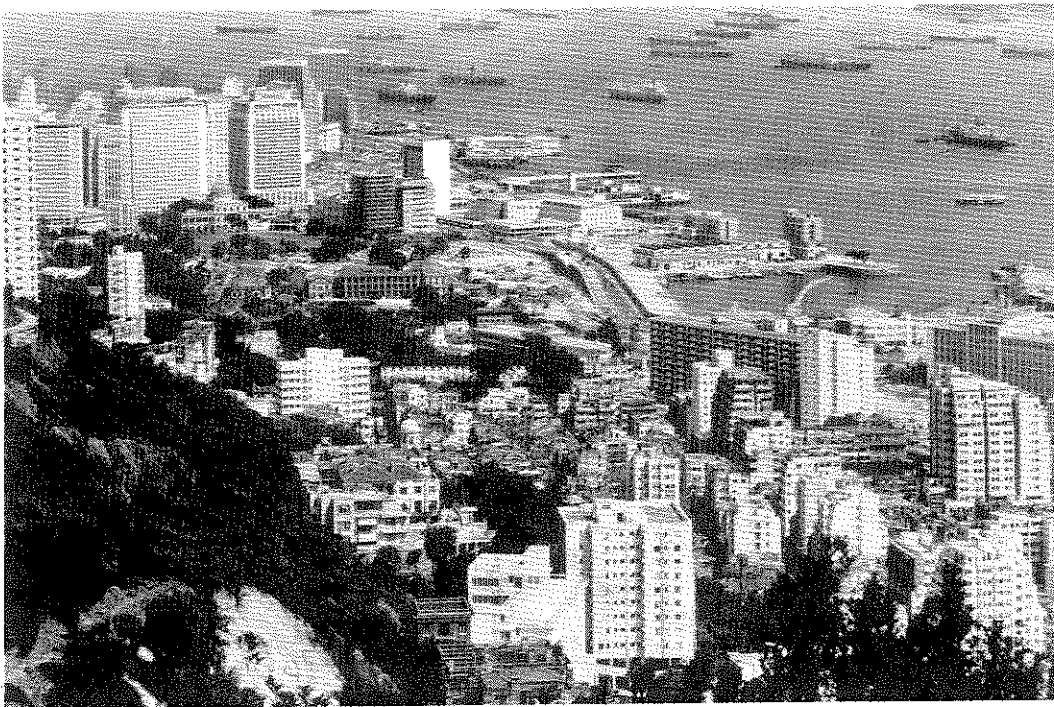


# LAND AND LIBERTY

ECONOMICS · POLITICS · PHILOSOPHY

UK £2 USA \$3.50

Spring 1996



***THE PHILLIPINES: LAND SCANDAL***

***HONG KONG: THE OPEN SECRET***

***ESSAY: THE BEATITUDES***

***POLITICAL GEORGISM***

# LAND AND LIBERTY

Established 1894  
Volume 103 No. 1178

## ~ CONTENTS ~

<b>EDITORIAL</b> <b>The Wrong Question</b>	2
<b>HONG KONG</b> Ian Barron	3
<b>TALKING POLITICS</b> <b>What Did George Recommend?</b> S.S. Gilchrist	4
<b>WORLD NEWS BRIEFS</b>	5
<b>PHILIPPINES LAND SCANDAL</b> Peter Poole	6
<b>LAND &amp; LIBERTY ESSAY</b> <b>The Beatitudes</b> <i>The secular meanings hidden behind the translation of the Bible.</i> Kenneth Jupp	7

## EDITORIAL

# South Africa: asking the wrong question

EVERYONE expected an exciting future for a multi-racial South Africa. A radical — but responsible — Mandela-led government wanted justice for black people...the fiscal system includes a direct tax on land values levied by nearly all the municipalities...a prestigious tax commission was charged with reappraising the fiscal system...

And yet, it all seems to be going wrong.

- The Katz Commission hived off consideration of a national land tax to a sub-committee which has produced an appallingly ill-informed report.

- The country is now embroiled in a dispute over property rights, and whether the new constitution should contain a clause that guarantees compensation for anyone whose land is compulsorily acquired for the landless poor.

- Land Affairs Minister Derek Hanekom thinks that the scope for reform is limited by the money available for compensation.

The policy-makers are in a bind because they are not asking the correct questions. They are looking at the simple figures — 12.6% of the population owns 87% of the land — and are concluding that the government needs to intervene in redistribution of sites. But then they discover that their hands are severely tied by the need for fiscal rectitude, to keep the IMF happy.

The losers will be the people, black and white.

There is no need for large-scale redistribution of land. The availability of finance is irrelevant. There is a more dynamic — and socially fair — solution. Citizens should pay for the benefits they

receive. They do so in the private sector, so why should this principle not rule in the public sector? Existing landowners should retain all of the land they want, if they are willing to pay each year the full market rent to the public sector for the benefit of using the public services that give value to their land.

This would free the government to execute swingeing cuts in the taxes on people's wages and the returns on their capital investments. Result: a huge incentive to work and invest. And: the most effective curb on inefficient land portfolios that it is possible to devise.

Thus would the Mandela government create an economy with a significant edge over other countries. The prices of exported goods would be lower by the degree to which taxes were reduced (taxes are added to prices; rental payments are not).

This mixture of policies is acknowledged by the best economic brains — past and present — to produce the optimum results for resource allocation and income distribution. No need for government intervention or public cash subsidies: people would produce the best results spontaneously!

Low-wage black workers would soon find themselves in demand. Land would become available — at rents they could afford — for new homes and premises for start-up enterprises. And there would be no need for society to fight its way through the trauma of snatching land from anybody, which is the best recipe for once again dividing the people of South Africa along racial lines.

Doesn't this sound like the kind of justice that the people of South Africa — black and white — deserve?

Editorial Offices:  
177 Vauxhall Bridge Road,  
London, SW1V 1EU  
Tel: 0171-834 4266

121 East 30th Street,  
New York, NY 10016  
Tel: 212 889 8020

ISS No: 0023 7574

Annual Subscription:  
UK: £12, USA \$20, Canada \$25,  
Australia \$25

Publisher: Land and Liberty International  
at the London editorial Office.

# HONG KONG: MYSTERY OF THE OPEN SECRET

HONG KONG, the island that reverts to Chinese control next year, continues to bemuse observers. For they have not yet fathomed out the secret of the prosperity of the colony, despite public access to the evidence.

Governor Chris Patten, who recently advocated that Britain ought to learn the lesson of the island's prosperity, referred to the low-tax status of the colony. This attracts investment and provides the incentives that has turned the barren rock into a haven of good fortune.

The tax profile ought to have provoked Governor Patten's Conservative colleagues in Westminster into a searching analysis. For Tory Prime Minister John Major now heads a government that claims to advocate a tax-cutting philosophy, while presiding over tax increases that have taken the burden to record levels.

WHY has Hong Kong been able to operate a regime of low taxation? The politicians do not focus on the reason: the public sector in the colony is financed largely out of the rent of land.

But economists are none the wiser, even when they note the land factor. One of them is *Guardian* writer Will Hutton, author of the best-seller *The State We're In*. Mr. Hutton argues that the colony's success stems from its deep-sea harbour: it is the gateway to the Chinese market. And yet, he adds:

"The increased infrastructure of airport facilities, railway networks, docks, expressways, water and sewage treatment to keep pace with this growth has been astonishing. Education and public housing have expanded sharply, too — all apparently in a low-tax

environment.

