



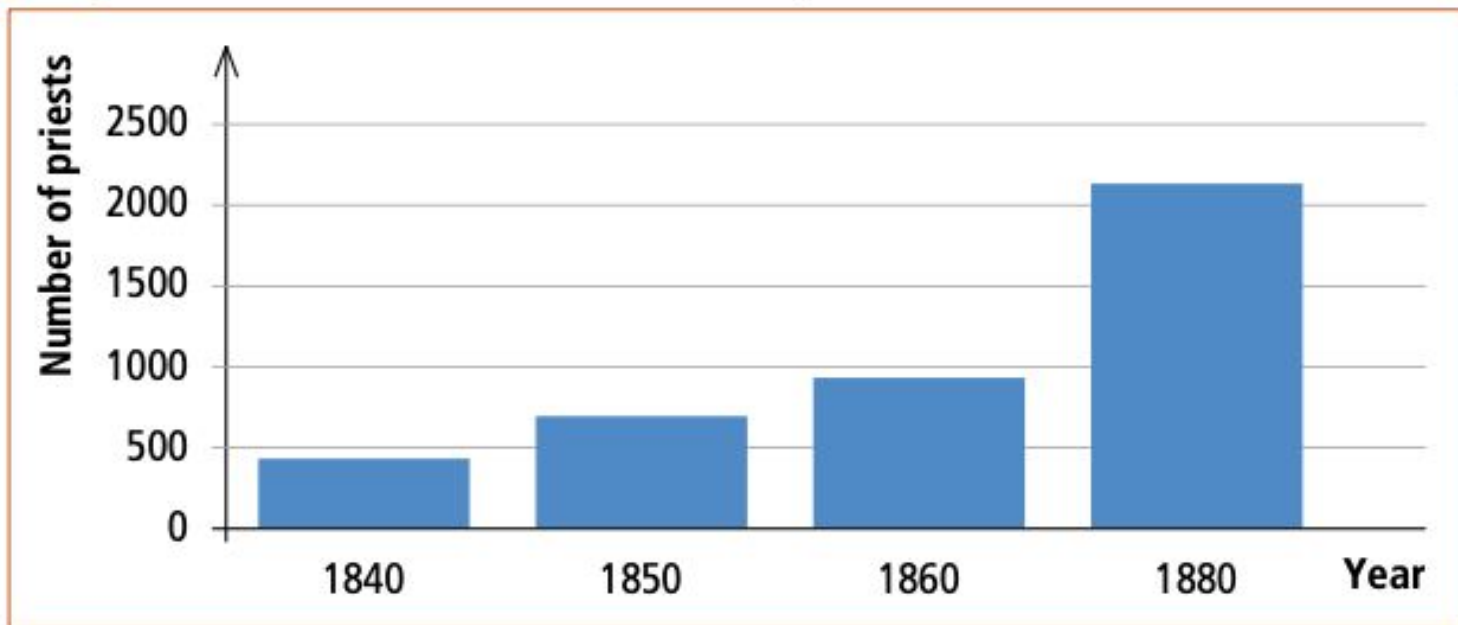
The role of the Catholic Church

Chapter 1



61

Increase in the number of priests after 1840



Data from: Paul-André Linteau et al., *Histoire du Québec contemporain*, vol. 1, 1989, and Louis-Edmond Hamelin, "Évolution numérique séculaire du clergé catholique dans le Québec," 1961.

