

Inventory of cemeteries in the MRC d'Argenteuil

Final report
September 2017



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D'ARGENTEUIL
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Credits and Thanks

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Foreword

The territory of the MRC d'Argenteuil boasts a rich religious heritage that is reflected in the many churches, chapels, presbyteries and cemeteries that dot and adorn its landscapes. These buildings and sites contributed to forging the region's identity. They were integral to the founding of its villages and hamlets and continue to be significant visual landmarks to this day. The inventory carried out by the Conseil du patrimoine religieux du Québec in the early 2000s¹ identified no less than 39 places of worship. 57 cemeteries and burial sites, which are the subject of this inventory, were also recorded. Of this number, seven cemeteries have disappeared today, but their existence has been confirmed through documentary research and testimony.

In addition to its widespread prevalence, the religious and funerary heritage of the MRC d'Argenteuil is also characterized by its diversity, which can be attributed to the different beliefs, religious practices² and cultural traditions of the communities that settled here, making the region their home. The designs, arrangements and choice of location of the cemeteries recorded in the MRC d'Argenteuil were also influenced by current practices at the time of their founding.

These cemeteries bear witness to the history of the settlement of Argenteuil and are a repository of valuable information about the early pioneers, providing details about their country of origin, date of birth and death, family name, name of spouse and children, etc. The names carved on the tombstones and monuments are reflected in the local nomenclature. For example, the names of certain pioneers who were laid to rest in the Louisa Cemetery (WENT-56)³, in the Township of Wentworth, live on in the names of local lakes and country roads: Curran, Boyd, Watchorn, Neill, Seale, and more.

Today, some cemeteries are all that remain of a pioneer settlement and the original community who lived there. In the words of Jean Simard, "Cemeteries are such a reflection of the community to which they belong that they ran into problems as soon as these communities started to move, leaving the villages for the cities, breaking apart and reforming without regard for family ties"⁴. Rural anglophone cemeteries in Argenteuil and the Eastern Townships have paid a heavy price for this mobility:

¹ This inventory lists places of worship built before 1975. For that reason, it does not include the Greek Orthodox Monastery of the Virgin Mary of Consolation. Consult the Inventory of Quebec's Places of Worship (Inventaire des lieux de culte du Québec): <http://www.lieuxdeculte.qc.ca/index.php>

² Protestant, including Anglican, Presbyterian, Methodist, Baptist, Congregationalist, and Catholic.

³ Each cemetery is identified by an alphanumeric code consisting of the abbreviated municipality name followed by a number.

⁴ Jean Simard, "Grandeurs et misères des cimetières du Québec. État de situation", in *L'avenir des cimetières du Québec*, Fédération Écomusée de l'Au-Delà conference proceedings, October 31 to November 1, 2014, p. 17.

In terms of the scale and pace of demographic decline, no other cultural group alive in Quebec today can rival the collapse of rural anglophone society during the last 50 years. Where once-thriving farm villages and their cultural institutions served a vital English-speaking farm population, now only empty churches and orphaned graveyards remain, their faded headstones quietly sinking into oblivion⁵.

Since the early 2000s, the Quebec Anglophone Heritage Network⁶ (QAHN) and the Fédération des sociétés d'histoire du Québec⁷ have raised important concerns about the preservation of our funerary heritage. At the provincial level, the establishment of the Fédération de l'Écomusée de l'Au-Delà in 1991, and more recently, the Institut du patrimoine funéraire du Québec in 2016⁸, two institutions that are working for the preservation and conservation of funerary heritage, testifies to a mobilization that is slowly taking shape. In addition, many regional and local initiatives have resulted in inventories⁹, studies, and restoration and enhancement projects, such as the creation of heritage tours¹⁰.

A number of factors threaten the preservation of this funerary heritage. Along with the fact that most descendants of pioneer families have left the area, there is the natural deterioration caused by the passage of time (moss, erosion and crumbling of softer stone, shifting of the earth), making the inscriptions illegible and breaking or damaging the gravestones. Other factors include a lack of personnel, with nobody to take over from the dwindling pool of volunteers—many of them senior citizens—who look after the sites. Without volunteers and a minimum of resources, cemetery upkeep becomes desultory at best.

⁵ Quebec Anglophone Heritage Network, "Réflexion sur le patrimoine religieux et les communautés anglophones du Québec", a brief presented to the Commission de la Culture during public consultations on Québec's religious heritage. Québec, 2006, p. 4.

⁶ The QAHN launched CHIRI (*Cemetery Heritage Inventory and Restoration Initiative*) in 2007. It conducted an inventory of at-risk cemeteries associated with historic anglophone communities in four rural areas of Québec, including the Laurentians and the Eastern Townships. It also produced a cemetery conservation handbook for volunteers. To learn more: <http://qahn.org/cemeteries> and Quebec Heritage News, March-April 2008, vol. 4, no. 8.

⁷ Marc Beaudoin, "Le mot du président", *Histoire-Québec*, Hiver-printemps 2004, Volume 7, numéros 4-5-6, p.1.

⁸ Institut du patrimoine funéraire du Québec website: <http://ipfq.ca/>

⁹ For example: Inventaire des cimetières et des croix de chemin de Coaticook, Inventaire des cimetières de la municipalité de Sutton, Inventaire des cimetières de la municipalité de Austin, etc.

¹⁰ For example, the Churches and Cemetery Tour in Sutton and the BaladoDiscovery Paroles d'Outre-Temps tour in Coaticook.

It would be impossible to overlook the impact of the declining influence of the Church and the secularization of Quebec society¹¹, which have led to a decline in religious practice and a change in the philosophy and attitude towards death¹². There is no denying that the general public has become increasingly indifferent to cemeteries in the wake of these social transformations.

The acceptance of the practice of cremation by various religious denominations¹³ beginning in the 1960s, the appearance of columbaria containing niches for storing funeral urns, and the adoption of regulations allowing human ashes to be taken and stored outside of the cemetery have had a major impact on cemeteries, gradually but significantly reducing their activities and funding. Yvon Rodrigue notes that, between 1973 and 2012, the cremation rate climbed from 2-3% to 70-75%, while the number of deceased whose remains ended up elsewhere than in a cemetery grew from less than 4% to close to 20%¹⁴. It goes without saying that the conservation of a cemetery is affected by the level of activity taking place there.



TOMBSTONES KNOCKED OVER AND BROKEN BY VANDALS IN ST. JOHN'S ANGLICAN CEMETERY, SHREWSBURY (GORE-15 FT-2).

¹¹ Gilles Hotte reports that "Until the 1960s, the theme of death and discussions of the end of life occupied a significant place in Québec textbooks, from the end of elementary school". Quote from Gilles Hotte, "Les signes visibles de la mort ou quand les cimetières deviennent des lieux de culture religieuse et de dialogue philosophique", in *L'avenir des cimetières du Québec*, Fédération Écomusée de l'Au-Delà conference proceedings, 2013, p. 62.

¹² Vanessa Oliver-Lloyd, *Le patrimoine archéologique des cimetières euroquébécois*, study produced as part of Quebec's contribution to the Canadian Register of Historic Places (archaeology division), Ministère de la Culture, des Communications et de la Condition Féminine du Québec, March 2008, p.19-21.

¹³ The Roman Catholic Church adopted a decree authorizing cremation in 1963.

¹⁴ Yvon Rodrigue, "L'Ontario, un modèle exemplaire en gestion de cimetières", in *L'avenir des cimetières du Québec*, Fédération Écomusée de l'Au-Delà conference proceedings, 2013, p. 54.

Finally, vandalism can also cause a great deal of damage. Many of our cemeteries have been vandalized over the years. In St-John's Cemetery, in the former hamlet of Shrewsbury in Gore, many 100-year-old tombstones were knocked over and broken in an act of vandalism that rocked the small community and revealed the extreme fragility of the funerary heritage. The Lachute Catholic cemetery on Argenteuil Avenue has also experienced two significant episodes of vandalism¹⁵.

In short, there are many factors that contribute to making old cemeteries a heritage at risk. However, several observers have noted a renewed interest among Quebeckers in cemeteries as places to enjoy a walk or to learn about local history and genealogy. The Musée régional d'Argenteuil has observed this new trend for several years and now offers guided cemetery tours.

According to historian and ethnologist Jean Simard, old cemeteries should be considered as outdoor archives, open-air museums, landscaped parks and gardens that offer a pleasant place to walk and reflect¹⁶. Who is not overcome with emotion on deciphering the epitaph on the gravestone of an entire family wiped out by an epidemic? Or filled with a sense of respect before the monument of an important historical figure?

Old cemeteries are filled with works by local artisans, crafted out of locally available materials. Furthermore, cemeteries are imbued with symbolism; their monuments and gravestones are adorned with an array of symbols whose sense and meaning can only fully be grasped by the uninitiated with the help of a visual guide. Few places invite philosophical reflection quite so naturally as a cemetery:

Cemeteries are eloquent witnesses to the belief in the meaning of life in death, to a social organization, to the values of Québec society at different times. Our cemeteries, by churches and in gardens, contain a rich narrative on the history of Québec¹⁷.



EDINA CEMETERY TOMBSTONE IN MEMORY OF THE SEVEN CHILDREN OF THE TOMALTY FAMILY, AGED 3 TO 19, PROBABLY DECEASED DURING THE DIPHTHERIA EPIDEMIC (BRCH-6-3).

¹⁵ François Legault, "Des vandales s'en prennent au cimetière de Lachute", *Le Régional*, January 15, 2010, p. 7.

¹⁶ Jean Simard, "Grandeurs et misères des cimetières du Québec. État de la situation", in *L'avenir des cimetières du Québec*, Fédération Écomusée de l'Au-Delà conference proceedings, 2013, p. 15-21.

¹⁷ Michel Lessard, *Frontières*, vol. 7, no. 3, winter 1995, from France Rémillard, *Guide pour préserver son cimetière*, 2009, p. 3.

To preserve and enhance these cemeteries, we must first discover, know and understand them. The purpose of this inventory of cemeteries and burial grounds is to increase our knowledge about the funerary heritage of the MRC d'Argenteuil and to better equip the MRC and its nine constituent municipalities in their considerations and actions relating to the planning, conservation and enhancement of this funerary heritage. More specifically, this inventory aims to:

- Increase knowledge about our cemeteries, their history, their specific characteristics and any issues concerning their conservation;
- Enhance understanding of their significance by seeing them in their proper context and environment;
- Provide an overall picture of the value and current state of this funerary heritage and identify key elements to be conserved and enhanced;
- Formulate recommendations to foster the protection, restoration, conservation and enhancement of our cemeteries.

The inventory of cemeteries in the MRC d'Argenteuil falls under the objectives of the MRC's cultural policy adopted in 2005, which include *Promote and encourage the enhancement of tangible and intangible heritage* and *Help the cultural identity of the community to flourish*. This reference tool is also in line with the MRC's 2013-2017 Strategic Plan entitled *Ensemble façonnons l'avenir* and, more specifically, with Objective No. 26.2, *Promote the knowledge, protection, enhancement and transmission of our cultural heritage*.

After carrying out a detailed historical inventory of 150 buildings and structures in 1996 and an inventory of all of Argenteuil's built heritage in 2008 (1,300 buildings and structures), it was only natural for the MRC d'Argenteuil to turn its attention to the hitherto uncharted territory of the many cemeteries scattered across its landscape. Together, these cemeteries form a rich repository of history and guard the memories of our pioneer families. The desire to catalogue them and to tell their stories and those of the Argenteuil ancestors buried within them fills an important gap in the quest to conserve and recognize the different cultural heritages that make up the MRC d'Argenteuil, giving it its distinctive character.

In closing, the MRC d'Argenteuil invites anyone who would like to add to this inventory and share any information about existing or lost cemeteries to contact the MRC's Cultural Development Agent.

Happy reading!

Table of Contents

Credits and Thanks	ii
Foreword	i
List of Figures	xi
List of Tables	xi
1 Methodological Approach	1
1.1 Compiling a List of Cemeteries	2
1.2 Field Visits	2
1.3 Documentary Research	3
1.4 Data Processing	4
1.5 Identification of Cemeteries	5
1.6 Report	6
2 Religious and Funerary Heritage: An Overview	7
2.1 Argenteuil’s Religious Heritage: the Reflection of a Multi-Denominational Population	7
2.2 Argenteuil’s Funerary Heritage: Rich, Old and Diverse	9
3 Types of Cemeteries within the Territory of the MRC d’Argenteuil	14
3.1 The Isolated Cemetery	16
3.1.1 The Family Cemetery: the First Burial Grounds in Argenteuil	17
3.1.2 The Community Cemetery	21
3.1.3 The Orphaned Cemetery	22
3.2 The Church Cemetery	27
3.2.1 The Adjoining Cemetery	27
3.2.2 The Integrated Cemetery	29
3.2.3 The Satellite Cemetery	30
3.2.4 The <i>Ad Sanctos</i> Burial	32
3.3 The Current Status of Argenteuil Cemeteries	33
3.3.1 Active or Maintained Cemeteries	34
3.3.2 Abandoned Cemeteries	34
3.3.3 Lost and Relocated Cemeteries	35
3.3.4 Indigenous Funerary Heritage	37

Table of Contents

4	Group-Specific Burials	38
4.1	Religious Community Cemeteries	38
4.1.1	Burial Section for the Priests of Sacré-Cœur	38
4.1.2	Greek Orthodox Monastery of the Virgin Mary the Consolatory Cemetery	39
4.2	Veteran Monuments	41
4.2.1	Cenotaph of Thomas Kains	44
5	Landscape Features and Spatial Organization of Cemeteries	45
5.1	The Non-Orthogonal Cemetery	47
5.2	The Garden Cemetery	48
5.3	The Orthogonal Cemetery	51
5.4	The Denatured Cemetery	52
5.4.1	The Original Layout	52
5.4.2	Tombstone Restoration	53
6	The Movable Heritage of Cemeteries	54
6.1	Gates, Fences and Identification Signs	54
6.2	Charnel Houses, Crypts, Mausoleums and Columbaria	59
6.3	Catholic Symbols: Crosses and Calvaries	63
6.4	Commemorative Elements	65
6.5	Gravestones	68
6.5.1	Materials	68
6.5.2	Types	69
6.5.3	Funerary Symbols	71
6.5.4	Inscriptions	72
6.5.5	Monuments of Notable Figures	73
6.6	Family Plots	74
7	Findings, Issues and Recommendations	77
7.1	Support and Recognize the Work of Volunteers, Associations and Parishes Responsible for Cemetery Administration and Maintenance	77
7.1.1	Organize Information, Discussion and Training Sessions	78
7.1.2	Recognize the Work of the Volunteers who look after Cemeteries	79
7.1.3	Support Restoration Initiatives	79
7.2	Raise Awareness, Inform and Educate the Population about the Heritage Value of Cemeteries	79
7.2.1	Provide Information, Education and Awareness Tools for the General Population	80

Table of Contents

7.2.2	Enhance Cemeteries through Interpretive Activities	80
7.3	Include Cemeteries in Planning and Land Use Tools and Work with Local Municipalities to Preserve and Promote Funerary Heritage	81
7.3.1	Include Cemeteries in Planning and Land Use Tools	81
7.3.2	Work with Local Municipalities	82
7.4	Protect and Conserve Abandoned Cemeteries	82
7.4.1	Educate and Support the Owners of Land on which Cemeteries are Located	83
7.4.2	Invite Municipalities to Reflect on the Role they can Play in the Protection and Conservation of Abandoned Cemeteries	84
7.5	Protect Cemeteries with Significant Heritage Value under the <i>Québec Cultural Heritage Act</i>	84
7.5.1	Adopt Heritage Recognition By-Laws for Cemeteries with Significant Heritage Value	85
8	Bibliography	86
	Appendix 1 – Maps of Cemetery Locations	105
	Cemeteries of the MRC d’Argenteuil according to original religious affiliation	106
	Cemeteries of the MRC d’Argenteuil according to founding period	107
	Cemeteries of the MRC d’Argenteuil according to type	108
	Cemeteries of the Town of Brownsburg-Chatham according to current status	109
	Cemeteries of the Township of Gore according to current status	110
	Cemeteries of the Village of Grenville according to current status	111
	Cemeteries of the Municipality of Grenville-sur-la-Rouge according to current status	112
	Cemeteries of the Township of Harrington according to current status	113
	Cemeteries of the City of Lachute according to current status	114
	Cemeteries of the Municipality of Mille-Isles according to current status	115
	Cemeteries of the Municipality of Saint-André-d’Argenteuil according to current status	116
	Cemeteries of the Township of Wentworth according to current status	117
	Appendix 2 – Cemetery Inventory Historical Fact Sheets	123

List of Figures

FIGURE 1: Distribution of cemeteries in the MRC d'Argenteuil according to religious affiliation	10
FIGURE 2: Distribution of cemeteries in the MRC d'Argenteuil according to religious affiliation and period of founding (1800-1925)	12
FIGURE 3: Typology of cemeteries in the MRC d'Argenteuil (Taken and adapted from patri-arch, 2011, p. 37).....	14
FIGURE 4: Distribution of cemeteries in the MRC d'Argenteuil according to typology	15

List of Tables

TABLE 1: Number of cemeteries by municipality.....	13
TABLE 2: Types of isolated cemeteries	16
TABLE 3: Types of church cemeteries	27
TABLE 4: Distribution of cemeteries in the MRC d'Argenteuil according to current status	34
TABLE 5: List of abandoned cemeteries in the MRC d'Argenteuil	35
TABLE 6: List of lost and relocated cemeteries in the MRC d'Argenteuil	36

1 Methodological Approach

There are very few inventories of funerary heritage in Québec. The MRC d'Argenteuil inventory was largely inspired by the cemetery inventory carried out by Patri-Arch¹⁸ for the MRC de Coaticook and the theoretical corpus used to describe funerary heritage and classify cemeteries. The territories of Argenteuil and Coaticook share a similar religious and funerary heritage, as both regions were colonized by waves of settlers from America, England and the British Isles before the subsequent consolidation of the French-Canadian presence. The Coaticook inventory therefore served as a valuable reference for the MRC d'Argenteuil. The present inventory was entrusted to a historian who specializes in the history of the Argenteuil region, Robert Simard, and to the MRC d'Argenteuil's cultural development officer, Geneviève Grenier, who succeeded Catherine Lapointe in the completion of this project.

Before presenting the different stages in the realization of this inventory, we will begin by defining the concept of 'cemetery'. The most basic definition of cemetery is "a parcel of land set aside for the interment of human remains" (Parks Canada 2000: 3)¹⁹. Patri-Arch reports that the word cemetery comes from the Latin *coemeterium*, which is derived from the Greek word *koimêtêrion* meaning "sleeping place"²⁰. This comparison between death and sleep reflects the notion of life after death²¹.

