

CHURCH ARCHITECTURE IN NEW FRANCE,  
FROM THE FOUNDATION TO 1665

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A CHRONOLOGICAL LIST OF CHURCH BUILDINGS ERECTED  
IN NEW FRANCE BETWEEN 1615 AND 1665

I. *Explanatory Notes.*

1. "Churches" and "Chapels". ("Eglises — Chapelles"). Properly speaking, a "church" would be a building used for regular services and celebrations of the Mass in a specific parish, by a priest attached to that parish. A "Chapel" would be a building used for intermittent services and occasional celebrations of the Mass by an itinerant priest or missionary. In documentary designation, however, this distinction does not appear ever to have been observed with any strictness. From 1608 to 1721 all French America was ecclesiastically considered as a mission; Notre-Dame-de-Québec was not erected as a parish until 1664. Hence, no structure in New France of the period between the foundation and 1664 could properly be called a "church"; yet this appellation occurs often in early documents. In the *Plan général de l'état présent des Missions du Canada fait en l'année 1683* for Mgr de Laval, the terms "church" and "chapel" seem to be used indiscriminately.

It is possible that in early New France a "church" meant a building provided with a permanent altar and other necessities for the Mass, in distinction to a "chapel" where the officiant brought his own. But in Mgr de Saint-Vallier's letter of 1687 describing the state in which he left the Church in Canada at that time (*Mandements des Evêques*, I, p. 191f), he specifically mentions "churches" on the Beau-pré coast which lacked sacred vessels, ornaments, robes, and baptismal fonts. Again, the so-called *Chapelle Saint-Jean* of 1650, on the *coteau Sainte-Geneviève* near Québec, was served regularly by a priest — the Abbé de Saint-Sauveur —, who lived with Jean Bourdon and his family, the builders; it undoubtedly must have had a permanent altar and other fixtures.

In compiling the following list, I have therefore followed whatever seems to have been the current usage in the nomenclature of each building. Generally speaking, a "chapel" would indicate a small building, and a "church", a larger one. This distinction, unsatisfactory though it is in the case of those structures which were neither very small nor particularly large, seems about the only one possible.

2. *Eglises consacrées* — *églises bénies*. Another distinction, more strictly observed perhaps by earlier writers than later ones, is that between an *église consacrée* and an *église bénie*. This is a fine distinction, generally not followed in English usage. An *église consacrée* is a church that has been formally consecrated by a special ceremony of the Catholic church, and so set apart from ordinary buildings. Any church, however, before the Mass may be celebrated in it, must be *bénie*. The first church *consacrée* in New France was Notre-Dame de Québec, in 1666, followed by the Ursuline Chapel in 1667. This whole question is lucidly presented by Pierre-Georges Roy in the *Bulletin des Recherches Historiques* I, 1895, pp. 90-91.

There are thus no "consecrated churches", exactly speaking, in the period under discussion. But since in English, "*église bénie*" is generally expressed as "consecrated church", I have followed this usage where it seemed advisable. It should be noted that many writers in French, also, do not observe this distinction.

3. *Abbreviations*. The following abbreviations are used for the works most frequently cited in the bibliography:

i. *Annuaire de Ville-Marie*: L. A. Huguét-Latour, *Annuaire de Ville-Marie*, Montréal 1863-1877, 2 vols and supplements.

ii. Roy, *Vieilles Eglises*: Pierre-Georges Roy, *Les Vieilles Eglises de la Province de Québec*, 1647-1800. Québec, 1925.

Roy, *Ville de Québec*: Pierre-Georges Roy, *La Ville de Québec*, Québec, 1930, 2 vols.

B.R.H.: *Bulletin des Recherches Historiques*, published at Québec and Lévis, from 1895.

