind.

Upon the 5th of April, 1722, as I was returning from Old Hamstocks, Cool came up with me on horseback at the foot of the ruinous inclosure, before we came to Dod; I told him his last conversation had proved so acceptable to me, that I was well pleased to see him again; that there was a number of things that I wanted to inform myself further of, if he would be so good as satisfy me.

Cool. Last time we met, I refused you nothing you asked; and now I expect that you shall refuse me nothing that I shall ask.

Ogil. Nothing, Sir, that is in my power, or that I can do with safety to my reputation and character. What then are your demands.

Cool. All that I desire of you is, that as you promised that on a Sabbath day you would go to my wife, who now possesses all my effects, and tell her the following particulars: and tell her in my name to rectify these matters. First, That I was owing justly to Provost Crosby, 500 Scots, and three years interest, but on hearing of his death, my good-brother the Laird of C—

and I forged a discharge, narrated the bond, the sum, and other particulars, with this honourable clause, "And at the time it had fallen by, and could not be found." With an obligation on the Provost's part to deliver up this Bond as soon as he could hit upon it. And this discharge was dated three months before the Provost's death. And when his son and successor, Andrew Crosby, wrote to me concerning this Bond, I came to him and shewed him the forged discharge, which silenced him; so that I got up my bond without more ado. And when I heard of Robert Kennedy's death, with the same help of C—l, I got a bill upon him for 190*l.* of which I got full and complete payment, C—l got the half. When I was at Dumfries, the same day that Robert Grier died, to whom I was owing an account of 36*l.* C—l, my good-brother, was then at London, and not being able of myself, being but a bad writer, to make out a discharge of the account, which I wanted, I met accidentally with one Robert Boyd, a poor Writer lad in Dumfries; I took him to Mrs. Carnock's, and gave him a bottle of wine, and told him I had paid Thomas Grier's account but had neglected to get a discharge, and if he would help me to one I would reward him. He flew away from me in a great passion, saying, he would rather be hanged; but

if I had a mind for these things, I had better wait till C—I came home. This gave me great trouble, fearing what C—I and I had done formerly was no secret. I followed Boyd to the street, and made an apology, saying, I was jesting, commending him for his honesty, and got his promise never to repeat what had passed. I sent for my Cousin B—m H—rie, your good-brother, who with no difficulty, for a guinea and a half, undertook and performed all that I wanted; and for a guinea more made me up a discharge for 200l, Scots that I was owing to your father-in-law, and his friend Mr. Muirhead, which discharge I gave to John Ewart, when he desired the money, and he at my desire, produced it to you, which you sustained.

A great many of the like instances were told, of which I cannot remember the persons names and things; but, says he, what vexes me more than all these, is the injustice I did Homer Maxwell, tenant to my Lord Nithsdale, for whom I was factor. I borrowed 2000l. from him, 500l of which he borrowed from another hand: I gave him my bond, and, for reasons I contrived, I obliged him to secrecy. He died within the year, and left nine children, his wife being dead before himself. I came to seal up his papers for my lord's security; his eldest daughter intreated me

to look through them all, and to give her an account what was their stock, and what was their debt. I very willingly undertook it, and in going through the papers, I put my own bond in my pocket. His circumstances proving bad; his nine children are now starving. These things I desire you to represent to my wife, and take her mother with you, and let them be immediately satisfied, for she has a sufficient fund to do it up; and if it were done. I think I would be easy and therefore I hope you will make no delay.

After a short pause, I answered, 'Tis a good grand Cool, you are sending me to do justice to the oppressed and injured; but notwithstanding see myself come in for 200l. Scots, yet I beg a little time to consider the matter. And since I find you are as much master of reason now as ever, and more than ever, I will reason upon the matter in its general view, and then with respect to the expediency of my being the messenger; and this I will do with all manner of frankness. From what you have said, I see clearly what your present condition is, so that I need not ask any more questions on that head; and you need not bid me take courage, for at this moment I am no more afraid of you than a new born child.

Cool. Well, say on.

Ogil. Tell me then, since such is your ability

that you can fly a thousand miles in the twinkling of an eye, if your desire to do the oppressed justice, be as great as you pretend, what's the reason you dont fly to the coffers of some rich Jew or Banker, where are thousands of gold and silver, invisibly left, and invisibly return it to the coffers of the injured? And since your wife has a sufficient fund, and more, why cannot you empty her purse invisibly, to make these people amends?

Cool. Because I cannot.

Ogil. You have satisfied me entirely upon that head. But pray, Cool, what is the reason that you cannot go to your wife yourself, and tell her what you have a mind; I should think this a more sure way to gain your point.

Cool. Because I will not.

Ogil. That is not an answer to me, Cool.

Cool. That is one of the questions that I told you long ago I would not answer: but if you will as I desire, I promise to give you full satisfaction after you have done your business. Trust me for once, and believe me I will not disappoint you.

Upon the 10th of April, 1722, coming from Old Cambus, upon the post road, I met with Cool on the head of the heath called the Peat. He asked me, if I had considered the matter he had recommended? I told him I had, and was

the same opinion I was in when we parted; that I would not possibly undertake his commissions, unless he could give me them in writing under his hand. I told him that the list of his grievances were so great, that I could not possibly remember them without being put in writing; and that I wanted nothing but reason to determine me in that, and all other affairs of my life.—I know, says he, this is a mere evasion: but tell me if the Laird of Thurston will do it? I am sure, said I, he will not: and if he should, I would do all that I could to hinder him; for I think he has as little to do in these matters as myself. But tell me, Cool, Is it not as easy to write your story as tell it, or ride on what-do-ye-call-him? for I have forgot your horse's name.

Cool. No, Sir, it is not; and perhaps I may convince you of the reasonableness of it afterwards.

Ogil. I would be glad to hear a reason that is solid, for not speaking to your wife yourself, but, however, any rational creature may see what a fool I would make of myself, if I would go to Dumfries, and tell your wife you had appeared to me, and told so many forgeries and villanies that you had committed, and that she behoved to make reparation; the consequence might perhaps be, that she would scold me; for she would be

loath to part with any money she possesses, and therefore tell me I was mad, or possibly pursue me for calumny; how would I vindicate myself, how could I prove that you ever spoke with me? Mr. Paton, and other ministers, in Dumfries would tell me, the devil had spoken with me; and why should I repeat these things for truth, which he, that was a liar from the beginning, had told me; C—p—l and B—r H—rie would be upon me, and pursue me before the Commissary; every body would look upon me as brain-sick or mad: therefore I entreat you do not insist upon sending me so ridiculous an errand. The reasonableness of my demands I leave to your own consideration, as you did your former to mine. But dropping the matter till out next interview, give me leave to enter upon some more diverting subject: I do not know, Cool, but the information you have given, may do as much service to mankind, as the redress of all these grievances would amount to.

Mr. Ogilvie died very soon after.

