

## An Introduction to T. V. Moore Through his Essay on Juvenile Delinquency

By Barry Waugh

T. V. Moore is most likely known to readers of this journal thanks to the reprinting of his two major books by Banner of Truth—*The Last Days of Jesus* and his commentary on Haggai, Zechariah, and Malachi.<sup>1</sup> However, there is more to his life and work than just these two volumes. Other publications over the years of his life included more than fifty sermons, articles, book reviews, lectures, poems, hymns, and a monograph titled *The Culdee Church*, which was a reprinting of a series of articles he had written for a religious newspaper. He not only kept his pen busy, but was also a pastor and churchman respected by his fellow church leaders—he finished with the second most votes in the election for the Chair of Pastoral Theology and Rhetoric in Allegheny Seminary at the General Assembly of the P.C.U.S.A. in 1853,<sup>2</sup> and in his later years in the P.C.U.S. he was elected moderator of the 1867 General Assembly. In addition to Moore's pastoral work in Richmond, he owned and operated with the pastor of the Second Church, Moses Drury Hoge, the *Central Presbyterian*, and he served for some time as the chairman of the Richmond Ministerial Association. In 1850, Moore turned down an offer of the presidency of Lafayette College in his home state of Pennsylvania. T. V. Moore was known, respected, and honored in his own era, and if he had not suffered an extended period of declining health leading to his death at the age of fifty-three, he would have left a greater legacy of ministry and service to Christ.

It is the purpose of this article to provide some biographical information regarding T. V. Moore and through examining his winning contribution to *Prize Essays on Juvenile Delinquency* (Philadelphia: 1855) understand more about his thought.<sup>3</sup> Through comparison of his essay to those of the other two prize winners, Moore's teaching will be seen in its historical and intellectual context.

### T. V. MOORE'S EARLIER YEARS

Thomas Verner Moore was born February 1, 1818 in Newville, Pennsylvania.<sup>4</sup> His father, John, was an immigrant from Ireland who is believed to have owned and/or operated a local water powered mill; his mother, Rachel McCullough, served her family in the many duties required of a wife and mother laboring in rural south central Pennsylvania. His early education was received at the feet of a Presbyterian minister, and he is known to have owned an 1834 edition of the *Constitution of the Presbyterian Church*, which if purchased new, would mean the book was obtained in his sixteenth year.<sup>5</sup>

His formal education began at Hanover College, Indiana, where he remained for only one year. Despite the brevity of his stay, his freshman encounter with the Hoosier state gave him enough time to become acquainted with the woman he would marry in 1842, Sarah Blythe, who was the daughter of the first president of Hanover,

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1. T. V. Moore, *The Last Days of Jesus: The Appearances of Our Lord During the Forty Days between the Resurrection and Ascension* (Edinburgh: Banner of Truth Trust, 1981); *A Commentary on Haggai, Zechariah and Malachi* (Edinburgh: Banner of Truth, 1958, 1960; 1 volume, 1993).

2. John Hall of Trenton, New Jersey, received 101 votes; Moore, 42; James Hoge, 2; and 1 for M. B. Hope.

3. The author of this article has not provided source documentation for most of Moore's biographical information. It is his hope to find a publisher interested in commissioning a book about Moore. The information here is a small part of what the author has collected over the last eight years of research.

4. Some sources have his middle name as "Vernor," but "Verner" is the correct spelling.

5. This book is currently in the possession of the writer of this article. It is known to be Moore's due to his inscription on the title page.

James Blythe.<sup>6</sup> Moore transferred to Dickenson College in Carlisle to complete his college education and be near his family in Newville. Following Dickenson, Moore headed east to receive his divinity education across the Delaware River at Princeton Theological Seminary, where he was taught by Samuel Miller, Archibald Alexander, and Charles Hodge.<sup>7</sup> For a brief time after his seminary training, he worked as an agent with the American Colonization Society in Pennsylvania.<sup>8</sup> Moore's family roots in Pennsylvania and ministerial education at Princeton provided him with the foundation required for his early pastoral ministry in Carlisle Presbytery.

6. James Blythe (1765–1842) was a graduate of Hampden-Sidney College. He was licensed by Orange Presbytery, 1791, and then ordained by Transylvania Presbytery, 1793. He was the minister of the Pisgah Church in Kentucky, 1793–1832. In 1794, he founded Kentucky Academy at Pisgah, which united with Lexington Academy to become Transylvania University the same year (Jefferson Davis went to Transylvania). He occupied the chair of mathematics at Transylvania, 1794–1804, served as its president, 1804–1817, and professor of chemistry in the medical department, 1822–1830. Hanover's theology program became the basis for McCormick Seminary. Rev. Blythe died at Hanover on May 20, 1842. ("Blythe, James," vol. 2, *The National Cyclopedia of American Biography* [New York: James T. White, 1921]).

7. There are some indications in some of Moore's writings that he and Dr. Hodge did not see eye to eye.

8. Moore completed studies at Princeton Seminary in 1842. Archibald Alexander would publish his book, *A History of the Colonization of the Western Coast of Africa* (Philadelphia: William S. Martien, 1846), wherein he details the history of the colonization movement and attributes some of its origins to the New England Theology (Samuel Hopkins). Through the establishment of special colonies on the continent of Africa colonization proponents returned slaves to the continent where they could re-establish their lives in freedom. The country of Liberia has its roots as a colonization movement community.

9. Dr. Plumer was born in Pennsylvania in 1826. He was trained in divinity at Princeton Theological Seminary. He was the organizing pastor for two churches in Virginia, served as a stated supply at Briery Church (1829–1830), pastor of the Tabb Street Church in Petersburg (1831–1834), then went to First Church, Richmond (1834–1846), and when Moore went to Richmond, Plumer went to Franklin Street Church to serve (1847–1854). Dr. Plumer was a seminary professor, churchman, and prolific, though currently neglected, author. (E. C. Scott, *Ministerial Directory of the Presbyterian Church U. S. 1861–1941*, Published by Order of the General Assembly [n.p., 1942]). Plumer died in 1880 and is buried beneath an obelisk at least fifteen feet tall in Hollywood Cemetery, Richmond. The Franklin Street Church was the home church of J. Gresham Machen (1881–1937). Gresham's father, Arthur Webster Machen, was a Ruling Elder in the P.C.U.S. congregation. A helpful book for information regarding the Franklin Street Church after 1901 is, D. G. Miller, *The Scent of Eternity: A Life of Harris Elliott Kirk of Baltimore* (Macon: Mercer University Press, 1989). Kirk was the senior minister of the Franklin Street Church, 1901–1953. He was at odds theologically with the work of J. G. Machen.