II. *Chronological list of churches, 1615-1665, with the most accessible bibliography.*

1615. —

Québec, first parish chapel. Built by the Récollet fathers, dedicated to l'Immaculée Conception de la Sainte Vierge. (1) The Récollets, or Ordre des Frères Mineurs (Franciscains) were the first missionaries in New France. They arrived at Tadoussac, with Champlain, on May 25, 1615, and established themselves at Québec a few days later. Father Jean d'Olbeau said the first Mass in the chapel on June 25, 1615. (2) Since the chapel took only a month to be ready for services, it was likely of the simplest design. It served, however, as a parish church until 1629, when it was destroyed by the Kirke brothers, who captured Québec in that year. (3)

1617. —

Tadoussac, first chapel. Built of écorce (bark) by Father Le Caron, Récollet, as combined residence and chapel, it was a typical primitive structure. In 1629 the Récollets left New France, and the chapel was abandoned to ruin. (4)

1618. —

Trois-Rivières, first chapel. Similar to the Tadoussac chapel, it too was built by a Récollet missionary, Father Paul Huet. Abandoned in 1619. (5)

1621. —

Québec, church of Notre-Dame-des-Anges. Built by the Récollet fathers, beside their residence of the same name.

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(1) Odoric-M. Jouve, *Les titulaires des deux premières églises de Québec*, in B.R.H., XLIV, 1938, pp. 267-273 and 289-301. Jouve's article is a refutation of two articles by Hugolin Lemay, in *La Revue franciscaine* (Montréal) for October 1936 and July 1937, which would claim that both the chapel in question and the Récollet church of 1621 were dedicated to Saint-Charles Borromée. His primary source for proof is Bernard de la Tour, *Mémoires sur la vie de M. de Laval*, Cologne, 1751.

(2) Roy, *Ville de Québec*, I, pp. 51-52, "Les Récollets à Québec".

(3) Roy, *Ville de Québec*, I, pp. 53-54, "La première chapelle ou église de Québec. Roy's source is primarily Leclercq, *Le premier établissement de la foi dans la Nouvelle-France*. This book by Chrétien Leclercq (fl. 1641-1695) is available in an English translation by J. G. Shea, published in New York, 1881. Leclercq spells the name of the first officiating father in the church as "d'Olbeau"; "Dolbeau" is also found.

(4) Roy, *Vieilles Eglises*, p. 179.

(5) Benjamin Sulte, *Histoire de la Ville de Trois-Rivières*, Montréal 1870, p. 42f.

From a letter written by Father Denis Jamet in 1620, we learn that the Récollets used half of the lower floor of this residence as a chapel "while waiting better", i.e., the completion of their church. (6) The first stone of this church, marked with the arms of France of those of the Prince de Condé, viceroy of New France, was laid June 3, 1620, by Father d'Olbeau, who probably designed the church in broad lines; the church was finished and dedicated to Notre-Dame-des-Anges on May 25, 1621. Ruined by the English under Kirke in 1629, there is some confusion in its subsequent history. Apparently it was repaired and used by the Jesuits after 1632. (7) A letter by Jesuit Father Thierry Beschefer in 1666 describes "the little chapel we are using at present" as "very well ornamented with fine decorations, large chandeliers, lamps, and all the rest"; this may be the same one. (8) In that year, however, the Jesuits were building their own church; upon its completion, Notre-Dame-des-Anges was allowed to lapse into decrepitude, and when the Récollets returned to Québec in 1670 they had to construct a new building.

1626. —

Québec, Jesuit chapel of Notre-Dame-des-Anges. The Jesuits arrived at Québec on June 15, 1625, coming on the invitation of the Récollets. They lived at first in the Récollet house of Notre-Dame-des-Anges; in August 1625 they began work on a building of their own. (9) This structure was finished in April, 1626, and contained a small chapel dedicated, like the Récollet church, to Notre-Dame-des-Anges. The Jesuit house and the chapel were destroyed by the English in 1629. In 1632, on their return to Québec, the Jesuits repaired the Récollet house and church of Notre-Dame-des-Anges; Father Lejeune in the Jesuit Relations describes in 1632 the same arrangement — chapel occupying half of the lower storey of the house — as the original one described by Father Jamet in 1620. (10) In 1648 the Jesuits

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(6) Roy, *Ville de Québec*, I, pp. 75-76, "*Le Monastère de Notre-Dame-des-Anges*".

(7) Roy, *Vieilles Eglises*, pp. 17-18.

