

enormously, especially since the Napoleonic wars. After those glorious but deadly wars the people of France realized that the procreation of children had had until then only one effect—it had swelled the ranks of the army. In those days people thought only of war, of conquest, and as a matter of fact, I am sorry to say, the old motherland, led by Bonaparte, did not live up to the best traditions of the race as regards population. I have seen statistics on that point which are simply appalling. France faced the stern reality at the beginning of the recent war when realizing that she, at one time the great nation of the continent of Europe, had dwindled in population to a point where she was dangerously threatened by her neighbour, Germany.

There was a feeling of anxiety among all patriots in France at the beginning of the war. They had the spectacle of that nation of 70,000,000 facing their Motherland which should have had a population at least equal to that of her enemy. They realized that her birth rate had dwindled to such an extent that her population did not reach the 40,000,000 mark. So the best minds of all churches—and I may say that there are many churches in France—the various academies and the moralists of all shades, started a movement to promote the legitimate increase of population. Of course, this is a very big subject and I might dwell upon it until late this evening. But, to be brief, let me say in just two words that the question came up before the House of Representatives in France and a law was introduced embodying exactly the principle that I am now propounding. The Bill did not meet the fate it was expected to meet, but the question is still a very live one in France as to whether or not the State should not revert to the laws of Augustus and of Louis XIV and give a bounty to the fathers and mothers of large families—so much per child. The French income tax—I have not the law under my hand—is graduated according to the number of children, the amount payable decreasing as the number of children increases.

A gentleman who visited Canada some four or five years ago, a very distinguished writer, M. Etienne Lamy lately gave his whole fortune, which was quite large, to be applied in the shape of bounties to large families amongst the peasantry, and I am proud to say that he has succeeded in his patriotic appeal to the French peasantry to create a public opinion on the matter. M. Etienne Lamy in one of his writings, recalled the fact that in 1759, at the time

[Mr. Lemieux.]

of the defeat of the French on the plains of Abraham, the French colony was composed, in round figures, of only 60,000 souls, and that at the last census it had reached the figures with which hon. members are familiar. He said that it was a miracle; he called it "the miracle of French colonization in New France;" and he appealed to his fellow men in France to rejuvenate themselves and to take example from French Canada.

I am only making these remarks, Mr. Chairman, to seriously call the matter to the attention of my hon. friend so that he may consider whether he should not extend the principle of tax exemption for children up to \$1,000, which is the amount fixed by all economists as being the average value of a child to the State.

Mr. BURNHAM: I have heard with considerable pain the doctrine laid down by the hon. gentleman who has just resumed his seat, and whose opinions I have always respected, as, indeed, I do the gentleman himself. He has enunciated clearly and absolutely a utilitarian doctrine. The old-fashioned idealism, if it is not now the subject of universal laughter and ridicule according to the speaker, has almost disappeared. That idealism meant belief in the efficacy of prayer; belief that man was in touch with a providential God, that when man appealed rightly to that God, he was sustained, that God watched over the world, and that not all the force of Germany or of the Bolsheviki could overcome one single man if he were under the protection of the Almighty. But having forgotten that old idealism, having seen it recede from a philosophy and a religion to a theory, and then into thin air, and the disposition is to trade off all the old idealism of the efficacy of prayer and the intervention of Providence for a good battalion; people, apparently, are prepared to give a bounty for flesh and blood. They revive the common utilitarianism of the negro era of the South, when the slaves who were strong of limb were led around like stallions, and population was increased in that way. This is utilitarianism. It has crept upon us like a thief in the night. We must either face it or succumb to it. It is, in the last analysis, the doctrine of materialism, the doctrine of force. If, then, we have nothing to rely upon but our good right arm, the subtlety of our intellect, our cunning, or the genius of a Foch,—if there is no longer a God that rules over us, let us know and we will put the mat-