

“One Hale of a Story”

The Philanthropist

The Life and Legacy
of Jeffery Hale



A companion to *The Philanthropist*,
a **multimedia theatre presentation** by Michael Boden

Historical adaptation by Patrick Donovan, PhD



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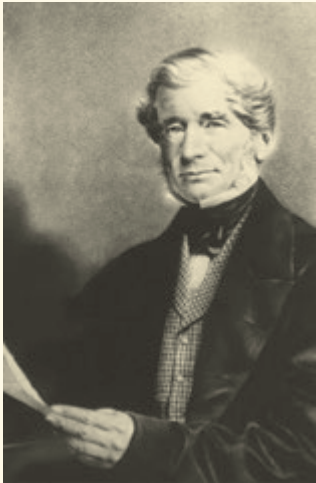
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Jeffery Hale

1803-1864



Introduction

In Quebec City, people associate the name Jeffery Hale with a hospital. While Hale certainly helped create the institution that bears his name, his story and legacy go well beyond its walls.

Unlike most English-speaking immigrants who came to Canada, Jeffery Hale's ancestors were rich, powerful, and very well connected. They lived a privileged life with strong transatlantic ties to the Royal Family and the colonial military. They furthered a British imperialist agenda and made decisions that shaped the destiny of North America.

Jeffery Hale was born in Quebec City, and initially followed the path laid out for him by his forebears, joining the Royal Navy at a young age. A crisis of conscience caused him to abandon this path and take his own. He ended up working at a local level in Quebec City to better his community through volunteer work and philanthropy.

His story is a fantastic slice of nineteenth-century history. It plunges us into a very different Quebec City, where nearly half the people spoke English. There are other particularities: the importance of religion, the tensions between different Christian denominations, and the strong transatlantic ties between Quebec and the British Empire.

We may not share Hale's religious zeal, but his desire for self-improvement and for the improvement of his community should continue to inspire us. With the privileges he inherited, he felt a duty to empower others who did not have the same advantages. His legacy continues to this day through a host of health and social service institutions that bear his name.

This is his story, his legacy, and our history!

Family Ties, Imperial Connections, 1759-1826

Jeffery Hale was born into the ruling classes of the British Empire. His ancestors included high-ranking military men who played leading roles in key battles that determined the fate of North America. They were also politically influential, with close ties to the British Royal Family. Two of Hale's siblings had Queen Victoria's father as their godfather. In short, Hale was born in Quebec City into an imperial, transatlantic "one percent," a privileged upper class with more opportunities than most.

HALE'S GRANDFATHER AT THE CONQUEST OF QUEBEC

Jeffery Hale's grandfather
John Hale
1728-1806



The first Hale to set foot in Quebec came as an enemy. Starting in the 1750s, the Seven Years' War pitted France against Great Britain. A British expedition under General James Wolfe hoped to take Quebec from the French. Jeffery's paternal grandfather, Colonel John Hale, commanded one of the regiments in this expedition.

The British arrived in Quebec in June 1759, embarking on a siege that dragged on for months. In the middle of a September night, the British risked a move to break the stalemate. The troops landed at what later became Wolfe's Cove. Colonel Hale's men, with rifles on their backs, followed him up what later became Hale's Brook. The British lugged two cannons up to the Plains of Abraham. From a position of strength, they caught the French by surprise and took Quebec on the morning of September 13.





The Death of General Wolfe, by Benjamin West. Although John Hale was by Wolfe's side at his death, he was painted out of history because he refused to pay the 100 pounds requested by the artist.
National Gallery of Canada

In the first few minutes of the battle, General Wolfe was mortally wounded. John Hale stood by his side in his final moments. Wolfe asked him to carry the news of the British victory to the King. He did, and was richly rewarded for his service.

THE AMHERST CONNECTION

Jeffery Hale's maternal grandfather

William Amherst

1732-1781



Jeffery Hale's maternal great uncle

Jeffery Amherst

1717-1797

Hale's connections on his mother's side were even higher up the aristocratic pecking order. His maternal grandfather William Amherst was Military Secretary to the King. His great uncle and namesake Baron Jeffery Amherst became Commander-in-Chief of the British Army in North America, overseeing the Seven Years' War. He led several victories against the French, and was the first British governor in the newly conquered territories. However, his legacy has tarnished over the years because of his involvement in a scheme to exterminate Indigenous peoples in the colony by gifting them smallpox-infected blankets.

Although Jeffery Hale was named in honour of Jeffery Amherst, he was cut from a different cloth. Hale struggled with his family's military past, was horrified at the brutality of warfare, and lamented "man's inhumanity to man."

Jeffery Amherst retired to his estate in Kent, England, named Montreal House after his victory in the 1760 Battle of Montreal. This is where Jeffery Hale's mother and uncle grew up.
British Museum



Jeffery Hale's mother

Elizabeth Amherst

1774-1826

Jeffery Hale's maternal uncle

William Pitt Amherst

1773-1857



Elizabeth Amherst, Jeffery Hale's mother, was orphaned at a young age by her parents' untimely deaths, as was her brother William Pitt Amherst. Their uncle Jeffery Amherst took them in at Montreal House, his large estate in Kent, England. Elizabeth became an accomplished artist and writer, leaving behind many watercolours and sketches depicting Canada, along with an impressive body of correspondence. William inherited his uncle's fortune and had an impressive career as a diplomat and administrator, serving as Governor General of India before retiring as the 1st Earl Amherst.