(8) Quoted from the Jesuit Relations in *B.R.H.* XXXV, 1929, p. 335.

(9) Roy, *Ville de Québec*, I, pp. 85-86, "*Les Jésuites à Québec*".

(10) Roy, *Ville de Québec*, I, pp. 141-2.

built a new monestary, in stone, under the direction of Frère Liégeois; but it included no chapel, the Fathers using the Récollet church of 1621, and serving in the church of Notre-Dame-de-Paix (1647). (11)

1633. —

Québec, church of Notre-Dame-de-Recouvrance. Built by Champlain, fulfilling a vow he made on condition Québec were returned to France. It was the only parish church in Québec from 1633 to 1640, when it was destroyed by fire (June 15). This fire also destroyed the old Récollet house of 1620 which the Jesuits were using at the time. Champlain was buried in Notre-Dame-de-Recouvrance in 1635. (12)

1634. —

Trois-Rivières, second chapel. Built by the Jesuits who came with Champlain when he founded a strong post at Trois-Rivières in 1634, it was dedicated to l'Immaculée-Conception-de-Marie. The *Jesuit Relations* for 1635 contain a report on this chapel as follows: "Notre maison, en ce premier commencement, n'était que quelques bûches de bois jointes les unes auprès des autres, enduites par les ouvertures d'un peu de terre, et couvertes d'herbes; nous avons en tout douze pieds en quarré pour la chapelle et pour notre demeure, attendant qu'un bâtiment de charpente qu'on dressait fut achevé." (13)

1636. —

Québec, "Champlain's Chapel". Champlain's body was buried in Notre-Dame-de-Recouvrance in 1635. The following year, Governor de Montmagny built a chapel to his memory which was called indiscriminately *La Chapelle du Gouverneur* or *La Chapelle de Champlain*. A much disputed monument among archaeologists, it is not exactly certain where it was located. It existed until about 1665. (14)

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(11) Roy, *Ville de Québec*, I, pp. 231-2.

(12) Roy, *Ville de Québec*, I, pp. 117-8.

N.-E. Dionne, *Notre-Dame-de-Recouvrance*, in *Kermesse* (Québec), 1892-93, p. 165.

(13) Benjamin Sulte, *Histoire de la Ville de Trois-Rivières*, Montréal 1870, p. 69.

(14) Roy, *Ville de Québec*, pp. 147-8, "*La Chapelle de Champlain*". Gives the principal bibliography on the question. Ernest Myrand, "*La Chapelle de Champlain*" in *B.R.H.* iv, 1898, p. 290.

1638. —

Québec, Chapel of the Hôtel-Dieu begun. Three sisters of the order of Soeurs Hermites de Saint-Augustin, of Dieppe, were sent out to Canada in 1639, to take charge of the Hôtel-Dieu in Québec. (15) The foundations of this building were laid August 12, 1638, financed by a grant from the Duchesse d'Aiguillon. Work progressed only slowly, however, and in 1640 while waiting on its completion the Sisters decided to go to Sillery. In 1644 Governor de Montmagny, believing it infeasible to fortify both Québec and Sillery against the Iroquois, requested the Sisters to return to the capital, whereupon work on the Hôtel-Dieu was resumed, being brought to completion in the fall of that year. (16) Lahontan in 1684 especially commended the Sisters of the Hôtel-Dieu, "who take a particular Care of the Sick, tho' they themselves are poor, and but ill-lodg'd." (17) In 1696, however, this situation was rectified with a new building, which was finished in 1698.

ca. 1638. —

Sillery, Jesuit chapel dedicated to Saint-Michel. The Jesuit residence of Saint-Joseph-de-Sillery was begun in 1637, and the church attached to it begun some little time after. (18) A Jesuit Father at Trois-Rivières, writing in 1640, declares, "We have a church for the savages at Trois-Rivières, which, since it is not as old as that of Sillery, is not yet as flourishing"; the church must therefore have been in existence at that time. (19) In 1663, when a declaration of lands held by the Jesuits at Sillery was made, the establishment was prosperous: "The aforesaid Fathers have had a stone fort, flanked by four turrets, constructed; here the Indians take refuge, living in security with the fathers, who have built in the fort a chapel, as well as a house in which they live." (20) The date of the destruction of this chapel is uncertain; the present buildings are nineteenth century in date.