10. Stuart Robinson (1814–1881) was at the time at the Kanawha Salinas Church, Malden, W.V., or in Frankfort, Ky. B. M. (Benjamin Mosby) Smith (1811–1893) received his education at Hampden-Sidney College and Union Seminary in Virginia. He was the pastor of

T. V. Moore became disenchanted with his colonization work, which combined with his sense of calling to the gospel ministry contributed to his accepting the pastoral call offered to him by the Second Presbyterian Church, Carlisle. After a difficult four year ministry in which schism created by some of the church elders discouraged Moore, he sought to demit the ministry. He was encouraged to continue as a pastor and left his troubled history at Carlisle to serve the Greencastle Church, which was in the same presbytery. During his brief stay in Greencastle, Moore was offered and accepted a call to the First Presbyterian Church of Rochester, New York, but the presbytery would not release him. Shortly thereafter, T. V. Moore was invited to candidate at the First Presbyterian Church, Richmond, Virginia, to fill the pastorate vacated by William Swan Plumer (1802–1880) when he accepted a call to the Franklin Street Church of Baltimore, Maryland.<sup>9</sup> The pastoral search by the Richmond church had already considered for its pulpit, without success, both Stuart Robinson and B. M. Smith.<sup>10</sup> Moore accepted the call and crossed the Mason-Dixon Line to minister in Richmond where he would remain for twenty-one years. The move South was beneficial because it removed him from the area where he had endured schism and doubted his ministerial calling, while giving him an opportunity to leave Pennsylvania and minister among those with greater appreciation of the virtues of republican government.<sup>11</sup>

After some adjusting to some of the differences of the Southern way of life, Sarah and Thomas increasingly appreciated their new home and the milder weather. The transplanted Yankee family was enjoying a growing ministry and a quiver filling with children. However, the birth of his third son and fourth child, Francis, led to tragedy when the nemesis of Victorian childbirth, "complications," claimed Sarah shortly after the infant's delivery in March 1849. Within a few years of Sarah's death, the First Church congregation, which had more than twice as many women members as men, provided Moore with his second wife, Matilda Gwathmey,

churches in the Shenandoah Valley of Virginia, and at the time of his being sought for First Church, Richmond, he had only recently been installed in the Staunton, Va., Church where he served, 1845–1854. Smith was succeeded in Staunton by Joseph Ruggles Wilson, father of President Woodrow Wilson. (E. C. Scott, *Ministerial Directory of the Presbyterian Church U. S. 1861–1941*).

11. Moore hints at his dissatisfaction with Pennsylvania in some of his correspondence. He commented about his concerns regarding the Quaker dominated state. However, one has to wonder how much of his desire for geographic relocation was due to the troubles he had with the Carlisle congregation and a desire for a fresh start.

who was the daughter of a church elder.<sup>12</sup> Thomas and Matilda were united in marriage by William Swan Plumer, May 20, 1852. T. V. and Matilda would go on to have two children together, a boy and a girl. T. V. Moore, now with a Virginian wife, adapted to his new home and re-structured family as he continued to serve the First Presbyterian Church in Richmond.

During Moore's first two pastorates and his early years at First Church, Richmond, he was a busy writer. He kept his pen moving as he composed articles and reviews on Presbyterian government, the inspiration of the Bible, Thomas Chalmers, and other theological and historical personalities. When Rev. Moore decided to contribute an essay to the competition sponsored by the House of Refuge in Philadelphia on the topic of juvenile delinquency in 1853, he was an accomplished writer.

HOUSE OF REFUGE, PHILADELPHIA, PRIZE ESSAYS ON  
JUVENILE DELINQUENCY, 1855<sup>13</sup>

As children approach adulthood they sometimes break the law and come face-to-face with the sword of the civil magistrate. Though some might look to the antebellum era as an irenic time with the American family riding in its quaint carriages down daisy bordered roads and ladies dancing down the sidewalks with their flowing dresses, the nineteenth century had its problems like any other era in this fallen world. In the Victorian era, Charles Dickens used plots exemplifying the problems of English youth as seen in *Oliver Twist*, which presented the young being schooled in pick-pocketing by the corrupting ne'er-do-well named Fagan. Though considering the problem in a post Civil War context, Otto Bettmann's book, *The Good Old Days, They were Terrible*, quoted *Harper's Weekly* commenting that juvenile delinquents "have no occupation and learn no art but to steal," which was exacerbated by the fact that delinquents were often incarcerated with adult criminals where they could be schooled in crime by "experts in thievery."<sup>14</sup> In Moore's era social, psychological, economic, and especially domestic factors, contributed to the growth of the juvenile delinquency problem, and the House of Refuge's essay contest sought solutions.

When the essay contest was announced by the Philadelphia House of Refuge in February 1853, there were two prizes of 100.00 and 50.00 offered for the best entries (6).<sup>15</sup> When the contest was decided, *The New York Times* of November 24, 1853, reported that the winners were Edward Everett Hale, who was awarded the 100.00 prize, and Moore, who received the 50.00 amount.<sup>16</sup> The third essay included in *Prize Essays* was

by Arthur Harper Grimshaw and is not mentioned as a prize winner in the *Times* article. Moore's essay on the importance of the Christian family for directing children's behavior is sandwiched between the entries from Hale and Grimshaw in *Prize Essays*.<sup>17</sup> The three essays were selected by the House of Refuge from forty-four submissions (6).

EDWARD EVERETT HALE ESSAY

Bearing the ancestral pedigree of colonial and revolutionary New England, Edward Everett Hale was born in Boston, April 3, 1822, the son of Nathan Hale (1784–1863), the nephew of the statesman and orator Edward Everett, and the grand nephew of the man who had "but one life to give for his country," Nathan Hale (1755–1776). His education was a thoroughly Massachusetts one with him graduating Harvard in 1839. He served as the minister of the Church of the Unity, Worcester, Massachusetts, 1846–1856, and the South Congregational (Unitarian) Church, Boston, 1856–1899. Hale was against slavery and was particularly interested in the debate regarding the bill that became the *Kansas Nebraska Act* in 1854; in August of 1854, he published a history of the two states that included a copy of the text of the act. Education of the common man and improving the

12. At the time of Moore's acceptance of the call to First Church, the women members outnumbered the men by more than two to one. In the sources, "Gwathmey" is sometimes spelled "Gwathmay."