A cemetery is a sacred space, "set apart physically and spiritually from the land around it"²². This separation is achieved according to the rituals of the religion to which the cemetery belongs. Catholic cemeteries are consecrated by the bishop. A physical barrier, in the form of a fence, wall or vegetation, also separates this sacred space from the profane land surrounding it. Finally, in the case of cemeteries located within a churchyard, proximity to the place of worship reinforces the sacred nature of the cemetery.

¹⁸ PatriArch, *Inventaire des cimetières et des croix de chemin de la MRC de Coaticook*, May 2011, 228 p. Available online: http://www.mrcdecoaticook.qc.ca/services/documents/Culture/Petit_Rapport_MRC_Coaticook_Cimetieres_Croix_2010.pdf

¹⁹ Vanessa Oliver-Lloyd, *Le patrimoine archéologique des cimetières euroquébécois*. study produced as part of Quebec's contribution to the Canadian Register of Historic Places (archaeology division), Ministère de la Culture, des Communications et de la Condition féminine, March 2008, p.10

²⁰ Patri-Arch, *Inventaire des cimetières et des croix de chemin de la MRC de Coaticook*, May 2011, p. 146.

²¹ *Ibid.*

²² Vanessa Oliver-Lloyd, *Le patrimoine archéologique des cimetières euroquébécois.*, March 2008, p.10.

1.1 Compiling a List of Cemeteries

The first step was to put together a list of all the cemeteries in the area. Obtaining information about family cemeteries located on private land proved to be the most difficult aspect of this task. The list was prepared with the collaboration of municipal inspectors and planners and commissioners from the Bureau du cinéma et de la télévision des Laurentides (BCTL). An inventory of cemeteries in the Laurentian region carried out by the Quebec Anglophone Heritage Network was also consulted²³. Finally, several family cemeteries located on private property were identified in response to a public appeal in an article written by a journalist and published in two local newspapers, in French and English²⁴.

A local resident with a passion for history and genealogy, Leslie Parker, who for some time had been working on compiling a list of cemeteries in the Lower Laurentians, generously provided the MRC with access to his findings for the purpose of this inventory. Mr. Parker's research identified several new sites and greatly contributed to improving the gathering of information. In the end, the list contained just over sixty sites, of which 57 could be positively identified. These cemeteries are scattered across the region, over an area of 1,300 km², in urban, rural and agricultural areas.

**57 CEMETERIES
RECORDED IN
THE MRC
D'ARGENTEUIL**

1.2 Field Visits

Most of the field visits took place between July and November 2012. Three cemeteries added to the initial inventory were visited in December 2015, before the snow began to fall. Several cemeteries received a second visit in 2016 or 2017 in order to verify whether there had been any significant changes since 2012.

Of the 57 cemeteries recorded, seven are now lost and three have been relocated²⁵. Four lost cemeteries and one relocated cemetery, whose locations we were able to determine with some

²³ Quebec Anglophone Heritage Network website: <http://qahn.org/fr/cemeteries>

²⁴ Julie Godin, "À la recherche des cimetières perdus ...", *L'Argenteuil*, August 8, 2012, Julie Godin, "In search of lost cemeteries", *L'Express*, August 10, 2012, Tara Kirkpatrick, "Cemetery inventory project unlocks clues into the history of Argenteuil", *The Review*, July 3, 2013, p. 9.

²⁵ Despite the absence of any visible trace of their existence, it was decided that these cemeteries should be included in the inventory to keep their memory alive. See p. 37 for the list of lost and relocated cemeteries.

precision, were visited to verify their condition. In addition to these five sites, 46 existing cemeteries were visited, and a fact sheet was completed for each one.

The field visits enabled us to catalogue the landscape features and general state of each site and to identify the main elements present (e.g.: fences, gates, signs, commemorative monuments, charnel houses, sheds, mausoleums, crosses, Calvaries, etc.) as well as the characteristics of the monuments and gravestones found there and their physical condition. A photographic survey was also conducted of the main elements at each site.

Through field visits and meetings with passionate volunteers, we were able to acquire a great deal of information not only about the cemeteries themselves, but also about lost churches, local toponymy, cemetery management and upkeep issues and more. Our field team received a warm welcome from cemetery administrators and the population in general. The Anglophone community, whose roots lie in the MRC's pioneer cemeteries, was particularly enthusiastic about the inventory project.

1.3 Documentary Research

A number of monographs on the history of the region and its local parishes and municipalities were extremely useful in helping us trace the origins of many of the cemeteries. Much valuable information (maps, lists, etc.) was found in the archives and the Benjamin-Wales library of the Musée régional d'Argenteuil. Other information was provided by cemetery administrators. Among other interesting facts and figures, these documents identified notable figures buried in the cemeteries. Articles from the defunct *Lachute Watchman* newspaper also provided information about the region's cemeteries. A complete list of these documents can be found under "History of Argenteuil" and "Newspaper Articles" in the bibliography at the end of this report. Several websites with listings or catalogues of cemeteries and their headstones and monuments were also consulted, such as Canadian Headstones²⁶ and Les cimetières du Québec²⁷.

Finally, several publications on Québec cemeteries and heritage were used as references. These included *Cimetières. Patrimoine pour les vivants* (Brault and Simard, 2008), a special issue of the journal *Histoire-Québec* published following a conference on funerary heritage preservation (2004, vol. 7, no. 4-6), the proceedings of a conference entitled *L'avenir des cimetières du Québec* held by the Fédération Écomusée de l'Au-Delà in 2013, the *Inventaire des cimetières et croix de chemin de la MRC de Coaticook*

²⁶ Canadian Headstones website: <http://canadianheadstones.com>

²⁷ Les cimetières du Québec website: <http://www.cimetiereduquebec.ca>

(Patri-Arch, 2011) and the *Guide pour préserver son cimetière* (Rémillard, 2009). A complete list of sources is presented in the bibliography.

1.4 Data Processing

All data collected, whether through field visits or documentary research, was synthesized and compiled into a database. From this database, two types of data sheets were created: technical, descriptive fact sheets available on request, and historical fact sheets focusing on the history of the cemetery, the village and the people buried there. The historical fact sheets, produced for a wider audience, are presented in Appendix 2 of this report.

The following data was collected, and is presented in the technical fact sheets (available on request):

- **Identification of the cemetery:** location, legal status, opening year²⁸, religious affiliation, current status (active, semi-active, inactive, abandoned, relocated, lost), number of tombstones, name of the owner or responsible entity, address;
- **Physical details:** description of the site and landscape features, environment (urban, rural, agricultural), site boundaries, elements present on the site (e.g.: gates, identification sign);
- **Characterization of the cemetery:** spatial organization (non orthogonal, orthogonal, garden cemetery), type of cemetery (e.g.: family, community, orphaned, church cemetery), position (e.g.: adjoining, integrated, satellite, *ad sanctos*), elements present on the site (e.g.: charnel houses, sheds, crypts, crosses, Calvaries, mausoleums, columbaria, family plots, commemorative monuments or plaques), types of tombstones and materials used;
- **Evaluation of the site:** physical state of the site and monuments, recommendations;
- **Photographs:** overall view, main elements and certain tombstones or monuments. Unless otherwise indicated, the photos presented in this report were provided by the MRC d'Argenteuil.

The historical fact sheets produced for the general public contain the following information. These 57 historical fact sheets are presented in Appendix 2 of this report:

²⁸In some cases there were several possible options for establishing the cemetery opening date, such as the official opening date, the date of consecration and the date of the earliest burial. In some cases, the date of the earliest burial precedes the cemetery opening date. In the case of family cemeteries, the date of the oldest burial was the only information available for dating the cemetery. It was decided to use the date of the oldest burial, where available. If this information is not available, the cemetery's official opening date is used.

- **Historical information:** a short text presenting the historical context that led to the creation of the cemetery, the foundation of the village or hamlet, and a few notes on some of the people buried in the cemetery;
- **Description of the cemetery:** a very brief description of the cemetery and its distinctive elements;
- **Factual information:** opening year, religious affiliation, type of cemetery (e.g.: family, community, orphaned, church cemetery), position (e.g.: adjoining, integrated, satellite, *ad sanctos*), present status (active, semi-active, inactive, abandoned, relocated, lost), environment (urban, rural, agricultural), number of tombstones, number of burials dating from earlier than 1900, existence of a plan or list of the deceased buried in the cemetery²⁹, date of the last field visit;
- **Photographs:** overall view, main elements and certain tombstones or monuments. Unless otherwise indicated, the photos presented in this report were provided by the MRC d'Argenteuil.

1.5 Identification of Cemeteries

The cemeteries in this inventory, along with their technical and historical fact sheets, are identified by an alphanumeric code (example: BRCH-1). The letters identify the municipality in which the cemetery is located, as follows:

BRCH Brownsburg-Chatham	GSLR Grenville-sur-la-Rouge	MI Mille-Isles
GORE Gore	HARR Harrington	SAA Saint-André-d'Argenteuil
GREN Grenville	LACH Lachute	WENT Wentworth

²⁹ Some cemetery indexes were produced by the volunteers who look after the cemetery. Others have been created by the Quebec Family History Society or the Ontario Genealogical Society. Still others are the initiative of citizens who collect information and publish it on websites such as Canadian Headstones and Les cimetières du Québec. There are several cemeteries for which no list is available. See the "Lists of tombstones and people buried in Argenteuil cemeteries" section in the Bibliography.

These letters are followed by a number from 1 to 57, which corresponds to the number of cemeteries in the inventory. Within each municipality, the cemeteries are numbered in order from the oldest to the most recent. Thus, the cemetery identified by the code BRCH-1 is the oldest of the twelve cemeteries located in the town of Brownsburg-Chatham. The cemetery identified by the code GORE-13 is the oldest of the five cemeteries located in the municipality of Gore (see pp. 136-140 in Appendix 2: GORE-13, GORE-14, GORE-15, GORE-16 and GORE-17).

1.6 Report

This report presents the general portrait that emerges from the compilation of the data collected on the 57 cemeteries listed in this inventory. The different types of cemeteries found in the MRC d'Argenteuil are described in Chapter 3, along with several examples of each. This chapter also takes a look at the current status of Argenteuil cemeteries, ranging from 'active' to 'lost' cemeteries. The landscape features and spatial organization of the cemeteries of Argenteuil are the subject of Chapter 5. Chapter 6 examines the different components of cemeteries such as gates, fences, charnel houses, crypts, mausoleums, religious symbols, tombstones, etc. The report concludes with the main findings arising from this inventory, followed by recommendations in the form of possible courses of actions to better preserve and promote the cemeteries of the MRC d'Argenteuil.

2 Religious and Funerary Heritage: An Overview

2.1 Argenteuil's Religious Heritage: the Reflection of a Multi-Denominational Population

The settling of Argenteuil has a rich and surprising history, shaped by the social and political landscape of the time, in which the evolving seigneurial regime and the emerging township system coexisted side by side³⁰, and also by the diverse origins of the settlers themselves. Each hamlet had its distinctive heritage influence, be it American, Scottish, Irish or British. This would lead to a new Catholic *mouture canadienne*³¹ in the second half of the 19th century. The religious heritage of Argenteuil quickly came to reflect this wealth of diversity.

As various populations settled the hamlets and villages of the Seigneurie of Argenteuil and its neighbouring townships in the early 19th century, missions, parishes and churches began to appear. The first missions in the area were Protestant. The Anglican Mission of Chatham was inaugurated in 1805 by Richard Bradford under the auspices of the Society for the Propagation of the Gospel in Foreign Parts. The people of the Seigneurie of Argenteuil organized their assemblies according to the visits of itinerant Methodist ministers and Protestant pastors. The administrative actions of Reverend Abbott, who arrived in St. Andrews in 1818, led to the creation of the Protestant Mission of St. Andrews in 1822. The Anglican Mission of Wentworth-Gore was served by Reverend William Arnold from 1838.

The first Catholic parish of Argenteuil was founded in Saint-André-Est in 1833, followed by the Mission de Notre-Dame-des-Sept-Douleurs in Grenville in 1839. The Catholic mission of Saint-Philippe de Chatham was established in 1840. It was not until 1875 that the Ste-Anastasia mission was created to serve the population of Lachute.

Several trends clearly emerge from an examination of Argenteuil's religious heritage. In some hamlets or villages, only one church was erected to meet the needs of the people. This church represented the

³⁰ From the end of the 18th century, the spread of settlers across the territory of Argenteuil took place in observably different ways. Two forms of land distribution coexisted for a time: the French seigneurial system, and the English townships system of free and common socage. Both systems were marked by the settlers' desire to own the land on which they lived.

³¹ Taken from an idea developed by historian Richard Cole Harris: "The expressions *French Canadian* and *English Canadian* emerged much later, when the English-speaking settlers began to consider themselves Canadians. Just after the Conquest, and until the late 19th century, their use would be an anachronism. *Canadiens* were Francophones whose ancestors lived in Canada during the French Regime." Cole Harris, Richard, *Le pays revêche. Société, espace et environnement au Canada avant la Confédération*, PUL, Québec, 2012, p.221.

Religious and Funerary Heritage: An Overview

dominant religious group. When the majority of pioneers were Anglican, only an Anglican church was built, as was the case in the hamlets of Dunany, Louisa and Shrewsbury. Other hamlets had more than one church due to a multi-denominational population.

PROLIFERATION OF PROTESTANT CHURCHES ACROSS ARGENTEUIL

The presence of several churches was the situation in most of the hamlets and villages of the MRC d'Argenteuil. The tiny hamlet of Avoca alone had three churches: St-Mary's (Anglican), St Andrews (Presbyterian) and Avoca Baptist Church, while the Scotch Road Settlement had two: Back of the Mountain Church (Presbyterian) and Mountain Church (Anglican).

In the village of Grenville, St. Matthews Anglican Church (1832) and St. Giles Presbyterian Church (1839) were built side by side and shared a common graveyard. However, St. Giles would be demolished in 1975. The village of Mille-Isles had three churches: one Anglican, one Presbyterian and one Methodist. Only the first two still exist today.

In 1875, the small village of Lachute had three churches of different denominations grouped around the Protestant cemetery. The churches of the Lachute Protestant Cemetery were all demolished a few years later: the old Methodist Church in 1883, and the Mackie Presbyterian Church in 1905. By 1887, the growing village was home to six churches: one Anglican church, one Baptist church, one Methodist church, two Presbyterian churches and one Catholic church. The project to expand the Protestant cemetery and the rapid development of the central section of Lachute's Main Street forced parishioners to relocate the churches to the growing downtown area.

The first Protestant churches were built in St. Andrews (Saint-André-d'Argenteuil) in 1819: the Presbyterian Church under the direction of Reverend Archibald Henderson and the Christ Church Anglican Church under the governance of Reverend Joseph Abbott. By the 19th century, the village of St. Andrews boasted no less than five Protestant churches: one Presbyterian, one Anglican, one Methodist, one Baptist and one Congregationalist. Three of these churches would eventually be converted into private homes.

CATHOLIC CHURCHES IN FRENCH-SPEAKING VILLAGE CORES

Some municipalities, such as Gore, Harrington, Mille-Isles and Wentworth, have never had a Catholic church, due to a predominantly English-speaking Protestant population. As Argenteuil's Catholic parishes covered large areas, the faithful were obliged to make their way to the village core to celebrate

Religious and Funerary Heritage: An Overview

mass, where there was a sufficient concentration of French-speaking Catholics to justify the building of a church.

The first Catholic chapel was built in Grenville in 1830, while construction on the first Catholic church to serve Saint-André-Est and Carillon began in 1835. A red brick chapel was built in Saint-Philippe in 1850. Lachute's first Catholic church was constructed in 1876, and the chapel in Brownsburg in 1906.

The early 19th century Catholic churches were demolished and replaced by more imposing structures during the 20th century, with the exception of the Saint-Philippe church, which was rebuilt in 1888 as we know it today.

FRENCH-SPEAKING PROTESTANTS

To complete this brief overview of Argenteuil's religious heritage and to add to its complexity, it should be noted that the area was also home to two French-speaking Protestant communities. The first was in the Hamlet of Marelán, in the 3rd Concession of the Township of Grenville (see p. 149 in Appendix 2: GSLR-26). The second settled to the north-west of Harrington Township, in the Rouge River Valley, on the outskirts of Arundel. This Francophone Protestant community was made up of families from the Township of Grenville (see p. 160 in Appendix 2: HARR-37).

2.2 Argenteuil's Funerary Heritage: Rich, Old and Diverse

With all these churches, it is hardly surprising that the territory of the MRC d'Argenteuil has over sixty burial sites, 57 of which are listed in this inventory. From these findings, one observation is immediately apparent, and reveals a great deal about Argenteuil's funerary heritage: 81% of the burial grounds were Protestant at the time of their foundation, while only 16% were Catholic.

Religious and Funerary Heritage: An Overview

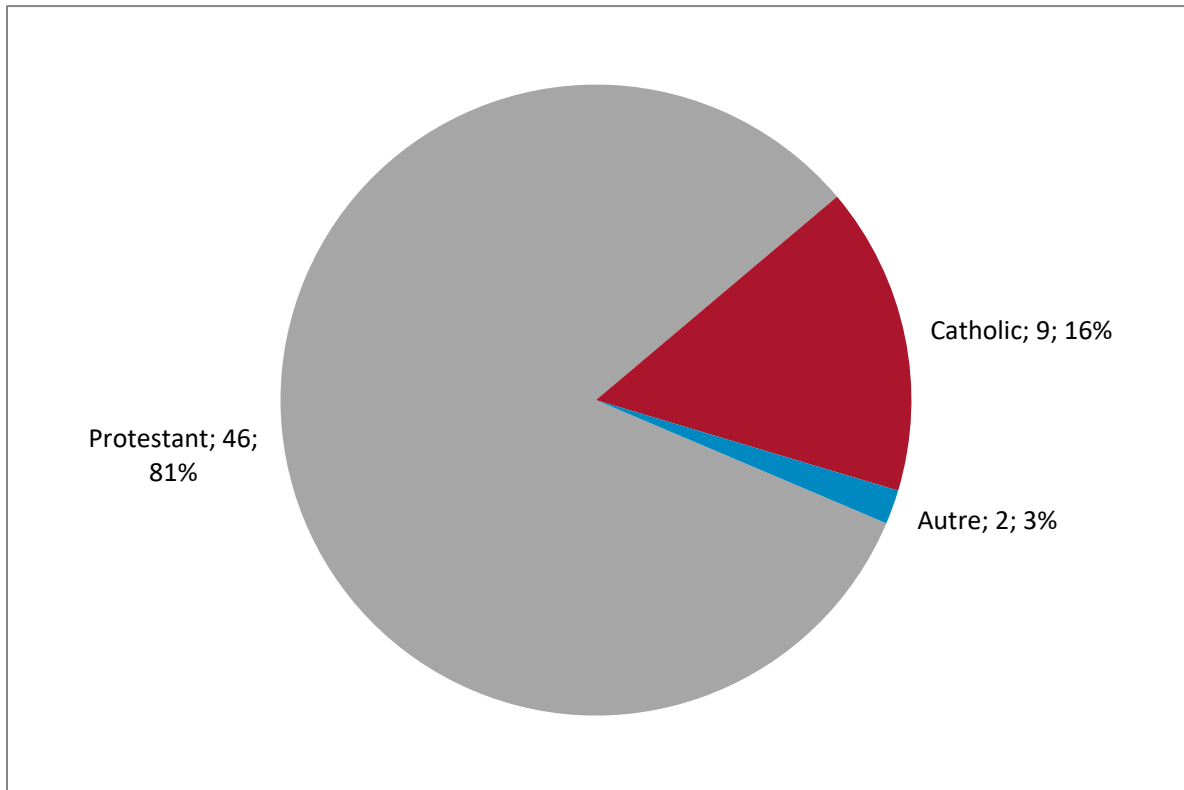


FIGURE 1: DISTRIBUTION OF CEMETERIES IN THE MRC D'ARGENTEUIL ACCORDING TO RELIGIOUS AFFILIATION

The map entitled *Cemeteries of the MRC d'Argenteuil according to original religious affiliation* (see Appendix 1, p. 106) shows that the Catholic cemeteries are located in the southern part of the MRC d'Argenteuil, in village centres, while Protestant cemeteries are scattered across the region, in village centres, small hamlets and along access and colonization roads.