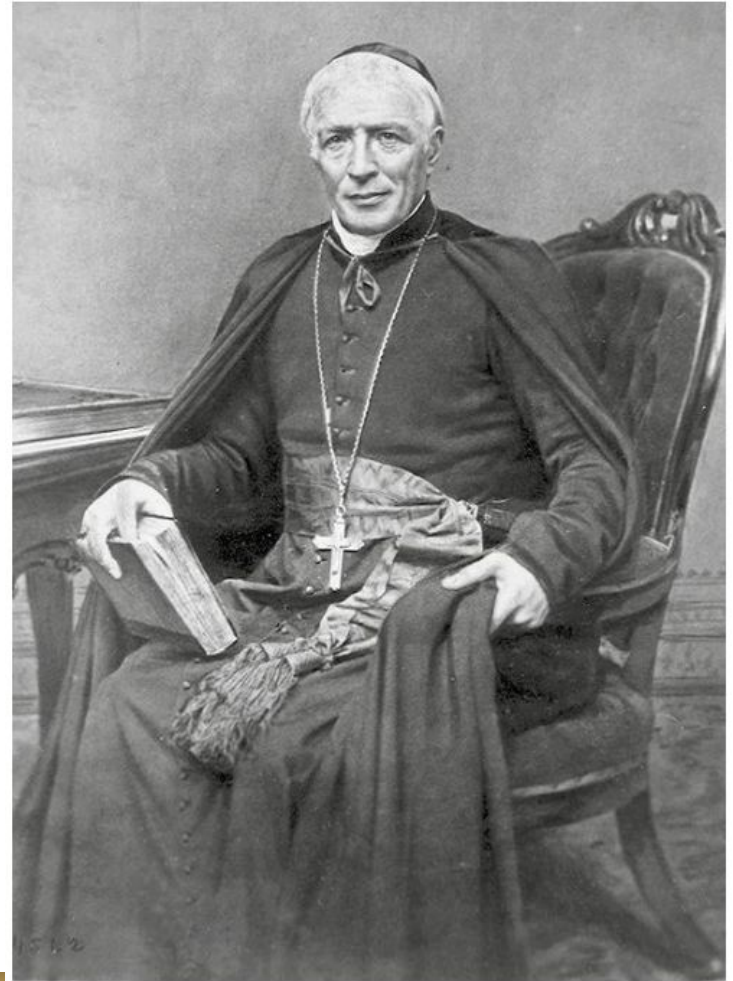
62 The new religious orders

- Oblates of Mary Immaculate (1841)
- Jesuits (1842)
- Ladies of the Sacred Heart (1842)
- Sisters of Providence (1843)
- Sisters of the Holy Names of Jesus and Mary (1844)
- Sisters of the Good Shepherd (1844)
- Clerics of Saint Viator (1847)
- Fathers of the Holy Cross (1847)
- Sisters of Mercy (1848)
- Sisters of Saint Anne (1850)
- Adorers of the Blood of Christ (1859)
- Brothers of Charity of Belgium (1865)
- Carmelites (1875)

The influence of the church

The catholic church had a lot of influence in French Canadian society. It ran charities, hospitals, schools and also tried to increase political power

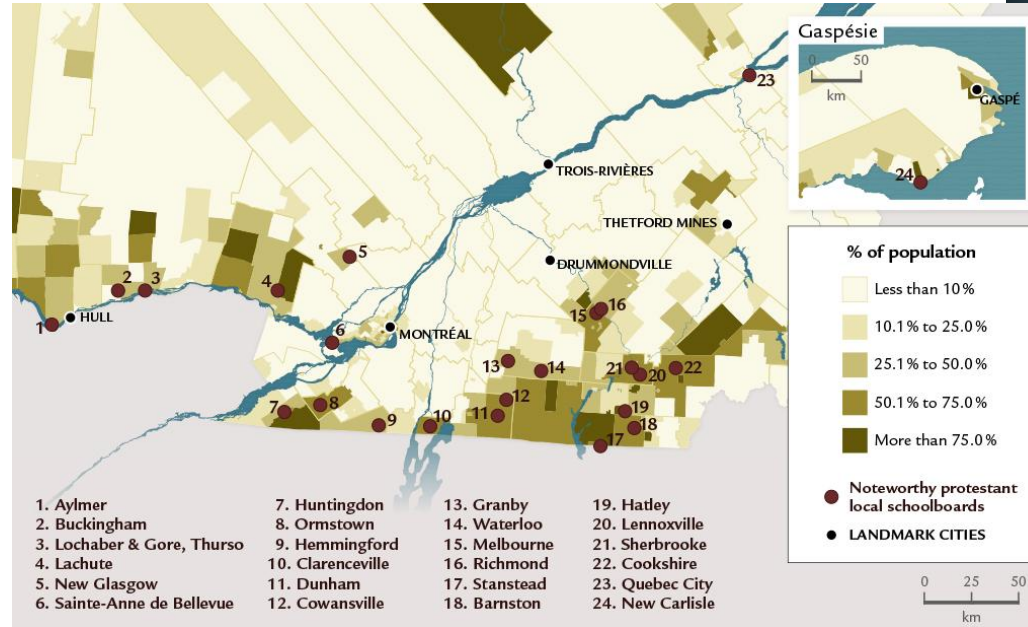
- The bishop of Montreal increased the membership of religious orders and had building constructed for them to live



65 Monseigneur Ignace Bourget,
bishop of Montréal, 1840–1876

Ultramontanism

Most church members supported ultramontanism. According to this ideology, the pope's authority was final and all needed to submit to it. **They believed that the church should be involved in all areas of society: schools, hospitals and politics. They believed the church should play a role in the government**



In 1841. The school act led to the denominational school system. Catholic for French and Protestant for English.

Denominational split

In 19th century Quebec social institutions were **separated based on religious denomination (protestant vs catholic) instead of language.**

- In Montreal and Quebec, there were both English protestant hospitals and French Catholic hospitals.
- The institutions were controlled by the clergy of each denomination

The dual confessional model was applied to Quebec's public education system starting with the Education Act in 1841.

- This legislation gave the state control to supervise the education system and establish denominational school boards



1.49 The Montreal General Hospital, shown circa 1890, was the city's largest English Protestant hospital in the 19th century.

