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Handwritten notes in the top left corner, possibly including the name "Robert" and other illegible scribbles.

ADDRESSED DELIVERED BY SENATOR A. W. ROEBUCK, Q.C., TO THE ANNUAL GRADUATION BANQUET OF THE SCHOOL OF ECONOMIC SCIENCE OF ONTARIO, IN SALADA GARDEN, IN THE CANADIAN NATIONAL EXHIBITION GROUNDS ON SATURDAY, MAY 8TH, 1965.

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Ladies and Gentlemen my first words this evening must be of congratulation to those who have recently completed their course in Social Science and who have now mastered the simple truths and fundamental philosophy to be found in the writings of Henry George. We veterans of the movement have learned by long experience that a sound knowledge of political economy is not easily acquired. It takes time and study to grasp the relationship between the various principles involved such for instance as between Ricardo's law of rent and Henry George's law of wages. In my younger days we called this "seeing the cat." The reference was to a picture of a tree in the drawing of which there was concealed the face of a cat. As one continued to dwell on the subject, suddenly the tree disappeared and the picture was all cat.

( I read Progress and Poverty and Protection and Free Trade by Henry George some 70 years ago, sometime in the 1890's, when the movement was headed at that time by such wonderful stalwarts as W.A. Douglas, Alan Thompson, Julian Sale, and some few others; splendid fellows dedicated to the teachings which became known at that time as The Single Tax.

I attended one of their meetings and they at once made me secretary. (In those days oratory was in flower. We were twice blessed, first, by a number of inspiring speakers in the United States, and second, by a public which still attended public meetings. We organized great gatherings to hear great orators, but we gradually learned that informed political economists are not made by speeches

only; that is if they are to have a firm grasp of fundamental principles.)

I once played a round of golf with a most likeable lawyer friend in Ottawa, and as we sat down to dinner after the game, he said to me, you are a follower of Henry George, please tell me about the Single Tax. I replied, do you mean that I am to give you a college education in political economy, while we eat a juicy steak?

As you who have just completed your courses in political economy well realize, this cannot be done. Of course, I told him what I could of our philosophy, but I made it very plain to him that what little he could grasp under such circumstances was not all there is to our teaching. I told him to go and buy Progress and Poverty and to thus reap the rich reward that a sound understanding of the land question has to offer.

You graduates of the School of Social Science no doubt realize why the whole world does not instantly "see the cat;" why our progress seems slow to impatient reformers.

Someone has said that were adverse financial interests involved, the fact that the world is round would not even yet have achieved universal acceptance.

#### Toll Gates on the Rhine -

Some years ago, I told in the Senate the fable of the Toll Gates on the Rhine. (Long, long ago there were pirates on that famous river - there are pirates of a kind even today, but these ancient thieves were (picturesque robbers who wore bandana kerchiefs) on their heads, (and carried cutlasses between their teeth. They were the cloak and dagger men of those days, and they preyed on commerce as it passed up and down the River.)

In the course of time, one pirate (more intelligent than his fellow thieves,) devised a system of plunder more effective than cutting throats which at best is a messy disagreeable business. He let it be known that those traders might pass his castle fortress with a whole skin providing they called at his castle wicket and paid his fees. He thus established the first toll gate on the Rhine, and so profitable did his business become that others followed his example. By the Twelfth Century there were no less than 19 toll gates exacting tributes from river commerce. By the Thirteenth Century, <sup>there were</sup> (the number had grown by another) 25 toll gates, and by the end of the Fourteenth Century, no fewer than 64 toll-gates were exacting <sup>from</sup> their tributes and preying upon (the businessmen) of the River.

By this time however, the exactions of the parasites were so great that they offset the advantages of river transport, and the traders again carried their merchandise upon their backs along the river banks as they had done before boats were invented.

In consequence, business slumped on the ~~river~~ and there was unemployment - they called it a commercial depression, the cause of which was of course beyond the comprehension of common people. However, the knowing professors of political economy informed the public that the cause of the depression was the lack of education on the part of the clerks and the oarsmen.

Looking back over the centuries, one may wonder why the victims of the iniquitous system so long submitted to its injustice? why did they not combine and rout out the parasites? The answer is that those powerful enough to do so, were too busy figuring out how they themselves might turn a cottage into a castle and so obtain a toll gate of their own.

Let those impatient reformers who quarrel with the long delay in the taking of communal values for communal purposes remember first, how many are the toll takers, and second, how many more are seeking a toll gate of their own!

In the course of time, of course, some centuries, predatory government took exception to this competition in tax gathering by private predators, and so that now (all that remains of the buccannering barons of those good oldtimes are the castles on the banks of the Rhine that still delight the eye of the tourist.)

Of course, (as the barons went down, land values along the River banks went up. Harbour dues replaced dagger blackmail and the owners of wharves now collected in rents what the robber barons formerly took in fees, and the economic results were pretty much the same.

The River Rhine is not the only place where improvements in transportation at the expense of the many enhanced land values to the benefit of the few. A classic example is the Bloor Street Viaduct <sup>in Toronto</sup>. Before that excellent bridge was opened for traffic, the increase in land values in the Wards east of the Don were greater in aggregate than the cost of the bridge. And yet we pick<sup>ed</sup> the pockets of householders, and actually at that time entered the pay envelopes of workers, to pay the cost while the landowners pocketed the financial benefit.

Toronto Subway is another illustration where faulty municipal accounting allows a few, by the increase of land values to pocket the benefit at the expense of the many.

I have told the story of the robber barons of the Rhine

to illustrate one reason why the fruits of our tree of knowledge are so long delayed. The right of the community to land values created by the community is obvious, but impatient reformers should remember the number of the toll gates in operation and the number of those who hope for a toll gate of their own.

While the progress we have made may not be commensurate with the justice of our cause, let me read to you, what I think one of the most eloquent passages in the writings of Henry George:

"The Truth that I have tried to make clear will not find easy acceptance. If that could be, it would have been accepted long ago. If that could be, it would never have been obscured. But it will find friends - those who will toil for it; suffer for it; if need be die for it. This is the power of Truth." And again:

"Let us not disguise it. Over and over again has the standard of Truth and Justice been raised in this world. Over and over again has it been trampled down - often times in blood. If they are weak forces that are opposed to Truth, how should Error so long prevail? If Justice has but to raise her head to have Injustice flee before her, how should the wail of the oppressed so long go up?"

"But for those who see Truth and would follow her; for those who recognize Justice and would stand for her, success is not the only thing. Success! Why, Falsehood has often that to give; and Injustice has often that to give. Must not Truth and Justice have something to give that is their own by proper right - theirs in essence, and not by accident?"

"That they have, and that here and now, every one who has felt their exaltation knows."

It is not for us to demand success; it is sufficient if we deserve it. But to me, ultimate success is self-evident, as we veterans of the movement pass the torch to younger hands, to you (who have mastered the fundamentals in our Schools of Social Science.

As the Lord said to Joshua, be strong and very courageous.

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