"This is also something of a myth. The Hong Kong government has an enormous asset: it owns all the land and, with prices rocketing at its regular auctions, that is a huge source of income."

Despite the socialisation of a large slice of the rental value of land, the government of Hong Kong does not take it all. That is why, as Mr Hutton notes: "...the impact of high rents offsets low taxes - and those rents reflect the land shortage that the government creates to its fiscal advantage".

This is a flawed presentation of the facts. For despite those high rents, the low-tax regime attracts entrepreneurs. Why? Their exported goods enjoy a sharp edge in the world markets, for their prices reflect the low-tax burden! Thus, with the inflow of profits to Hong Kong, the rental value of land rises... and entrepreneurs find that it pays to compete for a toe-hold in the colony, just to benefit from the fiscal regime.

This relationship — high rents are a measure of economic success, not a planned shortage of land — eludes Mr Hutton. Nonetheless, he does say: "If the UK government owned every acre in Britain and sold off parcels to raise revenue, income tax could be eliminated; but even the Conservative Right, celebrating low-tax Hong Kong, does not propose land nationalisation to achieve this end."<sup>2</sup>

It is not necessary to nationalise and sell the land: in fact, that would be short-sighted, for selling land produces a one-off result. *All that is necessary is to treat the annual rent of land as public*

*revenue, offset by commensurate reductions in taxes on labour and capital.*

Even so, given his recognition of the role of land in Hong Kong, readers might have expected Mr Hutton to advocate the rent-revenue for a reformed British economy: that is what his book was supposed to be all about. In fact, he fails to advocate this policy. Instead, he bemoans the institutional flaws without acknowledging that these cannot be rectified until the structure of the fiscal system is radically altered in favour of treating the rent of land as public revenue. Thus, he has popularised a concept — the "stakeholder" society — without proposing a working mechanism for achieving his worthy ends.

New Labour leader Tony Blair has swallowed the stakeholder notion, which appears to be the cornerstone of his manifesto for the 1997 general election. But he, too, has so far failed to realise that a future Labour government could not neutralise the booms and slumps of the business cycle until land speculation is removed from the economic landscape.

Land speculation is at the heart of boom/busts. Hong Kong has not removed these from its economy, either, for the colonial government does not take all of the rent of land for public use. If it did so, it would be possible to change from a low-tax to a no-tax economy!

1 Will Hutton, *The State We're In*, London: Vintage, 1996.

2 Will Hutton, "Myths that lay claim to a colonial miracle", *The Guardian*, London, March 4, 1996.

# THE 'SINGLE TAX': WHAT DID GEORGE RECOMMEND ?

S.S. Gilchrist

Sadly, we occasionally hear some say that Henry George's ideas do not seem to be accepted by the Community, and it may be true (although that is rather pessimistic).

But why are they not accepted?

Which ideas are being put to them ?

## Two levels

George provided discussion at *two* levels. The first is what might be called the philosophical level. In it, George, after considerable analysis, showed that, if there was a perfect world and people could value perfectly, then the absolute full, exact, 'true', real rent could be paid to the community by every landholder; and also that the worker received the exact true value of his effort and skill (wages), without the community taking any (in the form of taxes on that value).

George went further, to say hopefully it would be nice if that condition could start tomorrow!

## Second level

But George did not leave it there. George was a real practical chap, and he went on ! In spite of his humanitarian reasoning, George did *not* recommend the *full* collection of the 'true rent'. He did not ! He never did ! Yet some of George's followers try to insist he did ! The answer is that George's practical message is not being put by the majority of Georgists's. What did George say in practice?

Firstly, he said to let the landholder keep the 'title' or 'license' to the use of the site forever, continually. In other words, the occupier had the continual *option* of occupation, with the right to sell the title or bequeath it, but to pay a continual amount for such use.

Secondly, he said to *leave* a small proportion of the value of the site yield with the holder of the license. He did not say how much, but roughly 10% seems a good figure. Admittedly,

in his philosophic mood, George talks of "taking the rent" and "confiscating the rent", but in his practical role he talks of "taking taxation from land value", by which he means the market value of the title (Reference Book VIII, Chapter II), and he writes "we may put the proposition into practical form".

On the third page of Bk. VIII, Chap. II, George says "Nor to take the rent for public uses is it necessary that the State should bother with the letting of lands", and "By leaving to landowners a percentage of rent which would probably be less than the cost.....".

Admittedly, George is sometimes confusing and even contradictory as to whether he takes all the rent or

leaves some with the landholder, but his practical conclusion is the latter. And if, in fact, 10% of the yield (roughly) is left with the landholder, then there is also roughly 10% of the value of the land title remaining on the market (subject to removal of speculation etc.).

Of course site titles would fall in value, but they would not fall to zero, except perhaps 'at the margin'. To talk of 'zero' is absolute fantasy, and Georgists gain no credit by saying it.

Thirdly, George said: Collect the payment by a payment directly related to the estimated sale price of each site in the market. This could easily be estimated once per year (and perhaps paid quarterly). In the last hundred years, it has been clearly shown by millions of applications that a Valuer General can, and does, make a reasonably close and sensible market valuation.

One of the reasons why George said "leave a small proportion with the holder" was that it was not

possible to be exact, and there are various lags and variations which take place during a year. One only has to look at the graphs over a year or two of the price variation, day to day, for all sorts of commodities such as wheat, wool, oil or coal to see appreciable variation. Although the variation might not be as great, site value would also vary during a year, even if speculation was reduced.

---

"We would simply take for the community what belongs to the community, the value that attaches to land by the growth of the community; leave sacredly to the individual all that belongs to the individual; and, treating necessary monopolies as the functions of the State, abolish all restrictions and prohibitions save those required for public health, safety, morals and convenience".

---

Henry George

---

"I do not propose either the purchase or the confiscation of private property in land. The first would be unjust; the second, needless. Let the individuals who now hold it still retain, if they want to, possession of what they are pleased to call *their* land. Let them to continue to call it *their* land. Let them buy and sell, and bequeath and devise it. *It is not necessary to confiscate land; it is only necessary to confiscate rent*".

---

Henry George



## ... World Briefs...

### PEKING Urban clearance

SKY-ROCKETTING rents have stimulated an extensive urban renewal programme in the centre of the Chinese capital. With land prices reaching £360 a square foot, the *hutongs* - mazes of narrow lanes and walled courtyard houses - are being levelled to make way for skyscraper office blocks.

Residents are reluctant to move, but they have no choice: they have no title to the sites they occupy. The bulldozers are bringing charges of "cultural assassination". But the prosperity brought by the economic reforms of 15 years ago transformed the value of inner-city land. So cultural heritage has been sacrificed in favour of property developers.

• Beijing was the world's most horizontal city: buildings could never be higher than the emperor's throne.

### EDINBURGH Rural clearance

IN RURAL Perthshire, a 20,000-acre estate owned by an arab oil sheikh is lapsing into disuse, according to local critics who object to the way in which 20 estate farmhouses have decayed for want of inhabitants. Scottish Nationalist MP Roseanna Cunningham helped to symbolically restore one of the buildings, to highlight a general problem - absentee landlords in Scotland are gradually clearing estates of tenant farmers and receiving thousands of pounds in subsidies in the process. She says:

"The fact that this has been allowed to happen to vast tracts of land such as this, which until recently was sustaining population and productive farming activity, reinforces our claim that land reform in Scotland is long overdue."