Ultramontanism

The church started Catholic newspapers and magazines. **It published the list of prohibited books and in 1844 the Sulpicians founded a public library that had only books approved by the Church**

- The church refused the sacrament to anyone who opposed them.
- Priests would also try to influence their followers to vote a certain way



1.46 Mary, Queen of the World Cathedral was built under the orders of Monseigneur Bourget between 1875 and 1894. A reflection of the Vatican's influence at the time, the cathedral is a scale replica of Saint Peter's Basilica in Vatican City.

TAKE NOTE!

The first Francophone university

In the early 1850s, while several Anglophone institutions of higher learning already existed in Canada, there was no Francophone counterpart.

In 1852, Queen Victoria granted by royal charter authorization to the Séminaire de Québec to found a university, leading to the creation of Université Laval, the first Francophone university in North America. The founding of Université Laval prompted Monseigneur Bourget, then bishop of Montréal, to demand the establishment of a Catholic university in Montréal. The Vatican initially refused Monseigneur Bourget's request, but in 1878, with Rome's authorization, a Montréal branch of the Université Laval was established, which officially became Université de Montréal in 1920.

◀ **Université Laval, in the city of Québec, 1880**



Nationalism of survival

After the rebellions and the act of union in 1840, French Canadian nationalism shifted away from the dream of a French-Canadian state

New nationalism called the ***nationalisme de survivance*** was **focused on preserving the identity of the French Canadian people through the Catholic faith and French language**

French Canadian identity was under threat and needed to be defended

- Nationalisme de survivance focused on cultural efforts and relied on the **Catholic clergy to preserve the characteristics of French Canadian identity**

1.48

MAIN CHARACTERISTICS OF FRENCH-CANADIAN IDENTITY IN THE SECOND HALF OF THE 19TH CENTURY

- Catholic faith
- French culture and language
- Preservation of traditions and customs
- Traditional, conservative way of life, e.g., agricultural work
- Traditional family values, such as submission to the father's authority
- Submission to English authority

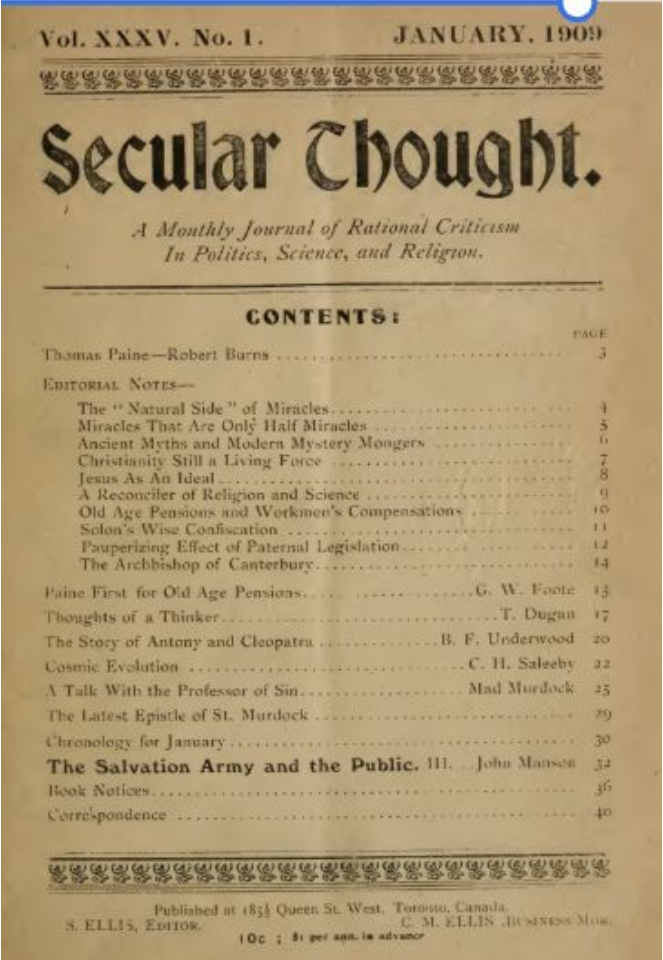
Anticlericalism

Liberal minded people began to support for the separation of church and state.

Anticlericalism did not want the Church to interfere in political or social parts of life-especially in education

Anticlerical movement opposed the catholic church and included members of the Parti rouge who called for secular education

The party would put their views in newspapers and the church often had to defend their positions to the public



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Institut Canadien

The *Institut canadien de Montreal* was founded in 1844 by young French Canadian professionals and intellectuals with liberal views. It was mostly a library and forum for debate

- Members would meet weekly to converse and would hold conferences on issues such as the separation of church and state, abolition of the death penalty and free education

In 1858, Bishop Bourget **condemned the Institut and threatened to excommunicate its members**

The pope condemned the Institut and eventually forced it to close its doors in 1880. The Institut Canadien in Quebec city is the only one that remains today



1.47 Louis-Antoine Dessaulles (1818-1895). Seigneur, politician and journalist, Dessaulles was an ardent supporter of anticlericalism. From 1850 to 1871, Dessaulles was a member of the *Institut canadien de Montréal*, where he gave many lectures. He was also the editor-in-chief of *Le Pays* newspaper.

