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A N
ACCOUNT
 OF THE
BEHAVIOUR

Of the Late

EARL of KILMARNOCK,

After his SENTENCE, and on the Day of
 His EXECUTION.

By JAMES FOSTER.

WITH
AN APPENDIX,

CONTAINING

Several AUTHENTIC PAPERS.

L O N D O N :

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A N
A C C O U N T

OF THE

BEHAVIOUR of *WILLIAM* late
Earl of *Kilmarnock*, &c.

T HE first access, I had to the late un-
happy Lord *Kilmarnock*, was on *Thurs-*
day the seventh instant in the evening;
very soon after the order for my admittance
was brought to General *Williamson*. And I
well remember, that I introduced my *serious*
discourses with him in words to this effect---
That being desired to assist him, in his pre-
paration for the important and awful scene
that was before him, I could not decline;
however it might shock my nature, such a
necessary act of *humanity*; that, within the
scope and *limits* of my character, I readily
devoted my utmost services to him: But that
it would be absolutely *indecent* in me, to at-
tempt to meddle with the *civil* part of the
affair between the Government and him, un-

less I was *properly* called upon; and then I would fairly and impartially declare the truth --- That I took it for granted, from his Lordship's sending for me, that he would allow me to deal *freely* with him, and did not expect to be *flattered*, nor to have the malignity of his crimes *disguised* or *softened*: For it was my opinion, that the wound of his mind, occasioned by his publick and private vices, must be probed and searched to the *bottom*, before it could be capable of receiving any remedy; and that, if he disapproved of this method, I thought I could be of *no* service to him, and desired to be excused from any further attendance.

His Lordship allowed --- 'That it would be *unbecoming* in me to interfere in things remote from my office; that he did not expect, nor would ever urge, any thing I thought *inconsistent* with it; that simplicity and freedom of speech were the only things that could do him good; and that it was now no time to prevaricate with me, and play the hypocrite with God, before whose tribunal he might *soon* appear.'

After this general introduction, I thought the next step necessary to be taken, in order to awaken him thoroughly to a due sense of his guilt, was, to persuade him to look upon himself as a criminal, whose sentence of death was scarce more *just*, than the execution of it was *inevitable*. Self-preservation, and the love of life

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(it was obvious) were not only strong principles in human nature, but, to one in his circumstances, very *insinuating* and *dangerous* principles. I therefore pressed him earnestly --- 'Not to suffer himself to be amused by vain and deluding hopes. I told him, that by what I could collect, from the *general* sense of the people and the *public* call for justice, there was no probability of his obtaining a *reprieve*; and that while his mind was *suspended* between hope and fear, it must be proportionably *distracted*; and, of consequence, unable to *recollect* and *exert* its whole strength and force in such a manner, as was necessary to produce in him that deep contrition, and bitter remorse, for his heinous and aggravated crimes, and that true temper of penitence, which alone could recommend him to the Divine Mercy.' To this he replied --- 'That indeed when he consulted his *reason*, and argued *calmly* with himself, he could see no probable ground on which to expect mercy; but still the hope of life would often *intrude* itself: And he was afraid, that this might be attended with another, ill consequence besides what I had mentioned, *viz.* That when the warrant for his execution came down, he should not only have the *terror* of the *sentence* to conflict with, but also the *disappointment* of his too fond and flattering *hope*. He therefore assured me, that he endeavoured, to the utmost of his power, to *repel* it; and that the main bent of his thoughts

thoughts was towards the infinitely more momentous concern of perfecting his repentance, and preparing for death and eternity.'

As to the great crime of his rebellion, for which he had merited and justly received the sentence of death, he expressed himself without the least hesitation or reserve. He assured me, 'That, in the hours of his confinement and solitude, he had felt it lye as a severe and heavy load upon his soul; and particularly upon these two accounts, which were *peculiar* aggravations of his guilt: That he had been a rebel against his *conscience* and inward principles; and in violation of his *oath* solemnly and often repeated.'