13. The book was published in 1855 by the House of Refuge, Philadelphia, printed by Edward C. & John Biddle. The text of the book, at the time of the writing of this article, was available for free PDF download from an internet website, and hard-copies may be purchased via print on demand businesses. The copy used by the author of this article was provided by Nabu Public Domain Reprints, LaVergne, Tn., December 21, 2010.

14. Otto Bettmann, *The Good Old Days, They were Terrible* (New York: Random House, 1974), 90–91; *Harper's Weekly*, Feb. 6, 1869. If you think the "Good Ole Days" were wonderful, you might want to read this book for a look at some of the negatives of the era.

15. Since the essays are all from the same book, all citations of the source will be given parenthetically.

16. Digital Archives of *The New York Times* at <http://query.nytimes.com/search/sitesearch>, "Naval-Prize Essays—Madame Sontag and the Philharmonic Society." Philadelphia, Wednesday, Nov. 23."

17. The inclusion of Hale's essay is particularly odd since when he reprinted the essay in his collected works he commented that: "This essay had a curious history... The essays were confided to a committee who adjudged the first prize to me. Oddly enough, it happened that the essay did not meet the views of the managers of the institution. They had to print it, and did. But they accompanied it with their own views in contradiction, both of the details of my plan and its principles [there are several footnotes in Hale's essay disagreeing with Hale]." (*The Works of Edward Everett Hale*, Vol. VIII, *Addresses and Essays* [Boston: Little, Brown, and Co., 1900] 285–320).

home life of the working man were other areas that interested the Unitarian. Hale was a voluminous writer with a compelling manner and dynamic personality that contributed to his great popularity in the era, but his name may be recognized today as the author of the *Atlantic Monthly* article “The Man Without a Country” (1863).<sup>18</sup> As if to give a life-time achievement award and honor his revolutionary ancestral heritage, Hale was appointed the chaplain of the United States Senate at the age of 81. He died at Roxbury, on the 10th of June 1909, but not before overseeing the publication of his many writings in ten volumes of collected works, 1899–1901. E. E. Hale’s interest in the plight of the working man, concern for the problems of industrial urban living, and social agenda for his Unitarian ministry would have contributed to his interest in writing about the problem of juvenile delinquency.<sup>19</sup>

“THE STATE’S CARE OF ITS CHILDREN CONSIDERED AS  
A CHECK ON JUVENILE DELINQUENCY,” (11–44)

E. E. Hale deals with juvenile delinquency primarily from the perspective of the government’s responsibility to alleviate and control the problem. The industrial revolution had contributed to the delinquency problem because its machinery allowed young people to learn quickly singular tasks operating a piece of specialized equipment. Where youths might have been apprenticed to a joiner and learned how to work lumber, the invention of the power driven planer reduced the opportunities lads would have to be apprenticed to a joiner for learning the trade.<sup>20</sup> However, says Hale, the problem with industrial employment for young people is that as machine operators they were condemned to a life of such labor because they had not learned a skilled trade or gained an educated profession (13–14). Hale summed

up the problems of a youngster working in a factory as training him to be “a vagabond” (14).

At the time these essays were written, juveniles who committed crimes were generally imprisoned with adult offenders. Hale was particularly concerned that prison denied the young the exercise and fresh air necessary for physical health. He believed that putting the juvenile in prison established a pattern for life; once a young man is initiated into prison life, he is less likely to fear another imprisonment (17–19). The isolation of prison is also detrimental for a young person because it removes him from communing with his peers and separates him from the common experiences of the young growing-up together (21). For Hale, putting juvenile delinquents in prison was at best a last resort and at worst a condemnation to a life of crime and bearing the stigma of having been in prison.

In America, said Hale, the family is the most important influence on three aspects of a child’s maturation—the moral, religious, and vocational; he believed that in the case of delinquents the State should control the care of their lives, rather than their parents. He commented that, “The [American] system is founded on a judicious regard for the rights of families, and for the natural affection of parents for their children” (22). One might expect the Unitarian minister then to defend the American family, but instead he said:

It is all the while very evident, that in many instances, the State is a great sufferer, by leaving children for these three most important fields of discipline [i.e. moral, religious, and vocational], to persons wholly incompetent. It is more agreeable to a father and mother, to have their children left to their own care; but when they bring them up fit for nothing—intemperate, irreligious, or vagabonds—the State sustains a great loss from that consideration, which has treated so delicately the parents’ rights. The child sustains a like loss (22).

Hale uses the word “incompetent” with reference to parents of delinquents in this quote and in other locations in the article. It is unclear in the article how Hale believed parental incompetency was to be determined, though the government would most likely be the determining body given his emphasis on government control. He goes on to express his concern regarding how much it is going to cost the State to care for these incompetently parented juveniles (22–23). Though concerned with the fiscal aspects of the children’s care, he continued his essay observing that, “...wherever there are parents, incompetent to make their homes fit training places for their

18. A few years after the House of Refuge book, Robert L. Dabney commented about the *Atlantic Monthly* in his article originally published in T. V. Moore and M. D. Hoge’s *Central Presbyterian*, Sept. 10, 1859, pp. 2–3, that he had “warned . . . readers of the poison presented to the unsuspecting, by this boastful but shallow periodical” (as reprinted in, *Discussions*, vol. 5, *Miscellaneous Writings* [Harrisonburg: Sprinkle Publications, 1999] 365). Dabney was speaking in particular in the article about Harriet Beecher Stowe’s misrepresentation of New England Puritanism in some of her fiction.

19. “Edward Everett Hale (1822–1909),” in *Encyclopedia Britannica*, vol. 12, 1911.

20. W. J. Rorabaugh, *The Craft Apprentice: From Franklin to the Machine Age in America* (New York: Oxford University Press, 1986), tells what it was like being an apprentice in America before, during, and after the early Industrial Revolution. His analysis shows that trade education through apprenticing declined with the growth of the industrial revolution.

children, the State should be glad, should be eager to undertake their care" (25). Hale related his own experience concerning a widow woman whose son was "disobedient" and "truant" (24). He compared her desire to get the boy into the Massachusetts Reform School to those parents in other walks of life who struggled to gain appointments for their sons to West Point (25). The mother resorted to what she believed was her only choice—the government operated reform school. The "State," says Hale, should rejoice that "incompetent" parents surrender their children "to its disposal" (26). However, it is most important that two aspects concerning juvenile care be remembered—first, the care rendered must be economical and as far as possible self-funding, and secondly, the training should be well done and produce capable and virtuous men and women (26).

