



MAIN ORGANIZER



www.morrin.org

FINANCIAL PARTNERS



With the participation of the government of Canada

GOVERNMENT AND COMMUNITY PARTNERS

Canadian Heritage
CEDEC Québec Chaudière-Appalaches
Cégep Limoilou
Champlain-St. Lawrence College
Fisheries and Oceans Canada
Office of the commissioner of official languages
Parcs Canada
Service Canada

This visit can be downloaded at www.voxtours.ca

graphisme: David Dupuis

PEOPLE AND FAITH

THE RELIGIOUS LIFE OF ENGLISH SPEAKERS IN QUEBEC CITY

A Religious History Tour

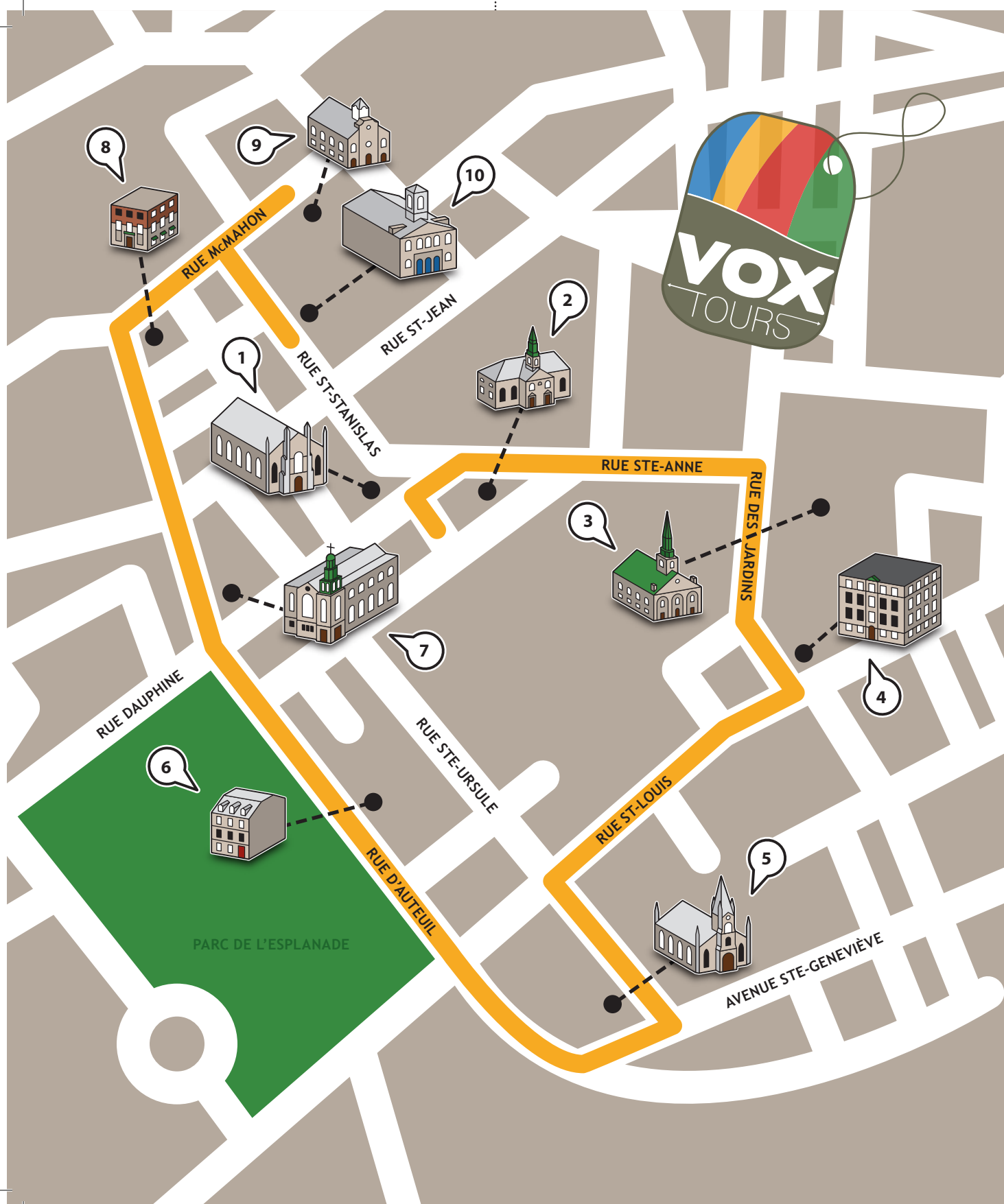
Through this tour, you'll learn about Quebec City's anglophones through their places of religious worship and practice. We'll look at distinctions between different forms of belief and you'll gain a better understanding of Quebec's religious landscape.