Anglican cemeteries, most of which were built next to an Episcopalian church, account for nearly a quarter of the Protestant cemeteries. The former townships of Wentworth and Gore were Anglican strongholds due to the large Irish Protestant communities near the hamlets of Dunany, Lakefield, Louisa and Shrewsbury. In fact, an Anglican church and its adjoining cemetery can be found in almost every municipality of the MRC d'Argenteuil.

Several Protestant cemeteries accepted members of different Protestant denominations, such as Lutherans, Calvinists, Methodists, Baptists, Presbyterians and, as of 1925, members of the United

Religious and Funerary Heritage: An Overview

Church³². With the creation of the United Church, and in some cases even earlier, Presbyterian, Baptist and Methodist cemeteries began welcoming all Protestants, regardless of their particular denomination.

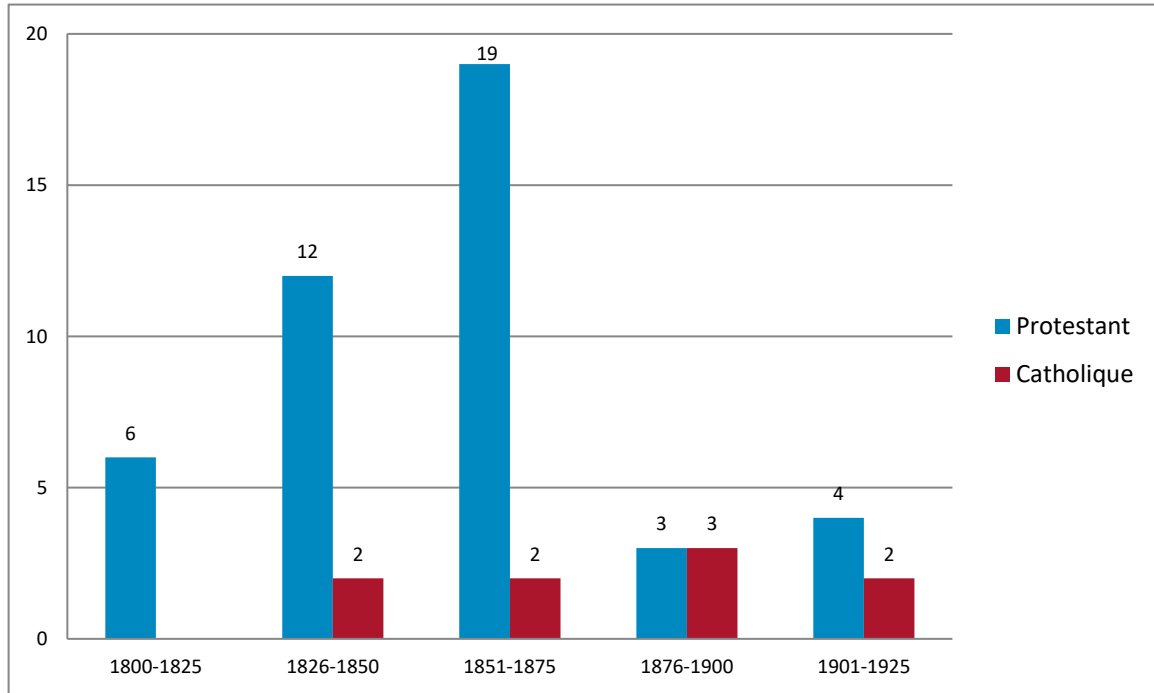
Today, many Protestant cemeteries accept the burial of non-Protestants and are therefore considered multi-denominational. For example, Harrington Protestant Cemetery (HARR-32), Avoca Cemetery (GSLR-22) and Louisa Cemetery (WENT-56) also accommodate Catholics.

Another remarkable fact is that 75% of cemeteries were founded or established between 1800 and 1875, and 90% of the cemeteries founded between 1800 and 1875 are Protestant. This is explained by a major influx of American, Scottish, English and Irish settlers, and the fact that most hamlets were founded during the first half of the 19th century. Furthermore, small Protestant family cemeteries proliferated before the hamlets and villages arranged for the construction of formal churches and burial grounds.

³² The United Church “was inaugurated on June 10, 1925 in Toronto when the Methodist Church of Canada, the Congregational Union of Canada, and 70 percent of The Presbyterian Church in Canada entered into a union”. Today, the United Church is the largest Protestant denomination in Canada. Source: United Church of Canada website, <https://www.united-church.ca>

Religious and Funerary Heritage: An Overview

FIGURE 2: DISTRIBUTION OF CEMETERIES IN THE MRC D'ARGENTEUIL ACCORDING TO RELIGIOUS AFFILIATION AND PERIOD OF FOUNDING (1800-1925)



The map entitled *Cemeteries of the MRC d'Argenteuil according to founding period* (see Appendix 1, p. 113) shows cemetery locations by age (50-year intervals).

The English-speaking majority was gradually diluted with the industrialization of certain village cores such as St. Andrews between 1820 and 1870, Lachute from 1876 and, finally, Brownsburg at the beginning of the 20th century. These periods saw the massive arrival of French-speaking Catholics in the Argenteuil region. Finally, the Anglophone migration to Ontario and Western Canada completed the transition to a French-speaking majority. In the period between the two world wars, the lands of Argenteuil were no longer sufficient to meet the needs of local families, and many left in search of more fertile soil.

The former townships of Chatham and Grenville hold the distinction of having the greatest number of burial sites in the territory of the MRC d'Argenteuil.

Religious and Funerary Heritage: An Overview

TABLE 1: NUMBER OF CEMETERIES BY MUNICIPALITY

MUNICIPALITY	NUMBER OF CEMETERIES	AREA (KM ²)
BROWNSBURG-CHATHAM	12	244.26
GORE	5	89.39
GRENVILLE	2	2.83
GRENVILLE-SUR-LA-ROUGE	12	313.25
HARRINGTON	6	232.91
LACHUTE	6	109.90
MILLE-ISLES	3	58.31
SAINT-ANDRÉ-D'ARGENTEUIL	5	97.85
WENTWORTH	6	84.33
TOTAL	57	1,233.03

3 Types of Cemeteries within the Territory of the MRC d'Argenteuil

To allow a better understanding of the different kinds of cemeteries found in the MRC d'Argenteuil, four main types of cemeteries were distinguished according to origin and position in relation to a church or place of worship: the family cemetery, the community cemetery, the orphaned cemetery and the church cemetery. The position of a church cemetery may be adjoining, integrated, satellite or “*ad sanctos*” in relation to the church. In the case of family, community and orphaned cemeteries, the cemetery’s position is considered “isolated” to emphasize the lack of affiliation with a specific church or place of worship.

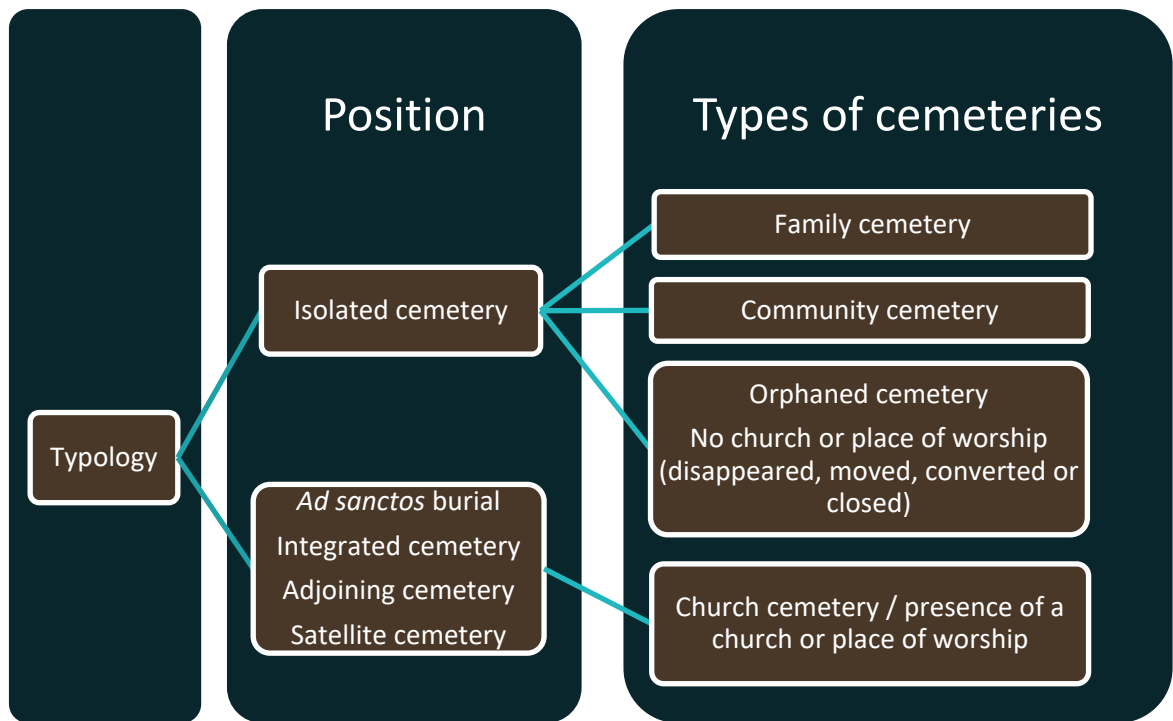


FIGURE 3: TYPOLOGY OF CEMETERIES IN THE MRC D'ARGENTEUIL (TAKEN AND ADAPTED FROM PATRI-ARCH, 2011, P. 37)

This classification is based on the cemetery typology developed by Patri-Arch for the MRC de Coaticook cemetery inventory. Having both been colonized by Protestant and Catholic communities, the Argenteuil and Coaticook regional county municipalities have many similarities in terms of the socio-

Types of Cemeteries within the Territory of the MRC d'Argenteuil

demographic composition of their pioneer populations, land occupancy and the types of cemeteries found there.

Church cemeteries (satellite, integrated or adjoining) account for 32% of Argenteuil cemeteries, with isolated cemeteries (family, community and orphaned cemeteries) accounting for the remaining 68%. The map entitled *Cemeteries of the MRC d'Argenteuil according to type* (see Appendix 1, p. 108) shows their distribution across the territory according to typology.

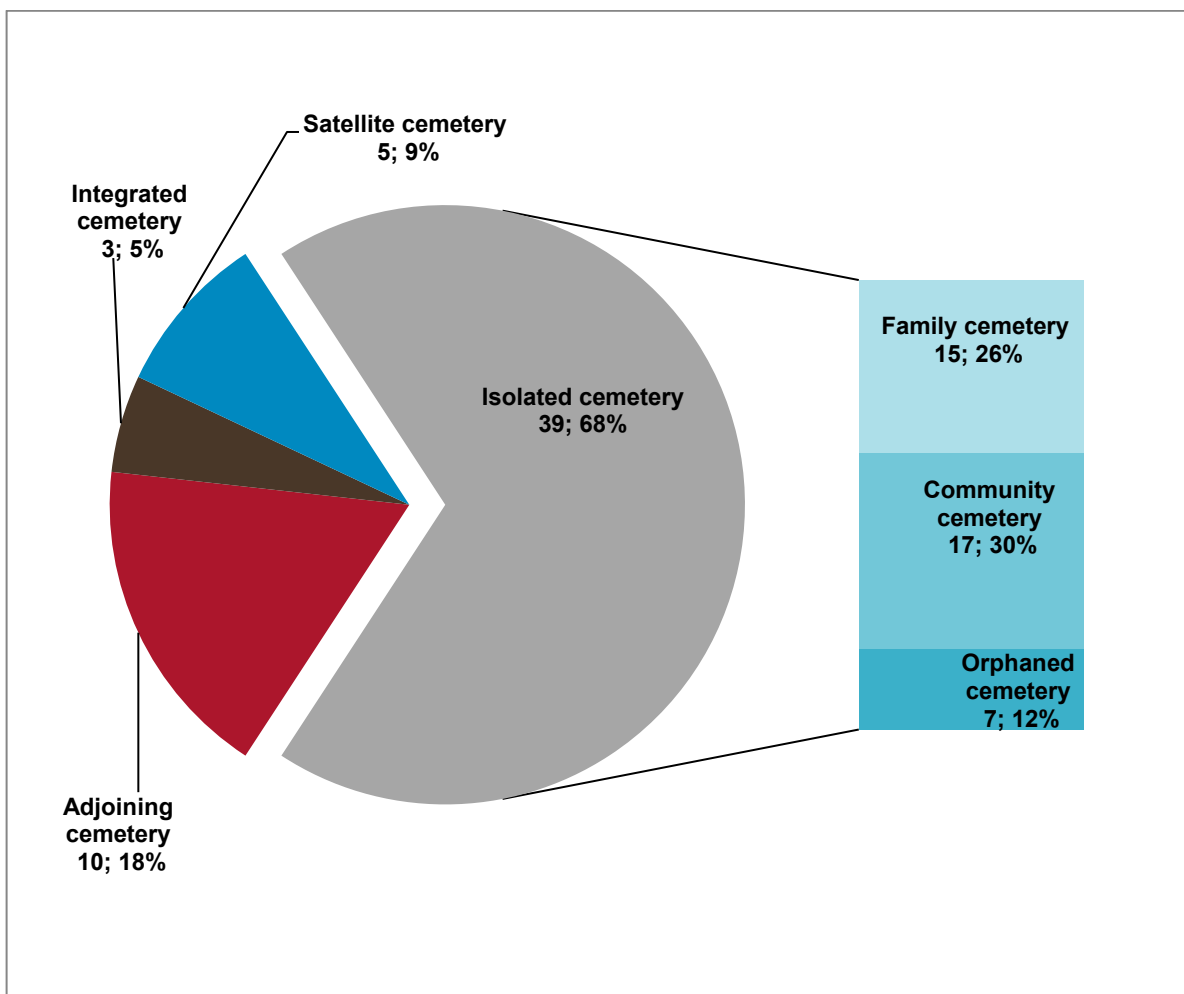


FIGURE 4: DISTRIBUTION OF CEMETERIES IN THE MRC D'ARGENTEUIL ACCORDING TO TYPOLOGY

The main characteristics of the different types of cemeteries along with representative examples are presented in the following pages.

Types of Cemeteries within the Territory of the MRC d'Argenteuil

3.1 The Isolated Cemetery

TABLE 2: TYPES OF ISOLATED CEMETERIES

TYPES OF ISOLATED CEMETERIES	NUMBER	PROPORTION OF ISOLATED CEMETERIES
FAMILY CEMETERY	15	26%
COMMUNITY CEMETERY	17	30%
ORPHANED CEMETERY	7	12%
TOTAL – ISOLATED CEMETERIES	39	68%

Prior to the construction of churches on the territory of the MRC d'Argenteuil, Protestant pioneers worshipped in such diverse locations as the forest, the banks of the North River, and inside barns, private homes or schools. Vicky Bennet remarked that, for these pioneer families, “the services of the clergy were only required for rites of passage: baptisms, marriages and funerals, and, for many of the pioneers, the actual denomination was of little importance”³³. When they had the time, pioneers would come together in gathering places to receive their Sunday blessings³⁴.

Religious services were provided by itinerant pastors who had to cover vast areas called missions. The Society for the Propagation of the Gospel in Foreign Parts, which spread the Anglican faith across an immense territory³⁵, gathered the faithful together for services. In the southern part of Argenteuil, Anglican Pastor Joseph Abbott and his brother William undertook many journeys to preach the gospel.

The isolated cemetery, which was neither affiliated with nor located near a place of worship, was part of a funeral practice associated with Protestant families and communities who did not accord great importance to “religious institutions and those who represent them”, and for whom “the building of a

³³ Vicky Bennet, “La culture religieuse protestante dans le Sud-Ouest québécois”, in Rousseau, Louis and Frank W. Remiggi, *Atlas historique des pratiques religieuses. Le Sud-Ouest du Québec au XIX^e siècle*, PUO, Ottawa, 1998, p.44.

³⁴ See the historical accounts of the early settlers’ religious practices by local chroniclers and historians in the History of Argenteuil section of the Bibliography.

³⁵ This territory covered the County of York in Lower Canada, the Seigneurie of Lac des Deux-Montagnes, Argenteuil, and part of the Outaouais to Ottawa.

Types of Cemeteries within the Territory of the MRC d'Argenteuil

consecrated place” was not essential to their religious practice³⁶. Three types of isolated cemeteries can be found in the MRC d'Argenteuil: the family cemetery, the community cemetery and the orphaned cemetery, which would originally have been located close to a church that no longer exists today.

3.1.1 The Family Cemetery: the First Burial Grounds in Argenteuil

From the arrival of the settlers until the development of hamlets and villages, the dead were generally buried in family plots located in a corner of the family property, away from any houses and on high or sloping ground to keep the bodies away from swamps or wetlands³⁷. The family cemetery met the needs of the early settlers who, for lack of an established place of worship or formally identified burial site, were obliged to bury their dead on family land.

When epidemics struck the small communities, a place far from the main home would be chosen to bury the dead³⁸. Several burial grounds listed in the inventory pay witness to these sad events, having been quickly created to accommodate the remains of the victims, most of whom were young children. Such is the case for the burial grounds of the Robinson (WENT-52), Seale (WENT-53), Matthews (WENT-54) and Vary (WENT-55) families, who were severely affected by the diphtheria epidemic that spread through the Township of Wentworth from 1868 to 1870.