E. E. Hale proposed a system of juvenile delinquent care that differed from the status-quo exemplified in the recently established Massachusetts Reform School. He proposed a "large Receiving school supplying various separate homes" (35). The homes would be managed by a government board of authorities (35). The dormitory type institution was detrimental to the juveniles and they should be under the care of a "Christian man and a Christian woman," instead of a superintendent, teachers, chaplains, and trustees in a dormitory situation (37). One has to wonder in what sense Hale is using the word "Christian" given his many years as a minister of a Unitarian church. One also has to wonder, given the current wedge between church and state perspective, how Hale could propose the house parents to be "Christian" in any sense of the word. The children were then to be distributed to private homes for care, and when they became old enough they were to be apprenticed to trades. Any funds earned by the apprenticing youths would be used to defray their cost to the house masters and eventually cover the costs incurred by the governmental program (27–28). A home situation is a better place for juvenile care because dormitory living teaches the youth to despise the family and fosters a selfish me-first attitude (38).

For Edward Everett Hale, the government was the key to dealing with the problem of juvenile delinquency. Family life is better than dormitory life for keeping youths from a delinquent lifestyle or correcting already criminal behavior. The homes caring for the young people should be "Christian." The parental surrogates in the homes should see to the moral, religious, and vocational education of the youths. Most importantly, the delinquent's vocational education should render income to defray the costs incurred by the couple caring for the

youth and the government administration of the program. For Hale, the key word in his program for juvenile delinquency was "State."

#### ARTHUR HARPER GRIMSHAW ESSAY

In 1824, Arthur Harper Grimshaw was born in Pennsylvania where he matured and went on to graduate from the University of Pennsylvania Medical School in 1845. Initially practicing medicine in Pennsylvania, he moved his office to Wilmington, Delaware in 1849. His father, William Grimshaw, had written the series of "Grimshaw" text books designed for the education of children, which included along with other titles, *History of the United States*, 1821; *History of France*, 1828; and *The History of South America*, 1830. In 1850, Arthur married Ann Elizabeth Bailey in Wilmington, Delaware. The educational apple did not fall far from the tree because Arthur served on the first New Castle County Board of Public Education, 1852, and as the board's president, 1872–73. In 1853, Arthur published a revised and updated edition of his father's *History of the United States* extending the narrative through the peace with Mexico in 1848, and he entered another essay contest in which his essay titled, *Essay on the Physical and Moral Effects of the Use of Tobacco as a Luxury* was a winner. It is believed that at the time of the essay competition for the Philadelphia House of Refuge, Grimshaw was working not only as a physician but lecturing in the Hannah More Academy for Young Ladies founded by his sisters, Charlotte and Isabella. Early in the Civil War, Grimshaw was commissioned a colonel for the Union commanding the 4th Regiment, Delaware Infantry. Grimshaw died May 17, 1891 of what was described as "congestion of the brain." Arthur Grimshaw's background as a physician and concern for children manifested in his public education interests would have contributed to his interest in the problem of juvenile delinquency.<sup>21</sup>

#### "AN ESSAY ON JUVENILE DELINQUENCY," (91–159)

By far the lengthiest of the three essays, Grimshaw begins his presentation stating that laws, prison, and

21. Sources for this information include: Ancestry.com digitized microfilm images of the *Delaware Death Records, 1811–1933*, *Delaware Marriage Records, 1744–1912*, and the *1880 United States Census*; Roger D. Hunt, *Colonels in Blue: Union Army Colonels of the Civil War. The Mid-Atlantic States: Pennsylvania, New Jersey, Maryland, Delaware, and the District of Columbia* (Mechanicsburg: Stackpole Books, 2007) 237, there is a photograph of Grimshaw with a lengthy beard in this book; J. Thomas Scharf, *History of Delaware: 1609–1888*, vol. 2 (Philadelphia: L. J. Richards and Co., 1888), pp. 693, 697.

incarceration do not improve society but instead achieve only the separation of the unlawful from the public. For juvenile delinquency to be eliminated, the “causes” that “lead to commission of crimes” must be removed, and it was his plan to present the causes of delinquency and “suggest remedies” (93–4). His suggested remedies would “require time, steady perseverance, and an unflinching faith in their power, in order to produce the desired effect” (95).

Briefly, Grimshaw presents eight causes of juvenile delinquency and each has a section of the essay dedicated to explaining the particular cause. The causes include—lack of education, social and architectural location of the person’s residence, public charities, lack of teaching morality and a positive parental example, the system of apprenticing used by employers, lack of religious instruction, parents lacking religious improvement, and children being orphaned at a young age.<sup>22</sup> A. H. Grimshaw expanded on each of these causes, but for this article only selected causes will be explained.

The cause of “social and architectural location” refers to the living conditions of the impoverished who often dwelt in poorly ventilated, crowded, and unsanitary conditions (109–119). Though it might be thought that congested living in New York and other large cities occurred in the later Victorian decades, the birth and continued growth of industrialization produced the need for housing, which was resolved with building structures that crammed as many residential units as possible on a city lot.

The “public charities” were intended to provide financial assistance for the needy, but Grimshaw saw the philanthropic organizations to be a part of the problem. In 1835, Alexis de Tocqueville published *An Essay on Pauperism* expressing his opinion that charity, whether public or private, created a dependent class who had no reason to work to improve their estate in life.<sup>23</sup> According to Gertrude Himmelfarb, Alexis de Tocqueville composed *Pauperism* immediately after completion of volume one of his well known *Democracy in America*, but the work on pauperism focused its attention on Western Europe. However, the principle of *Pauperism*, as was discovered by American political conservatives at the end of the twentieth century, could also be applied to the United

States. Public charity in Grimshaw’s era was more developed in England and some of the European countries than in America. E. E. Hale considered private almsgiving and giving to begging urban children “mistaken almsgiving” because it could result in removing the incentive for work (13ff). Hale, too, seems to have been influenced by de Tocqueville. The particular case Hale related was taken from the testimony of an English clergyman before the Poor Law Commission who said, “I never knew a child receive a pair of shoes from the parish, who afterward, ever earned another” (15). A. H. Grimshaw commented, with a distinctively de Tocquevillian twist, regarding charity that “the more we multiply ‘charities,’ the more we increase poverty” (119). He added that society should “cut off poverty by drying up the sources; in a word, prevent misery instead of making vain attempts to relieve it” (120). The irony of this perspective adopted by both Hale and Grimshaw is that given their perspectives on how government is to shoulder the burden of juvenile delinquency—via public institutions and services—why did they not develop their solution to the problem of wayward youth with a more grassroots understanding? Both affirmed the importance of a family environment, both mentioned the importance of some sort of “Christianity,” but then both looked to governmental bureaucracy for a solution. If de Tocqueville was correct with his thesis, could it not also be that public care of juvenile delinquents produces a class dependent on public care for *all* of its problems just as surely as public charity creates an economically dependent class?

