

*Tuesday, January 30.*

This day the King was beheaded over against the Banqueting House, Whitehall. The manner of execution and what passed before his death take thus:—

He was brought from *S. James* about ten in the morning, walking on foot through the Park, with a Regiment of Foot for his guard, with colors flying, drums beating, his private guard of partizans with some of his gentlemen before and some behind bareheaded, Doctor *Juxon*, late Bishop of London, next behinde him, and Colonel *Tomlinson* (who had the charge of him), to the gallery in Whitehall, and so into the Cabinet Chamber, where he used to lay, where he continued at his devotion, refusing to dine (having before taken the Sacrament), only about 12 at noon he dranke a glasse of claret wine and ate a piece of bread. From thence he was accompanied by Dr. *Juxon*, Col. *Tomlinson*, Col. *Hacker*, and the Guards before mentioned, through the Banqueting House, adjoining to which the Scaffold was erected, between Whitehall Gate and the gate leading into the gallery from *S. James*. The Scaffold was hung round with black and the floor covered with black, and the Ax and Block laid in the middle of the Scaffold. There were divers companies of Foot and Horse on every side the Scaffold, and the multitude of people that came to be spectators very great. The King, making a pause upon the Scaffold, looked very earnestly upon the Block and asked Col. *Hacker* if there were no higher, and then spake thus (directing his speech to the gentlemen on the Scaffold)—

**KING.**—I shall be very little heard of anybody here, I shall therefore speak a word unto you here; indeed I could hold my peace very well, if I did not think that holding my peace would make some men think that I did submit to the guilt as well as to the punishment, but I think it is my duty to my God first, and to my country for to clear myself both as an honest man and a good king, and a good Christian. I shall begin first with my innocency. I trow I think it not very needful for me to insist long upon this, for all the world knows that I never did begin a warre with the two Houses of Parliament, and I call God to witness to whom I must shortly make an account that I never did intend to enroach upon their privileges, they began upon me, it is the militia they began upon they confest that the militia was mine, but they thought it fit to have it from me, and to be short, if any body will look to the dates of commission, mine and mine, and likewise to the declarations will see clearly that they began these unhappy troubles not I I so that as a guilt of these enormous crimes that are laid against me I hope in God, that God will make me clear of it, I will not. I am in charity, God forbid that I should lay, and upon the two Houses of Parliament there is no necessity of either. I hope they are free of this guilt for I doe believe that all instruments between them and me has been the chiefs, cause of all this bloodshed. So that by way of speaking; as I trow myselfe clear of this I hope, (and pray God) that they may too, yet for all this God forbid that I should be so ill a Christian as not to say that God's judgements are just upon me. Many times he does pay justice by an unjust sentence that is ordinary. I only say this, that an unjust sentence (meaning *Strafford*) that I suffered for to take effect is punished now, by an unjust sentence upon me, that is so far I have said, to shew you that I am an innocent man. Now, to shew you that I am a good Christian I hope there is (pointing to Doctor *Juxon*) a good man that will beare me witness that I have forgiven all the world, and even those in particular that have been the chiefs causes of my death: who they are God knows, I do not desire to know. I pray God forgive them I But this is not all, my charity must goe farther; I wish that they may repent, for indeed they have committed a great sin in that particular. I pray God with *St. Stephen* that this be laid not to their charge, may not only so, but that they may take the right way to the peace of the kingdom, for charity commands me not onely to forgive particular men, but to endeavour to the last gasp the peace of the kingdom. (So) Sirs I doe with all my soul, and I doe hope (there is some here will carry it further) that they endeavour the peace of the kingdom. Now (Sirs) I must shew you both how you are out of the way, and will put you in a way. First you are out of the way, for certainly all the way you ever have had yet as I could find by anything, is in the way of conquest, certainly this is an ill way, for conquest (Sirs) in my opinion is never just, except there be a good just cause, either for matter of wrong or just title, and then if you goe beyond it, the first quartrell that you have to it, that makes it unjust at the end that was just at first. But if it be onely matter of conquest then it is a great robbery, and so (Sirs) I do think that the way that you are in is much out of the way. Now, Sirs, for to put you in the way believe it you will never doe right, nor God will never prosper you untill you give him his due, the king his due (that is my successors, and the people their due. I am as much for them as any of you, you must give God his due by regulating rightly his Church (according to his Scripture which is now out of order); for to set you in a way particularly, now I cannot. But only this A National Synod freely called, freely debating among themselves must settle this, when that every opinion is freely and clearly heard, for the king indeed I will not (then turning to a gentleman that touched the ax, said "Hurt not the ax that may hurt me, for the king the laws of the land will clearly instruct you for that, therefore because it concerns my own particular, I only give you a touch of it. For the people, and truly I desire their liberty and freedom as much as anybody whomsoever; but I must tell you that their liberty and their freedom consists in having of Government those laws by which their life and their goods may be most their own. It is not for having share in Government, Sir, that is nothing pertaining to them. A subject and a sovereign are quite different things, and therefore will they do that. I mean that you doe put the people in that liberty as I say, certainly they will never enjoy themselves. Sirs, it was for this that now I am come here. If I would lay