³⁶ Patri-Arch, *Inventaire des cimetières et des croix de chemin de la MRC de Coaticook*, May 2011, p.46. Available online: http://www.mrcdecoaticook.qc.ca/services/documents/Culture/Petit_Rapport_MRC_Coaticook_Cimetieres_Croix_2010.pdf

³⁷ Wagner, Serge and Maurice Langlois, *Sur la terre promise et enfin possédée : Les cimetières d'Austin*, 2008, Publication available online: www.municipalite.austin.qc.ca

³⁸ Argenteuil did not escape the virulent epidemics of the 19th century. A cholera epidemic struck the village of Grenville in the summer of 1832. From 1868 to 1870, and 1883 to 1886, diphtheria epidemics struck the hamlets of Gore and Wentworth with a vengeance, decimating several families including many children.

Types of Cemeteries within the Territory of the MRC d'Argenteuil

In addition to the absence of a formal place of worship and burial grounds, Serge Wagner and Maurice Langlois (2008) suggest that it was the precious nature of the land itself that led the pioneers to seek eternal rest on their hard-won property: “more than anything, the pioneers may have placed all of their hopes in their land (...) Their land symbolized heaven. On this land, promised and finally possessed, many chose to be buried³⁹”.

The pioneers faced long wait times and multiple petitions before obtaining their promised land, which they then had to work hard to clear and make viable to ensure the family’s survival. It is hardly surprising that they would choose to be buried there. Burying the dead on family land was a source of identity, “a strong way of affirming their property rights⁴⁰”. The Ostrom (BRCH-4), Smith (BRCH-5), McVicar (BRCH-9), Cass (BRCH-10), Dixon (GORE-17), Cameron (GSLR-25), McMahon (GSLR-28) and Fox (HARR-36) family cemeteries testify to this desire to possess and inhabit the land even beyond death.



THE MCVICAR FAMILY CEMETERY, DATING BACK TO 1866, IS A RARE EXAMPLE OF A FAMILY SITE THAT APPEARS TO RECEIVE REGULAR MAINTENANCE VISITS (BRCH-9 FT-1).



THE CAMERON FAMILY CEMETERY, DATING BACK TO 1850, IS LOCATED ON A ROCKY OUTCROP ON THE HIGHEST POINT OF THE FAMILY PROPERTY (GSLR-25 FT-3).

³⁹ Wagner, Serge and Maurice Langlois, *Sur la terre promise et enfin possédée : Les cimetières d’Austin*, 2008, available online: www.municipalite.austin.qc.ca

⁴⁰ *Ibid.*

Types of Cemeteries within the Territory of the MRC d'Argenteuil

In its report on the inventory of cemeteries and roadside crosses in the MRC de Coaticook, Patri-Arch suggests that in the mid-19th century, with the emergence of new bourgeois values, some family cemeteries became places of affirmation and ostentation for large families: “The simplicity and sobriety that had, until then, characterized the grave markers of small family cemeteries gradually gave way to large monuments illustrating individual wealth”⁴¹.



THE GRAVE MONUMENT OF JOHN OSTROM, AN IMPOSING OBELISK IN MEMORY OF THE CHATHAM MILITIA CAPTAIN WHO DROWNED IN THE LONG-SAULT RAPIDS ON JUNE 2, 1840, AT THE AGE OF 33 (BRCH-3 –FT3).

Now located in the middle of an agricultural field, the burial site of Captain John Ostrom (BRCH-3), which contains a single monument, is a good example of this⁴². Curiously, the burial site is a 1,000 square foot plot owned by the Lachute Protestant Cemetery Corporation. The other members of the Ostrom family are buried in the St. Andrews Protestant Cemetery.

Fifteen family cemeteries are listed in this inventory, accounting for 26% of all cemeteries recorded on the territory of the MRC d'Argenteuil. The oldest family cemetery recorded is the Cameron family cemetery (GSLR-25) dating from 1850, while the most recent is the Dixon family cemetery, created in 1901 (GORE-17). There may well exist other family burial grounds that have not yet been discovered or that have been kept secret.

⁴¹ Patri-Arch, *Inventaire des cimetières et des croix de chemin de la MRC de Coaticook*, May 2011, p.46.

⁴² This cemetery was the subject of a Radio-Canada radio report, broadcast January 8, 2013, on the Désautels show.

Types of Cemeteries within the Territory of the MRC d'Argenteuil

As of 1964, following the adoption of the Burial Act, prohibiting interment anywhere other than a lawfully established cemetery, the use of family cemeteries was banned and eventually abandoned.

Most of the region's family burial grounds are abandoned, and the descendants of the pioneer families buried there have left the area. Field visits revealed the extreme vulnerability of these sites, which are slowly disappearing from the collective memory⁴³. They are found on private property where forest has reclaimed once-cleared land or on what is now farmland. As there is no law preventing landowners from removing or relocating tombstones or fences from old burial sites located on private property⁴⁴, their preservation depends entirely on the goodwill of the property owner.



THE FOREST HAS INVADDED THE SMITH FAMILY CEMETERY, WHICH CONTAINS FIVE GRAVES ACCORDING TO THE INFORMATION AT OUR DISPOSAL. THE HEADSTONE INSCRIPTIONS ARE ILLEGIBLE. THE REMAINS OF A WELL AND THE FOUNDATIONS OF THE HOUSE AND SMITHY CAN BE FOUND NEAR THE BURIAL SITE (BRCH-5-2).



THE DIXON FAMILY CEMETERY IS IN A PITIFUL STATE. THE FENCE HAS COLLAPSED, AND THE SITE IS SCATTERED WITH PIECES OF BROKEN HEADSTONES (GORE-17-2).

These abandoned and slowly disappearing sites deserve special attention to ensure their conservation. Due to their historical interest and authenticity and because they bear witness to funeral practices that no longer exist, these burial sites have significant heritage value.

⁴³ See pages 35 and 36 for lists of abandoned and lost cemeteries.

⁴⁴ For an overview of the different laws governing cemeteries, see: Patri-Arch, *Inventaire des cimetières et des croix de chemin de la MRC de Coaticook*, May 2011, p. 196, and Yvon Rodrigue, "L'Ontario, un modèle exemplaire en gestion de cimetières", Fédération Écomusée de l'Au-Delà conference proceedings, 2013, p. 54.

Types of Cemeteries within the Territory of the MRC d'Argenteuil

3.1.2 The Community Cemetery

Mortality was an ever-present reality at the time; life expectancy was shorter, living conditions were more difficult, diseases and epidemics were deadlier, not to mention the high rates of infant mortality. It became imperative for pioneer families in the different hamlets to have a space to bury their dead, and so the community cemetery was born. The community cemetery bears witness to “the first manifestations of social organization on the territory”⁴⁵. The MRC d'Argenteuil has some magnificent community cemeteries.

In some cases, a family burial ground was gradually expanded to accommodate members of the larger community. In other cases, the community arranged to set aside a piece of land for that purpose. Most community cemeteries were built on land donated by one of the community's members. Many cemeteries were also able to expand through the generosity of members who donated additional plots of land. More recently, this was the case for Harrington Protestant Cemetery (HARR-32) and St. Paul's Cemetery in Dunany (GORE-16).

Some community cemeteries were named for the original landowner, while others bore the name of the locality. In the following two examples, the cemeteries were initially given the name of the person who donated the land and were later renamed to reflect their location.



AVOCA CEMETERY WAS CALLED MCNEILL CEMETERY UNTIL 1952, IN MEMORY OF THE LAND'S OWNER, IRISHMAN HUGH MCNEILL, WHO DONATED THE LAND IN 1842 (GSLR-22-3).



HARRINGTON PROTESTANT CEMETERY WAS ORIGINALLY KNOWN AS SHAW'S CEMETERY, IN MEMORY OF SCOTSMAN JOHN SHAW, WHO DONATED THE LAND FOR THE BUILDING OF THE CEMETERY AROUND 1836 (PHOTO COURTESY OF THE LAURENTIAN FILM AND TELEVISION BUREAU).

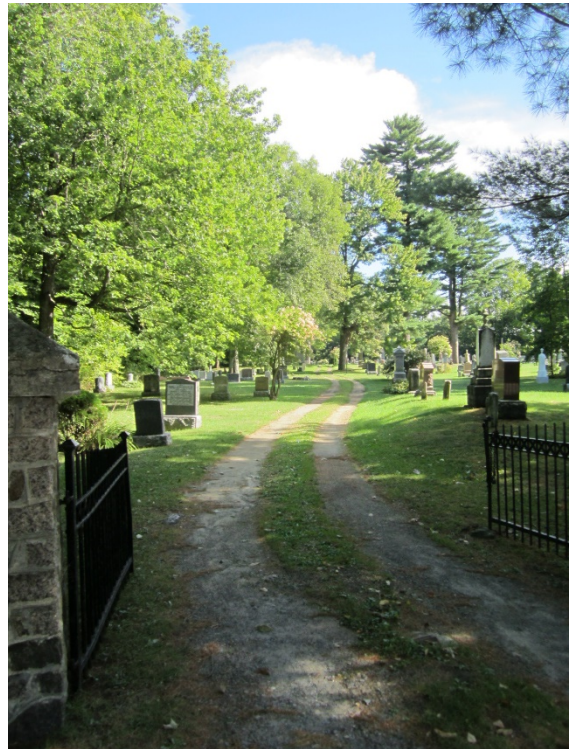
⁴⁵ Patri-Arch, *Inventaire des cimetières et des croix de chemin de la MRC de Coaticook*, May 2011, p.48.

Types of Cemeteries within the Territory of the MRC d'Argenteuil

In community cemeteries, it is common to find graves from different Protestant denominations. It is also important to note that at the beginning of the 19th century, most of the early Protestant settlers did not necessarily identify with any specific denomination⁴⁶.

THE LACHUTE PROTESTANT CEMETERY

This cemetery site originally housed both the Methodist Church and Cemetery, and the Presbyterian Church and Cemetery. Both churches were demolished to provide more space for the cemetery. Neighbouring property owners also donated land, allowing the cemetery to continue to expand. Rather than exhuming their dead and transferring them to a new site in the countryside, as did the Catholics, the Protestants elected to leave the graves in their original resting place, together in one location, and reconstruct their churches closer to the village centre.



ST. ANDREWS PROTESTANT CEMETERY, IN SAINT-ANDRÉ-D'ARGENTEUIL (1811), WELCOMED DIFFERENT PROTESTANT DENOMINATIONS: BAPTISTS, CONGREGATIONALISTS, METHODISTS AND PRESBYTERIANS (SAA-48 FT-3).

3.1.3 The Orphaned Cemetery

Several cemeteries in the MRC d'Argenteuil that were once located close to a church saw their status change following the disappearance, demolition, relocation or change in vocation of the church. These cemeteries, no longer located close to a place of worship, are considered to be orphaned cemeteries. Seven orphaned cemeteries were recorded within the MRC. In some cases, the remains of the old church that once stood next to the cemetery can still be seen. Personal testimonials and historical research

⁴⁶ Vicky Bennet, "La culture religieuse protestante dans le Sud-Ouest québécois", in Rousseau, Louis and Frank W. Remiggi, *Atlas historique des pratiques religieuses. Le Sud-Ouest du Québec au XIX^e siècle*, PUO, Ottawa, 1998, p.44.

Types of Cemeteries within the Territory of the MRC d'Argenteuil

made it possible to reconstruct the presence of these ancient places of worship, some of which disappeared almost 100 years ago. Here are some cases in point.

MOUNTAIN CHURCH CEMETERY IN SCOTCH ROAD SETTLEMENT

The Scotch Road Settlement Anglican cemetery, Mountain Church Cemetery (GSLR-23), found itself without a church when Mountain Church was relocated in 1920. This Scottish settlement was founded in the 1820s, after work began on the Grenville Canal on the Ottawa River. In the 1920s and 1930s, many families left Scotch Road Settlement for more fertile and attractive lands in other regions.

The small log church, known as Mountain Church, was built in 1851 as part of the Anglican Parish of Grenville. The church was dismantled and then reassembled in the hamlet of Stonefield near the Ottawa River in 1920, where it was probably submerged in the flooding that followed the completion of the Carillon hydroelectric dam in 1963. The remains of the church's foundations can still be found on its original site. Unfortunately, no such traces remain of the cemetery (GSLR-24), which is now counted among our lost cemeteries (see p. 36 for the list of lost cemeteries).

ST. JOHN'S ANGLICAN CEMETERY IN THE HAMLET OF SHREWSBURY

The small hamlet of Shrewsbury was founded in the 1830s by a community of Irish Protestants. With the forestry crisis and the difficulty involved in cultivating the land, the community slowly died out towards the end of the 19th century. Most of the remaining families would leave in the 1940s. St. John's Shrewsbury Anglican Church was left abandoned for many years before being deconsecrated in 2010 and purchased by the Municipality of Gore with the intent of preserving it. Sadly, the tiny wooden church was burnt to the ground in a fire likely caused by arson on January 13, 2014. The small orphaned St. John's cemetery (GORE-15), which has also been the target of vandalism, is one of the last witnesses to this Irish pioneer settlement.



SHREWSBURY ANGLICAN CHURCH, BUILT IN 1858, WAS DESTROYED BY FIRE IN 2014 (GORE-16-1).

Types of Cemeteries within the Territory of the MRC d'Argenteuil

ST. MARY'S ANGLICAN CEMETERY IN THE HAMLET OF AVOCA

St. Mary's Anglican Church in the hamlet of Avoca, in the Municipality of Grenville-sur-la-Rouge, was built around 1854 by an Anglican community originally from Ireland. The church was deconsecrated and sold in the early 1970s. At the time of our field visit in autumn 2012, the building was still standing, but as it had been neither used nor maintained for many years, its structure was in such a state of deterioration that it was clear that the building was beyond repair. On the point of collapsing, the church was dismantled in the summer of 2017, leaving behind its small cemetery (GSLR-27).



IN 2012, ST. MARY'S ANGLICAN CHURCH WAS IN AN ADVANCED STATE OF DETERIORATION (GSLR-27-1).

BEAUCHAMP FRENCH PROTESTANT CEMETERY IN THE HAMLET OF MARELAN

The small chapel built near the Marelan Protestant Cemetery, also known as Cimetière Beauchamp (GSLR-26), was destroyed by fire in the 1950s. The story of this Catholic chapel is worth telling, as it illustrates the inter-faith bickering that sometimes occurred in the townships where different religious denominations coexisted side by side. It is also an opportunity to shine a light on the history of our French-speaking Protestant communities, which have long been overlooked⁴⁷.

Originally built for Catholic services around 1857, the chapel became the place of worship for a group of French-speaking Protestants in the Township of Grenville following a "turf war" between the Catholics of the Village of Grenville and those in the eastern part of the township, in the hamlet of Marelan.

⁴⁷ Jean Simard, "Canadiens français quoique protestants", Les Cahiers des dix, no. 54, 2000, p. 171-188.

Types of Cemeteries within the Territory of the MRC d'Argenteuil



BEAUCHAMP FRENCH PROTESTANT CEMETERY, LOCATED ON AGRICULTURAL LAND. THE CEMETERY WAS ORPHANED FOLLOWING A FIRE THAT DESTROYED THE CHAPEL IN THE 1950S (GSLR-26-1).

The Catholic farmers of the third concession of the Township of Grenville felt aggrieved by the unfulfilled promises of the Bishop of Bytown (Ottawa) to send a priest to conduct services in their newly built chapel. The people of the village also wanted a new priest to serve in the Grenville chapel, and threatened to leave the Catholic fold if the bishop did not grant their request. Which he did, fearing the anger of the village more than that of a small group of farmers.

The farmers, by way of protest, stopped attending Sunday mass. For his part, Alexandre Beauchamp, leader of the dissidents and the owner of the land on which the chapel had been built, summoned the farmers of the area for a meeting. They invited a French-speaking Protestant preacher, Reverend J.A. Vernon, who won them over with the Presbyterian gospel. This led directly to their excommunication from the Catholic church. The French-speaking farmers then chose to join the Protestant faith, becoming the first French-speaking Protestants in the County of Argenteuil. A cemetery was then built close to the chapel. Today, only the orphaned cemetery remains to bear witness to the history of this Francophone Protestant community.

Types of Cemeteries within the Territory of the MRC d'Argenteuil

CIMETIÈRE ROUGE VALLEY

Cimetière Rouge Valley (HARR-38) cemetery and chapel were built on the Dubeau family land around 1905. Francophones from Grenville Township settled these lands and converted to the Church of Scotland. According to family legend, the schism occurred following the Lower Canada Rebellion (Patriots' Rebellion) of 1837-1838 when Grandfather Dubeau was excommunicated by the Catholic Bishop for his actions in support of the Patriots during the conflict. A small wooden chapel was built on the other side of the Rouge River Road leading to Arundel, and was taken down in 1930 to put a stop to discord within the small multi-denominational community. According to the information obtained, the chapel had quickly become a source of conflict between followers of the Presbyterian, Anglican and Methodist faiths.



CIMETIÈRE ROUGE VALLEY. THE SMALL WOODEN CHAPEL WAS SITUATED ON THE OTHER SIDE OF THE PUBLIC ROAD UNTIL IT WAS TAKEN DOWN IN 1930 (HARR-38 FT-4).

MILLE-ISLES METHODIST CEMETERY

There used to be a Methodist church near this cemetery. Further research will be needed to find out more about this church. As for the Methodist cemetery, located on the corner where Route 329 meets Mille-Isles Road west, it had to be relocated to allow for the widening of Route 329 by the Ministère des Transports du Québec.



MILLE-ISLES METHODIST CHURCH WAS ORIGINALLY LOCATED ON THE LAND IN FRONT OF THE CEMETERY (MI-45-1).

Types of Cemeteries within the Territory of the MRC d'Argenteuil

3.2 The Church Cemetery

TABLE 3: TYPES OF CHURCH CEMETERIES

TYPES OF CHURCH CEMETERIES	NUMBER	PROPORTION – CHURCH CEMETERIES
ADJOINING CEMETERY	10	18%
INTEGRATED CEMETERY	3	5%
SATELLITE CEMETERY	5	9%
“AD SANCTOS” BURIAL	(3)	
TOTAL –CHURCH CEMETERIES	18	32%

With the construction of churches and the consolidation of missions and parishes came the appearance of official consecrated cemeteries that gathered the graves of the deceased in a single location. The different religious institutions developed and organized their own burial grounds in a space that adjoined or surrounded the church, or was some distance from it.