To this I replied, 'That indeed the breach of his oath, one of the most sacred of all religious and social ties, and acting in direct repugnance to those *revolution principles* which he had formerly professed, and from which in *sentiment*, he never swerved, were high aggravations of his wickedness, and should strike his mind with the deepest remorse and horror: But that he ought to extend his reflections *farther*, in order to take in the *whole compass* of his guilt with all its dreadful circumstances; that so foul a crime could not be sincerely repented of, without the bitterest contrition and humiliation of soul; in order to which, *a full view* of its malignity, both in its nature and consequences, was absolutely necessary. I therefore represented to him, 'that the rebellion in which he had rashly engaged, was entirely *unprovoked* and
ungrateful,

ungrateful, and, of consequence, most *unjust* and *unnatural*; that the King's right to the crown was, even in his Lordship's own opinion, *incontestable*, and his government had ever been *mild* and *gracious*; and that, in the same period of time, the subject had never enjoy'd since the conquest, that is for near 700 years, such a course of *uninterrupted* and *uncontrouled* liberty, as since the accession of the present Royal Family to the throne.' I told him farther, 'that, by joining the rebels, he had not only attack'd the *personal rights* of the King and his illustrious house, but endeavour'd to destroy the *national* happiness, and frustrate the hopes of *posterity*; that he had been *instrumental* in diffusing consternation and terror through the land, obstructing commerce, giving a shock to the publick credit, in the depredation and ruin of his country; and ought to consider himself as an *accessary* to innumerable *private* oppressions and murders.' His Lordship added, with a sensible concern, *Yea, and murders of the innocent too!* The whole of this charge he readily admitted, and frequently with tears, and offering up short fervent petitions to God for mercy.

But when I mentioned to him the *consequences* of the rebellion, that its natural tendency was to the utter subversion of our excellent free constitution, to extirpate our holy religion, and introduce the monstrous superstitions and cruelties of popery, and the unbounded mischiefs of arbitrary power; --- Here he *at first* hesitated,
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and did not seem to have so clear a conviction, as I thought was necessary to render his repentance compleat. He said, ' he had consider'd this as a thing *possible*, or, at most, as a remotely *probable* consequence, but had not looked upon it as so closely *connected* with the success of the rebellion, as was generally imagined. That, as far as he could learn from all the conversations he had with the Pretender's son, and all the knowledge he could gain of his sentiments, he was not a person that had a *real* concern for any outward *profession* of religion; he thought therefore, that, to introduce popery, he would not run the risque of defeating his main design; that the experience, which his pretended family had had of the ill effects of making any *violent* attacks upon the constitution and liberties of this country, would make him cautious and deliberate; or hoped, that the generous invincible spirit of *British* liberty would render all such attempts unsuccessful: For that he himself was never, in the utmost heat of his rebellion, a well-wisher to tyrannical power and popery, which *last* he could never embrace, without entirely renouncing his understanding as a man.'

To this I answer'd, ' That I was sorry to find his Lordship had been imposed upon by such *vain* and *fallacious* reasoning; that if what he had said of the *son* was really true, yet the *father*, whose spurious claim he came to assert, was, by all accounts, an inflexible biggot to the *Romish*

superstition; that it could not be imagin'd, but that the young Pretender also, having been chiefly educated at *Rome*, thought himself under the strongest obligations to promote the same cause; that the *manifesto* he had publish'd was in the same strain with the *declaration* of King *James II.* viz. that he intended to allow to *all* his subjects free liberty of conscience; which, the *protestant* people of *England* plainly saw, was intended to open popish mass-houses, and, under the colour of this indulgence, to bring in a swarm of priests to corrupt and poison the land; that, without doubt, the courts of *France* and *Spain* would never have attempted to support this *usurpation*, without having directly stipulated in favour of *popery*, and for the extirpation of the *protestant* religion, the great support of *British* liberty; that if, through the pusillanimity and consternation of the people, (who, by collecting the 50th part of their force, were able to have trampled down the rebels under their feet, and to have extinguished every spark of this unnatural conspiracy) they should have come into possession of *present* power; yet it could not be imagined, but that the King (who was a great prince in virtue of his foreign dominions, and who would be supported by the *protestant* states of *Europe*, and, in all probability, by the house of *Austria* too, in order to preserve a just balance, and restrain the exorbitant power of *France*)

must make long and vigorous efforts to recover his *legal* right; that the pretender's government could therefore never be established, without a *French* standing army to insult and awe the nation: Which would only be granted upon condition of our making a *hasty* and *inglorious* peace, betraying the most important and valuable parts of our *commerce*, and seems to render the *sacrifice* of our religion and liberties not only highly *probable*, but absolutely *inevitable*. This is the substance of our conversations upon this head; in the close of which he declared, 'That he saw these consequences in a quite different light from what they had ever appeared to him in before, and sincerely lamented his having any hand in entailing such evils upon his country.' And when I told him, 'That I supposed he had never allowed himself to enter deeply and seriously into the subject;' he said, 'That, in truth, he was not very fond of thinking much about it, but rather inclined to *flatter* and *delude* himself.'