For many years, the main religious division in the anglophone community was between Catholics and Protestants. Let's go back to the origins of this division. The German monk Martin Luther is considered the father of the Protestant Reformation. Disgusted by the corruption of the Catholic Church, he posted his main challenges to the church in 1517. Luther opposed papal authority and criticized the use of relics and the sale of indulgences. His ideas inspired other thinkers to resist various elements of Catholicism. Hence, the Reformation split into several currents very early on. That is why there has been a number of Protestant communities in Quebec City: Anglicans, Presbyterians, Methodists, etc.

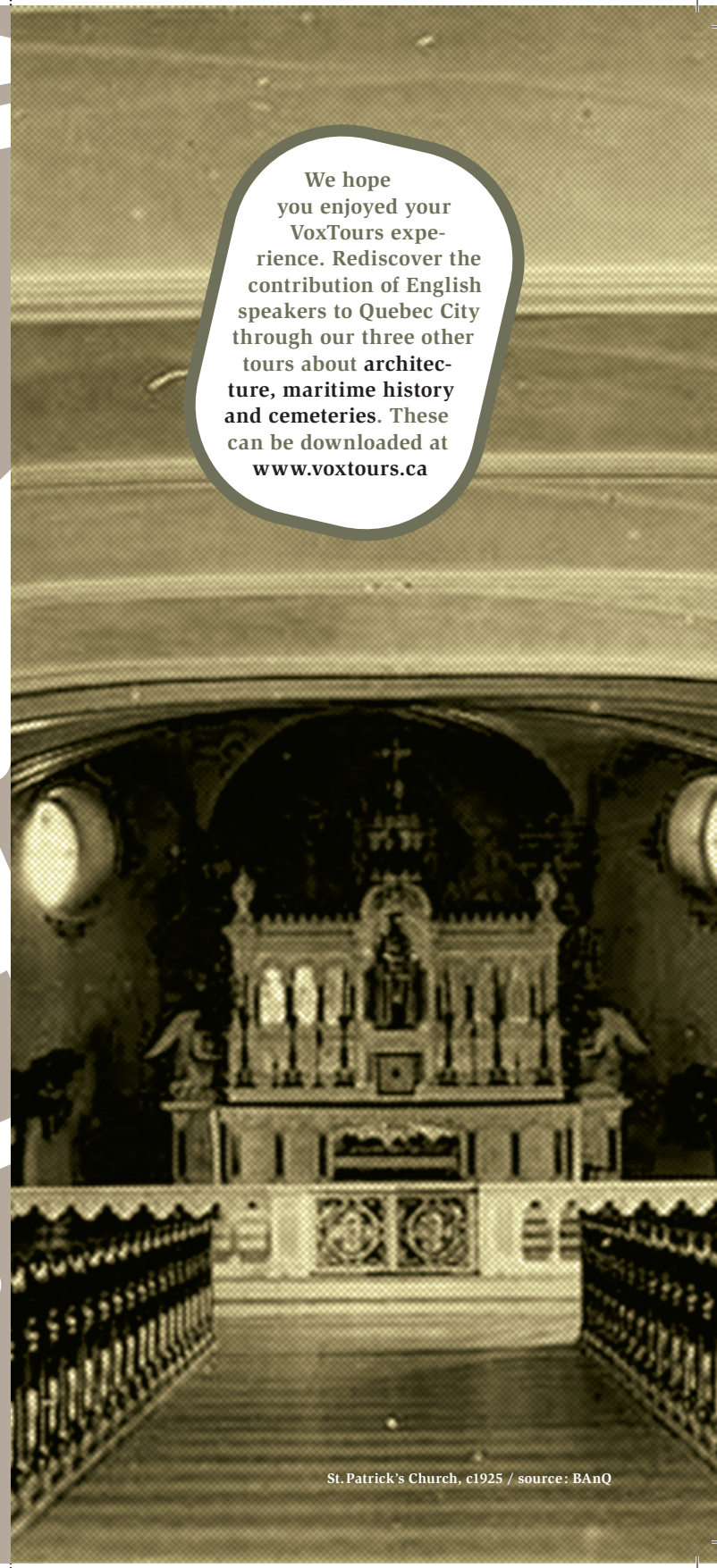
In general, Protestantism questions clerical authority. It is based on a direct relationship between the believer and God. Protestants read the Bible on their own and interpret it with the help of reason. Almost a third of the world's Christians are Protestants: 600 million worldwide.

