

**JOSEPH TUCKERMAN ON THE  
ELEVATION OF THE POOR: A  
SELECTION FROM HIS REPORTS  
AS MINISTER AT LARGE IN  
BOSTON**

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Joseph Tuckerman on the Elevation of the Poor: A Selection from His Reports as Minister at large in Boston by Joseph Tuckerman & E. E. Hale

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JOSEPH TUCKERMAN

ON THE

ELEVATION OF THE POOR.

(A SELECTION FROM HIS REPORTS AS MINISTER AT  
LARGE IN BOSTON.)

With an Introduction

By E. E. HALE.

"Joseph Tuckerman knows the difference between pauperism and poverty"  
BARON DEGRANDO.



BOSTON:  
ROBERTS BROTHERS,  
1874.

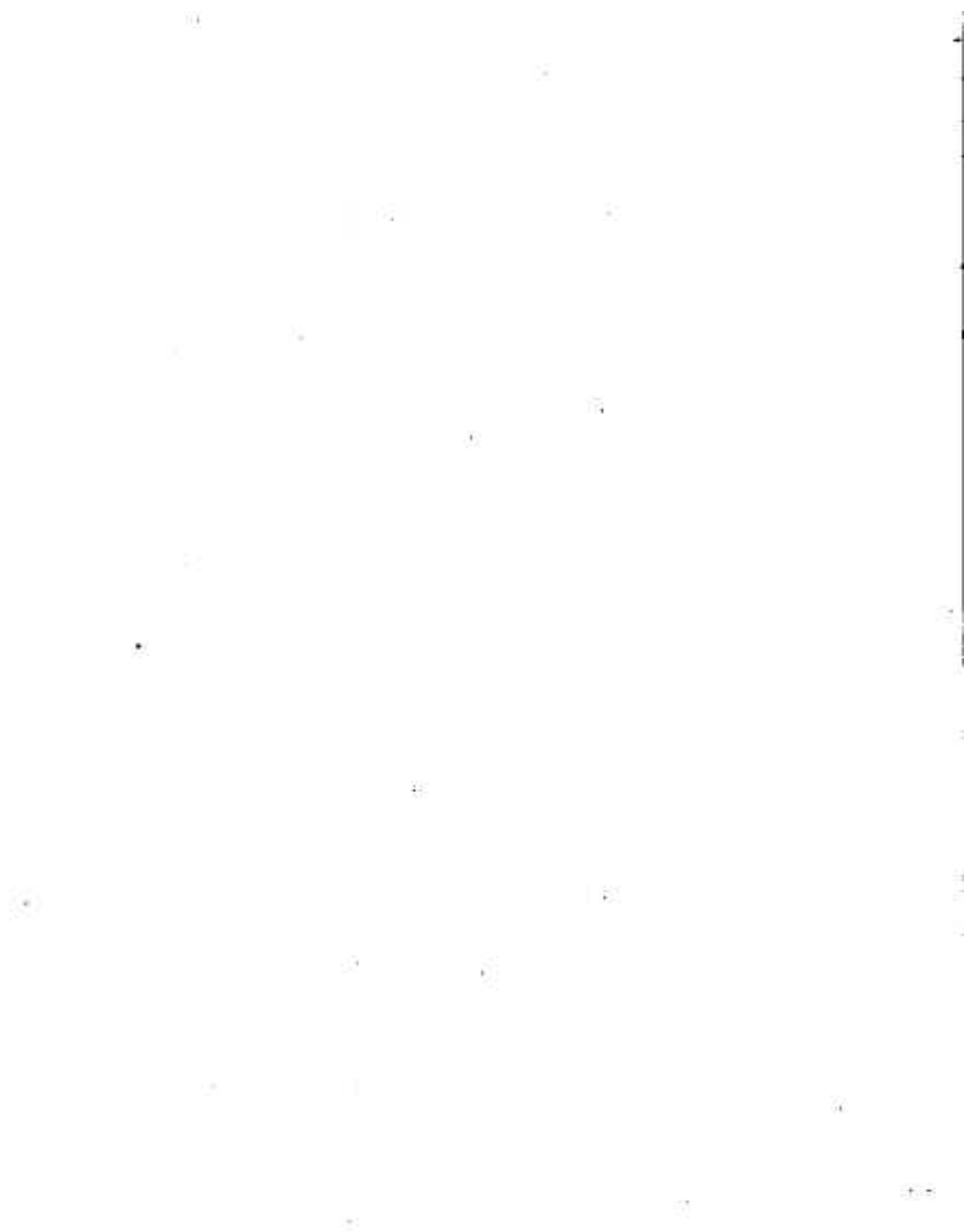
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## CONTENTS.