• A private builder has made a £3m profit from taxpayers on a smart land deal. The Scottish Office may build a privately-

financed bridge over the River Forth. It decided to buy some land from Cala, an Edinburgh firm, for £6.64m. Cala bought the land - for £3.8m. - just a few weeks before closing the deal.

### RIO DE JANEIRO "Land-theft" claim

A NEW decree which governs the demarcation of land occupied by Indians will legitimise land-theft, according to the UK-based Oxfam charity. For the decree may strengthen the power of mining and logging corporations which regard indigenous communities as obstacles to their quest for profits. The decree has encouraged the illegal occupation of land in the belief that the land-invaders will be able to secure the support of the state. The demarcation process is supported by funds supplied by the German government. "It appears that 307 indigenous territories, more than half the total, will be vulnerable to review and possible shrinkage," claimed an Oxfam spokesman.

### LONDON Empty spaces

ONE OF the prime sites in the centre of London has been unused for 10 years. The building on it was the County Hall of the Greater London Council until Mrs Thatcher dismantled the authority. The building was bought by Japanese corporation in 1992 for £60m, and they retained the building in an idle state. Last December it was announced that the ten year vacancy would come to an end because the building, on the south side of the Thames opposite Parliament, would be converted into two hotels.

But it is not only the prime sites that are kept vacant. In the inner city borough of Hackney, the council is supporting 3,707 households in temporary accommodation. The council owns 3,894 houses which are vacant.

### BUCHAREST Private plots

ROMANIA'S privatisation programme outlaws the ownership of more than 10 hectares by any one farmer. The redistribution of land has caused the average plot size to fall to less than two hectares of arable land and three hectares in total (compared to the 14 hectares average for the 12 members of the European Union).

### OXFORD A rich attitude

BRITAIN'S landed aristocracy no longer fears a Labour government, according to soundings at a conference at Blenheim Palace, Oxfordshire, attended by owners of some of the largest baronial homes. Said one of them: "I do not think they have got the 'soak the rich, introduce a wealth tax' attitude of previous Labour governments". During the post-war years, successive Labour governments tried to tax away large parts of the unearned income from land. Each law was subsequently abolished by Conservative governments.

### KUALA LUMPUR City land

MALAYSIA'S plan for a new city has provided rich pickings for the shrewd operators. To be built on a 27,000-acre site in the southern state of Johor, close to Singapore, much of the land was bought by Renong, a conglomerate which paid less than M\$1 a square foot. A few months later some of the land was resold to developers at M\$17 a square foot. The city, to be called Nusa Jaya, is expected to attract entrepreneurs from Singapore, where prices are around M\$700 a square foot.

But Renong's good fortune is not viewed with pleasure by some of the local people who say they were forced to sell their land cheaply: they are taking court action.

### STAFFORDSHIRE

British Waterways is demanding rent from a Staffordshire man for land on which he has created a mini village for his garden gnomes.

### NEW-YORK Habitat II

The UN sponsored Habitat II global conference in Istanbul will be urged to endorse a proposal that society should capture the rent of land for community purposes.

The draft Agenda for Action was reviewed at a conference in New York in February and produced a draft with a section called "ensuring access to land". This stated that access was a "pre-condition for breaking the vicious circle of poverty. Governments at all appropriate levels, including local authorities should strive to overcome all possible obstacles which may hamper equitable access to land"

In its action proposals, the document says that to ensure an adequate supply of serviceable land, governments should "take advantage of innovative instruments which capture land value gains and recover public investments".

### LONDON Lots of Learning

(1) Following the heavy losses through land speculation suffered by the Church of England, one of the largest and oldest Anglican theological libraries is to be sold. Over 100,000 books are to be sold thanks to the £800m lost by the church in the late 1980s.

(2) The Central Statistical Office reports (*Economic Accounts* No.12/DSS) that income classified as unearned (rents, dividends and net interest: £73 bn) exceeded self-employed income (£63.6 bn), and was four times greater than the cost of the unemployed (£17.2 bn).

# Philippines Land Scandal

by Peter Poole

PRESIDENT Fidel Ramos of the Philippines has endorsed a Mining Code giving companies freedom to devastate tribal lands. In its desperation to attract foreign investors, the debt-ridden Philippines government has abandoned any pretence of caring about tribal land rights.

The Code offers some of the most favourable terms to corporate investors found anywhere in the world. Multinationals were even asked to help draft the Code. But affected communities - mostly tribal peoples who live on mineral-rich land - were not consulted.

There are 10 million tribal people in the Philippines, nearly 15% of the total population. The Igorot, from the Cordillera region, north of Luzon, are noted for their beautiful and intricate rice terraces. These could now be destroyed by the filth and pollution of open cast mines.

Open cast mining is already a threat to health. Breathing difficulties have doubled among the Igorot since Benguet Corporation's new sites were installed. Water is too polluted for washing in and noxious fumes escape from processing plants. Commercially, the most important minerals are gold, copper and chromite. Cyanide and other poisonous chemicals are involved in gold extraction. Many of the miners are tribal peoples who are forced by poverty to work long and dangerous hours underground.

The Philippines government has repeatedly shown that it has no respect for tribal peoples' land rights. In 1991, for instance, the Small Scale Mining Act did not recognise their prior rights to ancestral lands. This was despite the fact that in 1987, when the constitution was revised, ancestral land rights were officially recognised. Before the Mining Code, foreign control of mining companies was limited to 40%. Now

100% foreign ownership is allowed. Companies also have the right to displace and resettle people within their 'concessionary areas' and environmental regulations are disastrously lax. Profit is now more important than human life.

The Igorot have long-established mining practices which are completely different from those of the invading multinationals. Mineral resources are communally controlled. The right to dig a tunnel is granted by the elders. No dangerous chemicals are used and the gold ore is shared in the community.

Up to 100,000 of the one million Igorot gain significant benefits and supplements to their livelihood from this small-scale mining — many more than are employed by the companies. Small-scale mining has proved environmentally sound and far more sustainable than the 'modern' wage slavery imposed by foreign companies. In its eagerness to sell itself to foreign investors, the Philippines government seems to have

forgotten not only its responsibility to its citizens but the wording of its own constitution. Any attempt to transform the 1987 recognition of land rights from a paper document into a human reality has been blocked by Congress. Meanwhile, numerous laws which directly contradict this constitutional commitment have passed swiftly onto the statute books.

Despite the constitution, and despite the proven importance of small-scale mining to tribal peoples, the government — colluding with international 'development' institutions like the World Bank and the International Monetary Fund - has turned its back on sustainable development projects and strongly backed the policy of economic growth through free access and foreign investment. In a sense this is not surprising, given that the Philippines has a massive \$39 billion debt. But the Igorot and other tribal peoples did not make that debt, so why should they be paying the cruellest price?

The London-based Survival International has stepped up its campaign to protect the interests of indigenous peoples.

In South Africa, they are highlighting the plight of the only known surviving "Bushman" group which is claiming back the land in a national park from which they were driven in the 1950s under the apartheid regime. The 200 Bushmen hope to reclaim their land without going to court.