Like many upper-class Britons at the time, they both learned French, the fashionable language of international diplomacy. This would prove useful to Elizabeth in Quebec for obvious reasons. It also proved useful to William, most notably when he stopped off in the British colony of St. Helena to interview the exiled Napoleon on his island prison.

UNITED IN MARRIAGE



Jeffery Hale's father

John Hale

1765-1838

Jeffery Hale's father was, like his own father, named John Hale, and served as a high-ranking military official. He was aide-de-camp and Military Secretary to Prince Edward Augustus, the Duke of Kent (future father to Queen Victoria), whom he accompanied to Halifax and Quebec City.

Hale's parents moved in similar aristocratic circles in England, where they met, fell in love, and eventually married in 1799. Given their families' transatlantic connections, it is no surprise that they were soon posted across the Atlantic. John was appointed Deputy Paymaster to the Forces in Canada, managing a large sum of money. Six weeks after their wedding, the couple set sail for Quebec City, a world familiar to John but unknown to Elizabeth.



William Pitt Amherst stayed in touch with his sister, playing an important and influential role in the rise of the Hale family in Quebec. Through handwritten letters, they shared news of family, business affairs, and life in general. Communications stopped for several winter months when the river froze over.



THE NEW WORLD

Although it was the colonial capital and largest settlement of British North America, Quebec was a small city with fewer than ten thousand residents. There were some tensions and power struggles between French- and English-speakers, but most upper-class British residents spoke French and fraternized with Francophones of their social class.

Nevertheless, adjusting to their new life proved difficult. John Hale thought Quebec had a provincial culture, and looked down on the local elites, both French- and English-speaking, whom he considered “a collection of ragamuffins.” Elizabeth wrote that the “country is very beautiful,” and that their pretty house on St. Louis Street had a garden “just like an English one.” But she was homesick, having no friends or family in the colony. The tragic loss of their first two children in 1800 and 1801 made things worse, leaving her “in the greatest affliction.”



John and Elizabeth Hale's first home in Quebec, where Jeffery Hale spent his early years, now 17 St. Louis Street, known as Maison Maillou
Léa-Kim Châteauneuf

The couple initially saw Canada as a stepping-stone toward a better position back home. With the Napoleonic Wars (1803-1815) their view shifted, and they came to see Lower Canada as a refuge of sorts. Eventually, after many years, they accepted it as their home, one that would provide a good future for their children. In 1819, Elizabeth wrote:

I cannot but consider America as the rising country and that our children and grandchildren will be very happy to have property here. In history, we find that as one country begins to decline another rises, and generally toward the West. It is quite astonishing the progress made in this country within the last 10 years. Settlers are arriving every day from Europe, almost all from England, Ireland and Scotland.

It helped that the family thrived and advanced quickly in the New World. By 1808, John Hale had become a member of the Legislative Council in Lower Canada. In 1823, a scandal shook the colony when a hundred thousand pounds went missing from the royal coffers; this led to John Hale being promoted to Receiver General of Lower Canada, a senior government post with a sizeable annual salary, not to mention a considerable amount of power. As Receiver General, he oversaw the collection of customs duties, fees, taxes, and other revenue for the administration of the state. He was also part of the small Executive Council that governed the colony.

John Hale also purchased two magnificent properties. One was the family home in the city, perched near the present-day location of the Dufferin Terrace, with a magnificent view over the St. Lawrence River and Lower Town. Hale also bought the seigneurie of Sainte-Anne-de-la-Pérade. This was viewed as one of the most valuable properties in Lower Canada. The family spent their summers on the seigneurie, which included a mansion, a lumber mill, a flour mill, and several islands. This summer home reconciled Elizabeth with Canada, finally dispelling her chronic “maladie du pays.”



Sketch by Elizabeth Hale showing the Hale family home on the lower left. Now demolished, it was located on Des Carrières Street.

Library and Archives Canada



Sketch of the Sainte-Anne-de-la-Pérade Seigneurie, by Elizabeth Hale
Library and Archives Canada

A PROPER EDUCATION

Jeffery Hale was born on January 29, 1803, a little over a year after his older brother Edward.



He spent his first eight years in Quebec, where he received a basic education. Although there were large schools run by Catholic religious orders in the city, children of the British Protestant elite typically attended one of the many small private schools that operated out of teachers' homes. With time, Jeffery's parents wanted to send their sons to a more formal school, since they found the schools in Quebec woefully inadequate and provincial. In an 1811 letter to her brother in England, Elizabeth Hale wrote:

*We should wish our boys to receive such an education as is desirable for Gentlemen & should never grudge any expence that was necessary & usefull. I fear you will find them very deficient in learning, but that will only prove the propriety of sending them home, which of course we should not have done could they have received any Education here.**

Jeffery and Edward were placed at a grammar school in the London borough of Kensington, and Elizabeth was pleased that her brother had “added French to the general tuition.”

When the War of 1812 broke out, Elizabeth Hale and the rest of her children were sent to England, joining Jeffery and Edward. John Hale remained in Quebec to fulfill his duties, but was later reunited with his family, leading to the blessing of a twelfth child. The Hales had a total of six sons and three daughters who lived past infancy.

IN THE NAVY

At age thirteen, after the war, Jeffery Hale followed in his ancestors' footsteps and joined the Royal Navy. His parents felt he was “strong enough,” unlike his older brother Edward, whose constitution, they said, was “better suited to more learned & less active professions.” While Jeffery may have been physically suited for the military, his mind eventually rebelled against the institution.