When I asked him, 'what could be his *motive* to engage thus in the rebellion against his conscience, in defiance of God, and in violation of sacred oaths, and, consequently, in contempt of all laws divine and human, all ties of justice and honour.' He answered, 'That the true root of all was his careless and dissolute life, by which he had reduced himself to great and perplexing difficulties; that the exigency of his affairs

affairs was in particular very pressing at the time of the rebellion; and that, besides the general hope he had of mending his fortune by the success of it, he was also tempted by another prospect of retrieving his circumstances, if he follow'd the pretender's standard. His love of vanity, and addictedness to impurity and sensual pleasure (he said) had not only brought pollution and guilt upon his soul, but debased his *reason*, and, for a time, suspended the exercise of his *social* affections which were by nature strong in him, and, in particular, the *love* of his *country*.' So that his rebellion was a kind of *desperate* scheme, proceeding originally from his vices, to extricate himself from the distress of his circumstances. 'I told him, 'that I hoped he was ready to acknowledge the *wisdom* of Providence, in so settling the train and order of things in the moral world, as that a life of levity and extravagance, naturally led to other the most fatal *extreams*.' And this persuasion would make him *humble* in his present condition, and thoroughly *resigned* to the will of heaven.' He himself went further than this, and said, 'That it was not only a *wise* and *righteous*, but might, to him, be a *good* and *merciful* Providence; that he had often acknowledged it to God as an unspeakable mercy to his soul, that he did not *fall* at the battle of *Culloden*, quite unreflecting and impenitent; that if the rebellion had been successful, he should have gone on increasing his *guilt*, and have had

many more oppressions and murders to account for before God; and that it was most likely, that he would have continued to pursue his old course of guilt and infamy, without ever recollecting himself, or entertaining any *serious* thought of repentance. He said, that he was constantly endeavouring to work himself to greater penitence, and a more compleat temper of resignation, as well knowing that from thence alone his true comfort and rational calmness of mind could spring; and that he had often made use of these words of *Christ, Father, if it be possible, let this cup pass from me: Nevertheless not as I will, but as thou wilt*--but had sometimes been check'd by this thought, that it was a mixture of *profaneness* with piety, for him who had been so great a sinner, and deserved death, to address himself to God in the same language with his blessed Saviour, which was perfectly innocent.

Besides impressing upon his mind a deep sense of his *publick* guilt, I urged him to a sincere recollection of all his more *private* vices. That he should not endeavour to excuse and palliate, but represent them to his mind with all their aggravations; that the great business of the short time of life, which seemed at present to be allotted to him, should be to soften and humble his soul, and to make his sorrow and repentance for his sins more deep and lively, and acquire a disposition of mind, alienated as much as possible from the love and relish of his former

mer impurities; that without this he could have nothing to *recommend* him to God's mercy, nor any well grounded hope of it; and it would be impossible for him to *enjoy* the spiritual and sublime happiness of heaven, even if he supposed that he might be admitted to *reside* in heaven; that the most effectual method he could take to get a strong detestation of, and aversion to, sin, was to reflect frequently on the malignity, deformity, and horror of it in itself, as a stain to his reason, and the most ignominious depression of his nature, as perverting that wise and beautiful order which God had established in the creation, and destroying that perfection and happiness among reasonable beings, for which he originally formed them; as a contrariety to his pure and spotless excellence, an affront to his supreme authority, a contempt of all his promises of mercy to the penitent, and ingratitude against the best of Beings, to whom he was under the highest obligations, and whose goodness is unmeasurable and infinite. These motives of ingenuity, I represented to him as the only sources of a genuine contrition and repentance, and not the gloomy prospect of a violent death here, nor even the fear of more terrible punishment hereafter. I exhorted him to let these considerations be, as far as was possible, always before him: For, that according to the *evidence* he had of his deep and unfeigned penitence, and in *proportion* to that alone, could he have any solid
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expectation or hope of a pardon. I observed to him, that among the vices, which he had been guilty of by his own confession, was the sin of *impurity*: Upon this head, therefore, I desired him to take particular care to examine and purge himself, as a vice which, of all others, more immediately defiled the mind, and rendered it averse to offices of virtue and piety; and to consider, that some *impurities* were of a much more malignant and heinous nature than others, grosser violations of our neighbours right, and vastly more injurious in their consequences. The result of our conversations on this subject, at different times, was this, that he found himself, as he told me, 'more and more weaned from the love of *sensual* pleasures, and hoped that his *remorse*, on account of his past irregularities, proceeded from an inward detestation of them, and a sense of gratitude and duty to God.'

