He said, That he was 50 years of age, born in the *North of England*, from whence he came up to *London* above 30 years since; That he served his Apprenticeship with a Cabinet-maker, and for a great while follow'd that Occupation, in the Parish of St. *Giles's Cripplegate*, where he dwelt for 20 years together; That having for these *few* (he might have said, *many*) years past, left off working at his Trade, he had betook himself to some illegal Ways of Living; as the Buying of stoln Goods, and thereby encouraging Thieves and Robbers. This he own'd; but he would not confess, that himself had actually been concerned in several Felonies and Robberies, and in Coining, &c. for which Things sake (as he might remember) he had a Fine of 10 *l.* laid upon him in *September* 1705, was Burnt in the Hand in *April* 1710, and in *September* following; and twice, if not more, order'd for *Bridewell*, &c. These were Facts so plain and so fresh in my Memory, who brought them back into his, that he could not deny them. But when I proceeded to urge him further, and endeavour'd to bring him to a free and open Confession of the Robberies he was condemned for, and of several others by him committed in Company with *Andrew Baynes* and *John Sutton*, lately executed; who before their Death most solemnly affirmed, That he, the said *Maw*, was concerned with them in those Robberies on the Highway, mention'd in a Paper they left with me, which (for publick Service and Satisfaction) I intend to impart to the World; He used all the Art he could to evade the giving a positive Answer to the Questions I ask'd him about these Matters: And as often as I therein offer'd my Arguments to him, fetch'd even from his own greatest Interest, *viz.* the Saving of his immortal Soul, which he greatly hazarded by his obstinate Denial of the Truth; he then reply'd, *Sir, You are too hard upon me: You press me too much: Your Prayers, your Exhortations, your Exposition of the Word of God in the Chapel, your Doctrine, all is very good; and I receive great Instruction and Comfort by them, and thank you for them; but give me leave to tell you, I cannot endure, that in private you should be so severe upon me, as to press me to speak to that I know Nothing of.*

My plain (and indeed charitable) Dealing with him (I perceived) was very unpleasant and grievous to his Temper. But I told him, that I must not flatter him to the destruction of his Soul, and thereby bring Guilt upon my own. And therefore, I would not give over pressing him to make such a sincere Acknowledgment of his Faults, and give such Proof of his Repentance, as might rejoyce my Heart from the Satisfaction I should have, that this would procure Peace to his Conscience: To which I referred him, and pray'd him to consult with it impartially, and abstractedly from all Worldly Considerations whatsoever.

And here I gave him abundant Warning, That he should not frame erroneous Principles to himself, that might prove destructive of his future Happiness, as if he could obtain it (which he seemed to hope he should) without speaking the Truth in every Thing laid to his Charge, relating to his Neighbours Concerns.

In this I went so far with him, that he perfectly grew angry with me; but I told him, I would deal with him as a good Physician, or Chirurgeon, who does not so much mind the Cries of his Patient, as his Cure; for, said I to him, *Though you exclaim never so much against what I offer you, I am fully resolv'd to endeavour the Salvation of your Soul.*

With this I calm'd his Passion a little; and then I laid before him these two Things chiefly, which I pray'd him to ponder upon, as being indeed most weighty and remarkable; the Providence of God most conspicuously appearing in them for his exemplary Punishment.

1. That he was justly brought to this Condemnation upon the plain Evidence of that very Youth, whom he had trained up in this wicked Way of Robbing.

2. That the avenging Hand of God had now taken hold on him, and would not suffer him to live long after that heinous Fact, which he knew in his Conscience (and I knew also from *Andrew Baynes* and *John Sutton*, then in Company with him) he had committed, in Assaulting that Honourable Person on the Highway, even when he was then just come from saving a Life; and that too, not only by his great Skill, but in that charitable manner, which he frequently exerts towards the Needy. And tho' he had escaped the Punishment of common Robberies for so many years, he could no longer avoid the Punishment of a Robbery accompany'd with such Aggravations, both on the part of the Gentleman robb'd, and on his own part, shewing a crueller Disposition towards him, than either *Baynes* or *Sutton* did, as that Honourable Person made it appear, when (in my presence) he told him the said *Maw*, many Particulars relating to the part he acted in that Robbery. Which if he did now duly consider, he must needs conclude, That therein he had committed an uncommon Offence; and therefore though he was not condemn'd for it, no more than *Baynes* and *Sutton* were, yet this his Condemnation was the Effect of it, and the just Punishment which the Great Judge of the whole World inflicted upon him, particularly for that his great Barbarity.