In Kenya, efforts are being made to help the Maasai to retain the land on which they depend which they risk losing because of a fraud. Government officials who were supposed to safeguard the land have used a legal procedure to assign the best tracts to outsiders.

In Brazil, representatives of the Makuxi Indians launched a protest about the theft of land and the persistent abuse of their rights by ranchers, miners, government officials and the army. Representatives took their protests to London and then flew to Rome for a private audience with the Pope.

In Newfoundland, nine Innu Indians from Labrador were sentenced to a term in prison because they refused to pay fines for protesting on their own land. The Indians had protested against low-level flights by NATO aircraft over their territory which they claimed threatened their best hunting grounds.

Survival International is the premier campaigning organisation in the world on behalf of peoples who have been deprived of their traditional rights to land. Their address: 11-15, Emerald St., London WC1N 3QL.



# The Beatitudes

**Did the translators of the New Testament have a secular agenda? Did they have an ulterior motive for “ennobling” the suffering of the poor? KENNETH JUPP confronts some difficult historical questions by investigating the problem of rendering the words of the prophets for a modern audience.**

**A**s a prescription for translating foreign literature into English Dr Johnson's neat aphorism could hardly be bettered: “[The translator] is to exhibit his author's thoughts in such a dress of diction as the author would have given them, had his language been English”. (Life of Dryden)

The translator and his author as ordinary human beings with a bent for literature would have much in common. Where they differed, the translator would know a good deal about the social, economic and cultural environment in which his author lived, and could make a fair attempt to reproduce in himself his author's thoughts and feelings so as to express them as the author would have done had his language been English.

Translation of the New Testament, however, cannot be done like this especially when it records the sayings of Jesus. It requires different treatment. The records we have are at third or even fourth hand. Someone heard, someone made a note (how much later?), later still someone uses the note to include the saying in a gospel he is writing. What mere human being along that line could possibly have a similar resonance with Jesus Christ? Moreover, at some stages of the transmission there may have been translation already. The most one can do is to take into account the literal meaning of the words, and the social and cultural environment of those to whom they were addressed; leaving it to the readers of the resulting English version to divine the meaning according to the best of the

mental and spiritual endowment of each.

Ever since the gospels were written, Western Man has been trying to imagine what Jesus was like in the flesh. The resulting picture has changed from age to age. From the middle of the 19th century scholarly Biblical criticism became very concerned to find the real life Jesus whom they supposed to be a mild human reformer upon whom His admirers over the years had built up the whole mythical structure of the Christian faith. The great German scholar Harnack (1851-1930), for example, was said to have reduced Christ to a gentleman who would not be out of place in a lady's drawing room. In the middle of the present century the excitement of discovering the Dead Sea Scrolls just after the war, led to the contention that Jesus may have derived His teaching from the Essenes, and even that He may have lived among them in His unrecorded years from the age of twelve until the beginning of His ministry - the ‘lost years’. More recently *Jerusalem Perspective*, a magazine in which Jewish and Christian scholars together explore the Jewish background to the life and words of Jesus, has suggested (January 1994 No. 42) that His life and teaching is most nearly akin to that of the *Hassidim*, a sect known to have flourished in Galilee in the first century.

The New Testament is written in Greek. The present essay is directed to the translations into English of the Greek Testament made in Tudor times, on which the Authorized (King James)

Version was based. Dr Johnson's neat summary quoted above would have us consider how Jesus might have expressed His sayings had His language been English. But one must ask What sort of Englishman would He have been? We can hardly take Him as an English gentleman; no English gentleman is both Man and God; nor without sin! One must therefore add to Dr Johnson's dictum a reference to the state of mind of the translator, as well as that of the people to whom the translation was addressed - their prejudices, their predilections, their social and economic position.

One thing is clear. Our Lord had a thorough knowledge of the scriptures (i.e., the Old Testament). He was always quoting them (in Hebrew?) or referring to them (in Aramaic? we do not know for sure). Moreover those who heard him in the flesh were almost all Jewish, and would usually be well acquainted in one or other of the languages of Palestine, which included Greek, with the scriptures he quoted. One also has to bear in mind that the outlook of the Jewish population of Palestine, whichever language they spoke, was not that of the Western world. Christianity was in its inception an Eastern religion. Latin was the language of the foreign conqueror, just as Greek had been of the earlier Alexandrian conqueror. The translators' outlook and language were those of Tudor England.

It is on this basis that we approach the subject of the beatitudes.

The Eight Beatitudes form the commencement of the 'Sermon on the Mount' in verses 3 to 10 of the 5th chapter of St Matthew's gospel. First, the Sermon itself. It is unlikely that there was any such 'sermon' preached. Scholars have suggested that the whole of it (107 verses) would have been too long to have been assimilated at one sitting; that certain parts of it seem unconnected with other parts, and are out of keeping with the whole; that only 49 of the verses appear together as one piece in Luke (6; 20 to 49); that 34 others are scattered in different contexts elsewhere in Luke, while the remainder do not appear at all. Moreover it is surprising to find that the 'sermon' includes the Lord's Prayer, which Luke records as given by Jesus to His disciples on an intimate occasion when they found Him at prayer, and asked for instruction how they should pray (Luke 11; 1). An intimate occasion would seem more suitable for such instruction.

Matthew's version therefore seems more likely to be a collection of important sayings of Jesus gathered together from various sources and given dramatic form by Matthew as a proclamation of 'the kingdom'. This fits in with the well-known 'fragment of Papias' (?60 - 130 AD) Bishop of Hieropolis. Papias wrote five books of the 'oracles of the Lord'. None has survived. But fragments of his work are quoted by other authors. In the best known fragments concerning the origin of the gospels of Matthew and of Mark, Papias states, on the authority of 'the Elder', that Mark, having become the interpreter of St. Peter, set down accurately (ακριβως), though not in order (ου μεντοι ταξει), everything that he remembered of the words and actions of the Lord, and that St. Matthew composed 'the oracles' in Hebrew, and everyone translated them as best he could. Note that this would mean that Matthew's version would be originally in Hebrew, but translated from Greek.

The editors of Jerusalem in general confirm this view. They state that "Matthew used his sources with great freedom in order to reach his carefully worked out ensemble which is so brilliantly adapted for teaching purposes...[he] makes it a *dramatic account in seven acts of the coming of*

*the kingdom of heaven*" (Introduction p12; original italics). The Editors describe the second of these acts as "the formal proclamation of the charter of the kingdom to the disciples and the public" (*Ibid.*).

### Beatitudes - seven or eight?

Each beatitude consists of two clauses: the first beginning 'Blessed are'...; and the second (except in vv.3 and 10), 'for they shall'... As rendered in the AV, the Blessed are listed as follows:

1. the poor in spirit: for their's is the kingdom of heaven.
2. they that mourn: for they shall be comforted.
3. the meek: for they shall inherit the earth.
4. they which do hunger and thirst after righteousness: for they shall be filled.
5. the merciful: for they shall obtain mercy.
6. the pure in heart: for they shall see God.
7. the peacemakers: for they shall be called the children of God.
8. they which are persecuted for righteousness' sake: for their's is the kingdom of heaven.