He began his naval training in Ireland, then sailed to Portugal, the Balkans, and Italy, where he enjoyed climbing Mount Vesuvius twice. He later sailed to Brazil, Uruguay, Chile, and Peru. He slowly rose through the ranks, becoming a Lieutenant by age 23.

He did not see any action in his ten years in the navy. His mother wrote that “he has been very fortunate in his different cruizes which have really been like parties of pleasure.”

* All quotes in this document retain their original spelling, capitalization, and punctuation, which may differ from present-day norms.

DISENCHANTMENT

Hale's letters to his mother reveal that any pleasures of being in the navy soon soured. He made few friends and felt like there was little morality on board ship. He claimed it was:



the most likely place in the world in which a boy's morals may be corrupted. Some people consider getting drunk better than any dinner they could wish for. The rejoicings on Christmas ought to be of a different sort to what they commonly are in this wicked world and I think that that day as well as Good Friday &c are more shamefully and disgracefully spent among seamen than any other class of people.

Hale's shipmates made fun of his piety, but he assured his mother that his sound moral principles helped him weather this harassment.

Hale also developed anti-war feelings. He wrote to his mother in 1823, at age 20:



What is Warfare but legalized murder? strange contradiction!! Oh that that glorious season may not be far distant when "nation shall no more lift up sword against nation" and when they shall learn war no more; when our "officers shall be made Peace and our exactions righteousness"; when "swords shall be turned into ploughshares and spears into pruning hooks," and when it may be recorded not only of our own blest kingdom, but of the whole world that "the land rested from war."

Finally, Hale grew disenchanted with some of the British imperial policies that the military helped enforce. He went through many crises of conscience. He opposed the enslavement of Africans. His time in Ireland also angered him, and he wrote:

The absentee Lords and Gentlemen draw the money out of this poor deserted, most to be pitied Isle, and thoughtlessly throw it away on their equipages whilst their poor countrymen are literally in a state of nakedness and starvation; how truly [poet William] Cowper exclaims "Man's inhumanity to man, Makes many thousands mourn."

PIETY OR RIGHTEOUSNESS?

Jeffery Hale became increasingly religious over time. His letters home frequently quoted and expounded upon scripture. In 1820, he wrote:

Only conceive, what the great and glorious, the Almighty and Eternal God, should have assumed our weak and finite nature into His infinite and incomprehensible person: why the Creator of all things [should] Himself have become a creature and be made into a world, whose glory the Heaven of Heavens is not able to contain, should have clothed Himself with flesh and become man, that glory should have been wrapped up in misery, and the Son of God have assumed the nature of a clod on earth, and all this for the salvation of rebellious mankind.

His parents became concerned. After receiving a letter in which he spoke of never wanting to dance again, they worried that he was being religious “over-much” and that he would develop the “affectation of being righteous.” His mother feared he was being influenced by radical Methodists, and wrote to her brother that she hoped Jeffery’s time on leave with family relations would “remove any extravagant notions he may have formed” and allow him to “enjoy the blessings bestowed by a bountiful Providence, without running into excessives.” His father tried to promote a more cheerful view of religion when writing to his son, with quotes from the liturgy such as “Be joyful in the Lord,” and “Serve the Lord with gladness.”

The strategy may have had some effect, since Jeffery Hale came to be known not as a somber ascetic, but as cheerful wit who enjoyed life. “It was not easy to be dull, or sad, in his presence,” wrote a contemporary. The *Quebec Mercury* corroborates that he was quite funny, “never morose, he could be bitingly sarcastic,” and that he occasionally wrote satirical ballads for the paper.

But, more to the point of our story, Jeffrey Hale’s experiences in the navy led him to a profound religious and moral awakening. This set the stage for his pursuit of an evangelical religious practice he saw as just and beneficial for the world. His religion was not contemplative but active:

I am far from advising a monastic exclusion from all society (for that would be in direct opposition to our Saviour’s command in desiring us to let our light so shine before men, that they may glorify our Father which is in Heaven).

To St. Anne... 14th 20th 1827
 Lieut^t Jeffery Hale, R.N. A.P.
 at John Hale's Esq^d
 Quebec

St. Anne's...
 December 20th 1822.

Dear Sir... I have the honor to receive your letter of the 14th inst. in respect to the Gloucester... I am sorry for dear Sir B. Hall's... for nearly any discharge into...
 I have the honor to receive your letter of the 14th inst. in respect to the Gloucester... I am sorry for dear Sir B. Hall's... for nearly any discharge into...
 I have the honor to receive your letter of the 14th inst. in respect to the Gloucester... I am sorry for dear Sir B. Hall's... for nearly any discharge into...

A "crossed letter" by Jeffery Hale, with overlapping text at right angles. This was common in the nineteenth century to save money on paper and postage. Library and Archives Canada

A NEW DIRECTION

Despite his growing disenchantment with the Royal Navy, Hale nevertheless toughed it out for pragmatic reasons, since he had a target in sight. He plodded on strategically toward the promotion he received in 1826, which allowed him to retire with a half pension for the rest of his life. Shortly after this promotion, he wrote, "I have said adieu to the Navy, and I hope necessity will never compel me to renew my acquaintance."



Hale looked forward to being reunited with his family. Unfortunately, tragedy struck. He never saw his mother again. She died of a cancerous breast tumour in the months before his return. "I had not a single apprehension," wrote Jeffery to his father, "the blow was therefore the greater."