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	PAGE
INTRODUCTION . . . . .	7
CHAP.	
I. OF THE NEED FOR A MINISTRY TO THE POOR	17
II. THE QUALIFICATIONS TO BE REQUIRED IN MINISTERS FOR THE POOR . . . . .	49
III. PART I. WHAT IS THE KIND OF SUFFERING THAT POVERTY OCCASIONS? AMONG WHOM IS IT MOST KEENLY FELT? . . . . .	61
PART II. THE WAGES GIVEN TO THE POOR .	79
IV. THE MEANS MOST EFFECTUAL FOR RELIEVING THE WANTS OF THE POOR . . . . .	84
V. THE TENDENCIES OF CITIES TO AN ACCUMU- LATION OF POVERTY AND VICE . . . . .	96
VI. OF INTELLECTUALLY AND MORALLY NEGLECTED CHILDREN . . . . .	111
VII. THE PUBLIC RELIEF OF THE POOR . . . . .	140
<hr/>	
BIOGRAPHICAL SKETCH . . . . .	187
COMPULSORY EDUCATION . . . . .	191





## INTRODUCTION.

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JOSEPH TUCKERMAN has been, for a generation past, revered in Boston as one of its benefactors. To the system inaugurated by him it may fairly be said that Boston owes it that in every revulsion of business, or in any great calamity, her ordinary institutions of charitable relief have proved sufficient for whatever exigency. To those systems the city of Boston owes it that there does not exist in her borders any focus of misery and crime, — the dread of the authorities of government, and the shame of the ministers of religion. Poverty, crime, and pauperism there are in Boston, but for the most part they may be regarded not as chronic nor as endemic, but as, to a large extent, importations from without, or abnormal and exceptional. This happy condition may be fairly said to be in a large measure the result of the views which Dr. Tuckerman inculcated, and of plans which he suggested.

“He knew the difference between pauperism and poverty.”

This remark of Baron Degerando regarding Dr. Tuckerman would be a most honorable epitaph for him. It is because people who want to relieve occasional or “sporadic” poverty do not know how

to avoid making "paupers" of those with whom they deal, that alms-giving is, in general, so mischievous, and that the distributions of charity, so called, are in general so unsatisfactory. In Dr. Tuckerman's work, and in his reports of it, there is no lack of the most tender affection for the poor; but there is the most resolute determination, at the same time, to raise them and not to degrade them. And no plan of charity relief for one instant confuses or deceives him. However attractive or brilliant the present promise may be, if the man or woman relieved is injured by the "relief," he knows the Sodom's apple even in the glory of its beauty.

The thousand evils which certainly follow from reckless distribution of alms are so great that any man of sense or of prudence like Dr. Tuckerman's resolutely studies the methods of abating them. His duty is "to prevent pauperism," or the condition of chronic poverty. But a person as humane as he remembers all along that no theory of prevention must be so severe as to compel suffering for any child of God. As Dr. Bellows puts it admirably, "The man is greater than humanity." The reconciliation of our duty to the individual poor man on the one hand, and our duty to society on the other, in preventing pauperism, is the great merit of Dr. Tuckerman's work.

Dr. Tuckerman rendered this critical and essential service to his native city in several years of duty as a "minister at large." He was first appointed to this service on the 5th of November,