Grimshaw took the opposite position to E. E. Hale’s perspective on regulated apprenticing as a solution to the delinquency problem. The reason for the difference is that Grimshaw had a different definition of apprenticing in mind. He believed that apprenticing was herding boys into manufacturing facilities where they did simple and unskilled tasks with machinery; Hale saw apprenticing as training the youth in a skilled and necessary trade that would, as far as possible, always provide income for the apprentice.

Grimshaw’s sixth and seventh points regarding religious instruction are concerned with parents instructing their children in religious things and the parents receiving religious instruction as they learned to read in adult Sunday school programs and improved themselves (139–40; 144). He appealed to Thomas Chalmers regarding the Sunday schools of Scotland as occupying “a high point of command over the moral destinies of our cities, for the susceptibilities of childhood and of youth are what they have to deal with” (141).<sup>24</sup> This quotation from Chalmers raises an important question—is

22. Grimshaw calls cause number eight “early orphanage.”

23. This was reprinted by Ivan R. Dee, 1997, with an introduction by Gertrude Himmelfarb. Himmelfarb’s twenty page introduction is a nice presentation of the work of the French social analyst. Alexis de Tocqueville, Seymour Drescher, and Gertrude Himmelfarb, *Memoir on Pauperism* (Chicago: Ivan R. Dee, 1997).

24. Though quoting Chalmers, Grimshaw did not cite the particular work.

it the church's ministry to teach reading in a church literacy program for the improvement of society through moral teaching, or is the church to preach the gospel to redeem sinners who then become obedient to the Bible and apply its teaching about national citizenship as they grow in sanctification and thus improve society in their individual callings? One has to wonder if the social ministry of teaching reading in Sunday schools did not contribute to some formerly Christian denominations deteriorating into social and political organizations. Does not the church become merely a social welfare institution when it sees its task as improving society? Surely, Christians growing in sanctification improve society as individuals and as families, but is the local connectional church a redeemer of society, or is it the covenant community of the worshipping elect who have been redeemed from sin? Christians may run for public office, help build houses for the poor, or give of their time to assist the victims of tornadoes, but churches are not in the business of social relief, they are in the business of sin-relief.

Thus, Grimshaw has similarities to and differences from the essay by Edward Everett Hale. Both authors see the solution to the problem of juvenile delinquency as predominantly a societal and governmental problem, except for their concern for teaching morality in some ambiguously Christian sense. Grimshaw sees a religious aspect to resolving the situation, but the religion and gospel that he discusses is more one of teaching the Bible's morality than teaching the gospel of grace; Hale sees the teaching of morality and religion as separate aspects of delinquent education along with training in a trade. Both Hale and Grimshaw express the importance of families for teaching youth and keeping them from delinquency, but the emphases of their essays show their belief that resolving the problem of juvenile delinquency is primarily the responsibility of the civil government.

T. V. MOORE ESSAY, "GOD'S UNIVERSITY,"  
PAGES 45–89<sup>25</sup>

T. V. Moore's essay is prefaced with a page of Bible passages including—Ps. 68:6; Gn. 18:19; 1 Sm. 3:13; Pr. 13:24, 19:18, 22:15, 23:13,14, 29:15; Heb. 12:9; Ep. 6:4; Pr. 22:6; 1 Ch. 13:14, 16:16, 43. He then clearly defines his purpose as he addresses the problem of juvenile delinquency saying, that:

Believing it [the family] to be the divinely appointed institute for the training of the young, and the neglect of its agencies to be the ground cause of juvenile

delinquency at the present time, and the proper use of its discipline, instruction and worship to be the desired remedy, we propose to consider this great educational institute, which, as the only one that God has made universal on the earth, we have ventured to term *God's University*, or the divinely appointed means for educating the human race for time and eternity, in all these particulars, not specifically assigned to the Church (49–50).

Rev. Moore continues by setting forth his plan of attack for considering his subject by looking:

... at its general design, and then consider it under the aspects of a government, a school, and a church; defining its province, explain its duties and pointing out some errors, prevalent in these several departments of its action (50).

A section of the essay is dedicated to each of the four main points about the family—its design, and then the family as a government, school, and church. Concluding the essay is a list of twenty hints for a happy and virtuous family. The longest single section is the family as a government with fifteen pages of text.

The family is the fundamental unit of society; and families, God's universities, must flourish for a nation's stability—without strong families, society will suffer (50). Moore's comment was not only applicable to his Victorian universe but its truth finds merit for our contemporary scene inasmuch as he wrote, "Let a skeptical and socialistic philosophy succeed in weakening, or dissolving the bonds of the family institute, and the very physical constitution of the race must degenerate" (51). Or, to express it in less elegant terms—*as the family goes, so goes society*. The best intentions of charities, and the most competent and caring of hired child care workers full of the "milk of human kindness" are poor substitutes for a proper home (51). The home has a great responsibility to care for the child not only in the short term, but the long term as well. Lads and lasses are not only to be *supervised* during their rearing, but these years are to *educate* the child for the rest of her or his life. A proper home prepares the child for life (51). Most importantly, the home not only prepares the child for life, but also for the greater issue of eternity, or as Moore puts it, the family's "scope is not arrested at old age, but stretches on to another life, and finds its

25. The complete, lengthy antebellum title is—"God's University; Or, The Family Considered as a Government, a School, and a Church, The Divinely Appointed Institute for Training the Young for the Life that is, and For that Which is to Come."

last and highest design in training the soul for heaven” (53). As Moore knew, the antebellum world was a hostile place for the young, so parental concerns for eternity were ever present. As Moore the father expressed it, the family is to “fit those who had lived and loved on earth, to live and love in heaven” (54).