Quebec City in 1833, by James Pattison Cockburn. The front of the Hale family home can be seen on the topmost left.
Library and Archives Canada

Philanthropic Work in Quebec, 1827-1864

In 1827, Jeffery Hale returned to Quebec and assisted his father in the latter's role as Receiver General of Lower Canada. He took over the office upon his father's death in 1838. In 1841, the position was abolished following the Act uniting Upper and Lower Canada. This was in part because of political manoeuvring by John Henry Dunn, the Receiver General of Upper Canada, who took over the same office for the newly united Canadas. All in all, Jeffery Hale worked in the Receiver General's office for fourteen years, between the ages of 24 and 38.



This job loss left him at a crossroads. He could have simply retired at age 38 to lead the privileged and idle lifestyle of a wealthy gentleman. His family inheritance, savings, pension from the Royal Navy, and share of seigneurial rents and dues left him in a very comfortable position. However, he was not content to sit all day and admire the view from his cliffside home overlooking the lower city. He was driven to live the evangelical ideals he espoused, to promote moral reform and charity toward those less privileged.

HIGH CHURCH, LOW CHURCH

Protestants are often presented as a unified group. However, there are important differences among and even within the different Protestant denominations that affected Jeffery Hale's life and work.

Back in the sixteenth century, the Reformation movement challenged the domination of the Roman Catholic Church and the Pope. It led to the creation of different Protestant denominations. One came about because King Henry VIII of England wanted a divorce that the Roman Catholic Pope refused. The King declared himself head of the Church of England, which came to be known as the Anglican Church. Anglicanism remains similar to Catholicism in many respects. At the other end of the Protestant spectrum were the evangelicals, with firebrand preachers who could preach up a storm. Evangelicals encouraged believers to have a direct relationship with God without the intermediary of a pope, king or priests, or even the Church. They wanted people to interpret the Bible for themselves.



And then there was Jeffery Hale, who was somewhere in between, an evangelical Anglican. Hale challenged clerical authority yet remained within the Anglican Church. Evangelical Anglicans were derided as “low church” by some Anglicans, who considered them second rank.

Hale sought reform from within, more power for the common people and laity, and this often led to conflict with the Bishop and other clergy.

CHARITY IN A CHALLENGING ERA

The nineteenth century was a challenging time for the poor, and offered little insurance against calamities. The state did not provide health care, child benefit programs, pensions, or social housing. When tragedies struck—and they struck on a regular basis—the government provided little in the way of assistance. Charity was mostly left up to individuals, who created associations to deal with an array of social problems. Members of the upper classes, both men and women, were strongly encouraged to volunteer in charitable organizations.

As the main port of entry into what is now Canada, Quebec faced more challenges than most cities. Thousands of penniless immigrants streamed into the port every summer. Twenty-five epidemics decimated the city's population in the first half of the century, with the cholera epidemic of 1832



killing a tenth of the city's population. Fires destroyed entire neighbourhoods on a regular basis, and most inhabitants were uninsured. In 1845, two devastating fires, one month apart, destroyed two thirds of the city, affecting twenty-two thousand of the city's poorest people.

Following this tragedy, Jeffery Hale played a key role in organizing efforts to collect food and clothing for the poor. But this is just one of many examples of his involvement.



Engraving of Quebec City showing the fire of June 28, 1845
BAnQ



Advertisement for charity relief
with Jeffery Hale's name in
Le Journal de Québec
BAnQ

L'Incendie Récent.
DISTRIBUTION DE VÊTEMENTS.
DES billets pour obtenir des vêtements seront distribués aux victimes de l'incendie du 28 mai, chaque jour depuis 8 heures jusqu'à MIDI, et depuis 2 heures jusqu'à 5 heures de l'après midi, et la VENTE GRATUITE de vêtements, selon le billet, commencera à 10 heures dans la MATINÉE de VENDREDI 13 du courant et sera continuée les jours suivants.
Par ordre, **JEFFERY HALE,**
Sec. C. D.
22 juin 1845.

SPIRITS AND PUBLIC SPIRITEDNESS



In the early 1800s, alcohol was less expensive than imported tea or coffee. Many even felt it was safer to drink than water, which was often contaminated with dirt or garbage. Since alcohol was cheap and plentiful, the upper classes complained that excessive drinking of it led the “mechanics and labouring classes” to neglect their families, cheat on their spouses, steal, or fight.

The temperance movement, which promoted abstinence from drinking alcohol, grew in response to this. It started as a religious movement aimed at moral improvement and salvation, and eventually also drew in industrialists who were more concerned with alcohol’s effects on employee productivity. At temperance meetings, large crowds gathered, listened to persuasive speeches, and signed pledges to stop their excessive drinking.

Jeffery Hale played a leading role in Quebec’s early temperance movements. He was vice-president of the **Quebec Temperance Society**, founded in 1832. The Society’s board included a mix of French- and English-speakers, Protestants and Catholics. They promoted “partial abstinence,” whereby members agreed to abstain from hard liquor and to a moderate use of wine and beer. This allowed the upper classes to continue drinking wine while demonizing the hard liquor that the lower classes favoured. This Society was short-lived, since a cholera epidemic raged in Quebec that same year, and doctors promoted drinking brandy as a way to prevent the disease.

A few years later, some Protestant temperance advocates took a different approach. Jeffery Hale was a founding member and first president of the **Total Abstinence Society** in Quebec. As the name suggests, this society disagreed with the earlier notion of “partial abstinence.”