Let's begin our tour with a visit to a Protestant church. Coming out of the Morrin Centre, turn left and head next door to the Institut Canadien, a cut-stone Gothic building that used to be a church.

“REDISCOVER QUEBEC'S
ANGLO HERITAGE”



We hope you enjoyed your VoxTours experience. Rediscover the contribution of English speakers to Quebec City through our three other tours about architecture, maritime history and cemeteries. These can be downloaded at www.voxtours.ca



St. Patrick's Church, c1925 / source: BANQ



VOXTOURS | PEOPLE AND FAITH

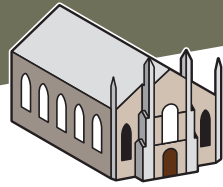
- 1 | The Methodists
- 2 | The Presbyterians
- 3 | The High Church Anglicans
- 4 | Freemasons and Jews
- 5 | The United Church
- 6 | Other religions
- 7 | Religion, education and charity
- 8 | The Baptists
- 9 | The Catholics
- 10 | The evangelical Anglicans

Total walking distance:
1,6 kilometre

Optimal time and period:
If you wish to visit some interiors it is best to do this tour between June 23 and September 1 between 1 and 5 pm.

1

The Methodists



Institut Canadien (former Methodist church),
40-42 Rue Saint-Stanislas

You are facing a former Wesleyan — also called Methodist — church. This neo-Gothic church, designed by the architect Edward Staveley, opened in the fall of 1849. The design was adapted from the First Unitarian Church in Brooklyn. In 1931, following the union of Canada's Methodist and Presbyterian churches, this congregation merged with a former Presbyterian congregation, Chalmers Free Church, to form Chalmers-Wesley United Church, which we will visit later. Since the merged congregation did not need two churches, this building was sold to the City of Quebec in 1941. The city made it the headquarters of the Institut Canadien, an organization founded to promote popular education and the French language. Today, it houses a branch of the Quebec City public library system and a residence for visiting writers.

Methodism originated with the preacher John Wesley in early-eighteenth-century England. The term was applied to Wesley and his followers because of their “methodical” approach to Christian life: regular practice of prayer and spiritual exercises, Bible reading and abstention from luxury and amusement. During his lifetime, Wesley always regarded the movement as part of the Church of England; after his death, however, Methodism became a separate Protestant denomination.

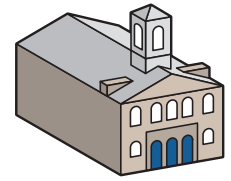


Following John Wesley's model, the Methodists sent their preachers on regional “circuits” made up of a number of churches. These preachers changed circuits regularly so that they would remain alert and effective. The early Methodists had the reputation of being fiery preachers, which led some to label them fanatics. In 1840, a young Methodist “circuit rider” named James Caughey came to Quebec to preach and recruit new adherents. In a letter to a friend, he wrote, “*During the first few weeks, the devil threatened to drive us from the field [...]. Sinners were as hard as marble. It seemed as if we could make no impression whatever upon them.*” Caughey delivered some ten sermons a week to fight “*the dark works of the devil. [...] The burning truths of God were thrown into their entrenchments incessantly. Day and night they were cannonaded. Many of the wicked were wounded, and fled in terror, crying out ‘They are mad! They are mad!’*” The young preacher's efforts were not in vain. About 200 people converted during his visit — a crushing defeat for the devil!