When he was seeking for (without shewing any Disposition by Confession that in the least deserved) that Mercy at the Honourable Hand, who had obtain'd it for *Andrew Baynes*, because he was more gentle and civil in the Commission of his Crimes, and more tractable and penitent under his Condemnation, I told him plainly, that his Temper and Carriage being in all respects, and every where (both on the Highway and in Irons) much different from that of *Baynes*, he had no reason to expect the same Favour that *Baynes* had, of a Reprieve; which, though but for a few Weeks, yet was (as it prov'd) a great Blessing to him, who within that time was (through Mercy) brought to such a happy Disposition, as not only to be well prepared for Death, but to wish it rather than Life itself, which he then began to discover was attended with Temptation to Sin, and consequently with great *Misery*.

Thus I laid before *Maw* those Things that I thought most proper to melt him into true Repentance, and oblige him to an open Confession of his Crimes, but hitherto in vain; his habitual Temper being stubborn, and often angry at pressing him to confess. All I could get out of him, was this Answer only. *I am a great Offender, and what can I say more? To*, reply'd I, *You can say in what Particulars You have offended, which it greatly concerns You to do, else I would not desire it of You; for it is all one to me, so long as I discharge my Duty to your Soul (but it is not all one to You) whether You make an ingenuous and sincere Confession, or not. Complain of my Severity (as you call it) as long as You will, I will not flatter nor humour You in Your unreasonable and mistaken Notions. I will tell You, without disguise, That Your Crimes, being of a publick Concern, they ought to be publickly acknowledged, and You are to ask Pardon, as of God, so likewise of the Persons You have injured, if ever You expect to avoid the intolerable Torments of Hell, and obtain the unspeakable Felicity of Heaven.*

With these, and the like Instructions and Admonitions, I endeavoured to move him, but he remain'd stiff and obstinate, harden'd in his Sins, and deluded by the Wiles of Satan, and the deceitful Imaginations of his own corrupt Mind.

This Day their *Bodies* being demanded by, and deliver'd to the Sheriffs Officers, they were carry'd out of *Newgate*, in a Cart, to the Place of Execution; where I perform'd my last Office to their *Souls*. I exhorted them (especially *Will. Maw*) to die with a clear Conscience, and not to leave *that* undone in this World, which could not be done in the other, into which they were just going to be launch'd.

Thomas Jarrott said, *He had declar'd all he had to say for the clearing of his Conscience.* Which as I was satisfied in, so I did not press him further herein. He then gave me a *Paper*, he call'd his *Last Speech*, which (according to his Desire to me) I shall publish: But, there not being room here for it, I intend to joyn it to the *Account* of his *Robberies*, which will come out on *Friday* next.

As for *Maw*, he said, *He had (he hop'd) made his Peace with God: He would not be ask'd any Questions: He knew he had been a great Sinner, and God was just, in bringing him to this Death.*

After this I pray'd by them, sung some Penitential Psalms, and made them rehearse the Apostles Creed. Then I gave them some farther Exhortations, and pray'd again with them, and having recommended their Souls to God's Mercy in Christ, I left them to their private Devotions, for which they had some time allow'd them.

Before they were turn'd off, they spoke to the People to this effect, (*viz.* Jarrott) *You all, young and old, to take Warning by me. I had good Education from my Parents, who are honest People. They did not bring me up to this I am now come to. But I was undutiful and disobedient, and would not follow good Counsel. I desire that none would be so unjust as to reflect upon my Friends, who are in no ways concerned in my ill Actions*, &c.

And *Maw* spoke thus, *I desire all Gentlemen and others here present, to take Warning, and amend their Lives betimes.*

They both desired the Prayers of the Spectators: And when they had ended their Speeches, and pray'd a while to themselves, the Cart drew away, and they expired with these and the like Ejaculations in their Mouths, *viz.* Maw, (who spoke little, and very low) *Lord I have Mercy on me, a great Sinner.* Jarrott; *Lord! look upon me in thy Mercy; Lord Jesus, help me in this time of Need. Open thy Gates unto me, and receive me unto Thyself: Even so, Lord Jesus!*

Wednesday, *This is all the Account here to be given*
Octob. 24. *of these dying Persons, by me,*
1711. PAUL LORRAIN, *Ordinary.*

*** At the *Queens-Head* and *Golden Fleece* against *Exeter-Exchange* in the *Strand*, are to be had all sorts of Hosiers Goods, viz. Stockings, Waste Flannels, &c. The whole Stock will be Sold off under the Prime Cost, by Retail: And the Trade being to be Left-off, the House and Shop is to Let.

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