The role of women

In the 19th century, a woman's expected role was a wife and mother.

- Unmarried women would be under the guardianship of her father until she got married and would then be under the guardianship of her husband.
- **Married women had no legal power, but they did have influence in society**

DID YOU KNOW

Abortion and contraception were illegal during this period. For example, in 1869 the Government of Canada passed a law that made having an abortion or helping a woman to get an abortion punishable by a life sentence in prison. In 1892, the government went even further, criminalizing the promotion and sale of contraceptives, and the distribution of information about abortion.

Legal and political status

In 1866, the Province of Canada adopted the Civil Code of Lower Canada

- This meant that **married women were treated as children and under the same restrictions**
- Women were **not allowed to keep their own earnings, inherit money, take legal action or act as the sole guardian of her own children**

Women always needed someone to act on their behalf, with a husband or male guardian to give her consent.



1.43 This drawing by Joseph Swain (1820-1909), published in 1871, illustrates the role of spouses in a working-class couple. The caption reads: *I say, Joe, dear, if you can't enjoy your supper now you have lost your grumble about nine hours—grumble for me, as I've done fourteen, and ain't finished yet*

Women's sectors of activity

At the end of the 19th century, many women were farmers, since family farms generally involved every member of the family. Women who worked outside the home had very limited choices. The most common jobs were teacher, worker in a textile, shoe or tobacco factory, and domestic servant.

69 A one-room schoolhouse in the Outaouais region

Elementary education was generally provided by female teachers who had received a teaching certificate after a brief period of training. In rural areas and in villages, classes brought together children of different ages and grade levels.



68

Female students at McGill University, at the end of the 19th century



Francophone women

During this time, francophone **Catholic women did not enjoy the same freedom as anglophone women.** Francophone women were subject to the hostility of the Catholic Church and francophone elites



Women's literature

At the end of the 19th century, women started to speak out in the public sphere. It was at this time that Francophone women's literature emerged. French Canadian women were limited to letters and diaries. However they also started creating poetry, folktales, short stories and novels, especially in newspapers and magazines



Félicité Angers, who published under the pseudonym (pen name) Laure Conan, is considered the first female French Canadian novelist. Her most famous publication, the novel *Angéline de Montbrun*, was serialized in the *Revue canadienne de Montréal* in 1881 and in 1882. The novel was published in book form in 1884.

Religious life

Many French Canadian women opted to join a religious community in this period. Life in a religious community led many nuns to work in education or health.

At the end of the 19th century, women's religious communities in Québec, like all religious communities at the time, played a very important social role. These communities ran many charitable organizations, hospitals, orphanages and shelters. Certain private colleges run by nuns accepted girls who wished to pursue their education after elementary school. Women's religious communities worked primarily in cities, where they were well established.

70 The sick ward at Hôtel-Dieu de Québec, circa 1890



Founders of the Hôtel-Dieu de Québec in 1639, the *Augustines de la Miséricorde de Jésus* ran the hospital until 1962.

TAKE NOTE!

A patriotic work

In the report he submitted in 1839, Lord Durham stated that the *Canadiens* constituted “a people with no history and no literature.” Between 1845 and 1849, François-Xavier Garneau (1809–1866) published the three-volume collection *History of Canada: From the Time of Its Discovery Till the Union Year*. His objective was to demonstrate that, contrary to Durham’s assertions, the *Canadiens* possessed a rich history.

“Although the French-Canadians are not wealthy as a people . . . , they have sufficiently proved that they preserve in their character a living likeness to the illustrious nation to which they owe their natural origin. Ever since the era of the Conquest, . . . [they] cling to each other, as if all formed but one family, and they have long feared to lose any time-honoured custom, to renounce one prescriptive idea, or even a prejudice if it was cherished by their ancestors The result is, however, they have retained their religion and their language . . . and, to the benefit of Britain, a firm foothold in North America”

Excerpt from: François-Xavier Garneau, *History of Canada: From the Time of Its Discovery Till the Union Year*, 1845–1849 [modified English].



Canadian identity

In the late 1800s, painting of the landscape became dominant. Painters who were european or Canadian became famous for their painting of Quebec landscapes.

73 *Rural Landscape, Beaufré*





Important terms!

Ultramontanism= support church having role in government. Church power over education

Anticlericalism= want church and government to be separate. Government involved in education