(15) *B.R.H.*, L, 1944, p. 33, "*Les Congrégations de Femmes au Canada*".

(16) Roy, *Ville de Québec*, I, pp. 159-60, "*L'Hôtel-Dieu de Québec*".

(17) R. G. Thwaites, *Lahontan's New Voyages to North America*, Chicago, 1905, p. 39f (Letter III).

(18) *B.R.H.*, XXXI, 1925, p. 241, "*La maison des Jésuites à Sillery*".

(19) Benjamin Sulte, *Chronique Trifluvienne*, Montréal 1879, p. 6.

(20) Ch. H. A. Scott, *Notre-Dame de Sainte-Foy*, Québec 1902, p. 393.

ca. 1640. —

First chapel, Trois-Rivières. Mentioned by a Jesuit father writing in 1640. A new church was projected between 1645 and 1650, but was not built eventually until 1664. (21) A detailed contract for the projected new church in 1649 is extant in the Archives of the Province of Québec. (22)

1640. —

Québec, Chapel in the House of the *Compagnie des Cent-Associés*. Following the destruction of Notre-Dame-de-Recouvrance by fire in 1640, a chapel in this building was fitted out and used for services until the completion of Notre-Dame-de-la-Paix in 1647. Despite its makeshift character, it was rather grandiloquently styled "*l'église de la Conception de la Bienheureuse Marie à Québec*" by Father Vimont, who officiated in it. (23)

1641. —

Tadoussac, the second chapel. In 1640 the Jesuits came to Tadoussac to reestablish the mission abandoned by the Récollets. Father de Quen in the *Jesuit Relations* for 1641, wrote that "the savages express general rejoicing over my arrival. They are erecting for me a *cabane* separate from theirs, to serve at once as chapel as residence." (24) This would imply a rough wooden structure; but the same source records Father de Quen's mention of "bricks carried up, that had been brought for building the house at Tadoussac". (25) Auguste Gosselin, speaking of churches in existence in 1660, described the Tadoussac chapel as a "pretty little stone church". (26) He may, however, have been referring to the 1661 building at Tadoussac, which definitely was of stone. Whatever the character of this second chapel, it was replaced by a third building in 1661.

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(21) Benjamin Sulte, *Chronique trifluvienne*, Montréal 1879, p. 6 and p. 123f.

(22) See the text in B.R.H. XXXI, 1925, p. 192, "*La première église de Trois-Rivières*".

(23) Roy, *Vieilles Eglises*, p. 1.

(24) Quoted in Roy, *Vieilles Eglises*, p. 179f.

(25) R. G. Thwaites (ed.) *The Jesuit Relations, and Other Documents*, Cleveland 1896-1901, vol. XXVI, p. 119.

(26) Quoted in Abbé R. E. Casgrain, *Histoire de l'Ange-Gardien*, Québec 1902, p. 40.

1641. —

Québec, chapel in the first Ursuline convent. The Ursulines arrived in Québec in 1639, and established themselves in a house in Lower Town while awaiting the building of a convent. The first stone of this building was laid in the spring of 1641; on November 21, 1642, the Ursulines moved into their new quarters. (27) This convent is described in some detail in a letter from the Mother Superior of the Ursulines to her son in Paris. (28) In December, 1650, there was a fire in the convent. The Mother Superior, Mère Marie de l'Incarnation, declared that "In short, in less than an hour the whole was on fire, and all that we possessed in the way of clothes, victuals, furniture, and such like, was destroyed." (29) Apparently, however, the stone structure remained intact; this was repaired, and the convent existed until October 20, 1686, when a second fire gutted it. (30)

1642, 1643. —

Montréal, first chapel, dedicated to Notre-Dame. Maisonneuve and his companions, founding Montréal in 1642, built in that year a primitive bark structure. (31) This building was replaced the next year by a more solidly built chapel of wood, also dedicated to Notre-Dame. Known as the "*Chapelle du Fort*", to distinguish it from the little oratory of 1644 attached to the Hôtel-Dieu, where services were also held, it existed until 1656, when both these chapels were replaced by a single church. (32)

1644. —

Montréal, chapel of the Hôtel-Dieu. The Hospitalières de Saint-Joseph, an order of nursing Sisters, was founded at La Flèche in 1636. (33) Their leader, Jeanne Mance,

(27) Roy, *Ville de Québec*, I, pp. 165-6, "*Les Ursulines à la Haute-Ville*".