Blessed. Throughout the Beatitudes this translates the Greek word μακαριος, which in Greek means 'happy'. 'Blessed' would be ευδαιμων or ευλογητος (as in Lk.1;68). This 'ennobling' of the original Greek has been corrected in Jerusalem, G.N.B., and Phillips, who all translate 'happy'.

In notes to vv. 5 and 9, Jerusalem regards the third of the above "as possibly a gloss on [the first]", and goes

The following abbreviations are used for the English versions of the Bible cited:

Jerusalem	The Jerusalem Bible (1966).
AJV	Hebrew Bible; American Jewish Version (1947).
AV	Authorised (King James) Version 1611.
RV	Revised Version (1881-5)
Phil.	New Testament in Modern English; J.B. Phillips (1958).
GNB	The Good News Bible (1976)

The AV is used throughout, unless otherwise stated.

on to state that

its omission would reduce the number of Beatitudes to seven...The number is a favourite of Matthew's: 2x7 generations in the Genealogy (1:17), 7 Beatitudes, (5:4+), 7 parables (13:3+), forgiveness not 7 but 77 times (18:22), 7 ['Woes' or Maledictions] for the Pharisees (23:13+), 7 sections into which the gospel is divided.

These seven 'Woes' unto the scribes and Pharisees in chapter 23 are in fact eight in the AV, but Jerusalem, on the same sort of plan, omits verse 14 (which is identical with Mark 12:40 and Luke 20:47) as an interpolation "making eight maledictions instead of the deliberate total of seven" (note to 23; 13).

### The Sermon at Nazareth

Certainly, whatever the number, the Beatitudes are intended to balance and contradict the Maledictions, which condemn those -

who keep men out of the kingdom, who are pure only outwardly but unclean within, who 'devour widows houses' in their greed, and for a pretence make long prayer, and who omit the weighty matters of the Law - judgement and mercy (Matt. 23;13 ff.).

Most commentators find a parallel between the 'Beatitudes' and these 'Woes', and some also see the Beatitudes, or at least the first few of them, mirrored in the teaching of Jesus in the synagogue at his home town of Nazareth (Lk. 4;16). All four gospels testify to His teaching in the synagogues around Galilee, but the content of His teaching is only recorded in respect of his teaching in the Nazareth synagogue, and only in Luke.

What he taught there was certainly a revolutionary doctrine, for although "all...wondered at the gracious words which proceeded out of his mouth", at the end of it they were "filled with wrath, and rose up, and thrust him out of the city, and led him to the brow of the hill on which their city stood, that they might cast him down headlong. But he passing through them went his way." (Lk.4;28ff.)

The Beatitudes, the 'Woes', and the Nazareth teaching are all based on the Prophets and the Psalms, which in turn



**T**he Eight Beatitudes form the commencement of the 'Sermon on the Mount' in verses 3 to 10 of the 5th chapter of St Matthew's gospel. First, the Sermon itself. It is unlikely that there was any such 'sermon' preached. Scholars have suggested that the whole of it (107 verses) would have been too long to have been assimilated at one sitting; that certain parts of it seem unconnected with other parts, and are out of keeping with the whole; that only 49 of the verses appear together as one piece in Luke (6; 20 to 49); that 34 others are scattered in different contexts elsewhere in Luke, while the remainder do not appear at all. Moreover it is surprising to find that the 'sermon' includes the Lord's Prayer, which Luke records as given by Jesus to His disciples on an intimate occasion when they found Him at prayer, and asked for instruction how they should pray (Luke 11; 1). An intimate occasion would seem more suitable for such instruction.

Matthew's version therefore seems more likely to be a collection of important sayings of Jesus gathered together from various sources and given dramatic form by Matthew as a proclamation of 'the kingdom'. This fits in with the well-known 'fragment of Papias' (?60 - 130 AD) Bishop of Hieropolis. Papias wrote five books of the 'oracles of the Lord'. None has survived. But fragments of his work are quoted by other authors. In the best known fragments concerning the origin of the gospels of Matthew and of Mark, Papias states, on the authority of 'the Elder', that Mark, having become the interpreter of St. Peter, set down accurately (ακριβως), though not in order (ου μεντοι ταξει), everything that he remembered of the words and actions of the Lord, and that St. Matthew composed 'the oracles' in Hebrew, and everyone translated them as best he could. Note that this would mean that Matthew's version would be originally in Hebrew, but translated from Greek.

The editors of Jerusalem in general confirm this view. They state that "Matthew used his sources with great freedom in order to reach his carefully worked out ensemble which is so brilliantly adapted for teaching purposes...[he] makes it a *dramatic account in seven acts of the coming of*

*the kingdom of heaven*" (Introduction p12; original italics). The Editors describe the second of these acts as "the formal proclamation of the charter of the kingdom to the disciples and the public" (*Ibid.*).

### Beatitudes - seven or eight?

Each beatitude consists of two clauses: the first beginning 'Blessed are'...; and the second (except in vv.3 and 10), 'for they shall'... As rendered in the AV, the Blessed are listed as follows:

1. the poor in spirit: for their's is the kingdom of heaven.
2. they that mourn: for they shall be comforted.
3. the meek: for they shall inherit the earth.
4. they which do hunger and thirst after righteousness: for they shall be filled.
5. the merciful: for they shall obtain mercy.
6. the pure in heart: for they shall see God.
7. the peacemakers: for they shall be called the children of God.
8. they which are persecuted for righteousness' sake: for their's is the kingdom of heaven.

**Blessed.** Throughout the Beatitudes this translates the Greek word μακαριος, which in Greek means 'happy'. 'Blessed' would be ευδαιμων or ευλογητος (as in Lk.1;68). This 'ennobling' of the original Greek has been corrected in Jerusalem, G.N.B., and Phillips, who all translate 'happy'.

In notes to vv. 5 and 9, Jerusalem regards the third of the above "as possibly a gloss on [the first]", and goes

The following abbreviations are used for the English versions of the Bible cited:

Jerusalem	The Jerusalem Bible (1966).
AJV	Hebrew Bible; American Jewish Version (1947).
AV	Authorised (King James) Version 1611.
RV	Revised Version (1881-5)
Phil.	New Testament in Modern English; J.B. Phillips (1958).
GNB	The Good News Bible (1976)

The AV is used throughout, unless otherwise stated.

on to state that

its omission would reduce the number of Beatitudes to seven...The number is a favourite of Matthew's: 2x7 generations in the Genealogy (1:17), 7 Beatitudes, (5:4+), 7 parables (13:3+), forgiveness not 7 but 77 times (18:22), 7 ['Woes' or Maledictions] for the Pharisees (23:13+), 7 sections into which the gospel is divided.

These seven 'Woes' unto the scribes and Pharisees in chapter 23 are in fact eight in the AV, but Jerusalem, on the same sort of plan, omits verse 14 (which is identical with Mark 12:40 and Luke 20:47) as an interpolation "making eight maledictions instead of the deliberate total of seven" (note to 23; 13).

### The Sermon at Nazareth

Certainly, whatever the number, the Beatitudes are intended to balance and contradict the Maledictions, which condemn those -

who keep men out of the kingdom,  
who are pure only outwardly but unclean within,  
who 'devour widows houses' in their greed, and for a pretence make long prayer,  
and who omit the weighty matters of the Law - judgement and mercy (Matt. 23; 13 ff.).