3.2.1 The Adjoining Cemetery

An adjoining cemetery is located next to or behind the church. This is the most common arrangement among church-affiliated cemeteries in the MRC d'Argenteuil. An adjoining cemetery may be right next to the church or a short distance away. The oldest burials are generally found closer to the church⁴⁸. Like the Catholic Church, the Church of England, mother church of the Anglican faith, traditionally favoured burial in a churchyard close to the church⁴⁹.

Several Anglican cemeteries in the MRC are located next to their affiliated church, including Louisa Cemetery (WENT-56) in the Township of Wentworth and Christ Church Anglican Cemetery (SAA-49) in Saint-André-d'Argenteuil.

⁴⁸ Patri-Arch, *Inventaire des cimetières et des croix de chemin de la MRC de Coaticook*, May 2011, p.41

⁴⁹ Serge Wagner and Maurice Langlois, *Sur la Terre promise et enfin possédée : Les cimetières d'Austin*, 2008

Types of Cemeteries within the Territory of the MRC d'Argenteuil



LOUISA CEMETERY, ADJOINING ST. AIDAN'S CHURCH IN WENTWORTH (WENT-56 FT-3).

St. Matthew's Anglican Cemetery (GREN-18) in Grenville is interesting, as it served both the Presbyterian and Anglican communities of the Village of Grenville. The Anglican and Presbyterian churches were built side by side around the same time and shared the same cemetery from 1821 until St. Giles Presbyterian Church closed in 1969.

Surprisingly, the only Catholic cemetery adjoining its affiliated church is Cimetière Saint-Philippe (BRCH-6). It should be noted that, before being relocated to the outskirts of their respective villages, the former Catholic cemeteries of Grenville (GREN-19), Lachute (LACH-41) and Saint-André-d'Argenteuil (SAA-49) all occupied positions adjoining the local Catholic church.

Types of Cemeteries within the Territory of the MRC d'Argenteuil



CIMETIÈRE SAINT-PHILIPPE, ADJOINING THE CHURCH OF THE SAME NAME (BRCH-7-1).

3.2.2 The Integrated Cemetery

An integrated cemetery is arranged all around the church. The oldest burials are close to the church building, while the more recent ones are found at the edge of the site⁵⁰. Holy Trinity, Lakefield Cemetery (GORE-14), Mille-Isles Presbyterian Cemetery (MI-44), and Christ Church Anglican Cemetery (SAA-49) are examples of integrated cemeteries in the MRC. This type of spatial organization is specific to Protestant cemeteries⁵¹.



THE TOMBSTONES IN MILLE-ISLES PRESBYTERIAN CEMETERY ARE ARRANGED ON EITHER SIDE OF THE CHURCH OF THE SAME NAME (MI-45 FT-5).

⁵⁰ Patri-Arch, *Inventaire des cimetières et des croix de chemin de la MRC de Coaticook*, May 2011, p. 40.

⁵¹ *Ibid.*

Types of Cemeteries within the Territory of the MRC d'Argenteuil

3.2.3 The Satellite Cemetery

The satellite cemetery made its appearance in the first half of the 20th century⁵². While still affiliated with a church, the cemetery is located some distance away, from several hundred metres up to a few kilometres. For example, the Saint-André-d'Argenteuil Catholic cemetery is 1.2 km from Église Saint-André-Apôtre, while Cimetière Calumet-Grenville is 3.8 km from Église Notre-Dame-des-Sept-Douleurs. The cemetery may be located on the other side of a public roadway, set far back in the woods behind the church, or outside the village core.

Several factors explain the appearance of satellite cemeteries. In some cases, the cemetery adjoining the church was full to capacity with no possibility for expansion due to its location in the heart of the village core. The practice of stacking bodies by adding earth on top of old burials resulted in repeatedly raising the level of the cemetery. Runoff from rainwater and snowmelt caused unpleasant odours that could lead to complaints and presented a risk of contamination for nearby homes and watercourses⁵³.

A growing health awareness centred on hygiene, sanitation and public health effectively resolved the problem of overpopulation in old cemeteries located in village cores while addressing the hygiene and public health issues related to odours and disease caused by human burials⁵⁴.

Cemeteries were relocated to larger spaces, on the outskirts of inhabited areas and at some distance from the church. Graves were exhumed and transported by the families of the deceased to new cemeteries outside the village. This situation particularly affected the old Catholic cemeteries because of their location in the heart of the village core. Three former Catholic cemeteries in the MRC d'Argenteuil have been moved to new locations outside their respective village limits:

- A lack of space for new burials led to the closure of the old Grenville Catholic cemetery (GREN-19), founded in 1830. The graves and tombstones were exhumed and transferred by the families in 1888 to a vast space outside the village limits: Cimetière Calumet-Grenville (GSLR-29).
- In Lachute, the Catholic parish received the blessing of the Archbishop of Montréal in 1915 to exhume and relocate the graves buried in the former Lachute Catholic cemetery (LACH-41),

⁵² Patri-Arch, *Inventaire des cimetières et des croix de chemin de la MRC de Coaticook*, May 2011, p. 43-45.

⁵³ *Ibid.*

⁵⁴ Vanessa Oliver-Lloyd, *Le patrimoine archéologique des cimetières euroquébécois*. Study produced as part of Quebec's contribution to the Canadian Register of Historic Places (archaeology division), Ministère de la Culture, des Communications et de la Condition Féminine, March 2008, p.15-16.

Types of Cemeteries within the Territory of the MRC d'Argenteuil

adjoining the former Église Ste-Anastasie, to a new cemetery built away from inhabited areas, Cimetière catholique de Lachute (LACH-42), on what is now Avenue Argenteuil.

- The Catholic church built in 1835 served the villages of St-André-Est and Carillon. Beginning in 1867, graves and tombstones in the old Saint-André Catholic cemetery (SAA-50) were exhumed and transferred to a new cemetery in the countryside: Cimetière Saint-André-Apôtre (SAA-51). Until the 2000s, the remains of abandoned tombstones could still be found near the old cemetery site.



CIMETIÈRE SAINT-ANDRÉ-APÔTRE ON THE OUTSKIRTS OF THE VILLAGE OF SAINT-ANDRÉ (SAA-50-3).

Types of Cemeteries within the Territory of the MRC d'Argenteuil

Founded in 1916, Cimetière Saint-Louis-de-France (BRCH-11), in Brownsburg-Chatham, ended up being built on the outskirts of the village. Of the four parcels of land initially considered, three were close to the church and one was outside the village. The health concerns of the time were deciding factors in choosing the final location.

Several other cemeteries within the MRC d'Argenteuil are located apart from their affiliated church, although they were never relocated. For example, St-Paul's Anglican Cemetery (GORE-17) in Dunany, founded in 1879, is some distance from the church, and is reached by a footpath.



CIMETIÈRE SAINT-ANDRÉ-APÔTRE (SAA-50 FT-4). MONUMENTS FROM THE FORMER CEMETERY, WHICH WAS CLOSED.

3.2.4 The *Ad Sanctos* Burial

Three cases of burial within the walls of the church were recorded in the MRC. This type of burial place, known as *ad sanctos* or “near the saints”⁵⁵, is much more expensive and is reserved for members of the clergy and the elite. According to popular belief, by virtue of the body’s proximity to the prayers said in the church and the sanctity of the site, burial *ad sanctos* shortens the soul’s stay in purgatory and ensures quicker access to the gates of heaven⁵⁶. The three men buried *ad sanctos* in the MRC d'Argenteuil are all war veterans.

⁵⁵ Patri-Arch, *Inventaire des cimetières et des croix de chemin de la MRC de Coaticook*, May 2011, p. 38.

⁵⁶ Vanessa Oliver-Lloyd, *Le patrimoine archéologique des cimetières euroquébécois*, study produced as part of Quebec’s contribution to the Canadian Register of Historic Places (archaeology division), Ministère de la Culture, des Communications et de la Condition Féminine, March 2008, p.12.

Types of Cemeteries within the Territory of the MRC d'Argenteuil

The remains of Lieutenant-Colonel George Taylor, a veteran of the War of 1812 who died in 1826, are entombed in a vault beneath the altar and choir at the back of Christ Church Anglican Church (SAA-49). Visitors can view the vault with its masonry tomb by means of a carefully angled mirror positioned in an opening in the floor.

Lieutenant George Hopper, another War of 1812 veteran, is interred under the foundations of St. Matthew's Church in Grenville (GREN-18). This honour was conferred upon him after his death in 1833 in recognition of his military actions during the War.

Finally, the remains of J.B. Hormidas Sauv  (1851-1891), a Zouave injured in Italy, are interred beneath  glise Notre-Dame-du-Sacr -C ur in the Village of Grenville. An inscription in his honour can be found on the Calvary monument in the centre of Cimetiere Calumet-Grenville (GSLR-29).

These burial sites are not counted separately in the cemetery inventory. They are mentioned in the Fact Sheet of the cemetery affiliated with the church in question.



CHRIST CHURCH IN SAINT-ANDR -D'ARGENTEUIL (SAA-48-1), BUILT BETWEEN 1919 AND 1921. THIS CHURCH WAS DESIGNATED A HERITAGE SITE BY THE MINIST RE DE LA CULTURE ET DES COMMUNICATIONS IN 1985.

3.3 The Current Status of Argenteuil Cemeteries

Just over half of Argenteuil cemeteries, or 56% of the cemeteries listed, are still in operation. 11% are inactive but still receive regular upkeep and maintenance. Finally, abandoned, relocated or lost cemeteries account for 33% of the cemeteries in this inventory. A map of each of the nine local municipalities, presented in Appendix 1, shows the cemeteries according to their current status.

Types of Cemeteries within the Territory of the MRC d'Argenteuil

TABLE 4: DISTRIBUTION OF CEMETERIES IN THE MRC D'ARGENTEUIL ACCORDING TO CURRENT STATUS

STATUS	NUMBER	%
ACTIVE CEMETERIES	26	46%
SEMI-ACTIVE CEMETERIES	6	10%
INACTIVE CEMETERIES	6	11%
ABANDONED CEMETERIES	9	16%
LOST OR RELOCATED CEMETERIES	10	17%
TOTAL	57	100%

3.3.1 Active or Maintained Cemeteries

The majority of the listed cemeteries are still **active**, that is, they are still operational and commonly used for burials. Others are **inactive**; all the burial plots have been attributed and there have been no new burials in decades. In spite of this, these inactive cemeteries receive occasional care and maintenance from family members, a religious community or an association⁵⁷. Between the two, there are **semi-active** cemeteries, which continue to receive occasional burials for families already present in the cemetery. A few plots are still available or have been sold to members of the community⁵⁸. They are for the exclusive use of members of pioneer families and the community. These are often community cemeteries that receive regular upkeep and maintenance. It is interesting to note that in some semi-active cemeteries in the MRC d'Argenteuil, there is no charge for burial or for the use of the plot in perpetuity.

3.3.2 Abandoned Cemeteries

Unfortunately, many cemeteries have been **abandoned** and have fallen into collective oblivion. Nine abandoned cemeteries were recorded in the MRC d'Argenteuil. "These sites are often overgrown with

⁵⁷ Chantal Lefebvre, « Éléments de réponse pour définir les termes actif, semi-actif, inactif et abandonné », May 2012, 1p.

⁵⁸ *Ibid.*

Types of Cemeteries within the Territory of the MRC d'Argenteuil

vegetation, have no sign allowing for easy identification, have no perimeter fence (or have a fence that has partially collapsed), and, more often than not, contain gravestones and monuments in poor condition (due to weathering, fallen branches, vandalism, etc.)⁵⁹. These sites are by far the most threatened and at risk of disappearing. They are often ancestral family cemeteries. In the MRC d'Argenteuil, eight family cemeteries located on private property and one community cemetery have been in an abandoned state for many years. Without quick intervention, these sites are likely to join the category of lost cemeteries.

TABLE 5: LIST OF ABANDONED CEMETERIES IN THE MRC D'ARGENTEUIL

CODE	CEMETERY	STATUS
BRCH-4	Ostrom Family Cemetery	Abandoned
BRCH-5	Smith Family Cemetery	Abandoned
BRCH-10	Cass Family Cemetery	Abandoned
GORE-13	West Gore Cemetery	Abandoned
GORE-17	Dixon Family Cemetery	Abandoned
GSLR-25	Cameron Family Cemetery	Abandoned
LACH-40	Old Parkes Farm Cemetery	Abandoned
WENT-52	Robinson Family Cemetery	Abandoned
WENT-57	Thomas Aiken Burial Site	Abandoned

3.3.3 Lost and Relocated Cemeteries

Research and personal testimonies led to the identification of seven **lost** cemeteries and burial grounds, most of whose positions were able to be determined with some precision. These cemeteries are considered lost because there is no visible trace of their existence. For example, no monument or fragment of monument has been found, and there is no fence or enclosure. On the other hand, an archaeological examination of the site would reveal the presence of graves. There is, incidentally, a

⁵⁹ Chantal Lefebvre, « Éléments de réponse pour définir les termes actif, semi-actif, inactif et abandonné », May 2012, 1p.

Types of Cemeteries within the Territory of the MRC d'Argenteuil

branch of archaeology, funerary archaeology, that specializes in the investigation of burial practices. Although they have ostensibly disappeared, these cemeteries should be protected and promoted out of respect for the dead who are buried there.

In addition to the seven lost cemeteries, there are three cemeteries in the MRC that have been **relocated**, meaning that they were closed and their graves exhumed and moved to a new cemetery site outside the village core. While this task fell to the families of the deceased, some graves and tombstones remained at the original site. No visible trace remains today of these cemeteries that were closed for relocation.

TABLE 6: LIST OF LOST AND RELOCATED CEMETERIES IN THE MRC D'ARGENTEUIL

CODE	NAME OF CEMETERY	STATUS
BRCH-1	Grave of a Royal Staff Corps soldier	Lost
GSLR-23	Mountain Church Cemetery	Lost
LACH-39	Upper Lachute Cemetery	Lost
SAA-47	Indigenous burial site	Lost
WENT-53	Seale Family Cemetery	Lost
WENT-54	Matthews Family Cemetery	Lost
WENT-55	Vary Family Cemetery	Lost
GREN-19	Ancien cimetière catholique de Grenville	Relocated
LACH-41	Ancien cimetière catholique de Lachute	Relocated
SAA-50	Ancien cimetière catholique de Saint-André-d'Argenteuil	Relocated

Types of Cemeteries within the Territory of the MRC d'Argenteuil

3.3.4 Indigenous Funerary Heritage

It is important to mention that the region of Argenteuil was occupied by various First Nations people long before the arrival of the Europeans. Archaeological excavations have uncovered evidence of Iroquoian settlements in the southern areas of Argenteuil⁶⁰.

Iroquoian funeral practices were recorded by the early Europeans⁶¹. It is reported that the dead were buried clothed and were accompanied by a variety of personal objects⁶². Archaeological research has also shown that when an Iroquoian village changed place, the remains of the deceased were exhumed and moved with them.

Although no Indigenous cemeteries have yet been discovered in Argenteuil, the presence of First Peoples on the land suggests that such sites must have existed. Since several archaeological excavations carried out in the southern part of the region (largely in the Municipality of Saint-André-d'Argenteuil) have uncovered the remains of Iroquoian settlements, it was decided to include an historical fact sheet for lost Indigenous burial sites in recognition of the known Iroquoian presence in the area (see SAA-47).

⁶⁰ Roger Marois, *Journal des activités de l'été*, BAC, MS, 1928, vol. 1, 1969

⁶¹ Jean-François Lafitau, *Mœurs des sauvages*, 1724, Paris, 490 p., available online: <https://archive.org/stream/mursdessaouagesa02lafi#page/398/mode/2up>

⁶² Cadwallader Colden, *The History of the Five Indian Nations of Canada*, 1747, London, available online: <http://eco.canadiana.ca/view/oocihm.33241/19?r=0&s=1>

4 Group-Specific Burials

4.1 Religious Community Cemeteries

In its report on the inventory of cemeteries and roadside crosses in the MRC de Coaticook, Patri-Arch remarks that “religious communities generally bury their brothers and sisters in a designated area of a site belonging to the congregation”⁶³. Alternatively, for various reasons including a lack of space, a congregation may decide to purchase a section of a nearby cemetery. Both situations can be found in the MRC d’Argenteuil.

4.1.1 Burial Section for the Priests of Sacré-Cœur

Within Cimetière Calumet-Grenville (GSLR-29) in Grenville-sur-la-Rouge, a section is set aside for the Congrégation des prêtres du Sacré-Cœur [Congregation of Priests of the Sacred Heart]. The priests of Sacré-Cœur came to the village of Pointe-au-Chêne in 1953 to found the École Apostolique Saint-Jean, a classical college dedicated to religious and priestly vocations.



SECTION SET ASIDE FOR THE BURIAL OF MEMBERS OF THE SACRÉ-CŒUR CONGREGATION IN CIMETIÈRE CALUMET-GRENVILLE. THEIR GRAVES ARE MARKED BY GRANITE CROSSES (GSLR-30-3).

⁶³ Patri-Arch, *Inventaire des cimetières et des croix de chemin de la MRC de Coaticook*, May 2011, p.70.

In 1969, the school became a non-profit private secondary school and changed its name to Séminaire du Sacré-Cœur⁶⁴. In 1978, Séminaire du Sacré-Cœur took a new direction in opening its doors to day students (both boys and girls) from the region. Over the years, a secular staff gradually took over the teaching duties. Since 1967, the priests of Sacré-Cœur have been providing Catholic services in the parish, which is known today as Paroisse Notre-Dame-du-Sacré-Cœur⁶⁵.



MEMORIAL TO THE PRIESTS OF SACRÉ-CŒUR WHO WORKED IN QUÉBEC AND ARE BURIED ELSEWHERE (GSLR-30 FT-1).

4.1.2 Greek Orthodox Monastery of the Virgin Mary the Consolatory Cemetery

The Greek Orthodox Monastery of the Virgin Mary the Consolatory was founded in 1993 on an old farm in Brownsburg-Chatham. It is the first Greek Orthodox monastery in Quebec. The cemetery (BRCH-12) was built in 1997 to offer a place of eternal rest for members of the community.

⁶⁴ Paroisse du Sacré-Cœur website, consulted February 18, 2017: <http://www.zonepastoralelachute.org/ND.SacreCoeur/Historique.html>

⁶⁵ *Ibid.*



MONASTERY OF VIRGIN MARY THE CONSOLATORY CEMETERY (BRCH-13-1).

Each grave is marked with an eight-pointed white cross⁶⁶, commonly found in Orthodox religions. Note also the arrangement of small white and grey stones in the shape of a cross on each burial plot.

A second Orthodox monastery, the Monastère de la Protection de la Mère de Dieu, was founded in 2005 in the municipality of Wentworth. The congregation built a cemetery in 2014 for the burial of its members⁶⁷.

