

# A Word With You

"UN POCO PIU—a little more," said Michelangelo, brandishing his chisel, "that is what distinguishes excellent from indifferent work."

Making that little extra effort, reaching out just a bit farther—this makes all the difference.

Exhortations to put forth added effort have, of course, been abused. The Molochs, Morgans and Maos want to squeeze you dry. Sometimes they are brutally frank about exploiting you, and sometimes they are unctuous and oily about your heavenly duty to put forth more. These persons, booted and spurred, want to ride the rest of humanity, and the best "poco piu" for such is to unhorse them.

But there is a level on which it is sound advice to put forth a little more in the way of good deeds. We will eventually be judged on the basis of whatever "poco piu" we performed.

There is an old story about a good-for-nothing wretch in hell who prayed to the Lord Buddha to release him. Buddha appeared and asked if he ever did any good deed in his life. He remembered that once he stepped aside to avoid crushing a spider. Thereupon Buddha lowered a strand of a spider web by which the wretch could climb up out of hell. Some day we, too, in order to be rescued from oblivion, may have to wrack our brains for the extra good thing we stopped to do in the rush of daily routine.

Never mind the good-for-nothings. What about all the grand personages who are so thoroughly forgotten after their departure? The other day in talking with a young fellow, the name of Nicholas Murray Butler came up. "Who is that?" he asked. I was surprised, for that was a household name in my youth. Then I thought—Butler behaved like a good college president, raised funds, hired and fired, made utterances, hobnobbed with the great—but what else?

In the realm of social reform, the Georgist philosophy appeals to something a little more than strictly personal interest. Its strength, and the motivation for furthering it, lies in that reaching out, whereby a person feels himself linked to the rest of humanity. Our philosophy makes progress as people do something extra for it.

Some sacrifice is necessary, I think, for our cause to advance. It cost Henry George himself much extra effort to formulate and promulgate his philosophy. Oscar Geiger labored beyond the call of duty in starting the Henry George School. And our unnumbered friends have to overcome their weariness after the day's work to write that letter to the editor or give a talk.

Will enough of this take place, and will we then see our philosophy realized? Just wait . . . *un poco piu!*

—Robert Clancy

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The community, by its presence and activity, gives rental value to land, therefore the rent of land belongs to the community and not to the landowners. Labor and capital, by their combined efforts, produce the goods of the community—known as wealth. This wealth belongs to the producers. Justice requires that the government, representing the community, collect the rent of land for the community purposes and abolish the taxation of wealth.

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