Most commentators find a parallel between the 'Beatitudes' and these 'Woes', and some also see the Beatitudes, or at least the first few of them, mirrored in the teaching of Jesus in the synagogue at his home town of Nazareth (Lk. 4;16). All four gospels testify to His teaching in the synagogues around Galilee, but the content of His teaching is only recorded in respect of his teaching in the Nazareth synagogue, and only in Luke.

What he taught there was certainly a revolutionary doctrine, for although "all...wondered at the gracious words which proceeded out of his mouth", at the end of it they were "filled with wrath and rose up, and thrust him out of the city, and led him to the brow of the hill on which their city stood, that they might cast him down headlong. But he passing through them went his way." (Lk.4;28ff.)

The Beatitudes, the 'Woes', and the Nazareth teaching are all based on the Prophets and the Psalms, which in turn

are based on the Torah (the Law).

### The Teaching at Nazareth (Luke 4:16 ff)

This is a useful reference point because Jesus here read from the book of the prophet Isaiah, having himself "found the place" (Is. 61:1 and 2) where it is written...

The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, [to set at liberty them that are bruised,] to preach the acceptable year of the Lord. And he closed the book...

Here we are on firm ground, because the Greek of St. Luke is word for word the same as the Greek of Isaiah in the Septuagint - the translation of the Old Testament made in Alexandria in the 3rd or second century B.C. There is one deviation only; the words in square brackets above are omitted from the Greek in the Septuagint, as indeed they are from the Hebrew in the AVJ.

### Words and Phrases

**The Acceptable Year of the Lord.** This was a constant theme of the prophets, especially of Isaiah. They bemoaned the fact that the Lord's Year was not being kept according to the law - the Torah. Its origin is found in Lev. Ch 25. Every seventh year was a sabbath year. Every seven sabbaths of years...

"shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the jubilee to sound...throughout all your land. And ye shall hallow the the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof; it shall be a jubile unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family".

This is the Jubilee year, when the debtors were released from slavery whether or not they had paid their debts, and when every man returned to his inheritance of land. (Lev. 25, 8 ff.) The prophets' concern was that the jubilee was not being honoured according to law.

**The poor** The Greek is πτωχοι, meaning 'beggars'. Its root meaning is 'cringing' or 'cowering' (πτωσσω).

Liddell and Scott's Greek Dictionary points out that the word always had a bad sense in Greek 'until ennobled by the gospels'! Dr Bullinger (App. 127) remarks that three Greek words (πτωχος, πενης, and πρᾶυς) "are used in the Septuagint interchangeably for the same Hebrew word, but the contexts show that they are all used for the same class, viz., the fellahin, or poor of an oppressed country, living quiet lives under tyrannical and oppressive rulers, and suffering deprivation from tax gatherers and lawless neighbours."

It has to be understood that the language of the Bible deals with Eastern conditions where poverty is always associated with oppression. Psalm 10, for instance, describes the wicked who "sitteth in the lurking places of the villages; in the secret places doth he murder the innocent; his eyes are privily set against the poor. He lieth in wait secretly as a lion in his den; he lieth in wait to catch the poor; he doth catch the poor, when he draweth him into his net." Or Psalm 35:10, "All my bones shall say, Lord, who is like unto Thee, which delivereth the poor from him that is too strong for him, yea, the poor and needy from him that spoileth him". Similarly in the prophets; Is. 3:14, "The Lord will enter into judgment with the ancients of his people, and the princes thereof: for ye have eaten up the vineyard; the spoil of the poor is in your houses. What mean ye that ye beat my people to pieces, and grind the faces of the poor? saith the Lord God of Hosts." Or again, Is. 5:8: "Woe unto them that join house to house, and field to field, till there be no place, that they may be placed alone in the midst of the earth!" The book of the prophet Micah is one long bemoaning of the oppression of the poor by robbing them of their heritage of land: - 2:2 "they covet fields, and take them by violence; and houses, and take them away so they oppress a man and his house, even a man and his heritage". Jesus uses the same sort of language in declaring 'Woe' unto the hypocritical Establishment of His day "for ye devour widows houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation".

Whether or not there is a correspondence between the first few Beatitudes and the teaching at Nazareth, what has been quoted above at least

constitutes important background to the Beatitudes. There are any number of similar instances throughout the Psalms and the Prophets. The Jews to whom Jesus directed His teaching would have been familiar with them. The Psalms have often been called 'the Hymnal of the Second Temple', and the Book of Psalms was from earliest times a regular source of public and private prayer. Extracts from the Prophets would have been read regularly as the second reading (the haftorah) on every sabbath and every feast day in the synagogue. Those who heard the teaching of Jesus in the flesh would be taking His words in the context of the Scriptures they knew so well; for Jesus' teaching was aimed at Jews, and for the most part he refused to teach Gentiles (Cf. Matt. 15; 24 ff. - "I am not sent but unto the lost sheep of the house of Israel").

### (1) The poor in Spirit; for Their's is the kingdom of Heaven

In fact, however, there are correspondences with these words in the Beatitudes. Πτωχος is 'poor' in the first beatitude; πρᾶυς is 'meek' in the third.

Πτωχος has the addition of τῷ πνεύματι. Πνευμα can mean breath, wind, life, soul; and it is not easy to see what it means here. Luke has this same saying (Lk. 6:20), but without those qualifying words. Πτωχος is used for the beggar Lazarus, full of sores, in Luke (16:20), and for the poor man as opposed to the man with a gold ring in Jas. 2; 2. τῷ πνεύματι is probably used to emphasise the parlous state of the beggar, and should possibly be translated 'the destitute', or in up-to-date parlance, 'the down-and-out'.

**Kingdom.** This is a trap for the modern English reader. 'Kingdom' is a correct translation of βασιλεια only if due regard is paid to its second syllable - the third syllable of Anglo-Saxon *Cyningsdoom*, - meaning 'law'. It must be understood in its Old English meaning of 'kingly function, authority, or power; sovereignty; kingship.' (Shorter Oxf. Dict. 1st meaning). Unfortunately modern idiom uses 'kingdom' to designate the territory or country ruled over by a king (Ibid. 2nd meaning). This is not what it means in the biblical expression 'God's Kingdom', although often taken in that sense. For example,

in the Lord's Prayer 'Thy Kingdom come' refers not to some other place but to the rule of God — theocracy. Accordingly the first beatitude, literally translated, would read: "Happy are the destitute beggars, for they rule in the heavens".

## (2) They that mourn, for they shall be comforted

**Shall be comforted.** The change to the future tense is noteworthy. This could refer to the next life rather than the present, and no doubt some take it so. It is also to be noted that the Greek παρακληθησονται is the verb which in its nominal form produces the word 'paraclete' in John 14; 26; 'the comforter, which is the Holy Ghost'; or 'the spirit of truth' (15;26).

There is here a direct link with the malediction in Mt.6; 25, which is an aid in eliciting the meaning of the Beatitude: "Woe unto you that laugh now! for ye shall mourn and weep".

## (3) The Meek shall inherit the Earth

This is a direct quotation from Psalm 37;11.