Go back up to Rue Sainte-Anne and turn left; St. Andrew's Church is right there. Distance: 100 metres

10

The evangelical Anglicans



Conservatoire d'art dramatique de Québec
(former Holy Trinity Chapel), 13 Rue Saint-Stanislas

This building is another Anglican church. Although the Anglican cathedral, Holy Trinity, was completed in 1804, the congregation was already too big for the church by the early 1820s. Hence, Judge Jonathan Sewell made a proposal to the Anglican bishop: he would build a chapel at his own expense, on the condition that he could appoint the pastor himself. The bishop accepted the proposal and Sewell implemented it on a grand scale: the chapel, which opened for worship in November 1825, could seat 700 to 800 people. Not bad for a “chapel of ease”! Designed by the architect George Blaiklock, the chapel is a neoclassical building in grey freestone. Of course, Sewell didn't incur this expense for nothing: he appointed his son, Edmund Willoughby Sewell, as the chapel's pastor. Coming from the evangelical branch of the Anglican Church, Sewell gave sermons that were more animated. The services were also plainer, with less of the incense and ritual used at the Anglican cathedral, which was probably considered too Catholic. The Quebec Government bought the chapel in 1960 and made it the home of the Conservatoire d'art dramatique, but the congregation still exists in a modern building in Sainte-Foy.

Chief Justice Jonathan Sewell was one of the most influential figures of his time in Lower Canada. He was born in Massachusetts in 1766 to a prominent Loyalist family that fled to Britain in 1775, as the American Revolution was breaking out. Sewell studied law before settling in Quebec City in 1789. He became Attorney General of Lower Canada in 1795 and Chief Justice in 1808. From 1808 to 1830, he was the most powerful person in Lower Canada after the Governor. Sewell was a man of many talents. In addition to being a jurist with an international reputation, he wrote poems and songs, had theatrical gifts and played the violin. He was fluent in French and Italian as well as English; when he visited Calais in 1826 the city's mayor took him for a Frenchman! He was also interested in encouraging education and knowledge, and was one of the founders of the Literary and Historical Society of Quebec in 1824. He also delivered the Society's first lecture.

If you wish, you can walk back up Saint-Stanislas to the Morrin Centre and see the painting of Jonathan Sewell that once hung on the walls of Trinity Chapel.

9

The Catholics



Hôtel-Dieu research centre
(former St. Patrick's Church), 9 Rue McMahon

The vast majority of the Irish who settled in Quebec City in the nineteenth century were Catholics. Before they were able to have their own church, they made do with an early-morning mass at one of the churches governed by the French-speaking majority. In 1831 the Irish finally obtained authorization to build their own church, St. Patrick's. The architect, Thomas Baillaigé, took his inspiration from the chapel at Versailles. The church organ was donated by Quebec City Protestants, who imported it from England. Calixa Lavallée, the composer of "O Canada," served as church organist. Other Irish community institutions — the first St. Patrick's school (10 McMahon Street) and St. Brigid's Home (12 McMahon Street) — were built opposite the church. The Irish community shifted westward around the turn of the twentieth century. The old St. Patrick's Church was abandoned in the 1960s and destroyed by fire in 1971. Its façade was integrated into the Hôtel-Dieu Hospital research centre. The current St. Patrick's Church, dedicated in 1989, is on Rue de Salaberry.

The presence of the Irish, who were a quarter of Quebec City's population around 1850, has had a very large impact on the city's history. Many worked as ship labourers and domestics when they first arrived, but they climbed the social ladder and established a place for themselves in Quebec City society. Even today, most English-speakers in Quebec City are of Irish origin. And they didn't all come because of the Famine. Historian Marianna O'Gallagher tells us more:

"The recognition of the strength of the people who came through hardships and made it into a good life was certainly emphasized. In fact, you got so much of the history of the Famine that the whole history of the Irish in Quebec was warped. People thought that 1847 was the year that Irish came, and that they were all sick, miserable and dying of cholera or typhus. This wasn't the case at all — Saint Patrick's Church was built 15 years before the Famine, and you don't build a church when you're just a small handful of people!"

McMahon Street is named after Patrick McMahon, the first Irish pastor of St. Patrick's. Quebec City has had several Irish mayors, and Edmund J. Flynn was premier for a year in 1896. More recently, Larkin Kerwin, a physicist with an international reputation, was Rector of Laval University from 1972 to 1977.

Before heading to our last stop, step into the former church lobby and have a look at the old bells hanging in the hollowed spire. Then step out, turn left, and left again on Rue Saint-Stanislas. The next stop is at number 13. Distance: 100 metres

2

The Presbyterians



St. Andrew's Church, 106 Rue Sainte-Anne

The church in front of you houses the oldest Presbyterian congregation in Canada. Presbyterians first arrived at the time of the conquest, but for some time had to be satisfied with worshipping in the Jesuit College chapel. In 1808, land was granted to them and the community undertook the construction of this church. The Kirk Hall (*kirk* is the Scots word for church) on your right is still the congregation's parish hall. Opposite the Kirk Hall is the manse, the residence for ministers and their families.