⁶⁶“The vertical axis of the cross is cut by three horizontal crossbeams. The longest beam is reserved for the outstretched arms of the Crucified One. The upper beam represents the inscription in Greek, Latin, and Hebrew, which Pilate had ordered to be nailed to the cross, according to the Roman custom, which made public the reason for the punishment. (...) The lower horizontal beam of the cross is thus used to support the feet of the Crucified One.” From website consulted February 18, 2017: <http://religion-orthodoxe.eu/article-la-croix-orthodoxe-russe-91296302.html>.

⁶⁷ Monastère de la Protection de la Mère de Dieu website, consulted February 18, 2017: <http://monastereprotection.com/historique.html>

4.2 Veteran Monuments

The cemeteries of the MRC d'Argenteuil are filled with the graves of veterans who took part in various armed conflicts of modern history: from the American War of Independence and the War of 1812, to the Lower Canada Rebellion (Patriots' Rebellion) (1837-1838) and the Fenian Raids (1866-1871), and, of course, the First and Second World Wars (1914-1918, 1939-1945). A variety of fascinating military figures are buried in these cemeteries. Some of their stories are briefly presented in the historical data sheets created for each cemetery in the inventory, presented in Appendix 2 of this report.

During the 20th century, two organizations were created to honour the memory of Canadian veterans. First, the Last Post Fund was created in Montreal in 1909 to ensure that no veteran is denied a dignified funeral and burial, as well as a military gravestone, due to insufficient funds at time of death. The Last Post Fund administers the Veterans Affairs Canada Funeral and Burial Program to fulfil this mandate⁶⁸.

Second, the Commonwealth War Graves Commission was established by Royal Charter in 1917. Its duties are to mark and maintain the graves of the forces of the Commonwealth who died in the two world wars, to build and maintain memorials to the dead whose graves are unknown, and to keep records and registers.⁶⁹



A VETERAN OF THE AMERICAN WAR OF INDEPENDENCE OF 1776 AND THE WAR OF 1812 BETWEEN THE US AND CANADA, CAPTAIN JOHNSON SMITH (1760-1857), WHO DIED AT THE AGE OF 97, WAS LONG CONSIDERED A DESERTER BY THE AMERICAN ADMINISTRATION AFTER SETTLING ON LAND ACQUIRED ALONG THE OTTAWA RIVER. HIS REPUTATION WAS RESTORED IN 2012 FOLLOWING EFFORTS BY HIS DESCENDANTS. THE AMERICAN ARMY CLAIMED THAT A MISTAKE HAD BEEN MADE BETWEEN TWO PEOPLE OF THE SAME NAME. (CAPTAIN SMITH'S TOMBSTONE IN ST ANDREWS PROTESTANT CEMETERY (SAA-48).

⁶⁸ Last Post Fund website, consulted on 18-02-2017: <http://www.lastpostfund.ca/EN/Home.php>

⁶⁹ Canadian Agency - Commonwealth War Graves Commission website, consulted 18-02-2017: www.cwgc-canadianagency.ca/

Group-Specific Burials

Argenteuil cemeteries contain a number of monuments that were provided through one of the two organizations mentioned above. The veterans' tombstones placed by these two organizations are easy to recognize as they have a certain uniformity. The Commonwealth War Graves Commission imposed a sense of social equality in its cemeteries with no distinctions in the physical construction of grave markers. Commonwealth War Graves Commission tombstones carry the name, rank, and unit symbol of the deceased, and a religious symbol if the soldier's religion was known⁷⁰. The next of kin could pay for a short motto to appear at the bottom of the tombstone.



TOMBSTONE OF SERGEANT WILLIAM G. HALDIMAND (1920-1997), RCAF WWII, LEST WE FORGET, ST. PAUL'S CEMETERY (GORE-16).

For its part, the Last Post Fund provides standardized tombstones in the form of an upright or flat grey granite military marker. Tombstones must be ordered through an accredited supplier to be sure that they comply with Veterans Affairs Canada standards.

The Last Post Fund requires the following information to be engraved on the tombstone: choice of religious symbol, veteran's name, rank, military unit, date of birth and death, and the motto "Je me souviens" or "Lest We Forget". The top part of the marker generally bears a maple leaf or a cross. In some cases, the grave marker also displays the regiment symbol⁷¹.



TOMBSTONE OF SOLDIER ROGER TASSÉ, CIMETIÈRE SAINT-LOUIS-DE-FRANCE, BROWNSBURG-CHATHAM (BRCH-12 FT-4).

⁷⁰ Canadian War Museum website: <https://www.warmuseum.ca/firstworldwar/history/after-the-war/remembrance/commonwealth-war-graves-commission/>

⁷¹ Patri-Arch, *Inventaire des cimetières et des croix de chemin de la MRC de Coaticook*, May 2011, p. 60

Group-Specific Burials

Several veterans of the famous Royal 22nd Regiment, the only entirely Francophone regular infantry regiment in the Canadian Army, are buried in the cemeteries of Argenteuil. Other monuments indicate that the deceased fought in various conflicts such as the Korean War, the Vietnam War and, more recently, the war in Afghanistan.

The Lost River Cemetery (HARR-35), in the municipality of Harrington, features a wooden display case near the main entrance to the site with a list of the veterans buried in the cemetery who fought in the two World Wars, the Vietnam War and the Korean War.



FLAT GRAVE MARKER OF CORPORAL HENRI P. LECORRE, WHO DIED AT THE AGE OF 72, CIMETIÈRE CATHOLIQUE DE LACHUTE (LACH-42).



WOODEN DISPLAY CASE CONTAINING A LIST OF VETERANS BURIED IN THE LOST RIVER CEMETERY (HARR-36 FT-2)

4.2.1 Cenotaph of Thomas Kains

A cenotaph is a monument in memory of a person or group of people. Cenotaphs are generally built to commemorate the lives of individuals who, through their actions or achievements, marked the place where they lived but who are not buried there. Unlike a mausoleum, a cenotaph does not contain the remains of the deceased.

The most impressive cenotaph in Argenteuil is the “Kains Cairn” in St. Matthew’s Cemetery, Grenville (GREN-18), erected in memory of Thomas Kains, a hero of the War of 1812. Kains, who was a purser at the time aboard the British warship *HMS Devastation*, aided in the burning of the White House in Washington, D.C. during the attack on August 24, 1814⁷². In 1818, he settled in Grenville where he married the eldest daughter of Archibald McMillan and worked in the saw milling business. He died in Montreal in 1855 at the age of 65 and is buried in St. Thomas, Ontario.



“KAINS CAIRN”, THE CENOTAPH OF THOMAS KAINS IN ST. MATTHEW’S CEMETERY, GRENVILLE, OCCUPIES A LARGE SPACE IN THE SOUTH-EAST SECTION OF THE CEMETERY. IT IS MADE OF STACKED STONES (GREN-19-2).

⁷² Gordon Rainey, “Devastation’s purser: Thomas Kains and the war of 1812”, *Quebec Heritage News*, Fall 2012, p.26-27.

5 Landscape Features and Spatial Organization of Cemeteries

For believers, the cemetery is a place of transition from life on Earth to eternal life and “death is like a long sleep”⁷³. Cemeteries are places filled with symbolism⁷⁴. In accordance with centuries-old rules and customs, tombstones traditionally face the east, towards the rising sun, to welcome the coming of Christ on the day of the Last Judgement. This tradition can be observed in most of the cemeteries of Argenteuil, and especially in Protestant and Anglican cemeteries. Many cemeteries were built on high ground or hillsides to keep the bodies away from swamps or wetlands.



IN THE OLD PART OF THE AVOCA CEMETERY, AN IMMENSE PINE FORMED A PART OF THE LANDSCAPE, LIKE A BELL TOWER. UNFORTUNATELY, THE TREE WAS DISEASED AND HAD TO BE CUT DOWN. THE CEMETERY ADMINISTRATORS HAD THE GOOD IDEA OF KEEPING THE LOWER SECTION OF THE TRUNK AND TURNING IT INTO A LOOKOUT OFFERING A LOVELY VIEW OF THE SURROUNDING AREA (GSLR-22 FT-5).

⁷³ Serge Wagner and Maurice Langlois, *Sur la Terre promise et enfin possédée : Les cimetières d’Austin*, 2008

⁷⁴ *Ibid.*

Landscape Features and Spatial Organization of Cemeteries



OVER THE YEARS, MONUMENTS BECOME OVERGROWN WITH VEGETATION. THIS IS OFTEN THE CASE FOR HEADSTONES THAT HAVE SUNK INTO THE GROUND. THIS EXAMPLE SHOWS THE MONUMENT OF A MEMBER OF THE ROYAL STAFF CORPS, WHO WORKED ON THE CONSTRUCTION OF THE GRENVILLE CANAL FROM 1819 TO 1834 (GSLR-22 FT-5).

Each cemetery's setting was also carefully chosen⁷⁵. Some offer views of a lake, a valley or the mountains. Large mature trees, some of them centuries old, provide shade for these final resting places. Popular trees include pines and maples. Some cemeteries have been planted with ornamental shrubs and have come to resemble gardens and recreation grounds. Avoca Cemetery (GSLR-22), with its lilacs, rose bushes and hydrangeas, is a good example of this. It is hardly surprising that these old cemeteries are part of some of the most beautiful landscapes in the MRC d'Argenteuil.

Like green spaces and public parks, cemeteries need regular maintenance: cutting the grass; controlling shrubs, perennials and indigenous plants to prevent them from growing over the tombstones; pruning; mending fences; etc. Soil subsidence is also common in cemeteries. Good drainage and regular upkeep help to control this issue.

The cemeteries of Argenteuil are characterized by three main types of spatial organization: the non-orthogonal cemetery, the garden cemetery and the orthogonal cemetery. This categorization is taken from the final report of the inventory of cemeteries and roadside crosses of the MRC de Coaticook produced by Patri-Arch. The notion of the denatured cemetery will also be mentioned to illustrate certain actions that have been observed in some Argenteuil cemeteries.

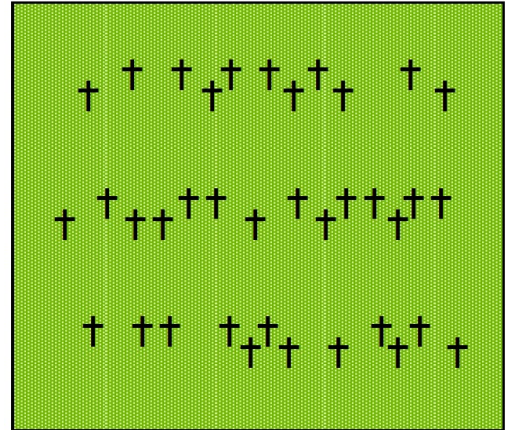
⁷⁵ Serge Wagner and Maurice Langlois, *Sur la Terre promise et enfin possédée : Les cimetières d'Austin*, 2008

5.1 The Non-Orthogonal Cemetery

The spatial organization of the earliest cemeteries is non-orthogonal, meaning that there is no precise layout plan. These cemeteries are characterized by a “somewhat haphazard organization and a more or less random arrangement of its gravestones and monuments”⁷⁶. Members of the same family are grouped in the same area. This type of cemetery is suitable for all types of terrain, regardless of the topography or the vegetation present on the site⁷⁷.

In larger non-orthogonal cemeteries, it is often possible to observe “a certain order in the arrangement of the site, visible in the form of unpaved straight alleys, more or less clearly marked, whose main purpose is to facilitate the free circulation of funeral vehicles to the burial site”⁷⁸. This type of arrangement is typical of 19th-century cemeteries.

The majority of the cemeteries surveyed in the MRC d’Argenteuil, whether Catholic or Protestant, are non-orthogonal. It should be noted that 86% of the recorded cemeteries were founded between 1800 and 1900.



THE NON-ORTHOGONAL CEMETERY. SOURCE: PATRI-ARCH, (INVENTAIRE DES CIMETIÈRES ET CROIX DE CHEMINS DE LA MRC DE COATICOOK, 2011, P.19.

⁷⁶ Patri-Arch, *Inventaire des cimetières et des croix de chemin de la MRC de Coaticook*, May 2011, p. 19.

⁷⁷ *Ibid.*

⁷⁸ *Ibid.* p. 20.

Landscape Features and Spatial Organization of Cemeteries

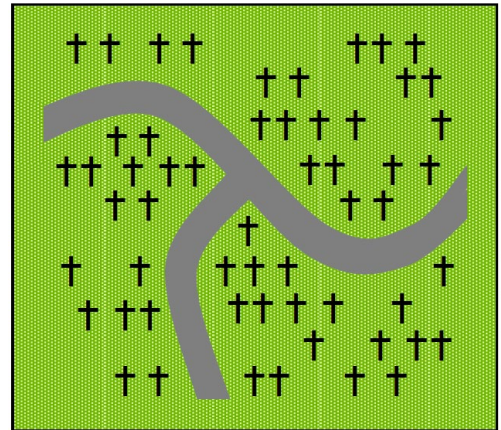


EDINA CEMETERY (LEFT) (BRCH-6 FT-5) AND DALESVILLE CEMETERY (RIGHT) (BRCH-2 FT-2), BOTH IN BROWNSBURG-CHATHAM, ARE TWO EXAMPLES OF NON-ORTHOGONAL CEMETERIES.

5.2 The Garden Cemetery

The garden cemetery was conceived around 1850, inspired by the 19th-century English garden movement. According to Vanessa Oliver-Lloyd (2008), the appearance of garden cemeteries was facilitated by the relocation or creation of cemeteries in larger spaces, outside city limits. “As they no longer developed in a hodgepodge manner, burial by burial, cemeteries took on the form of a large landscaped garden, often following a well-established plan depending on whether they were Catholic or Protestant”⁷⁹.

THE GARDEN CEMETERY. SOURCE: PATRI-ARCH, INVENTAIRE DES CIMETIÈRES ET CROIX DE CHEMINS DE LA MRC DE COATICOOK, 2011, P.22.



⁷⁹ Vanessa Oliver-Lloyd, *Le patrimoine archéologique des cimetières euroquébécois*. study produced as part of Quebec’s contribution to the Canadian Register of Historic Places (archaeology division), Ministère de la Culture, des Communications et de la Condition Féminine, March 2008, p.16.

Landscape Features and Spatial Organization of Cemeteries

These cemeteries are characterised by curved roads and footpaths that are a pleasant setting for a stroll. “The presence of trees and shrubs, artfully arranged to create a peaceful green landscape, completes this design that was strongly influenced by the picturesque movement found in landscape architecture at the time”⁸⁰. Six garden cemeteries are listed in the inventory, all of which present the features described above to varying degrees: Cimetière Calumet-Grenville (GSLR-29), Harrington Protestant Cemetery (HARR-32), Lachute Protestant Cemetery (LACH-38), Cimetière catholique de Lachute (LACH-42), St. Andrews Protestant Cemetery (SAA-48) and Cimetière Saint-André-Apôtre (SAA-51).



CIMETIÈRE CALUMET-GRENVILLE, LOCATED ALONG ROUTE 148 (ROUTE DU CANTON) IN THE MUNICIPALITY OF GRENVILLE-SUR-LA-ROUGE (GSLR-29 FT-4).

⁸⁰ Patri-Arch, *Inventaire des cimetières et des croix de chemin de la MRC de Coaticook*, May 2011, p. 22.

Landscape Features and Spatial Organization of Cemeteries

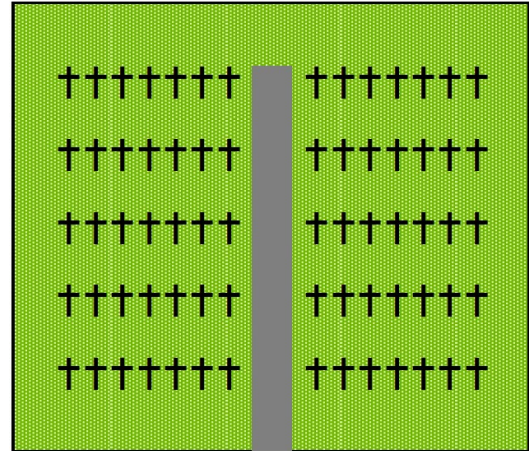


LACHUTE PROTESTANT CEMETERY, LOCATED ALONG MAIN STREET (RUE PRINCIPALE) IN THE CITY OF LACHUTE (LACH-38 FT-43).

5.3 The Orthogonal Cemetery

The orthogonal cemetery, inspired by the grid street plan⁸¹, made its appearance towards the end of the 19th century. This type of cemetery features a strict spatial organization characterized by straight lines of tombstones, long straight paths, standard plot sizes and greater homogeneity among the monuments and tombstones⁸². This standardisation went hand in hand with a certain uniformization of cemeteries that was undoubtedly motivated by a more functionalist approach that met the maintenance needs of the cemetery. The orthogonal cemetery design was first used in francophone Catholic cemeteries and spread to other religious denominations in the 1930s⁸³.

In some cases, an originally non-orthogonal cemetery has been expanded to include newer sections whose graves are set out in a grid design, resulting in both types of spatial organization within the same cemetery.



THE ORTHOGONAL CEMETERY. SOURCE: PATRI-ARCH, INVENTAIRE DES CIMETIÈRES ET CROIX DE CHEMINS DE LA MRC DE COATICOOK, 2011, P.24.



GLEN OF HARRINGTON CEMETERY (HARR-34-2)

⁸¹ The orthogonal or grid plan is a type of city plan in which streets run at right angles to each other, forming a grid. Source: Wikipedia.

⁸² Patri-Arch, *Inventaire des cimetières et des croix de chemin de la MRC de Coaticook*, May 2011, p. 24

⁸³ *Ibid.*

5.4 The Denatured Cemetery

Several types of interventions can end up altering the natural properties of an old cemetery, thereby diminishing its heritage value. As stated by France Rémillard of the Centre de conservation du Québec:

The preservation of an old cemetery involves a series of measures aimed at conserving the original character of the site, including any buildings, such as chapel or charnel house, enclosures, landscaping, tombstones and all “grave furnishings” i.e. statuary, Calvary, Way of the Cross, etc. Any direct intervention in an old cemetery should protect the authenticity of the entire site and its functions. As the function of a tombstone is to mark, in a very precise manner, like a surveyor’s mark, the place where a person is buried, it should never be moved without a serious reason⁸⁴.

5.4.1 The Original Layout

Interventions that affect the authenticity of a cemetery often stem from the best of intentions. For example, heavily damaged tombstones may be taken away for repairs, and then replaced in such a way as to facilitate maintenance of the site⁸⁵. This results in changes to the original layout of the site.