Some felt this teetotalism was too radical. The Anglican Bishop of Quebec wrote: “it is going too far to prohibit all kinds of liquor, and might injure the cause by wishing to effect too much.” This would not be the first time Hale and the Bishop disagreed.

EDUCATIONAL EFFORTS

Although the name Jeffery Hale is typically associated with a hospital, most of his volunteer efforts revolved around education. As a devout evangelical Christian, he felt that literacy was essential: it allowed the poor to read the Bible, which was the key to their salvation. This was not the case with many Catholics, or more conservative Anglicans, who cautioned against reading the Bible because of the potential for misinterpretation.

Jeffery Hale joined the board of the **British and Canadian School Society** in 1829. Its aim was to provide the poorer classes with elementary education. The Society built a non-denominational school in Saint-Roch with nominal fees and well-paid teachers. Teaching was bilingual, and half the students in the school’s early years were native Francophones.



A few years later, drawing solely from his personal finances, Jeffery Hale set up the **Free Chapel Sunday School** near St. Matthew's chapel in the Faubourg Saint-Jean-Baptiste. This was not what we currently think of as a Sunday school: rather than focusing on catechism, it provided basic instruction in reading, writing, and mathematics. Its students were labouring children who attended on the one day off they got from work. Reading was the main focus, and the Bible their main text. Hale provided spiritual instruction at the school. His good friend, Baptist minister David Marsh, gave evening lectures in chemistry and astronomy for working men. By 1850, the school had 30 teachers and 250 students. Jeffery's Free Chapel Sunday School would be one of his finest legacies in education.



Jeffery Hale's Sunday School on St. Joachim Street in 1906, now demolished (on the right of this photo, with steeple)
BAnQ

Some of Hale's educational efforts were more obviously about religious proselytizing. He served as president of the Quebec branch of the **British and Foreign Auxiliary Bible Society**. This evangelical group aimed to spread the word of God by distributing millions of free Bibles in all the world's languages. He also served on the board of the **Quebec City Mission**, which hired a missionary to visit the poor in the city, distribute aid, and educate them about the Bible.

These educational efforts drew occasional barbs from the leaders of established churches. Catholic priests objected to pupils learning directly from the Bible, and the number of Francophones at the British and Canadian School gradually diminished as priests preached against the school from their pulpits. Once again, the Anglican Bishop took issue with Jeffery Hale regarding the schools and the Bible Society, qualifying them as "the hydra head that threatens us." He felt that prayer books should be distributed with Bibles to provide interpretation.



This opposition did not stop Hale from helping to set up the first **Protestant School Board** in 1846. He became chairman of the board in 1849, a volunteer position, and oversaw the construction of the Artillery Street School, the first free Protestant public school in Quebec City.

FRUGALITY AND FORETHOUGHT

The more money you invest at a bank today, the more likely you are to earn a higher interest rate and get favoured customer perks. This was also true in Jeffery Hale's day: banks favoured the wealthy and existed to generate profit for their owners.

This was not the case with the **Quebec Provident and Savings Bank**, founded in 1847. Jeffery Hale helped draft the bank's constitution and was its first president, serving for six years. His friend Christian Würtele, co-founder of the bank, took over upon Hale's departure. There, the smallest investors got the highest interest rates. Anyone with more than £50 in savings saw their returns drop, and nobody could deposit more than £500. Moreover, all bank trustees were volunteers, and therefore were not remunerated. In short, the bank's primary mandate was not to generate a profit but to encourage "frugality and forethought" among the working class. All profits were donated to charity.



The Quebec Provident and Savings Bank was located atop Côte de la Montagne, in the large building on the top right.

Archives de la Ville de Québec



Forethought was also a key value behind the **Quebec Charitable Firewood Society**, which Hale also supported. The Society acquired large quantities of firewood during the summer months, since it was cheaper because of lessened demand. This allowed for better economies when the Society distributed the wood to the poor to heat their homes in winter.

REFORM, NOT REVOLUTION

By the mid-nineteenth century, the seigneurial system struck many as an outdated relic of feudal France. It seemed like unfair class privilege to force habitants to pay regular dues to a local seigneur. The government proposed to abolish it.

Jeffery Hale had inherited his father's seigneurial title, and the dues and property that went with it. Jeffery Hale was opposed to land reform. He co-signed a petition with twenty-six other seigneurs in 1853 asking for compensation that would prevent "a spoliation which will render valueless every description of property, and if accomplished, will inevitably end in the ruin of the credit of this Province, and of the morality of its inhabitants."

The petition worked, to a degree. Although the seigneurial regime was officially abolished in 1854, its annual dues were replaced by an annual "constituted rent" to compensate the seigneurs' loss.

This shows that, although he was generous with the poor, Jeffery Hale was not a revolutionary. He guarded his assets and privileges. Despite this, at the end of day, much of the money he collected as dues or rent from his seigneurie likely ended up going back to the poor.

MOUNT HERMON CEMETERY

In the 1840s, the Protestant burial ground near the old city was becoming overcrowded, and many feared that urban cemeteries were a source of infectious disease. A group of businessmen, including Jeffery Hale and Christian Würtele, co-founded **Mount Hermon Cemetery** in 1849. This large non-denominational cemetery in Sillery was laid out as a picturesque garden. It was open to all regardless of religious affiliations or beliefs. Jeffery Hale moved his parents and other family members from the downtown cemetery to Mount Hermon.



