

FRIEND JOSEPH JOHN GURNEY



1788

August 2, Saturday: [Joseph John Gurney](#) was born at Earlham Hall near Norwich, England, the 10th son of [Friend John Gurney](#), a partner at the Gurney Bank. He would become a prominent Quaker minister and author, as well as following in his father's footsteps as a banker in Norwich. He was a younger brother to Friend Elizabeth Gurney Fry.



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GO TO MASTER HISTORY OF QUAKERISM

1817

➡ Friend [Joseph John Gurney](#) joined his older sister, Friend [Elizabeth Gurney Fry](#), in attempting to bring an end to [capital punishment](#) and improve the quality of life for prisoners.



➡ March: When [Friend Elizabeth Gurney Fry](#) and [Friend Joseph John Gurney](#) pled with the Home Secretary to spare the life of Harriet Skelton, a maidservant to a solicitor who, under pressure from her husband, had passed forged banknotes, Lord Sidmouth warned the House of Commons that these reformers were dangerous since the effect of their reforms would be to “remove the dread of punishment in the criminal classes.” This was, in every sort of way, a clash between defenders of “Restorative Justice” and advocates of “Retributive Justice” (and we all know that the mean-souled usually triumph in that sort of contest of spirit). The prisoner would be escorted to the Newgate [gallows](#) as per schedule.




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
GO TO MASTER HISTORY OF QUAKERISM

1818

 [Joseph John Gurney](#) became a recorded minister of the [Religious Society of Friends](#).



1819

 Publication in London of [Friend Joseph John Gurney](#)'s NOTES ON A VISIT MADE TO SOME OF THE PRISONS IN SCOTLAND AND THE NORTH OF ENGLAND, IN COMPANY WITH [ELIZABETH FRY](#); WITH SOME GENERAL OBSERVATIONS ON THE SUBJECT OF PRISON DISCIPLINE. At Aberdeen, they reported, the county gaol was housed in an ancient, square tower. In the woman's room measuring fifteen feet by eight, there had been confined five women and in addition one sick child. At Newcastle-upon-Tyne, prisoners were unable to exercise. In the gaols of Glasgow, Nottingham, Sheffield, Leeds, York, and Liverpool conditions were at least as bad as those that had been discovered at Newgate.

READ THE FULL TEXT



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1824



Publication at London of [Friend Joseph John Gurney](#)'s OBSERVATIONS ON THE RELIGIOUS PECULIARITIES OF THE SOCIETY OF FRIENDS.

STUDY THE 7TH EDITION



On holiday in Brighton [Friend Elizabeth Fry](#) was alarmed by the presence of beggars and sponsored a Brighton District Visiting Society the members of which were to visit the homes of the poor to see what might be done. Soon such visiting societies would be springing up all over Britain.




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1825

 Publication of [Friend Joseph John Gurney](#)'s ESSAYS ON THE EVIDENCES, DOCTRINES AND PRACTICAL OPERATIONS OF CHRISTIANITY.



1828

 November: Joseph Fry declared bankruptcy. Although she had not been involved in her husband's business dealings, this of course impacted [Friend Elizabeth Fry](#)'s good name. In the past subscriptions to the Association for the Improvement of the Female Prisoners in Newgate had been sent to Fry's Bank, and so rumors began to circulate that some of this money had been used by Joseph Fry to help solve his financial problems. Although this was not accurate, for a time such stories would damage the reputation of charities in which Friend Elizabeth was involved. Friend [Joseph John Gurney](#) took over Fry's business interests, made arrangements for his debts to be repaid, and settled an annuity of £1,600 on his sister Friend Elizabeth.

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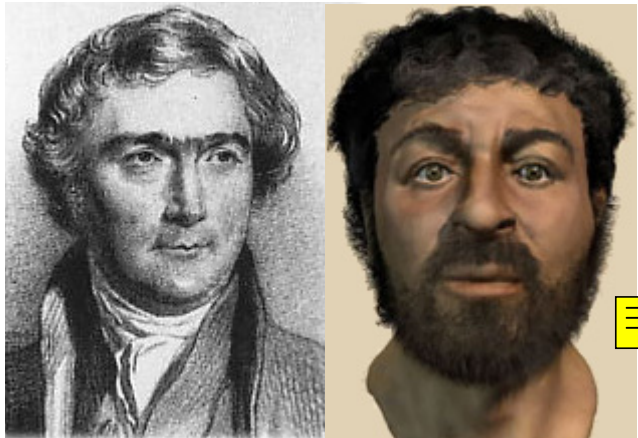
1831

➡ Publication of [Friend Joseph John Gurney](#)'s HISTORY, AUTHORITY AND USE OF THE SABBATH.