Presbyterianism is a Scottish variant of the ideas of the Swiss theologian John Calvin. In Calvin's view, all human beings are sinners who deserve to be condemned to hell, but through God's infinite goodness some are saved. Thus, some people are predestined to be saved, while the rest are damned, no matter how intense their faith.

The Presbyterian Church originated with John Knox, a Scottish Catholic priest. Knox returned to Scotland in 1559 after studying with Calvin in Geneva. Elders are the linchpins of the organization of the church. Gina Farnell tells us what it's like to be an elder at St. Andrew's today:

"The Presbyterian system is very grassroots, going up. Unlike the Roman Catholic Church which is top down. So every congregation elects elders. You don't necessarily have to be old to be an elder — I was named elder and was hardly in my thirties. Elders provide guidance with the spiritual needs of the congregation. The elders, with the minister, set up programmes — Sunday schools, special Easter services, etc."

Take a moment to look at the monument to Alexander Spark, in the courtyard to the right of the main door. Spark, who arrived in Quebec City in 1780, was a moderate who didn't hesitate to work together with Catholics and Anglicans to help the poor. He was interested in science and recorded weather conditions daily in Quebec City for 20 years. His scientific interest led him to experiment with the use of electric shock treatment for depression — the name Spark suited him well!

Now head left along Rue Sainte-Anne. You'll pass City Hall and the Clarendon Hotel, and then you will see the Anglican cathedral behind a fence in front of you. Distance: 250 metres

3

The High Church Anglicans



Holy Trinity Cathedral, 29-35 Rue des Jardins

Holy Trinity was built between 1800 and 1804 and was the first Anglican cathedral outside the British Isles. The plans were drawn up by British army officers, who took their inspiration from two London churches, Marylebone Chapel and St. Martin-in-the-Fields. Like its models, Holy Trinity is an example of the sobriety of classical architecture. In the interior, you can see cornices sculpted by Louis-Amable Quévillon, a Catholic artist from Montreal who barely escaped excommunication for doing work for an Anglican cathedral!

Anglicanism originated in the quarrel between Henry VIII, king of England from 1509 to 1547, and Pope Clement VII. Henry wanted to divorce his first wife, who had failed to provide him with a male heir. When the pope refused to grant him the divorce, the king went ahead and married a second wife anyway. The pope responded by excommunicating him. This act sealed the break between London and Rome, and from this point on the Anglican Church developed independently. From a liturgical point of view, Anglicanism is not far removed from Catholicism; indeed, some scholars regard Anglicanism as “Catholicism without the pope.”

The Quebec City Guild of Change Ringers meets here regularly to practice the 400-year old English tradition of change ringing, a stimulating art described by Bell Tower Captain, Douglas Kitson:

“Ringing is comprised of various things. The first thing you learn is bell handling. After that, you learn to time the bell so you can ring evenly. Then you learn to ring within a group, sequentially, from the smallest bell to the biggest bell with an equal space between each bell. After you do that, you advance to what is called ‘Call Changers’ — the conductor will call out, for example, ‘two to three’, so the order will change to 1,3,2,4,5,6. Once people have mastered that, the next advanced step is called ‘Method Ringing’, where everybody knows beforehand what the changes are going to be. One of the goals is to ring what’s called a peal, which takes roundabout three hours. Everybody rings their bell approximately 5,040 times, and each time you ring the sequence has to be different, so you’re ringing 5,040 different sequences that are all in your head.”

Come out of the cathedral onto Rue des Jardins and turn left. Stop at 51 Rue des Jardins. Distance: 150 metres

8

The Baptists



Hippocampe Sauna (former Baptist church),
31 Rue McMahon

The first Baptist congregation in Quebec City, with about 15 members, was founded in 1845. In 1854 the community built a stone chapel on this site. The chapel was used until 1918, when a new Baptist church on Grande Allée was opened. The chapel and its adjoining buildings were destroyed by fire in 1929; the buildings were rebuilt, but with major modifications: a storey was added and a flat roof was installed. Barely recognizable as the chapel it once was, the building has housed Hippocampe Sauna for the past several years.

