

this about. Perhaps his belief in a providential God led him to share with other godly contemporaries a heightened belief in millenarianism. He would almost certainly have had little time for the Levellers and their ideas on religious and political freedom. Making one brief and final appearance on the English political stage in 1659, Juxon was elected MP for Helston, Cornwall, in Richard Cromwell's parliament. However, his parliamentary career appears to have been fairly nondescript.<sup>58</sup> At the Restoration, he became a leading figure among Irish adventurers seeking secure titles to the lands they had acquired in Ireland, and was resident in Dublin for a time busily engaged in that project.<sup>59</sup> However, he was back in London in 1669, if not sooner, when he was admitted to the court of assistants of the merchant taylor's company, and remained active in its deliberations until the spring of 1672.<sup>60</sup> By the latter date, he had remarried and he subsequently returned to Ireland to set up a new household with his second wife in Dublin.<sup>61</sup> Juxon died on 2 October 1672, and was buried on 14 October in St James's church, Dublin.<sup>62</sup>

### *The journal's provenance*

Juxon's journal is deposited in Dr Williams's Library, 14 Gordon Square, London WC1H 0AG. The document measures five inches by seven inches, contains 121 folios and is bound in vellum covers which are worn and damaged, especially along the spine, and the edges of some of the enclosed pages are slightly frayed. The journal came into the library's possession on 25 March 1850 when the Rev. George Kenrick

<sup>58</sup> C 219/46/11; *CJ*, vii. 595, 600, 609, 622–3, 634, 637, 711–12; J. T. Rutt (ed.), *Diary of Thomas Burton* (4 vols., 1828), iii. 560; iv. 211.

<sup>59</sup> *CSPD Ireland, 1660–62*, pp. 101, 337. His 1672 will suggests he had been a resident of Dublin for some time. There is a reference to plate and other goods in Dublin; bequests were made to two Dublin parsons; his son William had been left there to be cured of his 'melancholy distemper'; and an earlier will made by Thomas Juxon had been lodged with an official of the exchequer in Dublin: below, appendices, pp. 188–91.

<sup>60</sup> He was elected fourth warden of the merchant taylor's on 30 July 1669; was sworn a warden's substitute and an assistant of the company on 6 August 1669; was elected head or master warden on 12 July 1670; and was attending meetings of the court of assistants in April 1672: Guild., court minute books of the merchant taylor's company, vol. 10, pp. 245, 248, 321, 445–7.

<sup>61</sup> His will refers to a bequest to his new wife of all his plate and goods in Dublin 'and going thither', indicating that a move of household was in progress at the time the will was made: below, appendices, p. 189.

<sup>62</sup> National Library of Ireland (Genealogical Office), funeral entries, vol. 4, Ms. 67, fo. 178; *ibid.*, vol. 11, Ms. 74, fo. 8. The design of Juxon's shield is laid out in the first entry. His widow was to marry Daniel Williams in 1675: *DNB*, xxi. 387.

(1792–1874), whose pencilled note is on folio 1, presented it on behalf of his brother, Samuel Kenrick of Handsworth (1790–1854).<sup>63</sup> Joseph Hunter, the antiquarian, had seen the journal by 1850 (perhaps before its presentation to the library on 25 March 1850) and was to subsequently transcribe the first 89 folios.<sup>64</sup> The journal was described and identified in the catalogue of Dr Williams's Library manuscripts drawn up by W. H. Black in 1858. George Yule appears to have been the first historian to consult the journal this century when researching his work on the Independents in the English Revolution.<sup>65</sup>