**The earth:** Thus the AV, Jerusalem, N.E.B., and Phillips. But the Hebrew in the psalm is *Ha Aretz*, both here in verse 11, and also in verses 9, 22, 29, and 34 of the psalm. In each case in the AVJ it is translated 'land', and refers to the 'land' which they shall inherit. This is the word used of the promised land, the land which must not be sold for ever (Lev.25, 23). It is extraordinary that in the English versions of this Psalm in verse 11 alone is *Ha Aretz* picked out to be translated 'earth' as it is in this beatitude. However, the AV (margin) corrects this to 'land' in all four verses of the Psalm.

**Shall inherit.** The trouble may lie in the Greek word in both N.T. and the Septuagint for 'shall inherit' - κληρονομησουσιν. Its root is κληρος, meaning the 'lot' inscribed with one's name which is cast into a helmet whence the winner's name is drawn. Hence it comes to mean that which is assigned by lot - an allotment of land to the citizens: hence again any piece of land, farm or estate; also to receive one's share of an inheritance (Liddell and Scott's Greek Dictionary).

The meek. Gk. οἱ πραεῖς, (in the

Septuagint οἱ πονηρουνομενοι) means 'patient oppressed ones' (Dr Bullinger - note to verse 11 in the Companion Bible, 'the fellahin or poor...etc. (Ibid, App. 127)').

## (4) They which hunger and thirst after righteousness

**Righteousness.** Here again the English translators of the 16th and early 17th century seem to have chosen English words which give a more spiritual flavour to these early Beatitudes: Blessed, poor, meek, the Earth, inherit. 'Righteousness' is another example. The Greek is δικαιοσύνη, which means 'Justice'. The noun is δικη, 'law', 'decree'. In some contexts it can be ennobled. It is in translations of Plato. But is it rightly so here? Oppressed classes anywhere yearn for a change in the laws under which they are oppressed. The poor who heard Jesus would have understood the necessity for justice more than anything else as a priority in the heavenly kingdom. Why should the translators have ennobled this word? Scripture can and often does have layer upon layer of meaning - plain physical, psychological, spiritual, at least; and occasionally something more even than that. Of course they may have been genuinely striving to get at the higher meanings. But there may have been extraneous pressures to make them deal circumspectly with this saying. The translators may have had good reason to feel this should be treated with discretion, having regard to the political and economic climate of the time.

## England in Tudor times

**T**he AV was published in 1611. It was based on translations made in the previous century, particularly Tyndale (1525-35), Coverdale (1535), and The Bishops' Bible (1568). It was a time of high inflation, and greedy speculation in land, which necessarily gave rise to great wealth standing in stark contrast with great poverty. There was much controversy between the radical protestant and conservative catholic factions, usually expressed in the somewhat fierce rhetorical language of the age.

St. Thomas More in his *Utopia* (1516)

had outlined in the form of a Platonic dialogue the ideal state in which wealth was shared as Plato suggested in his *Laws* (740a). More wrote of the sheep-breeding ecclesiastical landlords: "Sheep have become so great devourers and so wild that they eat up and swallow down the very men themselves. They consume, destroy and devour whole fields, houses, and cities". He noted the "great dearth of victualles" in a time of rising prices. These economic changes - now accepted as a test of growing prosperity - were at the time looked upon as an unmitigated evil. More ultimately lost his head, although not as an English protestant, since he wrote chiefly in Latin.

Latimer's seven Lenten sermons before Edward VI in 1549 were in ripe colloquial English. They contain stinging indictments of the rich, and vigorous pleas in defence of the poor. He had already been accused of sedition to Henry VIII and was now accused of treason. (3rd sermon p82; Constable 1895). He railed against judges taking bribes. He pointed to the sins of landlords' extortionate rents, and to the impoverishment of the English yeoman class from which he himself had come. He publicised the oppression of poor widows by their rapacious overlords. He ridiculed a certain bishop of Winchester to whom "the Bishop of Rome sent a Cardinal's hatte. He should have had a Tyburne tippet, a halpeny halter, and all such proud prelates." Latimer died eventually at the stake.

Parliament in the reigns of Henry VII and Henry VIII passed Enclosure Acts in an attempt to curb 'the pulling down of towns', 'the waste of houses', and the decay of husbandry. So ineffective was this attempt that 17 commissions were appointed by Wolsey to inquire what towns and hamlets, houses and buildings had been destroyed since the passing of the first such Act; what and how much land had been converted to pasture; what new parks had been made, and what additions had been made to existing parks. (J.D. Mackie, *The Early Tudors*, Oxford 1952, p.451).

"The Inquiry of 1517 showed that in Bedfordshire, Leicestershire and Warwickshire the chances of eviction were about even for tenants on both lay and ecclesiastical estates. In

Leicestershire the enclosure carried out by the Abbey of Leicester (notably Baggrave and Ingardsby) prompted the violent attack of Thomas Rous: 'It is a den of thieves and murderers. The profit of the enclosures the monks enjoy...but the blood of those slain and mutilated there cries every year to God for vengeance'." (Peter Ramsey, *Tudor Economic Problems*, Gollancz, 1972, p.27-8).

The Monasteries were by no means the worst offenders. In the 65 years after the Battle of Bosworth 18 per cent of the enclosures were effected by the monasteries, and 12 per cent by the nobility; the rest mainly by the 'squirearchy', whose ranks included men who had risen from the peasantry and some of the wealthier yeomen, but the core consisted of gentry families well-established in the county. (*Ibid.* p33) The Dissolution of the Monasteries by Acts of Parliament of 1336 and 1349 put an end to the monastic landlords, but not to the enclosures, which went on apace in other hands. Nevertheless, while they had the temporal power, the ecclesiastical landlords bore a significant share in creating the poverty of the beggars who were a prominent feature of Tudor England - rendered landless by the greed of the landed.

In Vol. VIII of the *Oxford History of England* (2nd Edn.1959), Prof. J.B.Black describes the character of later Tudor England as 'the worship of Mammon: company promoters, clerical cupidity, speculators, embezzlers...Land-hunger, litigiousness and lawlessness" (Contents p.xviii covering pp. 259-261). Here are three short extracts from the text:

Undoubtedly there was a land hunger in Elizabethan England. Not only were capitalists dabbling in real estate: the law courts were busy from one end of the country to the other with claims arising out of land, or disputed successions to manors. Men flew to law on the slightest provocation, if they thought they could establish an advantage over their neighbours... [Cf. Deut. 19.14]: "Thou shalt not remove thy neighbour's landmark ...etc." (Page 261)

If the government neglected the roads the great floating population of vagabonds who used them presented a problem which could not be ignored. Here the need for action on a nationwide scale was more than

ever apparent, for in spite of all previous attempts to control the plague of beggars their numbers had increased so greatly as to constitute a grave menace to public order. According to Harrison the vagabonds or 'sturdy beggars' alone numbered 10,000. Harman, the contemporary anatomizer of roguery, asserts that there were no fewer than twenty-three categories of thieves and swindlers... [here enumerated in detail]... Such was the composition of this 'merry England' that slept in haylofts, sheeppcotes, or on doorsteps, spreading terror in the country and disease in the towns." (Page 264)

The official attitude to the whole fraternity of vagabonds had always been, and still was, one of fear-ridden ferocity: they were the true 'caterpillars of the commonwealth', who lick the sweat from the labourers' brows. But the impotent poor, the poor by casualty, who were 'poor in very deed', were acknowledged to be a charge on public benevolence". Pauper enactments in 1563 and 1572 eventually established the rating system to support the 'impotent, aged and needy'. For the rogues it was whipping, and in the last resort if they continued in their roguery, death for felony. (Page 265).