Conflicts between Jeffery Hale's evangelicals and the Bishop also played out in the cemetery. In 1851, Hale's colleague Christian Würtele sued the Bishop for refusing "to read the funeral service over the dead body of his infant child," since the child was buried outside the Church of England's consecrated grounds. Though the court dismissed the case, tensions continued to escalate.



Mount Hermon Cemetery entrance, late 1800s, located at 1801 St. Louis Road
Library and Archives Canada



The St. Anne Street "Hale Church" that the Bishop refused to consecrate. Now demolished, it was located near the corner of St. Ursule Street.

George Bourne, *Picture of Quebec*, 1831

ANGLICAN POWER STRUGGLES



In 1849, Jeffery Hale and a few friends, including Christian Würtele, bought a former Methodist chapel on St. Anne Street. The Bishop's wife referred to this disparagingly as "the Hale Church." The three men asked the Bishop to consecrate it on condition that they could appoint a minister of their choosing. The Bishop refused, fearing that they would appoint someone who would undermine his own authority.



Between 1857 and 1859, tensions between Hale's evangelicals and the Bishop's party came to a head in what is called the "synodical controversy in Quebec." Synods are groups that meet to decide on issues relating to Church administration. Jeffery Hale argued for a democratic election of a synod committee of twelve people, including laymen, whereas the Bishop wanted to restrict membership to the clergy. Hale's group argued for a passage "from the autocratic to a constitutional form of government." The Bishop's group worried that this would lead clergy to fall "under the feet of two or three laymen of wealth, influence and ambition." These disagreements dragged on.

Bishop

George Jehoshaphat Mountain

1789-1863



The legislature passed a bill that allowed for synodical elections with some lay representation. Votes took place in the different churches in April 1859. They could be contentious. In St. Matthew's Church, there was a riot when Reverend Roe refused votes from evangelicals. One of the evangelicals, Colonel Fitzgerald, "was jostled and jammed upon the communion table." A group of evangelical "roughs" fought back and dragged Reverend Roe from his seat. Although Hale was not directly involved in the violence, rumours circulated that many of the "roughs" were students at his Sunday school.

Following the votes, the *Quebec Mercury* published sensational stories of “Sunday Scholars with sling shots in their sleeves, defiance in their faces, menace on their tongues, and sacrilege in their hearts.” Conversely, the *Quebec Gazette* argued that this violence was provoked: “Men will not humbly submit to being tricked out of their rights.”

In the end, the Bishop’s party won. Evangelicals remained a minority in the new synod. All democratic changes that they proposed were voted down. The evangelical wing declined in strength over the years, never to reach the same height it had reached under Hale.

THE GAVAZZI RIOT

Jeffrey Hale sponsored many lectures in Quebec, but new ideas weren’t always well received. One lecture he sponsored went very wrong.



Alessandro
Gavazzi
1809-1889

In 1853, anti-Catholic preacher Alessandro Gavazzi gave a lecture at Chalmers’ Free Presbyterian Church. It included many derogatory references to Catholic priests. The lecture was stormed by an angry Catholic mob, which threw stones into the church, breaking the windows, and shouting, “It’s a lie!” A crowd rushed to the pulpit with sticks, and began to strike Gavazzi.



Jeffrey Hale, who was in attendance, testified at a commission appointed to inquire into the conduct of the police force, which contained many Irish Catholics. He stated, “I saw only two policemen at the end of the aisle. They were merely standing there, taking no action.”

Hale managed to escape unscathed while escorting five women to safety, but the event contributed to the deterioration of relations between Protestants and Catholics in Quebec. Whereas Hale had worked alongside Catholics in many organizations in the 1830s, the Gavazzi riot is one example of how the two religious communities grew increasingly separate in the second half of the nineteenth century.

FINAL PROJECTS

This change in Protestant-Catholic relations explains why many of Hale's final projects were exclusively for Protestants. For instance, he financed the creation of the **Ladies' Protestant Home** in the 1860s. Hale's last major philanthropic project, and the one for which he is best remembered, was the creation of a hospital for Protestants.



Ladies' Protestant Home, located at 95 Grande Allée
BAnQ

There had been a crying need for a new hospital in the city for years, especially for Protestants. In 1851, newspapers regularly reported on the patient abuse, management problems, and corruption that existed at the Marine and Emigrant Hospital. This was Quebec's only nondenominational hospital, but it was officially restricted to sailors and recent immigrants. The alternative was the small Hôtel-Dieu, run by Catholic nuns, known for trying to convert Protestant patients. Many felt there was a need for a well-run alternative for Protestants.

The Victoria Hospital was incorporated in 1855 to meet this need. Jeffery Hale was on the founding committee. However, the hospital existed solely on paper because of a lack of funds. The committee waited for a benefactor.



Hale family residence, Tunbridge Wells, England
Private collection

THE POOR MAN'S FRIEND

Jeffery Hale's health declined in the early 1860s, with bouts of memory loss and extreme fatigue. In 1863, at the age of 60, he decided to return to England to visit family.

Jeffery Hale died "of a disease of the brain" in a family residence in Tunbridge Wells, Kent, England, on November 13, 1864, aged 61. He was buried at Woodbury Park Cemetery.

In Quebec, his friend David Marsh represented him as a champion of the poor man:

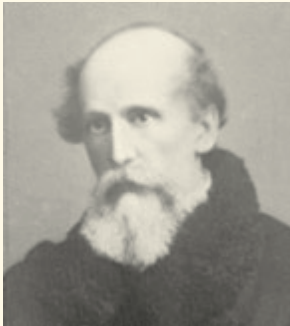
He, like David, lived not for himself, but served his generation. Not as some, who think to compensate an indolent and selfish life by charitable bequests, he consecrated his living, active powers, to the service of his fellowmen. Piety was the grand feature of his character.