1832

➡ Publication of [Friend Joseph John Gurney](#)'s THE MORAL CHARACTER OF [JESUS CHRIST](#).






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GO TO MASTER HISTORY OF QUAKERISM


1834

 London publication of the 7th edition, revised, of [Friend Joseph John Gurney](#)'s OBSERVATIONS ON THE RELIGIOUS PECULIARITIES OF THE SOCIETY OF FRIENDS, retitled less offensively as OBSERVATIONS ON THE DISTINGUISHING VIEWS AND PRACTICES OF THE SOCIETY OF FRIENDS.

STUDY THE 7TH EDITION



1837

 [Friend Joseph John Gurney](#) would be on campaign trips against human slavery, to the North American continent and to the islands of the West Indies, until 1840.





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GO TO MASTER HISTORY OF QUAKERISM

1838

Friend [John Wilbur](#) was accused by several other [Rhode Island](#) Quakers of circulating, in his conversation and writings, opinions and statements derogatory to the character of the visiting English evangelical minister, Friend [Joseph John Gurney](#).



Friend [Joseph John Gurney](#), the most famous British evangelical [Quaker](#) of his day, detoured from a trip down the Hudson River specifically to preach the gospel in Hudson NY, in the lair of “the heretical [Hannah Barnard](#).”



Friend Chuck Fager has analyzed the matter as follows:

In 1838, more than a decade after her death, [Joseph John Gurney](#), the most famous British evangelical [Quaker](#) of his day, detoured from a trip down the Hudson River specifically to preach his gospel in Hudson, in the lair of “the heretical [Hannah Barnard](#).”

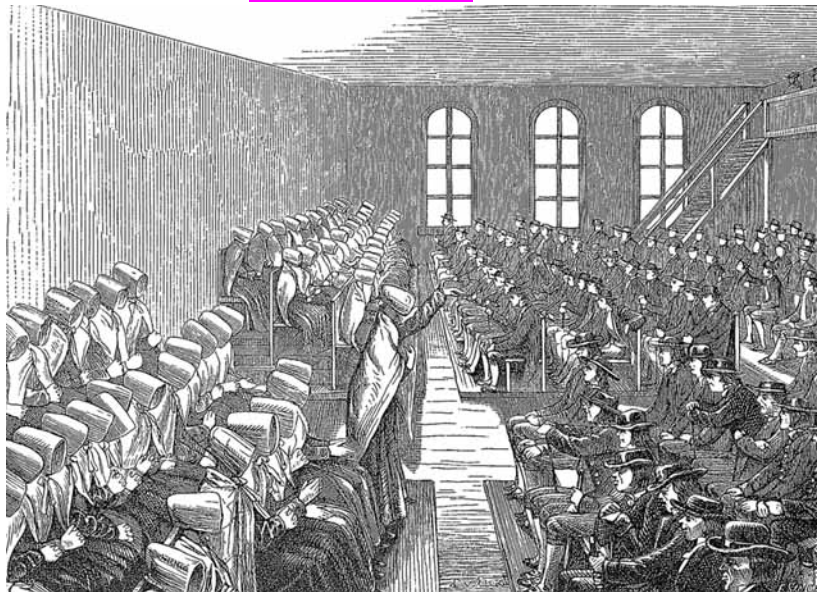


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I think I understand part of what moved him. There's something seminal and memorable about Friend [Hannah Barnard](#)'s story. For one thing, the version of Quakerism which she articulated and championed has persisted, and even flourished. For another, the repressive orthodox reactions to it have likewise become a depressingly familiar feature of our history. Similarly, Friend [Hannah Barnard](#) carried on her ministry decades before Lucretia Mott and other Quaker women activists helped invent what we know today as feminism. Yet her assertiveness and eloquence in stating her case, her tenacity in her own behalf, her refusal to bow to male authority, and her indomitability even in isolation and defeat have hardly been bettered by the self-conscious sisters who came later. For some reason, however, Friend [Hannah Barnard](#)'s story has received but scant attention from many of the more prominent Quaker histories. Elbert Russell's "The History of Quakerism," and John Punshon's "Portrait in Grey" mention her only briefly in passing; Larry Ingle's "Quakers in Conflict" says little more. Even Margaret Bacon's "Mothers of Feminism" slights her, perhaps because Barnard was more of a "Grandmother" of the movement. The most extensive treatments are in the first volume of Rufus Jones's "The Later Periods of Quakerism," and a 1989 study by David Maxey in Quaker History. Perhaps Rufus empathized with her; certainly he had taken his share of brickbats from a new generation of orthodox heresy-hunters. Yet despite its obscurity, Friend [Hannah Barnard](#)'s story is in many ways the prototype, or better the archetype of liberal Quakerism. No wonder I imagine her elbowing her way to the front of the long line of liberal Quaker heroes. Joseph John Gurney wrote to his children that he believed he had done well in his preaching at Hudson, and perhaps he did. But Friend [Hannah Barnard](#) did pretty well herself.