(28) Benjamin Sulte, *Lettres Historiques de la Vénérable Mère Marie de L'Incarnation*, pp., 29, 64, quoted in Ramsay Traquair, *The Old Architecture of Quebec*, Toronto 1947, p. 10.

(29) Quoted in Roy, *Ville de Québec*, I, pp. 211-212.

(30) Roy, *Ville de Québec*, I, pp. 465-6.

(31) *Annuaire de Ville-Marie*, supplement to the 1864 edition, 7ème livraison, p. 315.

(32) *Ibid*, 5ème et 9ème livraison, p. 340f, "*Chapelle du Fort*".

(33) *Annuaire de Ville-Marie*, 1ère partie, 1ère année, 1863, p. 59, notes 1 and 2.

went to Paris in 1640 seeking support for her project to establish the Hospitalières in Canada. Finding a wealthy patron in Mme de Bullion, she embarked for Canada in 1641, arriving at Québec in the autumn of that year. In 1642 she came to Montréal. By an agreement signed January 12, 1644, the Hospitalières were established at Montréal, and in that year the first building of the *Hôpital de Ville-Marie* was erected. Beside it was built a little stone *oratoire* nine or ten feet square, wherein services were held conjointly with the *Chapelle du Fort*. The second chapel or church of Notre-Dame in Montréal, built in 1656, was erected beside the Hôtel-Dieu, and replaced both the chapel of 1643 and the *oratoire*. (34)

1647. —

Québec, church of Notre-Dame-de-la-Paix. The decade 1640-50 was a particularly hard time for New France, and it was not until 1645, five years after the destruction of Notre-Dame-de-Recouvrance, that plans were drawn up for building a new church. Further delays ensued, and the corner stone was only laid on September 23, 1647, but the name decided upon in 1645 — Notre-Dame-de-la-Paix, celebrating a treaty concluded with the Iroquois in that year — was retained. The slow progress of the building attests not only the troubled times in the colony, but that it was a sizeable structure. A contract signed September 20, 1648, which copies earlier contracts of 1646 and 1647 with the craftsmen in charge, shows that at this stage the work is still far from complete. It names as masons Denis Bochart, Jacob Desbordes, and Jean Garnier; as carpenter, Nicolas Pelletier. (35) The first mass in the church was said Christmas Eve, 1650. Regular services, however, were not inaugurated until 1657. (36) This church was consecrated as a cathedral church in 1666, by Laval, first Bishop of Québec; it was ecclesiastically recognized as such in 1674. Between 1684 and

(34) *Ibid.*, p. 59, "Notice Historique sur l'Hôtel-Dieu de Ville-Marie". For a short biography on Jeanne Mance, see *Annuaire de Ville-Marie*, supplement to the second part, p. 8f.

Camille Bertrand, *Histoire de Montréal*, Montréal 1935, vol. I, p. 35f.

(35) The next of this contract is published in *B.R.H.*, VII, 1901, p. 269.

(36) Roy, *Ville de Québec*, I, pp. 179-80, "La troisième église paroissiale de Québec".