The Baptist movement originated in England in the late sixteenth century when an Anglican minister, John Smyth, broke with the Church of England. In 1608 he fled with a small group of followers to Holland, where the Baptist faith developed. It takes its name from the practice of “believer’s baptism”, administered to adults by full immersion in water after they have professed their faith in Jesus Christ. Baptist churches allow individuals considerable freedom to make their own decisions and interpret the Bible for themselves. They are accountable only to God.

Rev. David Marsh (1805–1883), the first pastor of the Baptist church, was the pillar of the Quebec City Baptist community. Born in England, he was sent to Quebec City by an English missionary society. The Governor General of Canada, Lord Elgin, chose this erudite man to be his daughter’s tutor. It’s said that his sermons were so popular that they regularly attracted many Quebec City Protestants who didn’t belong to the Baptist church. Marsh served the congregation for 35 years, until his death.

Turn right on Rue McMahon and walk past the large stone Irish cross, which was given to the people of Quebec as a gesture of thanks for their compassion to immigrants during the Great Famine in Ireland in 1847. A few steps farther is the heart of the old Irish quarter, with the old St. Patrick’s Church on the right. Distance: 125 metres

7

Religion, education and charity



National School, 29-35 Rue d'Auteuil

In addition to being the first neo-Gothic building in the city, this building originally housed the National School. The aim of this institution, sponsored by the Anglican Church, was to provide free education to poor children. It also taught adult literacy to people who had to work during the week — so they could read the Bible, of course. What is a school doing in a religious heritage tour? Some would say that schools were more effective than churches as vehicles for religious education. For nearly 200 years, Quebec's schools were divided into Protestant and Catholic systems. The day began with a prayer, and priests or ministers often came to class to provide religious education. Religious education declined in the late twentieth century, and then, in 1998, linguistic school boards replaced religious ones.

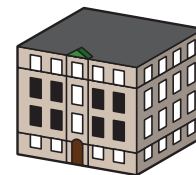
In addition to a school, this building once housed an orphanage for girls on its second storey. The care of orphans was often entrusted to Catholic or Protestant churches or orders, since charity is an underlying moral principle in all Christian denominations. Irish Catholics had St. Brigid's Home; Protestants had the Finlay Asylum and Bishop Mountain Home. Attitudes towards orphanages slowly began to change in the 1960s, leading to closures and the rise of foster care and group homes.

Our next stop is on the corner of d'Auteuil and McMahon. Keep heading down the street and go one block past Saint-Jean. Distance: 175 metres



4

Freemasons and Jews



Masonic Temple (former Beth Israel synagogue),
51 Rue des Jardins

Freemasonry is difficult to define precisely. Some see it as a secret society or esoteric organization, while its members are more likely to call it a discreet society. It is not a religion in the strict sense of the term, although it does have spiritual characteristics and secret rituals. While Freemasonry is open to all religions, it rejects atheism. The crossed Square and Compasses symbolize the “Great Architect” of the universe, a neutral expression designating the Supreme Being. This classical building was opened in 1863. From the beginning, Lodge meetings have been held on the fourth floor, while the other floors have been rented out.

From 1876 to 1890, part of the building was rented by a Jewish congregation, Beth Israel, meaning “House of Israel”. In the Jewish religion, the most important text is the Torah, the first five books of what Christians call the Old Testament.

It wasn't until 1852 that the Jewish community was large enough to open its first synagogue, Beth Israel. Another congregation, Ohev Sholom, was founded in the Lower Town in 1907. The two groups merged in 1927. Most Jews left Quebec City in the course of the twentieth century, but their congregation still exists, occupying a small building near the Jardins Mérici.

Maurice Pollack was an illustrious representative of Quebec City's Jewish community. Born in Ukraine, he settled in Quebec City in 1902, making his living initially as a pedlar. Simon Jacobs, of the local Jewish community, tells us about pedlars like Pollack:

“When these Jews arrived, they did not speak English or French. They had to learn their way. There were no jobs open to them, so quite often they'd go peddling. They'd go out, horse and wagon, into the country, each with their own routes. They were in the shmatte business, selling clothing, bits and bobs, wool for knitting, etc. They went to the people and had a great relationship with the Quebecois farmers.”