#### THE FAMILY AS A GOVERNMENT

T. V. Moore began this section commenting that the oldest form of government on earth is the family.<sup>26</sup> The Fifth Commandment has established the rule of the household instructing children to honor their parents, and in conjunction with this is Paul’s instruction, “the husband is head of the wife as Christ is the head of the church” (Eph. 5:23) (55). All members of the home are to honor and obey each other, but the household members are under no more duty to disobey God when ordered to do so by the father than any citizen is to disobey God when instructed to do so by the civil magistrate (55).

For the family to be properly governed, says Rev. Moore, there should be household rules. These rules should be established by the parents in private so the children do not see the mother and father in disagreement as they work out the household legislation. There should not be over legislation—too many rules exasperate children—nor should there be so few that it leads to confusion (56–57). As the rules are applied, it should be done so with equity, love, and an understanding of the sensitivities of the particular child; one child may think a punishment more than she can bear, but another youngster receives the punishment as fair and just from his parents (57–59). Both parents must be consistent in discipline or the child will quickly discern how to divide and conquer to set parent against parent (57–59). Very important for a properly governed home is teaching the young to do *right* because it is *right*; cajoling children through enticements, money, and prizes should not be done (59).

26. Is it the family or was it the theocratic rule of the creating God in Eden? God created the first family, but he also ruled the first family when the family was just Adam and Eve. Maybe Moore’s thought here is that the earthly family was the first earthly government in God’s creation.

27. An “engine house” is a firehouse. An example of the problems of hanging around engine houses may be seen in the following from *The New York Times*, Jan. 9, 1855, digital archives at <http://query.nytimes.com/search/sitesearch>, “LONG ISLAND—ARREST OF ENGINE HOUSE LOAFERS. The Chief of Police in Brooklyn, with Captain McCall and a posse of the Police of the Fourth District, made a descent yesterday morning upon Engine-House, No. 5, in Canton-street near Myrtle-avenue, and arrested ten persons known as Engine-House Loafers, for violating a City ordinance. They were all committed to the cells to await examination.”

Having established the importance of good family government, T. V. Moore then comments, as Hale and Grimshaw did to a lesser degree, that juvenile delinquency is a result of poor family government. Acknowledging that poverty, abuse, and the criminal environments of some homes contribute to juvenile delinquency, Moore then observes that rebellious children also come from prosperous families and Christian homes, points that Hale and Grimshaw missed due to their emphasizing that bad environment breeds bad people. The problem of delinquency, though it may be exacerbated and complicated by a poor environment, is essentially a problem of bad home government. It may be because the parents simply do not care to govern properly, or because the parents’ difficult circumstances make for a poor situation, or due to other factors, but poor home leadership is the source of juvenile delinquency (59–60). It is the parents’ responsibility to keep their children from corrupting external influences. Moore mentioned the places where youth might be tempted include—“saloons,” “engine houses,” “billiard halls,” “bowling alleys,” and “circuses” (60).<sup>27</sup> These were the places to tempt a young man in the era, to which Moore commented, “can it be wondered at, that, if boys are allowed to spend their evenings and their Sabbaths away from home, and beyond parental oversight, they should be corrupted” (60–61).

Poor family government can be traced to several shortcomings on the part of the parents. A mother or father sometimes postpones beginning child discipline until it is too late. Some, says Moore, believed that a child should not be restrained until old enough to be reasoned with (65). Parents can be too severe in their application of discipline, so the correction needs to be fitted to the offence in a fair and equitable manner. Using the illustration of a branch and its twigs, the Richmond pastor commented that some disobedience is indicative of a deeper or more fundamental problem, so get to the “branch” of the problem and the “twigs” will also be corrected. Do not allow a child to do today what might be prohibited tomorrow, and be consistent without vacillation or caprice (66). Finally, allowing children to do as they please is simply wrong (68–69).

T. V. Moore’s instruction regarding family government began by setting forth that the family was established by God in the Fifth Commandment. He summed up his teaching on this subject saying, “to fail in family government then, is to be accessory to a breach of the fifth commandment ... if then juvenile depravity is to be thoroughly corrected, we must begin ... by restoring family government” (69).

### THE FAMILY AS A SCHOOL

Having written nearly half of his essay on the family as a government, T. V. Moore turns to the family as a school for his next perspective on resolving the problem of delinquency. In Moore's era, much of education was normally done in the home or privately arranged by the parents with educational contractors. Public education was on the rise, but home governed training was still common. He commented regarding the family as a school that the, "oldest seminary on earth is the family fireside" (69). He commented further that:

... the family is a school, and education is taking place, whether we recognize it or not.... We may neglect our part, but the education will go on, and other teachers will take our place, and carry out the work, for evil, if we do not for good.... if we plant not the seeds of the right and true, *they will* plant those of bitterness, sadness and sorrow, the harvest of which is sin and perdition. Hence we can never arrest the education of a child, we can only direct it, and see that it is what it should be (71).

Not only is the home the most basic institution of society, but it is also the fundamental institution for education. Children will learn, and the key question for Rev. Moore is, *who are they going to learn from and what will be the teacher's perspective?*

Children, said Moore, are to be brought up "in the nurture and admonition of the Lord" (Eph. 6:4) (74). Christian education should use catechisms and the best formulations of truth so that children are trained to be Christians (75). The use of catechetical questioning presents opportunities for children to ask questions of concern, and questions always provide the opportunity for educational instruction (74). Moore added that:

Christian nurture is such instruction in the great truths and duties of our holy religion as shall give a knowledge of them as full and accurate as the nature of the child will allow; and Christian admonition is such authoritative enforcement of these duties, and application of these truths in daily life, as shall bring them into vital contact with the soul, by the promised blessing of God. Christian education is educating children to be Christians, and nothing short of this will fill up this great conception (74).

He went on to warn parents that:

If we do not educate them to the religion of God, others

will to the service of Satan, and when we come at last with our seed we will find the ground pre-occupied, and the education already completed (77).

Training children in the nurture and admonition of the Lord is the responsibility of those whose children they are—the parents. The hearts and minds of children are fallow ground for the reception of whatever seeds of knowledge are sown. The choice is to grow the youngsters from the seed of the revealed will of God, or have their lives corrupted with the weeds distributed by those with a different agenda.