1687 it was thoroughly remodelled. It was replaced by the second cathedral, begun in 1744. (37) During the excavations attendant on this building, an inscription was found in the foundations; it stated, according to a letter of the architect in charge, Chaussegros de Léry, that the church had been built in 1652. (38)

1650. —

Québec, the *Chapelle Saint-Jean*. In the summer of 1634 Jean Bourdon, a native of Rouen, came to Québec. In 1637 he established himself outside the city, in a locality known as the *Coteau Sainte-Genève*, being granted fifteen *arpents* of land. He prospered; in 1659 another twelve *arpents* were granted him, and the two grants consolidated as a *fief* by a act of the *Compagnie des Cent-Associés* dated March 19, 1661. In the *Acte de Foi et Hommage* which he made the year before he died, December 3, 1667, it is stated that there is in his *fief* "a large building (*corps de logis*), and a small one in which there is a chapel..." (39) This chapel was built by Bourdon for the use of his family in 1650. It was consecrated by Father Ragueneau, the Superior of the Jesuit missions in Canada, in November of 1650. Being regularly served by the Abbé de Saint-Sauveur, who lived with the Bourdon family, it came to be looked on as a parish church by those living in the neighbourhood; Mgr de Laval mentions it as such in his report to the Holy See in 1660. After Bourdon's death in 1668 it apparently lapsed into ruin; when his *fief* was sold in 1677, the existence of a chapel is not mentioned in the *contrat*. (40)

1656. —

Montréal, second parish church. Proposed by Maison-neuve to replace the *Chapelle du Fort* in 1654, the first stone was not laid until August 28, 1656. Financial difficulties handicapped the building throughout; it was finally built

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(37) Roy, *Vieilles Eglises*, p. 1f.

(38) Mgr H. Têtu and Abbé C.-O. Gagnon, *Mandements des Evêques de Québec*, Québec 1888, vol. II, p. 56. The letter is dated October 28, 1748; it states that "An inscription has been found in the foundations; it (the church) was built ninety-six years ago."

(39) *B.R.H.*, XXVII, 1921, p. 101.

(40) Roy, *Ville de Québec*, I, pp. 203-4, "*La Chapelle Saint-Jean*".

largely at the personal expense of the seigneurs, and although in wood, was not finished until 1659. Located beside the Hôtel-Dieu on St. Paul Street, it replaced in function both the 1643 parish church and the little *oratoire* of 1644 attached to the hospital. The church was about fifty feet long, and had a clocher "de forme régulier et élégant, avec deux cloches". (41)

1657. —

Montréal, project for a church to Notre-Dame de Bonsecours. The first religious Order founded in Canada was the order of the Soeurs de la Congrégation Notre-Dame, which was ecclesiastically recognized April 30, 1658. (42) It was organized by Mère Marguerite Bourgeoys, declared Venerable December 7, 1878. In 1657 Mother Bourgeoys gathered materials for the erection of a chapel to the Virgin, but M. de Queylus, the leader of the Sulpicians who arrived in Montréal to take charge of the city's ecclesiastical life in 1657, withheld his consent to the building. Internal difficulties in Montréal caused further delays; the project was finally abandoned, and the assembled materials dispersed. (43)

1658. —

Sainte-Anne-de-Beaupré, the "Sailors' Chapel". A small devotional shrine, replaced by a church in 1660. (44)

1658. —

Château-Richer, first church. Dedicated to the Visitation, it was begun in 1658 by Abbé de Caylus (sic?) It was apparently in wood, for the Bishop of Québec, following his policy of consecrating only solid and durable structures, re-

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(41) *Annuaire de Ville-Marie*, supplement to the 1864 edition, 8ème et 9ème livraison, p. 343f.

(42) *B.R.H.*, 1, 1944, p. 3.

(43) Roy, *Vieilles Eglises*, p. 25.

(44) *B.R.H.*, XXIX, 1923, "La 'Chapelle des Matelots' à Sainte-Anne de Beaupré". This is based upon a study by Father Georges Bélanger, in *Annales de la Bonne Sainte-Anne de Beaupré* which drew upon archival material to fix the date of this first chapel, previously uncertain. (April, 1923).

fused to dedicate it for worship until 1685. (45) At this time it was apparently rebuilt in stone. (46)

1659. —

Cap-de-la-Madeleine, first chapel. In a communication to the Holy See in 1661 Bishop de Laval writes, "The Jesuits had a residence on the Cap, and two years ago a wooden church was built and dedicated to Sainte-Marie-Magdeleine; the Indians came to it from all over, in great numbers". (47) This chapel, or church, was about twenty feet square. In 1661 a second church was built in stone. (48)

