



Lords of Poverty and Servants of the Poor

Amy Sherman

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According to British author Graham Hancock, one can get quite rich attending to the poor. His book, *Lords of Poverty*,^{*} is a scathing indictment of official "overseas development assistance," that collection of efforts of bilateral and multilateral organizations allegedly about the business of transferring resources from the rich, industrialized North to the poor, underdeveloped South. Hancock's thesis is blunt: foreign aid is "rotten," he says, rotten to the core and "utterly beyond reform." It should be terminated because it almost never helps the poor and often is grossly detrimental to them

Such advice cuts across the prevailing wisdom in the relief and development (R&D) community and Hancock is undoubtedly correct to lament that foreign aid has become such a sacred cow that anyone who questions its value, or asks those in business of "being kind to others" just what they do and whether it works, is viewed as "churlish." Frankly, the description fits Mr. Hancock's biting approach rather well, though one can excuse his sarcasm considering how offensive are the tales of corruption and selfishness he tells.

According to Hancock, some 80 percent of the overall expenditures of the various UN bodies engaged in "relief and development" work goes towards personnel and related costs.¹ He describes in excruciating detail the "perks" enjoyed by the staffers of "Development, Inc." (his term for the World Bank, and loosely, all the official development agencies) -- their first-class travel, their six-figure salaries, their lavish conferences. And there is something, well, disconcerting about World Bank President Barber Conable's lofty suggestions that the Bank's labors "will count for nothing if it cannot look at our world through the eyes of the most underprivileged" -- coming as they do after a \$200-a-plate catered four-course meal at the ntry Sheraton-Washington. After exposing just how little money is actually put into development projects, Hancock criticizes the way these projects are designed and executed. He asserts that development workers rarely approach the recipients of their "kindness" to elicit their concerns and suggestions. Rather

development . . . is nothing more than a transaction between bureaucrats-a deal that gets done, in the name of others, by intermediaries and brokers. The real principles in the affair-the taxpayers in the wealthy countries and the poor in the South-are treated as though they are somehow incidental to the main event.²

"Conspicuously absent" in the process of designing R&D projects are efforts to engage the knowledge or participation of local people.

^{*} *Lords of Poverty: The Power, Prestige, and Corruption of the International Aid Business*. New York: Atlantic Monthly Press, 1989, 234 pp.

Lords Of Poverty And Servants Of The Poor

Henry Colley March



Lords Of Poverty And Servants Of The Poor:

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The Little Flowers and the Life of St. Frances with the Mirror of Perfection Ernest Rhys, 1912 **Bulwer's Plays** Edward Bulwer Lytton Baron Lytton, John M. Kingdom, 1875 "The Little Flowers" & the Life of St. Francis with the "Mirror of Perfection." Saint Francis (of Assisi), 1912 **The Complete Works of C. H. Spurgeon, Volume 40** Spurgeon, Charles H., Volume 40 Sermons 2342 2393 Charles Spurgeon 19 June 1834 31 January 1892 is one of the church's most famous preachers and Christianity's foremost prolific writers. Called the Prince of Preachers, he was one of England's most notable ministers for most of the second half of the nineteenth century and he still remains highly influential among Christians of different denominations today. His sermons have spread all over the world and his many printed works have been cherished classics for decades. In his lifetime Spurgeon preached to more than 10 million people, often up to ten times each week. He was the pastor of the congregation of the New Park Street Chapel, later the Metropolitan Tabernacle in London, for 38 years. He was an inexhaustible author of various kinds of works, including sermons, commentaries, an autobiography, as well as books on prayer, devotionals, magazines, poetry, hymns, and more. Spurgeon was known to produce powerful sermons of penetrating thought and divine inspiration, and his oratory and writing skills held his audiences spellbound. Many Christians have discovered Spurgeon's messages to be among the best in Christian literature. Edward Walford wrote in *Old and New London* Volume 6, 1878, quoting an article from the *Times* regarding one of Spurgeon's meetings at Surrey Fancy: a congregation consisting of 10,000 souls streaming into the hall, mounting the galleries, humming, buzzing, and swarming a mighty hive of bees eager to secure at first the best places and at last any place at all. After waiting more than half an hour for if you wish to have a seat, you must be there at least that space of time in advance. Mr Spurgeon ascended his tribune. To the hum and rush and trampling of men succeeded a low, concentrated thrill and murmur of devotion which seemed to run at once like an electric current through the breast of every one present, and by this magnetic chain the preacher held us fast bound for about two hours. It is not my purpose to give a summary of his discourse. It is enough to say of his voice that its power and volume are sufficient to reach every one in that vast assembly; of his language that it is neither high flown nor homely; of his style that it is at times familiar, at times declamatory, but always happy and often eloquent; of his doctrine that neither the Calvinist nor the Baptist appears in the forefront of the battle which is waged by Mr Spurgeon with relentless

animosity and with Gospel weapons against irreligion cant hypocrisy pride and those secret bosom sins which so easily beset a man in daily life and to sum up all in a word it is enough to say of the man himself that he impresses you with a perfect conviction of his sincerity More than a hundred years after his death Charles Spurgeon s legacy continues to effectively inspire the church around the world For this reason Delmarva Publications has chosen to publish the complete works of Charles Spurgeon *Friendly leaves, ed. by mrs. J. Mercier* Girls' friendly society,1880 **A Select Library of the Nicene and Post-Nicene Fathers of the Christian Church: St. Augustin: Expositions on the book of Psalms** ,1888 **The "little Flowers,"** Thomas Okey,1912 The Sufferings of Our Lord Jesus-Christ Thomas de Jesus,1873 **The Complete Works of Menno Simons** Menno Simons,1871 **The Little Flowers of St. Francis** Saint Francis (of Assisi),1910 **Plays, the Complete Dramatic Works** Edward Bulwer Lytton Baron Lytton,1875 **The Little Flowers of St. Francis** ,1910

Unveiling the Power of Verbal Beauty: An Emotional Sojourn through **Lords Of Poverty And Servants Of The Poor**

In a world inundated with displays and the cacophony of instantaneous conversation, the profound energy and mental resonance of verbal artistry often diminish in to obscurity, eclipsed by the constant barrage of sound and distractions. However, nestled within the musical pages of **Lords Of Poverty And Servants Of The Poor**, a charming work of literary brilliance that pulses with raw feelings, lies an wonderful trip waiting to be embarked upon. Composed with a virtuoso wordsmith, this exciting opus courses readers on an emotional odyssey, lightly exposing the latent potential and profound affect embedded within the complex internet of language. Within the heart-wrenching expanse of the evocative evaluation, we will embark upon an introspective exploration of the book is main subjects, dissect its charming writing style, and immerse ourselves in the indelible impact it leaves upon the depths of readers souls.

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