The original layout is of great importance. It tells us about the attitudes of the occupants and their relationship with death, the family ties that unite them (by the grouping of certain tombstones), as well as the importance given to certain occupants (status and social hierarchy) by the position of their monument on the site⁸⁶.



STONES FROM FAMILY LOTS STACKED UNDER AN EVERGREEN (BRCH-5 FT-3).

⁸⁴ France Rémillard, *Guide pour préserver son cimetière*, 2009, p. 4.

⁸⁵ Patri-Arch, *Inventaire des cimetières et des croix de chemin de la MRC de Coaticook*, May 2011, p. 26

⁸⁶ *Ibid.*, p. 27.

Landscape Features and Spatial Organization of Cemeteries

Tombstones should therefore never be moved and replaced elsewhere on the site. Moreover, due to their advanced state of deterioration, stones that are moved may break or become damaged beyond repair. Sometimes time and weather simply take their toll on tombstones that end up broken and piled in a corner of the cemetery, due to a lack of resources and expertise for their maintenance and restoration.

A cemetery's rules and regulations may also lead to tombstones being displaced. In Catholic cemeteries, lots are not sold in perpetuity, but are granted for a specific period of time. When families do not renew the grant, the monuments may be removed and set aside to make space for new burials.

5.4.2 Tombstone Restoration

The restoration of tombstones is an art in itself and requires some background knowledge. Improper restoration techniques (e.g. the use of glue, cement, nuts, screws or metal rods to reassemble the monument or cleaning with a pressure hose) will reduce the life of the monument in question. In addition, old tombstones are sometimes replaced rather than restored. Some funeral homes encourage families to replace an ancestor's tombstone with a contemporary monument rather than incorporating an additional plaque or base to accommodate new names⁸⁷. It has been observed that important information, such as country of origin, is sometimes omitted when a pioneer's tombstone is replaced.

Several documents have been published on the proper practices for the preservation and restoration of cemeteries and tombstones:

- Fabrique de la paroisse Notre-Dame de Montréal, *Guide d'entretien pour votre monument*, 2016, 20 p.
- France Rémillard, *Guide pour préserver son cimetière*, Centre de conservation du Québec, Québec, February 2009, 12 pages. Available online: http://www.ccq.gouv.qc.ca/fileadmin/images/publications/guide_cimetiere.pdf
- Matthew Farfan, *Cemetery Heritage in Quebec: a Handbook*, 2008, p. 24-44.
- Tamara Anson-Cartwright, *Landscape of memories, A Guide for Conserving Historic Cemeteries*, Ministry of Citizenship, Culture and Recreation, Ontario, 1997. Available online: <http://www.mtc.gov.on.ca/en/cemeteries/Landscape%20of%20Memories.pdf>

⁸⁷ Fleur Ferry, "Un espace sacré en devenir profane". *Cimetières. Patrimoine pour les vivants*, Éditions GID, 2008, p. 199.

6 The Movable Heritage of Cemeteries

6.1 Gates, Fences and Identification Signs

Gates, fences and identification signs are elements used to clearly mark the sacred space of the cemetery and distinguish it from the secular space surrounding it. In the words of Vanessa Oliver-Lloyd: “The ground within this enclosure is not the same as that on the other side of the fence; this separation invites recollection, contemplation and remembrance”⁸⁸.

GATES

The main gates of the cemetery can have a certain monumental quality and are sometimes used to identify the cemetery by name. Four ornamental gates with an arch displaying the name of the cemetery were found.



GATES OF LOUISA CEMETERY, WENTWORTH (WENT-56-1)



GATE MARKING THE MAIN ENTRANCE OF EDINA CEMETERY, BROWNBURG-CHATHAM (BRCH-5-2)



GATE MARKING THE ENTRANCE TO CIMETIERE NOTRE-DAME-DU-ROSAIRE, GRENVILLE-SUR-LA-ROUGE (GSLR-31-1)

⁸⁸ Vanessa Oliver-Lloyd, *Le patrimoine archéologique des cimetières euroquébécois*. study produced as part of Quebec’s contribution to the Canadian Register of Historic Places (archaeology division), Ministère de la Culture, des Communications et de la Condition Féminine, March 2008, p. 11

The Movable Heritage of Cemeteries



GATES OF HOLY TRINITY CEMETERY IN THE MUNICIPALITY OF GORE (GORE-14).

FENCES

Nearly half of Argenteuil cemeteries have a fence. These fences come in a variety of forms, from a chain-link fence, or “cow fence”, to wrought iron fencing with low walls and stone columns. Many cemeteries have vegetation barriers at the back or on the sides (woodland, mature trees). In general, more care is given to the fence at the front of the cemetery. Here are some examples of ornamental fences found in several cemeteries in the MRC d’Argenteuil.



LACHUTE PROTESTANT CEMETERY ENTRANCE (LACH-38 FT-4).



WROUGHT IRON FENCING WITH LOW WALL AND STONE COLUMNS IN FRONT OF ST. MUNGO'S CEMETERY (BRCH-3).

The Movable Heritage of Cemeteries



WROUGHT IRON FENCE WITH STONE COLUMNS IN FRONT OF ST. ANDREWS PROTESTANT CEMETERY (SAA-47 FT-3).



SIDE FENCE IN CIMETIÈRE CALUMET-GRENVILLE (GSLR-30 FT-6).



ORNAMENTAL FENCE ALONG THE FRONT OF CIMETIÈRE CALUMET-GRENVILLE, IN THE FORM OF A LOW WALL AND COLUMNS IN PINK GRANITE (GSLR-29).

The Movable Heritage of Cemeteries



ORNAMENTAL WROUGHT IRON FENCE WITH LOW STONE WALLS AND COLUMNS, ALONG THE FRONT OF ST. MATTHEW' S CEMETERY, GRENVILLE (GREN-18).

IDENTIFICATION SIGNS

Only 12 Argenteuil cemeteries have a sign indicating the name of the cemetery. This means that most of the cemeteries in the MRC d'Argenteuil are not even identified. This does not make them easy to recognize by residents or locate by visitors. The Municipality of Harrington has taken the laudable initiative of installing standard road signs for the cemeteries on its territory, making them easy to identify and rendering them more accessible. Here are some examples of cemetery identification signs across the region:



AN EXAMPLE OF THE ROAD SIGNS USED TO IDENTIFY CEMETERIES IN THE MUNICIPALITY OF HARRINGTON (HARR-37-1).



KILMAR CEMETERY IDENTIFICATION SIGN (GSLR-32-1)

The Movable Heritage of Cemeteries



MILLE-ISLES PRESBYTERIAN CEMETERY IDENTIFICATION SIGN (MI-44-1)



ST. ANDREWS PROTESTANT CEMETERY IDENTIFICATION SIGN (SAA-47-1)



GLENN CEMETERY IDENTIFICATION SIGN (HARR-34-1)



DALESVILLE CEMETERY IDENTIFICATION SIGN (BRCH-2-1)



OGDENSBURG CEMETERY IDENTIFICATION SIGN (BRCH-7-1)

6.2 Charnel Houses, Crypts, Mausoleums and Columbaria

CHARNEL HOUSES

Several charnel houses were recorded in the MRC d'Argenteuil. A charnel house, also known as a receiving vault, is a small building used to store the bodies of people who died in the winter, when the frozen ground made it impossible to bury them. Charnel houses were located within or on the edge of the cemetery and enjoyed a special status such that "any body placed within the structure must be considered to be buried in sacred ground"⁸⁹.

With modern equipment able to dig graves all year round and a range of services offered by funeral homes for storing the caskets of the deceased until spring, charnel houses lost their utility from the 1950s and 1960s, eventually becoming obsolete and disappearing from many cemeteries⁹⁰. In some cases, the charnel house has been conserved but is now used as a shed.



ST. ANDREWS PROTESTANT CEMETERY CHARNEL HOUSE, BUILT IN 1968, IS IN THE FORM OF A VAULT BUILT INTO THE HILLSIDE. MADE OF STONE, IT IS INTEGRATED INTO THE STONE AND WROUGHT IRON FENCE ALONG THE FRONT OF THE CEMETERY (SAA-47-2).



SAINT-LOUIS-DE-FRANCE CEMETERY CHARNEL HOUSE (CHARNIER BRCH-12 FT-6).



LACHUTE CATHOLIC CEMETERY CHARNEL HOUSE (CHARNIER LACH-42 FT-7).

⁸⁹ Vanessa Oliver-Lloyd, *Le patrimoine archéologique des cimetières euroquébécois*. study produced as part of Quebec's contribution to the Canadian Register of Historic Places (archaeology division), Ministère de la Culture, des Communications et de la Condition Féminine, March 2008, p. 26.

⁹⁰ Patri-Arch, *Inventaire des cimetières et des croix de chemin de la MRC de Coaticook*, May 2011, p. 83

The Movable Heritage of Cemeteries

CRYPTS

Two crypts were also recorded in the MRC d'Argenteuil. These ancient stone vaults, built underground into a hillside or ridge, were used to accommodate coffins. Today these crypts are buried or camouflaged and would have been difficult to find without the help of the cemetery administrators.

The Cushing family crypt in St. Andrews Protestant Cemetery (SAA-47) had to be buried because it posed a risk to the safety of visitors. It had also been vandalized several times. The following photograph shows the site of the Cushing family crypt today. To protect the remains, the cemetery administrators buried the stones inside the crypt under a mound of earth.



ST. ANDREW'S PROTESTANT CEMETERY
CRYPT, SIDE VIEW (SAA-47-FT-10).



CUSHING FAMILY CRYPT IN ST. ANDREWS PROTESTANT
CEMETERY, SAINT-ANDRÉ-D'ARGENTEUIL, FRONT VIEW
(SAA-47 FT-9).



CUSHING FAMILY CRYPT, BURIED UNDERGROUND (SAA-47-FT-8).

The other crypt is in the Calumet Protestant Cemetery (GSLR-24). A stone staircase leads to the crypt, which appears to have been vandalized several times. A lack of maintenance and natural deterioration have also taken their toll. The stone sign embedded above the lintel of the door, on which would have been inscribed the name of a family or of the place, has disappeared, making it difficult to ascertain whether the crypt served as a charnel house for the use of the community or if it was a mausoleum for an important family. Given its location at the back of, and below, the cemetery, the former option seems more likely.

The Movable Heritage of Cemeteries



CALUMET
PROTESTANT
CEMETERY CRYPT –
OUTSIDE VIEW
(GSLR-24-2).



CALUMET
PROTESTANT
CEMETERY CRYPT –
INSIDE VIEW
(GSLR-24 FT-5).

MAUSOLEUMS

Two mausoleums were counted, both in the Lachute Catholic cemetery (LACH-42). A mausoleum is a large burial chamber that generally contains the tombs of members of a single family. The family name is often engraved in the stone façade of the mausoleum. This type of monument, which sometimes features “elements of diverse architectural styles such as vaulted ceilings, Greek columns and lancet windows (Labbé 1991; Mytum 200: 27-29)”⁹¹, is much more expensive and remains the privilege of wealthy families with a certain social status.



GAUDREAU-ROBILLARD FAMILY MAUSOLEUM, LACHUTE CATHOLIC CEMETERY (MAUSOLÉE LACH-42 FT-8).



AYERS FAMILY MAUSOLEUM, LACHUTE CATHOLIC CEMETERY (MAUSOLÉE LACH-42 FT-8).

⁹¹ Vanessa Oliver-Lloyd, *Le patrimoine archéologique des cimetières euroquébécois*, study produced as part of Quebec’s contribution to the Canadian Register of Historic Places (archaeology division), Ministère de la Culture, des Communications et de la Condition Féminine, March 2008, p.32

The Movable Heritage of Cemeteries

COLUMBARIA

A sign of the times, columbaria have appeared in Argenteuil cemeteries in recent years. Although they are contemporary monuments and represent a practice that has caused financial difficulties for many cemeteries, according to funerary archaeologist Vanessa Oliver-Lloyd (2008), they can also be considered a part of our heritage “in the sense that they are the manifestation of a new way to approach death”⁹². Six cemeteries with columbaria were recorded in the MRC d’Argenteuil.



CALUMET-GRENVILLE CEMETERY COLUMBARIUM (GSLR-30 FT-2).

Some of these can be found in Catholic cemeteries, while others have been integrated into Protestant cemeteries such as Calumet Protestant Cemetery (GSLR-24) and Louisa Cemetery (WENT-56). According to a volunteer caretaker of one of these cemeteries, columbaria are a way of adapting to new burial practices and of generating revenues for the maintenance of the cemetery.



LACHUTE CATHOLIC CEMETERY COLUMBARIUM (LACH—42)



SAINT-LOUIS DE FRANCE CEMETERY COLUMBARIUM, BROWNSBURG-CHATHAM (BRCH-11).

⁹² Vanessa Oliver-Lloyd, *Le patrimoine archéologique des cimetières euroquébécois*. Study produced as part of Quebec’s contribution to the Canadian Register of Historic Places (archaeology division), Ministère de la Culture, des Communications et de la Condition Féminine, March 2008, p. 35.

6.3 Catholic Symbols: Crosses and Calvaries



TWO CROSSES ADORN CIMETIÈRE NOTRE-DAME-DU-ROSAIRE.

THE FIRST, MADE OF METAL, IS VERY PLAIN AND APPEARS TO HAVE BEEN STABILIZED WITH ANOTHER METAL STRUCTURE.

THE SECOND, ALSO MADE OF METAL, BEARS THE ABBREVIATION IHS (GSLR-30 FT-5).



Crosses and Calvaries are found only in Catholic cemeteries and commemorate the crucifixion of Christ on the cross. Six crosses were recorded in the Catholic cemeteries of the MRC d'Argenteuil. Cimetière Notre-Dame-du-Rosaire (GSLR-31), in the hamlet of Pointe-au-Chêne in the Municipality of Grenville-sur-la-Rouge, has two crosses. A cross does not include a representation of Christ. It can be very plain or quite ornamental.

A Calvary is a cross that includes a figure of Christ affixed to it. Three Calvaries were recorded in the MRC d'Argenteuil. Some more elaborate Calvaries include figures of the Passion such as the Virgin Mary, to the left of Christ, Saint John, to his right, and Mary Magdalen at his feet. Two Calvaries featuring the Virgin Mary and Saint Jean on either side of the cross were counted in the MRC.



CIMETIÈRE SAINT-LOUIS-DE-FRANCE CALVARY, ERECTED IN 1961. (BRCH-11-1).

The Movable Heritage of Cemeteries



CIMETIÈRE SAINT-PHILIPPE
CALVARY (BRCH-7 FT-3)



CIMETIÈRE SAINT-
ANDRÉ-APÔTRE
CALVARY, ERECTED IN
1983. (SAA-51-1).



CALVARY WITH FIGURES OF THE PASSION IN CIMETIÈRE CALUMET-GRENVILLE
(GSLR-29-1)



CALVARY WITH FIGURES OF THE PASSION IN
CIMETIÈRE CATHOLIQUE DE LACHUTE (LACH-
42-4).

6.4 Commemorative Elements

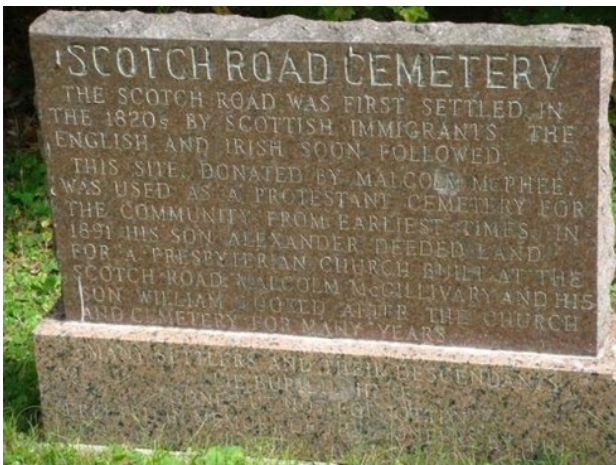
Cemeteries are memorial sites *par excellence*, so it is not surprising that they contain many commemorative plaques and monuments. Avoca Cemetery and Harrington Protestant Cemetery each contain a plaque in memory of ancestors buried in the cemetery for whom there is no marker bearing their name. Most of the time, these commemorative elements are installed to remember pioneers whose tombstones have disappeared with the passage of time.



ROCK ON WHICH A COMMEMORATIVE PLAQUE HAS BEEN INSTALLED IN AVOCA CEMETERY. THE PLAQUE BEARS THE FOLLOWING INSCRIPTION: "THIS MEMORIAL STONE REMINDS US THAT THERE ARE FRIENDS AND FAMILY BURIED IN THIS AVOCA CEMETERY IN UNMARKED GRAVES. THEY MARKED OUR LIVES AND WE PAY TRIBUTE TO THEM WITH THIS PLAQUE" (GSLR-22-2).



COMMEMORATIVE PLAQUE HANGING FROM A CROSS IN THE HARRINGTON PROTESTANT CEMETERY, INSCRIBED WITH THE FOLLOWING MESSAGE: "WITH THIS PLAQUE WE REMEMBER THOSE WHO REST IN HARRINGTON PROTESTANT CEMETERY IN UNMARKED GRAVES. WITH THIS PLAQUE WE PAY TRIBUTE TO THEIR COURAGE AND HERITAGE" (HARR-32-2).



COMMEMORATIVE MONUMENT AT THE ENTRANCE TO SCOTCH ROAD CEMETERY: "THE SCOTCH ROAD WAS FIRST SETTLED IN THE 1820S BY SCOTTISH IMMIGRANTS, THE ENGLISH AND IRISH SOON FOLLOWED. THIS SITE DONATED BY MALCOLM MCPHEE WAS USED AS A PROTESTANT CEMETERY FOR THE COMMUNITY FROM EARLIEST TIMES. IN 1891 HIS SON ALEXANDER DEEDED LAND FOR A PRESBYTERIAN CHURCH BUILT AT THE SCOTCH ROAD. MALCOLM MCGILLIVARY AND HIS SON WILLIAM LOOKED AFTER THE CHURCH AND CEMETERY FOR MANY YEARS" (GSLR-20-3).

The Movable Heritage of Cemeteries

At least four commemorative plaques in honour of volunteers or benefactors involved in the management or maintenance of the cemetery were recorded.



COMMEMORATIVE PLAQUE AT THE ENTRANCE TO THE LACHUTE PROTESTANT CEMETERY, "IN MEMORIAM THOMAS MILLER (1860-1955) AND MRS WILLIAM MILLER (1858-1955), BOTH GENEROUS BENEFACTORS OF THIS CEMETERY" (LACH-38 FT-5).



COMMEMORATIVE PLAQUE IN THE BROWNSBURG PROTESTANT CEMETERY: "THIS LAND DONATED BY THE MCOUAT FAMILY TO THE CEMETERIES OF LACHUTE - BROWNSBURG"(LACH-43 FT-5).