He desired me to administer the Sacrament of the Lord's Supper to him, which at first I *declined*, without absolutely refusing it. And my reason was this, that I chose not to do it till I had authority from General *Williamson* to tell him, *that there remained no hope of his life*. Then I thought I should have clearer evidence, if he still continued in the same *ingenuous* temper, that his confessions and repentance were *sincere*; and I consented at last only upon this condition, that he would allow Mr. *Fowler*, the gentleman-goaler of the *Tower* to be present,

sent, and renew his acknowledgments before him. To this he made no objection; and the questions which I proposed to him, together with his answers, were in substance as follows.

Do you acknowledge, with deep penitence and contrition, the *guilt* of the late unprovoked unnatural and wicked *rebellion* in which you engaged; the *share* you had, by being involved in it, in the oppressions and murders of your fellow subjects, and the desolation and spoil of your native country; your great guilt in rebelling against your *just* and *lawful* King, and against a *mild* and *gracious* Government? *I do.*

Are you ready to declare, that it is your steadfast resolution to *persist* in this humble confession to the last, and to pray for the prosperity of King *GEORGE*, the establishment of his royal house, and the welfare and peace of your country, with your dying breath? *I readily declare this to be my steady purpose.*

Do you also, with shame and humiliation before God, acknowledge the irregularities and excesses of your *private* life; and will you endeavour to form your mind to a deeper and deeper repentance for both your publick and more personal crimes? *This is my resolution, which I will adhere to by the help of God.*

Be pleased to declare, that you expect no benefit at all from receiving the sacrament, if your remorse and penitence be not *sincere*. *I do not think, that it will be of any service to me.*

I desire, in the last place, that you will also declare, what of your own accord you have mentioned to me before --- That you consider yourself, in this act of receiving the sacrament under your present critical and melancholly circumstances, as making an implicit *appeal* to God, that you expect no *mercy* from him, if your confessions are feigned and hypocritical; and that you look upon the death of Christ (which you are now solemnly to commemorate as a ratification of God's covenant of mercy to unfeigned humble penitents, and *to them alone*) as both a strong encouragement and motive to you, to endeavour to *strengthen* and *perfect* your repentance. *I consider the whole of this in the light, in which it has now been represented.*

I shall only add under this head, that *all* the confessions of this unfortunate Lord appear'd to me to be free and ingenuous: He never scrupled the questions that were asked him, nor took the least time to meditate and prepare an answer. His confessions, likewise, were perfectly consistent and uniform, and never varied as to the general substance; and in no other circumstance than this, which will be thought perhaps to redound to his honour, that he continued to the last recollecting and searching himself, and declaring particular incidents as they occurred to him, which tended, upon the whole, not to the *extenuation*, but to the *heightening* of his crime. And a few days before his death he said, 'that he thought he should rather pre-

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fer the speedy execution of the sentence, which was justly pass'd upon him, than a longer continuance in life, if he was sure that he should be again entangled by the snares and temptations to which he had formerly yielded: What would really be the *event*, if he was let loose among the gaities and pleasures of life, he did not certainly know, and somewhat dreaded; but in the *declaration* he had made, he thought he found himself *clear*.'

Heavy charges of *inhumanity* and *cruelty*, I told him, were spread among the people concerning him; and by many believed. I desired him therefore to be honest and free in clearing his conscience of such a load of most unnatural guilt, by answering to the following interrogations, which included in them the substance of these charges. And I here subjoin, for the perusal of the publick, the questions as I proposed, and have now transcribed them from a paper written before I went to the *Tower*, and his distinct reply to each.

Was your Lordship present in the Pretender's council at *Inverness*, or any *other* place, before the battle of *Culloden*, where it was proposed to destroy the *prisoners* taken by the rebels?

I can most sincerely and freely answer, No.

Was you ever present in council where this was proposed? *No.*

Did you ever *move* for such an order? *No.*

Did you ever *sign* such an order? *No.*

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Did you ever *carry* an order of this kind to the *French* general *Stapleton*? Did you ever, in his presence, *approve* of such an order? Did you at any time, hearing it had been communicated to him, encourage and excite him to the *execution* of it? To all which he answer'd in the same manner, *No*.