T.V. Moore made a forced transition in subject matter as he turned to one of the old sayings that is still heard sometimes in the twenty-first century—"the parson's children are the worst in the parish" (77). As if to vindicate his own household, he presented a statistical analysis of the children of ministers in New England. Studied were the families of 77 ministers and 257 deacons, and the data confirmed, at least to Moore's satisfaction, that the facts tell a different story regarding the disobedience of the pastor's children (77–80). He believed it hard to conceive that such a fine result could be garnered statistically if the same questions were asked of the several congregations' members. In fact, he said, the history of the church is full of examples of those who were ministers whose children were paradigms of piety (80). One cannot help but wonder if this defense of ministerial households was not prompted by his own experience at the First Presbyterian Church of Richmond. Was there a group within Moore's congregation pointing their accusing fingers at "the preacher's kids" and snubbing him and his wife due to the misbehavior of their children?

### THE FAMILY AS A CHURCH

T. V. Moore's briefest section deals with the family as a church, which may seem odd given that he was a minister. He caveats the idea of the family as a church commenting that technically the family is not a church "but in the general sense ... a religious institution" (82). Turning to Mal. 2:15 for his source, Moore said that the training of a righteous seed is the great object of a family institution (82). The family as a church is an *ecclesia*, which is a collective organization called out from the mass, and then united together for a religious purpose. Family religion is the root of all correct family education and government (83). The purpose of family religion returns to one of Moore's earlier emphases, which was parental preparation of children for not only this life but the one to come. He commented that:

... family religion involves more than family worship. As all religion is included in love, so all family religion is contained in family love; and where there is this genuine love to God and one another, the family is not only a church, but an earthly type of heaven (87).

The purpose of the gospel is to redeem the elect and through the gracious work of sanctification prepare them for their ultimate perfection in heaven. It is necessary that a higher idea of the family and its responsibilities be developed, which will result in a greater understanding of the importance of family training that will “correct juvenile delinquency at its very source” (87). Rev. Moore’s final pages conclude with a list of twenty “hints” for having “a happy home and a virtuous family” (87).

#### THOUGHTS REGARDING THE PRIZE ESSAYS

It might be thought that comparison of the articles of Hale and Grimshaw with that of T.V. Moore is inequitable because Hale and Grimshaw address solutions for dealing with the *existing* delinquents in society, while Moore’s solution looks to affect delinquency by early training and years of parental guidance. Moore saw the source of the problem as poorly governed, poorly educated, and poorly churching homes. Both Hale and Grimshaw include the importance of family and home in their essays, but for Hale the family is an institutional element of the state, and as reflected in his article title, children are in some sense “State” property. Hale’s proposal for establishing institutions that distribute delinquents to state governed households, and his desire that “incompetent parents” look to the government institutions to deposit their troublesome children, diminishes if not demeans the family. Though Grimshaw saw the

home as a place of moral teaching based on what he described as “Christian” and “Biblical” principles, the key to his delinquency solution was mostly rectifying the social and environmental problems contributing to delinquency. Again, in the cases of both of these men, the family was important, but the family was servant to the State and the civil magistrate bore the responsibility of correcting parental failings resulting in juvenile delinquency.

Given that the Philadelphia House of Refuge was a reform school type of dormitory institution, some would contend that Moore should have addressed the problem as it existed with respect to handling the criminal youths whose parents did not care about their children. However, despite the fact that Moore is dealing mostly with the issue from one end of the stick, and Hale and Grimshaw have grasped it predominantly from the other, it can be seen that the underlying philosophy of Moore differs from that of his fellow essay contest winners. For Moore, the problem of delinquency was mostly a theological and family issue—the reason why there was delinquency was the failure of parents, whether due to indifference or incompetence, to deal with their own children. He placed the burden on the divinely instituted family, which ideally is a covenantal home wrapped in the grace of God.

#### T. V. MOORE’S LATER LIFE

Dr. Moore would continue to serve the First Presbyterian Church of Richmond for several more years, including the trying times of the War Between the States. Moore and his household suffered through the difficulties of living in the Confederate capital during the food shortages, rampant crime, the naval blockade of the South, hospitals overflowing with both Union and Confederate wounded, city fires, economic inflation, and many prisons containing multitudes of Union soldiers.<sup>28</sup> Due to his Pennsylvania connections, Moore was asked to intercede for the parole of Union prisoners so they could return home. He would spend many hours each week visiting the wounded—both Northern and Southern—in the Richmond hospitals. For example, Moore went to one of the Richmond hospitals at the request of Samuel Miller’s son, John, to visit a friend of his who was a lieutenant named Paxton.<sup>29</sup> However, Moore was too late to make contact because Paxton had been moved to Lynchburg.<sup>30</sup> He “loaned” funds to paroled soldiers so they could return to their homes across the Mason-Dixon Line. At one point he commented that due to his charity to the wounded and

28. Remember the scene in Zanuck’s *Gone with the Wind* with the Atlanta streets full of wounded, and imagine a worse situation. War-time Richmond was the definition of catastrophe, especially during the confusion of the last months of conflict as the Confederate government was dismantled to be removed to another location.

29. The handwriting is difficult to decipher and the spelling of this name may not be correct.

30. John Miller (1819–1895) studied at Princeton Seminary and was for a brief time assistant to William Swan Plumer in Richmond. During the Civil War he was the pastor of the Second Presbyterian Church, Petersburg, Virginia, beginning in 1863, after having served as a chaplain with the Confederacy under Gen. Johnston. He continued at the Petersburg church until he resigned in 1871 to return to Princeton, where he wrote in 1877, *Questions Awakened by the Bible*, which led to his being tried for and convicted of heresy (John Miller, *Questions Awakened by the Bible. I. Are Souls Immortal? II. Was Christ in Adam? III. Is God a Trinity?* [Philadelphia: J.B. Lippincott, 1877]).

imprisoned of both North and South he thought he might become a pauper. His two oldest sons born to Sarah, John and James, would serve in the Confederate army. James made it to the rank of lieutenant serving with the Richmond Howitzers, and Private John Moore served with the Confederacy having abandoned his education at Washington College, Lexington, Va., to enter the war. Both sons were captured, with James being held at Johnson's Island and John at Elmira. In a letter from James Hamilton to Secretary of War E. M. Stanton, it was suggested that the two Moores be released or swapped for the son of "Reverend Doctor Breckinridge" (Robert Jefferson), though the results of this suggestion are unknown.<sup>31</sup> James Henley Thornwell was indebted to Matilda and T. V. Moore due to their housing the Thornwells' convalescing son, Gillespie, in their home when he was wounded in 1862. Their open home saved the boy from the poor conditions found in the Richmond hospitals, but it did not save him from dying later in the war.<sup>32</sup> The war years were difficult for Moore as he labored ministering to the soldiers of both sides, but needless to say there were those in the First Church and the city who were not thrilled with his applying the spirituality of the church to maimed, imprisoned, and dying Yankees.