BUILDING A LEGACY

Hale bequeathed £9,000 (\$36,000, worth over \$1,000,000 in today's money) toward the Protestant hospital project. His friends and trustees Mr. Christian Würtele, Baptist minister David Marsh, and prominent physician Dr. John Racey followed through with his wishes. The new institution was given the name **Jeffery Hale's Hospital**.

Original governors



**Christian
Würtele**

President 1865-1874



**Reverend
David Marsh**

President 1874-1888



**Doctor
John Racey**

President 1888-1889

The Quebec Provident & Savings Bank closed its doors in 1872. The bank was liquidated and the assets were distributed to community organizations, including a \$25,000 donation to Jeffery Hale's Hospital.

The Free Chapel Sunday School was renamed "Jeffery Hale's Sunday School" in 1865. It was used by a variety of evangelical charitable associations and was eventually gifted to the Protestant School Board, which built the public Victoria School on the land.

The Ladies' Protestant Home closed its doors in 1990 and set up a foundation with the proceeds from the sale. In 2009, \$5,000,000 was transferred from the Quebec Ladies' Home Foundation to The Jeffery Hale Foundation.

Jeffery Hale's Hospital continues to flourish to this day, and is an integral part of Quebec City's health and social service network. Over the years, the hospital extended its mandate to serve the city's population as a whole, regardless of language or religion, though it continues to guarantee services to the English-speaking community. ∞



The **original Jeffery Hale's Hospital** opened its doors in **1867** on the corner of St. Olivier (now Sœurs de la Charité) and De Glacis streets.

Archives de la Ville de Québec



The hospital moved in **1901** to a building on the corner of St. Cyrille Boulevard (now René Lévesque) and Turnbull Avenue.

BAnQ



The hospital moved a second time in **1956** to its **current location** (building on the left) on the corner of St. Foy Road and St. Sacrement Avenue.

Celebrating 150 Years

The story of Jeffery Hale was not known in Quebec City, yet several institutions bear his name, including the hospital he founded. For some, his name had become synonymous with the local English-speaking community. Although Jeffery Hale did not seek reward, it was time for the community to honour this humble yet deserving man 150 years after the hospital's inauguration. The stars aligned in the years prior to the anniversary.



January 23, 2017, marked the 150th anniversary of the hospital's inauguration.

The Friends of The Woodbury Park Cemetery in Tunbridge Wells, England, reached out to the community, since Jeffery Hale's gravesite was in deep need of repair. **The Jeffery Hale Foundation felt a responsibility to act.** In May 2015, Mike Boden, Executive Director of The Jeffery Hale Foundation, visited the cemetery. He presented a £9,000 cheque to help restore the tombs of Jeffery Hale and other family members. This was a symbolic gesture, since £9,000 is the exact amount that Jeffery Hale himself bequeathed for the founding of Jeffery Hale's Hospital. Several months later, another \$8,000 was donated by various community organizations to help finance memorial projects at Woodbury Park Cemetery.



Spring 2015 - Tunbridge Wells, England



Fall 2015 - Quebec City, Canada



For the 150th anniversary celebrations, the Friends of Woodbury Park Cemetery planted a maple tree to symbolically link their cemetery with Mount Hermon Cemetery and our country.

As a reciprocal gesture, English Heritage donated acorns from a descendant of the Royal Oak, England's most famous tree, to be planted near the **Hale family monument** in Quebec. Perhaps one day we will have a tree named Edward, Queen Victoria's father and John Hale's friend, linking the histories of our two nations by highlighting the royal ties to the Hale family and the beautiful Victorian cemetery that separates Jeffery from his parents.



Victoria, granddaughter of the Royal Oak





Woodbury Park Cemetery

Tunbridge Wells, England



The Worshipful Mayor Councillor David Neve of Tunbridge Wells



Tombs of Jeffery Hale and other family members **before** and **after** restoration



On **September 1, 2016**, a **ceremony** was held at the Woodbury Park Cemetery to unveil the restored Hale tombs, and a memorial bench, tree and plaque to commemorate Jeffery Hale's contribution to Quebec City.





Mount Hermon Cemetery

Quebec City, Canada



Mr. Régis Labeaume, Mayor of Québec, and Ms. Michelle Morin Doyle, Deputy Mayor of Québec



One week later, on **September 8, 2016**, a **ceremony** was held at Mount Hermon Cemetery to unveil the restored Hale family monument, including a new inscription, highlighting Jeffery Hale's contribution to our city.

In memory of Jeffery Hale, Esq.
January 29, 1803 - November 13, 1864

Founder of Jeffery Hale's Hospital, co-founder of Mount Hermon Cemetery. Visionary and philanthropist, dedicated to the advancement of education and to the cure of Québec City's destitute. Buried at Woodbury Park Cemetery, Royal Tunbridge Wells, England.

The Jeffery Hale Foundation, 2016



The Philanthropist – Multimedia Theatre Presentation

In 2015, **Michael Boden** dug into Hale's story. He was so inspired by what he found that it awoke a dormant playwright within! He decided to write a play as a way to **preserve our heritage and inspire our community.**

Two years later, with the help of countless people who gave their time and energy to the project, his script came to life in a multimedia show presented to inaugurate the Jeffery Hale Student Centre and auditorium at Cégep Champlain–St. Lawrence. This was fitting, considering that The Jeffery Hale Foundation made a one-million dollar donation to help build the Student Centre—philanthropy coming full circle.