Did you ever know, or hear, that such a thing, or an order to give no quarter, was debated, or agreed to, or signed in the rebel army, till you was taken by the King's forces, and a prisoner at *Inverness*? Or do you know yourself guilty of any cruelties, by you authorized or committed, against the King's soldiers or subjects taken *prisoners* by the rebels? The answer to both these questions was the same as *before*.

As to what passed in the church of *St. Nini-ans*, he told me, that he knew nothing at all of it till, upon the retreat of the rebel army, he was at some distance from *Stirling*, where he had been confined to his bed by a fever; that the first notice he had of it, was the noise of blowing up the church, of which he could never get any but an indistinct and confused account; that it was represented by the rebels as *accidental*; but concerning this he could certainly say nothing, only *as to himself* he solemnly declared, that he had no *knowledge* before-hand of, nor any *concurrence* in a design'd act of cruelty. I told him however, that he was charged with an instance of barbarity to the

the prisoners confin'd in the church at *Inverness*. And the account which he gave of the fact, is as follows — That there were orders issued by the Pretender's son, to strip them of their cloathing, for the use of some of the highland rebels; that the warrant for executing this order was sent to him; that he did not enter the church in person, but committed the execution of it to an inferior officer; that the prisoners, at first, refused to submit, upon which there was a second order, and their cloaths were taken from them; but that in the mean time, the person, stiled the *French* ambassador, represented to him, that this was an outrage, which he thought scarce justifiable by the law of nations, and the rules of war; he therefore, while the cloaths lay in heaps, with proper centinels over them, in the streets of *Inverness*, went up to the Pretender's son, and represented the matter in the light in which the *French* ambassador had stated it, and according to what were his own sentiments likewise; upon which, as it was feared that such usage might make an ill impression upon the minds of the people, the cloaths were again restor'd; and this, he averred to me, was the whole of the truth, as far as it ever fell under his knowledge.

For myself, I must do this unhappy criminal the justice to own, that he *never* appeared, during the course of my attendance upon him, to be of any other than a soft benevolent disposition. His behaviour was always remarkably mild

and temperate. I could discern no resentment, no disturbance or agitation in him. This indeed I feared (as persons in his melancholy circumstances are generally apt to think, that they ought to have the *preference* in cases of reprieve or pardon) when I was first informed of Lord Cromarty's reprieve; and therefore in the morning before I waited on him, I prepared myself to quiet and mollify his mind. But one of the first things he said to me was, that he was extremely glad that the King's mercy had been shown to Lord Cromarty. My Lord, says I, I hope you do not think you have any injustice done to you? His answer was, Not the least: I have *pleaded* guilty, I entirely *acquiesce* in the justice of my sentence, and if mercy be extended to another, I can have no reason to *complain*, when nothing but *justice* is done to me. I do not believe, that my not being reprieved is owing to any defect of *clemency* in the King, who, by all the accounts I ever receiv'd, is a very *merciful* prince; nor that it springs from any particular *resentment* or *prejudice* against me, either in his Majesty, or in the Duke; but from some *distinction* that they thought there was in the circumstances of Lord Cromarty's guilt and *mine*, or else from the publick demand for justice, which made it unfit that *two* out of three should be reprieved. From this way of thinking and discoursing, he never, to my knowledge, varied to the last.

I must add here another, and I think, a great and unquestionable instance of Lord *Kilmar-nock's* ingenuity. He had been charged, and he imagined without a just foundation, with having uttered a falsehood, when he said in his speech at the bar of the House of Lords, that *it was very easy for him to have escaped*. This he still thought was true upon the rebel army's *first giving way*, as the greatest part of that body actually *did* escape, with whom he was joined. But after he had *separated* himself from them, and was advanced any considerable way towards the King's troops, he believed that his escape was *not* practicable. But tho' he hoped that this would clear him from the imputation of having wilfully prevaricated in the *instance* already mentioned; yet he owned, that in *another*, induced by the love and strong desire of life, he had grossly falsified. The case, as he represented it to me, was thus --- He had asserted in his speech, that 'tho' he could have escaped, he did not choose it, because the consequences, in an instant, appeared to him more terrible, more shocking, than the most painful or ignominious death: And therefore he chose to surrender and commit himself to the King's mercy, rather than to throw himself into the hands of a foreign power, the natural enemy to his country; with whom to have merit, he must persist in continued acts of violence to his principles, and of treason and rebellion against his King and country.' But the real truth was, 'That he had