In this social and political climate it would not be surprising if the translators of the time toned down the political implications of Jesus' teaching and heightened the spiritual aspects of it. A number of words of quite ordinary meaning in the Greek have been 'ennobled' by the Authorized Version, and this nobility has largely stuck to them in more modern renderings. But not in all.

For example, 'Blessed are...' for the perfectly ordinary Greek μακάριοι, 'happy', is rendered as 'happy' in Jerusalem, Phillips, and the GNB.

Again, 'the poor in spirit', the A.V. translation of οἱ πτωχοὶ τοῦ πνεύματος, in Luke VI.20 occurs simply as πτωχοὶ without τοῦ πνεύματος. Πτωχός undoubtedly means 'a beggar'. It is the same Greek word that Jesus used at Nazareth in the synagogue, when he read from Isaiah 61.3. The full quotation (given above) is significant. It ends abruptly: "To preach the acceptable year of the Lord. And he closed the book and gave it again to the minister".

This closing of the book was in mid-sentence. The rest of the sentence reads "and the day of vengeance of our God". Its significance seems to lie in the fact that Jesus was presenting the

opportunity to accept the sovereignty of God. Only later when the Kingdom had been firmly rejected would 'the day of vengeance of our God' become relevant.

Much might be gleaned from this, especially since the result of it was an attempt to kill Him. To-day His teaching so far as it concerned the Kingdom (viz, the Rule) of God on earth remains rejected. His insistence that only in a proper division of land can beggars be eliminated was replaced in the highest circles of the Church by a system of poor relief which, after the dissolution of the monasteries, turned into the state Poor Law of Tudor times, and has evolved into the welfare state which now lies about our necks gradually strangling us.

To counter this, as some do, by suggesting this is only out of date Old Testament theology is to overlook Jesus' own words (Matt 5:17): "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you. Till heaven and earth pass, one jot or one tittle shall in no way pass from the law, till all be fulfilled."

One lesson can be distinctly recognized in the beatitudes as a whole. The remaining beatitudes dealing with 'the pure in heart' and 'the peacemakers' describe *The Way* of the Christian Mystics (St. Paul, St. Gregory, St. Bernard, St. John of The Cross *et al.*). They have been dealt with in the second part of this Essay. Among the desires of the heart that have to be given up (and this may be only at a late stage, but the sooner the better) is the desire for a merely personal salvation. Any desire we have must be for the liberation of the whole creation (Rom. 8: 17-21, and to end of the chapter). We ignore the beggars and the oppressed at our peril. They are not to be fobbed off with charity, or welfare, or social security, or any other kind of help, however well-meant, which may degrade their dignity, lower their human stature or reduce their self-respect, while we selfishly pursue our personal salvation. Such a course will not succeed. They must be liberated along with the rest of creation. Our liberation is inhibited by their bondage.

# THE GEORGIST PARADIGM FROM SHEPHEARD-WALWYN PUBLISHERS

## The Corruption of Economics

Mason Gaffney and Fred Harrison

The mystery of persistent economic failure can now be explained. The authors charge their colleagues with using a theoretical apparatus that is fatally flawed. They accuse the founders of neo-classical economics — the paradigm taught in schools and universities — of acting in bad faith. The founders distorted the science of economics to protect vested interests and to prevent governments from adopting policies that would yield prosperity for everyone.

272pp

ISBN 0 85683 160 3 \$45.00 cloth

ISBN 0 85683 151 4 \$19.95 paper

Shepherd-Walwyn Publishers

## A Philosophy for a Fair Society

Michael Hudson, G. J. Miller, and Kris Feder

With the eclipse of the New Right, politicians now admit that society is in crisis. Something must be done but, explain the authors, governments will fail again unless they shake off the economic orthodoxy which is now one of the problems rather than the means to a solution.

Dr. Hudson recalls the virus that crept into the body politic from the Bronze Age to Byzantium. George Miller shows how the poorest have grown poorer while their health has suffered disproportionately. Kris Feder shows how the Georgist paradigm provides an ideal way of tackling the many ills besetting the industrialized and third worlds.

176pp

ISBN 0 85683 161 1 \$42.50 cloth

ISBN 0 85683 159 X \$18.95 paper

Shepherd-Walwyn Publishers

## Land and Taxation

Nicolaus Tideman, ed.

A former economist at the President's Council of Economic Advisors, Professor Tideman, assembles the arguments supporting Henry George's argument.

"There is a sense in which all taxes are antagonistic to free enterprise — yet we need taxes . . . so the question is, which are the least bad taxes? In my opinion, the least bad tax is the property tax on the unimproved value of land, the Henry George argument of many, many years ago." - Milton Friedman

184pp

ISBN 0 85683 162 X \$55.00 cloth

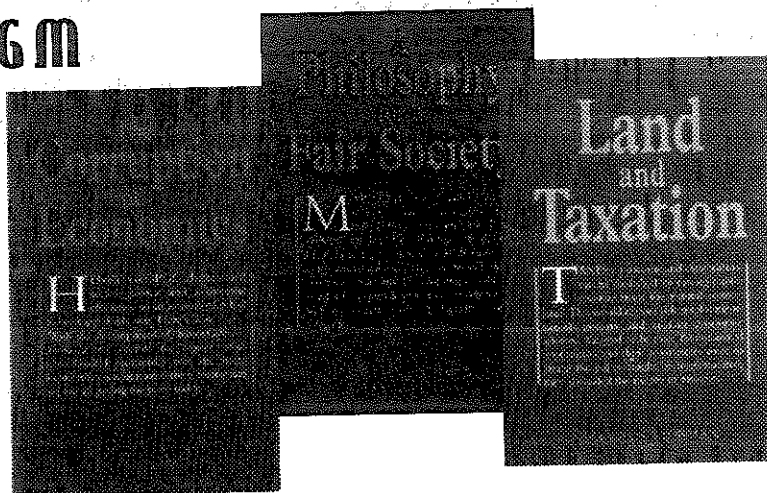
ISBN 0 85683 153 0 \$24.95 paper

Shepherd-Walwyn Publishers

**You can find or order these books  
at your bookstore.**

Distributed by  
**PAUL & COMPANY**  
c/o PCS Data Processing, Inc.  
360 West 31 St.  
New York, NY 10001

Faculty, please request examination copies on college or university letterhead, indicate name of course, enrollment, and text currently in use. Invoices are cancelled when we are informed ten or more copies are purchased for classes or if the book is returned.



## Public Revenue Without Taxation

Ronald Burgess

The author argues that the recurrent economic ills which beset modern industrial economies are the result of the failure of orthodox economic theories. At the heart of the problem lies a lack of understanding of the harmful effects of taxation on a trading economy. He indicates how reform may be introduced with a minimum of disruption.

120pp charts

ISBN 0 85683 135 2 \$29.95 cloth

Shepherd-Walwyn Publishers

## Tolstoy

*Principles for a  
New World Order*

David Redfearn

Tolstoy's economic thinking was greatly influenced by his contemporary, the American social reformer, Henry George. Tolstoy's later works are being studied by reformers in post-Marxist Russia and are equally relevant to the industrialized West.

192pp

ISBN 0 85683 134 4 \$18.95 paper

Shepherd-Walwyn Publishers