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GO TO MASTER HISTORY OF QUAKERISM

1843

[Friend Joseph John Gurney](#)'s RELIGION AND THE NEW TESTAMENT.





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1844

June 15, Saturday: At the Temperance Hall in Jersey, [Friend Joseph John Gurney](#) made a presentation opposing the ingestion of [alcoholic](#) beverages the gist of which would soon be printed up as an 8-page tract, WATER IS BEST.



THE TEMPERANCE MOVEMENT

[Thomas Campbell](#) died at Boulogne. The body would be interred in Westminster Abbey.





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[Waldo Emerson](#) and [Isaac Hecker](#) went to Harvard, Massachusetts for a weekend with [the Alcott family](#) in their three rooms in the Lovejoy home (Fruitlands was no more) and with Charles Lane, and to tour the Shaker community. Emerson commented in his journal:

A second visit to the Shakers with Mr Hecker. Their family worship was a painful spectacle. I could remember nothing but the Spedale dei Pazzi at Palermo; this shaking of their hands like the paws of dogs before them as they shuffled in this duncedance seemed the last delirium. If there was anything of heart & life in this it did not appear to me: and as Swedenborg said that the angels never look at the back of the head so I felt that I saw nothing else. My fellow men could hardly appear to less advantage before me than in this senseless jumping. The music seemed to me dragged down nearly to the same bottom. And when you come to talk with them on their topic, which they are very ready to do, you find such exaggeration of the virtue of celibacy, that you might think you had come into a hospital-ward of invalids afflicted with priapism. Yet the women were well dressed and appeared with dignity as honoured persons. And I judge the whole society to be cleanly & industrious but stupid people. And these poor countrymen with their nasty religion fancy themselves **the Church** of the world and are as arrogant as the poor negroes on the Gambia river.





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1845

Publication of [Friend Joseph John Gurney](#)'s PUSEYISM TRACED TO ITS ROOT.



http://en.wikipedia.org/wiki/Edward_Bouverie_Pusey



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GO TO MASTER HISTORY OF QUAKERISM

1847

January 4, Sunday: [Joseph John Gurney](#) died where he had been born, at Earlham Hall near Norwich, England. In this year [Friend Bertrand Barton](#) would prepare a little volume in his memory.



JOSEPH JOHN GURNEY

In the High Sierra, the Donner Party disaster continued on this day and the following days. Mrs. Reed, her daughter Virginia, Milt Elliott, and Eliza Williams set out to cross the mountains, leaving the smaller Reed children with others. First Eliza, then the others, gave up and returned to the cabins. The Reeds took refuge with the Breens, Eliza with the Graveses.



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"It's all now you see. Yesterday won't be over until tomorrow and tomorrow began ten thousand years ago."

- Remark by character "Garin Stevens"
in William Faulkner's INTRUDER IN THE DUST



Prepared: December 21, 2013



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ARRGH AUTOMATED RESEARCH REPORT

GENERATION HOTLINE



This stuff presumably looks to you as if it were generated by a human. Such is not the case. Instead, someone has requested that we pull it out of the hat of a pirate who has grown out of the shoulder of our pet parrot "Laura" (as above). What these chronological lists are: they are research reports compiled by ARRGH algorithms out of a database of modules which we term the Kouroo Contexture (this is data mining). To respond to such a request for information we merely push a button.



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Commonly, the first output of the algorithm has obvious deficiencies and we need to go back into the modules stored in the contexture and do a minor amount of tweaking, and then we need to punch that button again and recompile the chronology – but there is nothing here that remotely resembles the ordinary “writerly” process you know and love. As the contents of this originating contexture improve, and as the programming improves, and as funding becomes available (to date no funding whatever has been needed in the creation of this facility, the entire operation being run out of pocket change) we expect a diminished need to do such tweaking and recompiling, and we fully expect to achieve a simulation of a generous and untiring robotic research librarian. Onward and upward in this brave new world.

First come first serve. There is no charge.
Place requests with <Kouroo@brown.edu>. Arrgh.