had no intention at all to *surrender*, and that his only view was to *facilitate* his escape; for that he thought the body towards which he advanced, were not the *King's*, but *Fitz-James's* Horse, and that if he could reach them, by mounting behind one of the *dragoons*, his escape would have been more certain, than, as he was then on foot, it appeared to him in his present situation to be; tho' he did not find his strength or spirits in any considerable degree impaired. This, he thought, as it related to his inward intention only, could not be discovered but by his own confession, nor known to any but God and his own conscience. But he was willing to unburden his soul, and purge it of its most secret guilt; and therefore pressed it upon me in a particular manner, and especially on the very day before he was executed, 'Not to forget to publish to the world this circumstance, because as he had solemnly uttered, before so august an assembly as the House of Lords, a direct and known untruth, he thought, if he should dye without a retraction of it, and a publick acknowledgment of his offence, he must be considered as one, who presumed to appear before the Tribunal of God with a lye in his mouth. And here I cannot help thinking myself bound, in justice to Lady *Kilmarnock*, to declare (and it is most proper to do it in this place, because it will probably find more credit, after such a striking instance of the late Lord *Kilmarnock's* conscientious regard to truth) that, he said to me,

me, tho' she was bred in different sentiments, that he thought her now more inclined to whiggish than jacobite principles. And the Reverend and Honourable Mr. *Home*, and Mr. *Ross* his Lordship's solicitor, desired me to inform the world of another thing, which he had expressly mentioned to them, *viz.* that instead of exciting him to, she had dissuaded him from entering into the late wicked and horrid rebellion.

As the publick will, in all probability, be curious to know what were Lord *Kilmarnock's* sentiments concerning *death*, and the *particular kind* of death, which he expected, in pursuance of his sentence, would be inflicted on him: I shall relate the substance of the discourses, that passed between us, upon these great, and, to the generality of the world, most terrifying subjects.

On *Monday*, the 11th instant, General *Williamson* desired me, in the gentlest terms I could use, to let him know that he had received the order for his and Lord *Balmerino's* execution. I at first declined this ungrateful office, and told him, that I was so shocked at it, that I could not think of delivering the message myself, but would endeavour to prepare the unfortunate Lord, by divesting him as far as I could of all hope of life, for his informing him of it when he came to discharge me from my attendance. And indeed to suppress all glimmerings of such hope was the main drift and bent of my discourse; and I intended to go no farther: but finding

finding him in a resigned and calm temper, I told him, as the General was coming up, ' that he would see the vast importance, nay the absolute necessity, of attending seriously to what I had been saying about his diligent and constant preparation for death, by what, as I apprehended, he would soon hear. He immediately asked me, whether the warrant for his execution was come down? I told him it was, and that the day fixed was the *Monday* following. And as, upon this, the General immediately entered the room, I acquainted him, that Lord *Kilmarnock* knew already what he intended to inform him of; that he was therefore at present under no necessity of saying any thing further about it; because the once relating such a melancholy circumstance was fully sufficient.

Lord *Kilmarnock* received this news with the outward behaviour of a man, that knew and felt the importance of the scene of death, but without any marks of disorder, without any unbecoming anxiousness or terror. And to establish and support him in his present quietude of mind, I told him, ' That all mankind were really under *sentence* of death, tho' they knew not the *manner* or *precise time*, when it would be executed; it might be to any one, as soon or sooner than his own; that they not expecting it, nor having such timely and certain notice of it, might die wholly unguarded and unprepared; while he had *warning* and the most *awakening motives* to fit himself, in the best manner possible,

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for this grand and decisive event: He said; ' That he had never been a libertine in *principle*, during all the time that he was most inconsiderate and licentious in his conduct; that he had always firmly believed the great truths of God's being, and Providence, and a future state of rewards and punishments for virtue and vice; and that he had not been involved in the fashionable scepticism of the times, with respect to christianity; that he was therefore naturally concerned, and chiefly concern'd about the consequences of death, in comparison of which he thought the thing itself a trifle; that as to the particular manner of his death, he thought he had no great reason to be terrified; for that the stroke appeared to be scarce so much as the pain of drawing a tooth, or the first shock of the cold-bath upon a weak and fearful temper.' And when General *Williamson*, upon the *Saturday* preceeding his execution, gave him a minute detail of all the circumstances of solemnity and outward terror that would accompany it, he *heard* it with as much show of composure, as a man of a tender compassionate spirit would *read* the account of it, in an instance where he was not personally concerned. He was told, ' That on *Monday*, about ten in the morning, the sheriffs would come to demand the prisoners, who would be delivered to them at the gate of the *Tower*; that from thence, if their Lordships thought proper, they should walk on foot to the

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