After a few years, Pollack opened a clothing store, and his business grew. By 1950, when he opened a new department store on Boulevard Charest, he was one of Quebec City's most prominent citizens. Pollack was also a philanthropist. A building at Laval University and a concert hall at McGill University in Montreal were among the projects financed by his donations.

To get to our next stop, turn right on Rue Saint-Louis. When you reach Rue Sainte-Ursule, head left until you reach the church with the tall spire at the end. You can't miss it! Distance: 275 metres

5

The United Church



Chalmers-Wesley United Church,
78 Rue Sainte-Ursule

Designed by Montreal architect John Wells, this church opened for worship in 1853. Its spire is the highest within the walls of Quebec City. It was built in the neo-Gothic style. The church is open to visitors in the summer and its magnificent stained-glass windows and rich woodwork are worth a look.

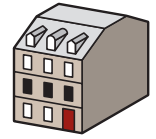
The present congregation, resulting from a merger of two different Protestant denominations, has a complicated history. The building originally housed Chalmers Free Presbyterian Church, named for the mathematician and preacher Thomas Chalmers, who opposed state interference in the Presbyterian Church and led the breakaway Free Church of Scotland. In the summer of 1853, Alessandro Gavazzi, a fiery renegade Catholic priest, preached here. Irish Catholics threw rocks through the windows, provoking a riot. Following the 1925 union of Canada's Presbyterian and Methodist churches to form the United Church of Canada, Chalmers-Wesley United Church was created. In 1987, members of the congregation established l'Église Unie Saint-Pierre to better serve francophones in the community.

The various mergers and changes have created a very open congregation, far removed from the fiery evangelization of the nineteenth century. Today the congregation has no hesitation in working together with other Protestant denominations and even the Catholic Church on a variety of initiatives, from ecumenical religious celebrations to programs to help the poor. Chalmers-Wesley's membership grew considerably in the 1950s. Since then, like many other churches, it has experienced declining numbers. But even if their numbers are relatively small, Chalmers-Wesley's members are very active in social and community affairs.

Walk to the end of Rue Sainte-Ursule and take a right on Sainte-Geneviève. This will take you to Rue d'Auteuil. Our next stop is at 75 Rue d'Auteuil. Distance: 250 metres

6

Other religions



Baha'i Centre, 75 Rue d'Auteuil

The Baha'i Centre is home to local adherents of the Baha'i faith. Founded in nineteenth-century Persia (Iran), it is a religion that promotes world peace and equality and draws in people from all cultures. William Sutherland Maxwell, the architect of the central tower of Quebec City's Château Frontenac, was a Baha'i. Poet Charles Hugh Mountford, who spends part of the year in Quebec City, is also a Baha'i. He shared the following poem with us, which illustrates the Baha'i principle of the independent investigation of truth:

*I wonder what the afterlife is like
for those who can't make up their minds
what they believe in. Do they wander?
Or is it more like a gigantic Home Depot.*

*where they go from bin to bin
picking up the bolts of one belief
the super glue of another, the plastic pipe
of a third and, then, when they reach*

*the check-out counter, just before
the endlessly patient woman asks
for their spiritual debit cards,
they decide, oh no, this isn't it*

*and take the cart back and unpack it
into the wrong bins — and start again,
choosing another aisle for eternity,
one that looks longer and more exciting.*

Although 90 % of Quebec City's residents still identify themselves as Catholics or Protestants, the past century has seen a growing number of locals who participate in other faiths, like the Baha'is. For a long time, English speakers have taken part in these faiths in greater numbers than francophones because non-Catholic immigrants were not allowed in Quebec's French-language public schools until 1964. These immigrants included Chinese Buddhists, Greek or Russian Orthodox, Lebanese Maronites, Arab or Bosnian Muslims, and Hindus or Sikhs from India. The children of these immigrants continue to speak English today, though they also speak French, and perhaps even a third language.

The decline of religion over the past 50 years means that a growing number of local English speakers do not identify with any of the creeds mentioned in this visit. Some are atheists, others are agnostics and many have their own personal spiritual beliefs. Quebec City residents with no religious affiliation represent at least 5 % of the population according to official statistics — probably more if you include the thousands of lapsed Christians who retain a religious identity without ever going to church!

Keep walking down the street to our next stop at 29–35 Rue d'Auteuil. Distance: 200 metres