Michael Boden receives the copyright certificate for his creation, "The Philanthropist" multimedia theatre presentation.



Mr. Roger (reporter) challenging Jeffery Hale throughout the script

THE PLAY

(Photos by Normand Brassard)

The Philanthropist















The End

THE CAST

(In alphabetical order)



Jason Beaulieu
King George II,
Reverend David Marsh



Bill Black
Bishop Mountain



Michael Boden
Reverend Hotham



Michael Bourguignon
Jeffery Hale



Paul Buteau
William Amherst



J.P. Chartier
John Hale,
Council member



Melanie Fleming
Lady Archer



Donald Fyson
Commissioner,
Sailor



Patricia Grimaud
Mrs. Mountain



Leah Huard
Miss Elgin



Ladd Johnson
Mr. Roger,
King's aide and Sailor



Mark Lepitre
Edward Hale



Jonathan Letellier
Black
Dr. Racey



Louis Lortie
Young Jeffery Hale



Sheila Mawn
Elizabeth Amherst



John Niederreiter
Christian Würtele

Encore presentation



Peter Calkins
Bishop Mountain



Sharon MacLeod
Mrs. Mountain



Nathalie Peron
Lady Archer



Zachary Roberge
Young Jeffery Hale

MAKING A DIFFERENCE

Philanthropists make an active effort to promote human welfare and to empower those around them. Through selfless giving, they inspire others to give of their own resources to make the world a better place.

This was certainly true of Jeffery Hale.

Jeffery Hale's legacy lives on today. His initial bequest has been multiplied a thousandfold through donations by community members, both in time and in money. Today, what is known as **The Jeffery Hale Foundation** manages tens of millions of dollars in assets, and invests millions in community projects every year.

With the privileges Jeffery Hale inherited, he felt a duty to empower others who did not share the same advantages. While we may not have his wealth, we can certainly all invest some time or money to improve the world around us.

Every little bit counts! We hope this story will inspire you to do so.



ACKNOWLEDGMENTS

As you depart from the world of *The Philanthropist*, The Jeffery Hale Foundation wishes to thank all those who contributed to the production of the multimedia theatre presentation as well as the creation of this media-enriched booklet.



TIMELINE



- 1759** Jeffery Hale's grandfather, John Hale, fights alongside Wolfe on the Plains of Abraham. Wolfe asks him to carry news of the victory to England.
- 1764** Jeffery Hale's father, named John Hale after his own father, is born in Guisborough, England.
- 1774** Jeffery Hale's mother, Elizabeth Frances Amherst, is born in Bath, England.
- 1791** John Hale (father) serves as aide-de-camp to the Duke of Kent in Quebec City and remains until at least 1794.
- 1799** Elizabeth Frances Amherst (mother) marries John Hale (father) in London. They settle in Quebec City, where John works as Deputy Paymaster to the Forces.
- 1803** **Jeffery Hale is born January 29, 1803, in Quebec City, Quebec, Canada.**
- 1811** **Jeffery Hale is sent to England to study at a grammar school in Kensington.**
- 1816** **Jeffery Hale begins training for the navy.**
- 1819** John Hale buys the seigneurie in Sainte-Anne-de-la-Pérade.
- 1823** John Hale is appointed Receiver General of Lower Canada.
- 1826** Elizabeth Frances Amherst dies.
- 1826** **Jeffery Hale is promoted to Lieutenant, leaves the navy, and returns to Canada to assist his father as Receiver General of Lower Canada.**
- 1829** Jeffery Hale joins the board of the British and Canadian School, oversees construction of the new school in Saint-Roch, and remains on this board for most of his life, eventually becoming president.
- 1832** Jeffery Hale's involvement with temperance begins with the founding of the Quebec Temperance Society.
- 1833** Jeffery Hale sets up the Free Chapel Sunday School (later Jeffery Hale Sunday School), financed from his own pocket.
- 1837** Jeffery Hale co-founds the Quebec Total Abstinence Society and is elected first president.
- 1838** John Hale dies. **Jeffery Hale takes over as Receiver General.**
- 1841** Jeffery Hale loses his position as Receiver General of Lower Canada with the union of Upper and Lower Canada.
- 1847** Jeffery Hale helps found the Quebec Provident and Savings Bank and is elected first president.
- 1849** Jeffery Hale and friends try to establish a proprietary Anglican chapel and are rebuffed by the Bishop.
- 1849** Jeffery Hale is one of the founding members of Mount Hermon Cemetery.
- 1849** Jeffery Hale is elected chairman of the first Protestant Board of School Commissioners, remaining in the presidency until 1854.
- 1854** Gavazzi Riot in Quebec City.
- 1855** First steps toward creating a Protestant Hospital in Quebec City with the incorporation of the Victoria Hospital, which exists only on paper.
- 1857** The Quebec City Mission is founded. **Jeffery Hale is one of the founding members.**
- 1858** Jeffery Hale presses for more lay representation in Quebec's Anglican synod, leading to further tensions with the Anglican Bishop.
- 1864** **Jeffery Hale dies on November 13, 1864, at Tunbridge Wells, Kent, England.**
- 1867** **Jeffery Hale's Hospital welcomes its first patients.**



FONDATION

Jeffery Hale

FOUNDATION

FIRST EDITION _ JANUARY 2020

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