The journal probably came into the possession of the Kenrick family by a line of descent from Elizabeth Juxon, Thomas's daughter, but the precise route it took is somewhat conjectural. Elizabeth married her second husband John Wynne (d. 1714), a London barrister and one of the sons of William Wynne (1619–92), the builder of Wynne Hall. John Wynne was to bequeath much of his property to his niece, Sara Hamilton. The latter married as her second husband the Rev. John Kenrick (1683–1744), and the journal may have passed successively from father to son: from the Rev. John Kenrick to John Kenrick (1725–1803), from John to Timothy Kenrick of Exeter (1759–1804), and from Timothy to Samuel Kenrick of Handsworth whose brother George donated it to the library.<sup>66</sup> However, the journal may have passed more directly into the Kenrick family before Sara Hamilton's marriage to the Rev. John Kenrick. John Wynne predeceased his wife Elizabeth (Juxon's daughter) by eight years and it is unlikely that Elizabeth would have countenanced her father's manuscript passing into the possession of one of her late husband's nieces in her own lifetime. In her will made 8 March 1715, Elizabeth merely bequeathed to Sara Hamilton £20 for the purchase of a bed.<sup>67</sup> The main beneficiary of Elizabeth's will, and her sole executrix, was Mary Kenrick, the daughter of her cousin Rebecca Kenrick and granddaughter of Thomas Juxon's elder sister, Elizabeth,<sup>68</sup> and this seems to be a more likely route for the journal to reach the Kenrick family. There is no disputing the fact, however, that given the clearly close relations between Thomas Juxon

<sup>63</sup> Dr Williams's Library, the book of benefactors, fo. 183; a typescript note on provenance by John Creasey, the former librarian of Dr Williams's Library, inserted in the journal.

<sup>64</sup> BL, Add. Ms. 25,465. Hunter's transcript contains frequent errors, and several passages in the diary are omitted, especially towards the end of his transcript. A pencilled note at the end of the transcript (fo. 84) reads 'For continuation surplus 126 larger book top of page', but no such continuation of the transcript has been found.

<sup>65</sup> Communication from John Creasey, librarian of Dr Williams's Library.

<sup>66</sup> This is the route suggested in Creasey's typescript note.

<sup>67</sup> PRO, PROB 11/585/355 will of Mrs Elizabeth Wynne.

<sup>68</sup> Rebecca Gethin (Thomas Juxon's niece) had married Richard Kenrick on 17 May 1664 at St Peter Cornhill, London: International genealogical index, London.

and his family and Daniel Williams, the library that came to bear the latter's name is a most fitting eventual home for Juxon's journal.

### *The journal*

*Its format* The manuscript is more accurately described as a journal rather than a diary in the conventional sense of a daily record of events, thoughts and reactions with a strong personal flavour. Except for the brief note about his marriage, there is nothing of a personal and private nature, nor do more mundane matters, such as his social calendar, feature at all. Juxon uses the first person singular just twice in the whole work (once when clarifying a statement and secondly when referring to his marriage), preferring instead to use the first person plural when not using impersonal forms of speech. His focus is almost exclusively on public affairs and political and military developments, and his perspective switches backwards and forwards between the City of London, the English parliament, Scotland and (to a much lesser degree) Ireland, and continental Europe.<sup>69</sup> It is a work of both description and analysis, showing developments within the different political arenas as interacting with one another under the watchful eye of a providential God, who could be expected to intervene to mould events when the need arose. In short, it is a major work of historical discourse in which periodic divine intervention is taken as axiomatic.

The narrative generally keeps to a chronological order, although Juxon's original text rarely provides consistently clear guidance as to dating. This can often be imprecise and has a tendency to leave it to the reader to furnish exact dates. There are at least twenty-nine dating errors in the journal, the vast majority giving the correct month but wrong day, and most of the latter are out by one day only. Juxon regularly halts his narrative, or sometimes inserts marginalia, to provide an analysis of the current situation, draw conclusions from events or developments, point up a moral, or record the beneficent intervention of God. He is quite consciously addressing an intelligent and, he assumes, sympathetic readership, and the text may well have been an initial draft of a work intended for eventual publication. This might explain his habit in the first thirty-nine folios of including reference numbers in the text immediately following mention of important declarations, letters, papers, speeches and the like.<sup>70</sup> The intention may

<sup>69</sup> The listing of royal birthdays at the start of the journal is completely out of character with the rest of the work. Perhaps it was the result of an earlier abandoned project to keep a commonplace book.

<sup>70</sup> Reference numbers are provided in eighteen instances, although the first seven have been crossed out.