Following the war, Moore remained in Richmond a few years, but he left to receive a call to the First Presbyterian Church, Nashville, Tennessee, in 1869. The years between Appomattox and Moore's death in 1871 saw little literary output from him. During his last few years of life Moore published an article on the fellowship and unity of the church, a memorial to Robert E. Lee, and discourses concerned with young men and women wasting their lives. The milder weather that T. V. had enjoyed so much when he and Sarah first moved to Richmond from Pennsylvania had become too harsh for him, and the move to Nashville was intended to provide a milder climate for T. V. and Matilda; but even in Nashville during the winter, Moore had to find haven in Florida at the home of Dr. T. M. Palmer in Quincy. T. V. Moore died August 5, 1871 and was buried in Nashville. Despite his instructions to his survivors to purchase a simple and small marker with a brief inscription, an obelisk roughly twelve feet high marks the grave site, located beneath the drooping branches of a large tree. The committee of Nashville ministers gathered to conduct his funeral commented regarding Dr. Moore that:

The death of Dr. Moore will be felt through the length and breadth of our church as the loss of one of its most accomplished ministers. He was a ripe scholar, a well

trained theologian, a constant, systematic student, an eloquent preacher, an assiduous, devoted pastor, an able ecclesiastic, a charming companion, an esteemed and valued member of society. A sincere, ardent piety crowned the whole. In short, everything—his mental, moral and physical characteristics, down to the form of his person and the fashion of his countenance, combined to make him, as he will long live in the memory of the many who knew and loved him, *a good minister of Jesus Christ.*

What minister would not delight in having his life and ministry described in such wonderful terms?■

### ***In Brief: T. V. Moore's Twenty Hints for a Happy Family (88–89)***

Maud C. Cooke published a book in 1896 titled, *Social Life or, The Manners and Customs of Polite Society*. In that book, she used a de-Christianized version of Moore's hints as advice for etiquette. The list in *Social Life* does not include hints 16-20; hint 3 has removed the words "until you have prayed ... Christ would have done so, in your place"; and hint 5 has deleted "but remember that all have an evil nature ... should forbear and forgive." Cooke said that the hints as she used them were originally written for the guidance of a woman in etiquette, which means that she must have "borrowed" them from a source who "borrowed" them from Moore. It could well be that Moore composed the twenty points originally, but he too might have "borrowed" them without crediting his source.

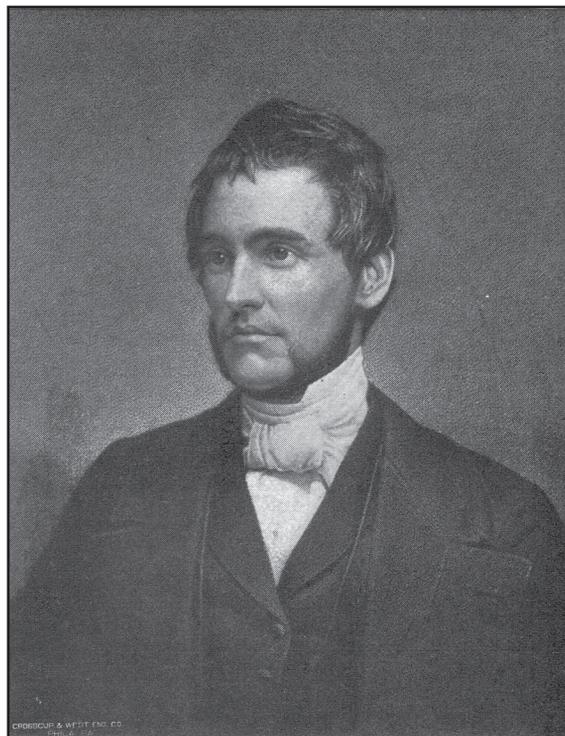
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He appealed to the General Assembly with no success. He joined the Cumberland Church in 1892. It was fortunate that his father and T. V. Moore did not live to see John's later years ("Miller, John," vol. 10, *The National Cyclopedic of American Biography* [New York: James T. White, 1921]).

31. *War of the Rebellion*, Series 2, Vol. 7, 849–50; R. J. Breckinridge was a Kentuckian. Breckinridge taught at Danville Seminary and was a leader of the movement to eject the New School from the Old School in 1837. He was the maternal grandfather of B. B. Warfield.

32. B. M. Palmer, *The Life and Letters of James Henley Thornwell* (1875; repr. Edinburgh: Banner of Truth, 1986) 515. Gillespie died May 4, 1863 and his grave is in the Thornwell family plot at Elmwood Cemetery, Columbia, S.C. On his grave marker is written, "He gave his life for his country in his nineteenth year."

1. Learn to govern yourselves, and to be gentle and patient.
2. Guard your tempers, especially in seasons of ill-health, irritation, and trouble, and soften them by prayer, penitence, and a sense of your own short comings and errors.
3. Never speak or act in anger, until you have prayed over your words or acts, and concluded that Christ would have done so, in your place.
4. Remember that valuable as is the gift of speech, the gift of silence is often much more so.
5. Do not expect too much from others, but remember that all have an evil nature, whose developments we must expect, and which we should forbear and forgive, as we often desire forbearance and forgiveness ourselves.
6. Never retort a sharp or angry word. It is the second word that makes the quarrel.
7. Beware of the first disagreement.
8. Learn to speak in a gentle tone of voice.
9. Learn to say kind and pleasant things whenever an opportunity offers.
10. Study the character of each one, and sympathize with them in their troubles, however small.
11. Do not neglect little things, if they can affect the comfort of others in the smallest degree.
12. Avoid moods and fits, and fits of sulkiness.
13. Learn to deny yourself, and to prefer others.
14. Beware of meddlers and tale-bearers.
15. Never charge a bad motive, if a good one is conceivable.
16. Be gentle but firm with children.
17. Do not allow your children to be away from home at night, without knowing where they are.
18. Do not allow them to go where they please on the Sabbath.
19. Do not furnish them much spending money.
20. Remember the grave, the judgment seat, and the scenes of eternity, and so order your home on earth, that you shall have a home in heaven. ■



T. V. Moore, Engraving from *The Centennial Memorial of the Presbytery of Carlisle*, volume 2 (Harrisburg: 1889) 233.