1660. —

Sainte-Anne-de-Beaupré, first church. Already in 1665 Mère Marie de l'Incarnation was writing that, "Seven leagues from Québec there is a place called *Le Petit Cap*, where there is a church to Sainte-Anne, in which Our Saviour does great miracles... One sees there paralytics walk, blind recover sight, and the sick cured of whatever they may be afflicted." Replaced by the second church in 1676. (49)

1661. —

Tadoussac, first church. The chapel of 1641 was handsomely replaced by a stone church in 1661, under the direction of Father De Quen, who by this time was Superior of the Jesuit missions in New France. Unfortunately, however, the new church was gutted by fire only three years later. Not until 1747 was another church built at Tadoussac. In 1720, a writer speaking of the 1661 church, noted that its stone foundations and gable were still visible. (50)

1651. —

Cap-de-la-Madeleine, second chapel. Two years after building the first chapel at Cap-de-la-Madeleine, the govern-

(45) Laval's policy in this matter is referred to in the well-known letter of Duchesneau to Seignelay, November 13, 1681, *Correspondance générale*, v. 275, quoted in W. B. Munro, *The Seigniorial System in Canada*, New York, 1907, p. 185, note 3.

(46) *B.R.H.*, XXXIX, 1933, p. 716f, "Notes historiques sur la paroisse de Château-Richer".

(47) E.-Z. Massicotte, *Notes diverses sur le Cap-de-la-Madeleine*, in *B.R.H.*, XXXV, 1929, p. 390.

(48) Roy, *Vieilles Eglises*, p. 57.

(49) *B.R.H.*, XXIX, 1923, op. cit.

(50) Roy, *Vieilles Eglises*, p. 179f.

or of Trois-Rivières had it moved to a more defensible position and rebuilt on a somewhat larger scale. This second chapel, although only thirty feet long by eighteen feet wide, served as a parish church until 1719, when it was replaced by the extant church, begun in 1714. (51)

1664. —

Trois-Rivières, first church. A church to replace the 1640 chapel had been projected as far back as 1645, but interminable delays intervened. *Marquillers* for the new church were elected in 1661; ground acquired 1663. (52) Finally in 1664 the church was built, but only in wood. It was demolished in 1714. (53)

1665. —

Chambly, chapel in the fort. Typical of many early structures, this does not really fall into the category of church architecture, but may be included as characteristic of much early church building. The 1665 fort was built *en pieux* (a rough construction of palisaded stakes); rebuilt in stone in 1710, it always had a garrison and a resident priest. (54)

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(51) Roy, *Vieilles Eglises*, p. 57f.

(52) Benjamin Sulte, *Chronique Trifluvienne*, Montréal 1879, p. 123f.

(53) Benjamin Sulte, "L'Eglise paroissiale" in *Mélanges historiques*, XIX, Série A, 1932, p. 33 and note 10.

(54) F. A. Baillargé, "Le fort de Chambly" in *B.R.H.* XV, 1908, p. 32.

(55) Roy, *Vieilles Eglises*, p. 179f.

or of Trois-Rivières had it moved to a more defensible position and rebuilt on a somewhat larger scale. This second chapel, although only thirty feet long by eighteen feet wide, served as a parish church until 1719, when it was replaced by the extant church begun in 1714. (56)

1664. —

Trois-Rivières, first church. A church to replace the 1640 chapel had been projected as far back as 1645, but interminable delays intervened. *Marguillers* (wardens) for the new church were elected in 1661, and ground for building acquired 1663. (57) Finally in 1664 the church was built, but only in wood. (58) It was replaced by another wooden church in 1682. (59)

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(56) Roy, *Vieilles Eglises*, p. 57f.

(57) Benjamin Sulte, *Chronique Trifluvienne*, Montréal 1879, p. 123f.

(58) Benjamin Sulte, "L'Eglise Paroissiale" in *Mélanges historiques*, XIX, Série A, 1932, p. 33 and note 10.

(59) Odoric M. P. Jouve, o.f.m., *Les Franciscains et le Canada, Aux Trois-Rivières*, Paris 1934, p. 32f.