COMMEMORATIVE PLAQUE ON A STONE COLUMN AT THE ENTRANCE TO ST. MUNGO'S CEMETERY: "1936- ERECTED BY LEMUEL CUSHING TO COMMEMORATE THE 100TH ANNIVERSARY OF ST.MUNGO'S CHURCH" (BRCH-3).



COMMEMORATIVE PLAQUE AT THE ENTRANCE TO ST. PAUL'S ANGLICAN CEMETERY: "THIS GATE WAS ERECTED IN LOVING MEMORY OF A DEAR FRIEND WHO WAS A STAUNCH SUPPORTER OF ST. PAUL'S CHURCH AND WHO SERVED FOR MANY AS A TREASURER BEVERLEY (BEV) C. NEILL (APR. 19, 1933 - OCT 7, 1984" (GORE-16-1).

The Movable Heritage of Cemeteries



Finally, some commemorative monuments bear witness to a moral position of a particular social group. Such is the case for this monument erected by Council 2752 of the Chevaliers de Colomb de Lachute on May 25, 1997.

Two Protestant cemeteries in the MRC d'Argenteuil, Avoca Cemetery (GSLR-22) and Harrington Protestant Cemetery (HARR-33), have shown special consideration for visitors: each cemetery has a wooden box at the site entrance containing a register where visitors can write comments at the end of their visit. Cemetery plans, management contact information and plot purchase rates are also provided. Both cemeteries have also published a pamphlet containing a description of the cemetery and its history, a list of people buried there and maps of the cemetery.

COMMEMORATIVE MONUMENT ERECTED BY THE CHEVALIERS DES COLOMB IN CIMETIÈRE CATHOLIQUE DE LACHUTE (LACH-42).



WOODEN BOX AT THE ENTRANCE TO HARRINGTON PROTESTANT CEMETERY CONTAINING DOCUMENTS FOR VISITORS: REGISTER, CEMETERY MAP, RATES, CONTACT INFORMATION, ETC. (HARR-32 FT-4)



WOODEN DISPLAY CASE AT THE ENTRANCE TO AVOCA CEMETERY CONTAINING DOCUMENTS FOR VISITORS: CEMETERY MAP, RATES, CONTACT INFORMATION, ETC. (GSLR-22).

6.5 Gravestones

Gravestones, also known as tombstones, are a key element of movable funerary heritage. They are the mirror of religious practices and beliefs, reflecting the faith of the settlers that has shaped the Argenteuil territory; a final tableau left by the pioneers to future generations of Argenteuil.

6.5.1 Materials⁹³

The materials used to make tombstones have changed over time. Early materials tended to be softer and easier to carve, which also made them more vulnerable to wear and tear and environmental damage. This was the case for wood (1800-1950) and limestone (calcium carbonate), also known as soft



WOODEN GRAVE MARKER IN THE PRESBYTERIAN MILLE-ISLES CEMETERY (MI-45 FT-4). THE NAME OF THE DECEASED IS ILLEGIBLE, BUT IT IS POSSIBLE TO MAKE OUT A CROSS AND RAYS OF THE SUN.

marble (1820-1860)⁹⁴. A few rare wooden grave markers dating back to the first half of the 20th century can be found in Argenteuil cemeteries, but anything older has not survived the passage of time.

Wood and limestone were replaced by other more robust materials such as greystone (1840-1900) and granite (1890 to the present day), which showed greater resistance to erosion caused by seasonal weather⁹⁵. Other monuments were made from high-quality, durable materials, reflecting the hope for eternal life: these included slate (1800-1850), followed by marble (1850-1930) and certain metals such as copper (1880 to the present day), cast iron (1890-1930), wrought iron (around 1880-1910) and bronze (1950 to the present day)⁹⁶. The most common tombstone materials found in Argenteuil cemeteries are limestone, greystone and granite.

⁹³ The dating of the use of the different materials and material descriptions are taken from the *Inventaire des cimetières et des croix de chemin de la MRC de Coaticook*, produced by Patri-Arch, 2011, p. 105-118.

⁹⁴ *Ibid.*

⁹⁵ *Ibid.*

⁹⁶ *Ibid.*

6.5.2 Types

The tombstones found in the cemeteries of Argenteuil assume a variety of forms, depending on the time at which they were made as well as the financial means of the grieving family⁹⁷. The knowledge and expertise of local artisans and the availability of materials also influenced the choice of monument type.

The upright gravestone, also known as *headstone* due to its position at the head of the grave, typical of English and American cemeteries, was very popular in Argenteuil cemeteries during the 19th century⁹⁸. This was followed by the marker stone, a narrow slab which had the specific purpose of identifying the exact location of the grave⁹⁹. Some marker stones are anonymous, while others bear the initials or family status (e.g. Mother, Father, Infant) of the deceased. Individual marker stones often accompanied a larger family monument¹⁰⁰, and were commonly used in Argenteuil cemeteries to identify the graves of young children.

The pedestal monument, used for public figures and merchants¹⁰¹, is another common feature. Although less present than the pedestal, many cross markers symbolizing the Christian faith were also recorded. These were made of wood, stone and wrought iron, and it is likely that there used to be many more wooden crosses that have since disappeared. Less widespread in Argenteuil cemeteries, obelisks and columns began to be popular with the bourgeois elite in the second half of the 19th century¹⁰².

⁹⁷ For a morphological description of burial monuments, see Patri-Arch, *Inventaire des cimetières et des croix de chemin de la MRC de Coaticook*, May 2011, p.119-129.

⁹⁸ *Ibid.* p. 119

⁹⁹ *Ibid.* p.120.

¹⁰⁰ *Ibid.*

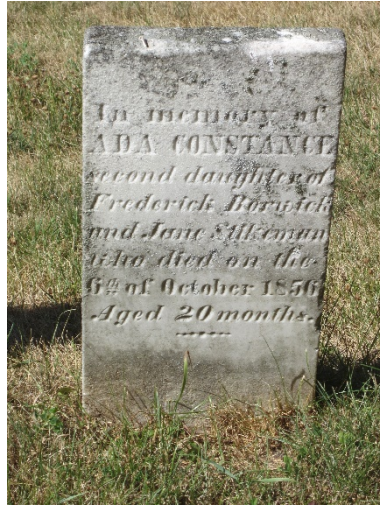
¹⁰¹ *Ibid.* p.122.

¹⁰² *Ibid.* p.121.

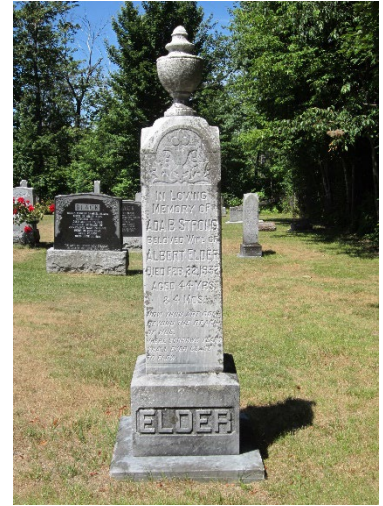
The Movable Heritage of Cemeteries



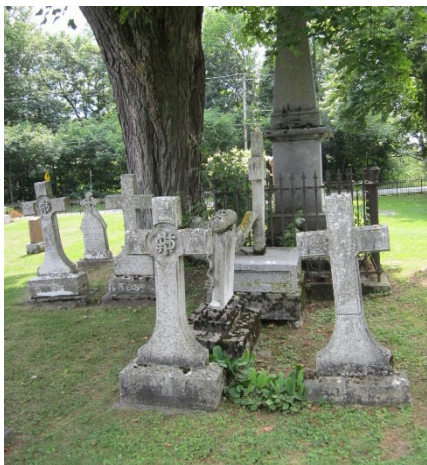
UPRIGHT TOMBSTONE, ST. JOHN'S ANGLICAN CEMETERY (GORE-15).



MARKER STONE, CHILD WHO DIED AT THE AGE OF 20 MONTHS, CHRIST CHURCH ANGLICAN CEMETERY (SAA-49).



PEDESTAL MONUMENT, MILLE-ISLES PRESBYTERIAN CEMETERY (MI-45).



STONE CROSS, ST. ANDREWS PROTESTANT CEMETERY (SAA-48).



COLUMN MONUMENT OF FÉLIX HAMELIN, CO-FOUNDER OF AYERS LTÉE, CIMETIÈRE CATHOLIQUE DE LACHUTE (LACH-42).



OBELISK, ST. MATTHEWS CEMETERY (GREN-18).

The Movable Heritage of Cemeteries

Other types of grave memorials emerged towards the end of the 19th century, such as the flat grave marker, which would gradually replace the marker stone for the identification



CONTEMPORARY MONUMENT, CIMETIÈRE CATHOLIQUE DE LACHUTE (LACH-42).



FLAT GRAVE MARKER, EDINA CEMETERY (BRCH-6).

of the different graves within a family plot. Less expensive to make than an upright gravestone and taking up little space, the flat marker has spread to most cemeteries across Argenteuil. Around the same time, with the standardization and mechanization of the manufacturing process¹⁰³, the contemporary monument arrived on the market.

6.5.3 Funerary Symbols¹⁰⁴

Gravestones and monuments are decorated with funerary symbols representing an affirmation of faith or religious precepts. For example, a hand with the index finger pointing upward indicates the way to heaven and symbolizes power and sanctity. Clasped hands depict a couple's hope to be reunited in death. The Holy Bible open to two blank pages can represent the idea of an untimely end. It can also include inscriptions expressing the faith of the deceased. The bolster, a narrow cushion, represents the association between death and eternal sleep. The cross "symbolizes resurrection from the dead and the hope for eternal life"¹⁰⁵. A ship's anchor is a Christian symbol of hope.

¹⁰³ Patri-Arch, *Inventaire des cimetières et des croix de chemin de la MRC de Coaticook*, May 2011, p.128.

¹⁰⁴ For a detailed description of the different funerary symbols, see Patri-Arch, *Inventaire des cimetières et des croix de chemin de la MRC de Coaticook*, May 2011, p.131-169

¹⁰⁵ Patri-Arch, *Inventaire des cimetières et des croix de chemin de la MRC de Coaticook*, May 2011, p.144.

The Movable Heritage of Cemeteries

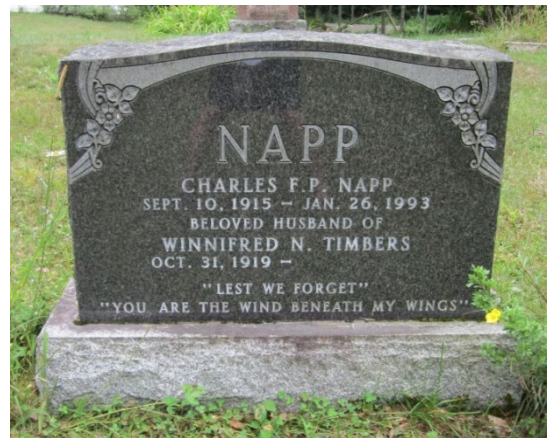
In addition to symbols expressing faith, a panoply of representations of plants and flowers adorn many gravestones, conferring meaning through their multiple attributes (e.g. the tree for regeneration, the weeping willow for sorrow, oak leaves for strength, the rose for love, etc.). Animal symbols are also used, the most common being the lamb and the dove. “Symbol of innocence, purity and candour, a reclining lamb has always been associated with the graves of children”¹⁰⁶. The form of a lamb is frequently found on children’s graves in old Argenteuil cemeteries. The bird, often represented by the dove, is the symbol of the soul. “With its divine song, it accompanies the soul liberated from its earthly confines, guiding it to the celestial plane”¹⁰⁷. Finally, some gravestones include symbols denoting the deceased’s affiliation with a social or volunteer organization (e.g. the Freemasons).



MONUMENT DECORATED WITH A CARVED LAMB MARKING A CHILDREN’S GRAVE: “BELOVED CHILDREN OF ELEANOR & LESLIE BATES”.

6.5.4 Inscriptions

Gravestones are inscribed with valuable information about the deceased. This generally includes the name of the deceased and their date of birth and death. Protestant monuments indicate the date as well as age at the time of death (in years and months). In addition to this basic biographical information, the inscription may include further details such as cause of death, names of parents, spouse and/or children and country of origin, as well as an epitaph in the form of a short text honouring the deceased person. This information is essential to understanding the origins of the population, making gravestones a valuable primary source of information about the history of the settlement of the Argenteuil region.



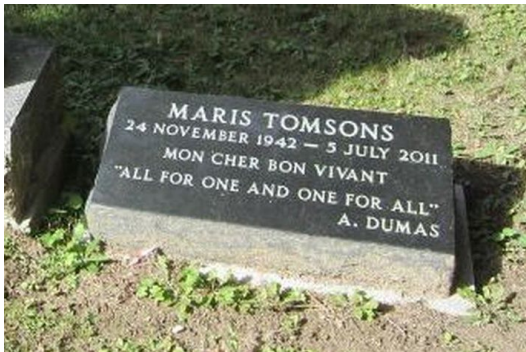
EPITAPH FROM A SONG ON A CONTEMPORARY GRAVESTONE IN ST. JOHN’S ANGLICAN CEMETERY (GORE-15).

¹⁰⁶ *Ibid*, p. 149

¹⁰⁷ *Ibid*, p. 150

The Movable Heritage of Cemeteries

Epitaphs are often taken from the Bible. More recent monuments may also include excerpts from songs, novels and poems, as well as quotations and proverbs.



EPITAPH FROM A NOVEL ON A FLAT GRAVE MARKER IN AVOCA CEMETERY (GSLR-22).



EPITAPH FROM A POEM ON A CONTEMPORARY GRAVESTONE IN ST. ANDREWS PROTESTANT CEMETERY: "HE LIVED BY THE SIDE OF THE ROAD AND WAS A FRIEND TO MAN" (SAA-48).

6.5.5 Monuments of Notable Figures

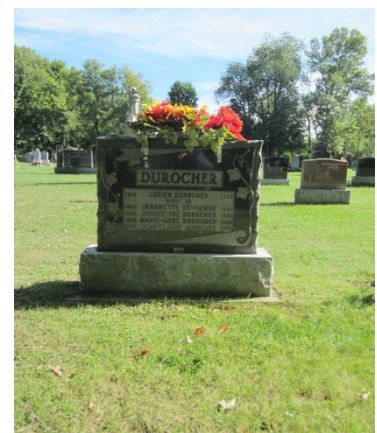
Some contemporary monuments are worthy of mention by virtue of the fact that they honour the memory of a person who marked the history of Argenteuil during the 20th century: Jean-Marc Belzile, founder of the Lachute library; Henri Larche, the last stationmaster of the Canadian Pacific (Via Rail) train station from 1965 to 1981; and Lucien Durocher, who served as mayor of the parish of Saint-André-d'Argenteuil for nearly four decades.



MONUMENT OF JEAN-MARC BELZILE (1932-2008) IN CIMETIÈRE CATHOLIQUE DE LACHUTE (LACH-42).



MONUMENT OF HENRI LARCHE (1919-2005) IN CIMETIÈRE CATHOLIQUE DE LACHUTE (LACH-42).



MONUMENT OF LUCIEN DUROCHER (1918-2009) IN CIMETIÈRE SAINT-ANDRÉ-APÔTRE (SAA-51).

The Movable Heritage of Cemeteries

Others left their mark on the political and medical history of Québec: Claude Ryan, former editor and director of Le Devoir newspaper from 1962 to 1978 and head of the Liberal Party of Québec from 1978 to 1982; Georges-Étienne Dansereau, mayor of Grenville from 1935 to 1949, Liberal MNA for Argenteuil from 1935 to 1948, Minister of Public Works from 1942 to 1944 and Minister of Roads in 1944 in the Godbout government; and Dr. Maude Abbott, congenital cardiovascular disease specialist who was inducted into the Canadian Medical Hall of Fame in 1994.

Many other notable figures are also mentioned in the historical fact sheets presented in Appendix 2 of this report.



MONUMENT OF MAUDE ABBOTT (1868-1940) IN CHRIST CHURCH ANGLICAN CEMETERY (SAA-49).



MONUMENT OF CLAUDE RYAN (1926-2004) IN CIMETIÈRE SAINT-PHILIPPE (BRCH-7).



MONUMENT OF GEORGES-ÉTIENNE DANSEREAU (1898-1959) IN CIMETIÈRE CALUMET-GRENVILLE (GSLR-29).

6.6 Family Plots

A practice often seen in Argenteuil cemeteries is the delimitation and marking of family plots by means of fences, low walls or markers linked by chains or metal tubing. According to Patri-Arch, the development of these family plots bears witness to a desire for the appropriation, identification and

The Movable Heritage of Cemeteries

affirmation of the family burial space that could be seen in the middle of the 19th century with the emergence of new bourgeois values¹⁰⁸.

This practice is mainly seen in Protestant cemeteries. It is carried out “with a varying degree of ostentation depending on the family’s position within the social hierarchy”¹⁰⁹.



IRON FENCE MARKING THE BOUNDARY OF THE GRAVE OF KATHARINE COOTE-FLEMYNG (1811-1877) IN CHRIST CHURCH ANGLICAN CEMETERY (SAA-49 FT-2).



WROUGHT IRON FENCE MARKING THE BOUNDARY OF THE BESWARICK FAMILY PLOT IN ST. MATTHEW'S CEMETERY (GREN-19 FT-4)



LOW WALL MARKING THE BOUNDARY OF THE MCMILLAN FAMILY PLOT IN ST. MATTHEW'S CEMETERY (GREN-19 FT-1).



LOW WALL MARKING THE BOUNDARY OF THE MURRAY FAMILY PLOT IN ST. MATTHEW'S CEMETERY (GREN-19 FT-3). ST. MATTHEW'S CEMETERY HAS SEVERAL FAMILY PLOTS MARKED OUT BY THESE LOW STONE WALLS, WHICH ARE DAMAGED AND OVERRUN BY VEGETATION. THIS FAMILY PLOT CONTAINS THREE FALLEN HEADSTONES.

¹⁰⁸ Patri-Arch, *Inventaire des cimetières et des croix de chemin de la MRC de Coaticook*, May 2011, p. 93

¹⁰⁹ *Ibid.*

The Movable Heritage of Cemeteries



CAST IRON PLOT MARKERS IN ST. JOHN'S CEMETERY (GORE-16-2). ONE MARKER IS MISSING, AND THE MARKERS WERE PROBABLY CONNECTED BY CHAINS.



SCULPTED GREYSTONE PLOT MARKERS IN CHRIST CHURCH ANGLICAN CEMETERY (SAA-49 FT-3). THE MARKERS WERE CONNECTED BY METAL TUBING, ONLY ONE OF WHICH REMAINS.



GREYSTONE PLOT MARKERS IN ST. MUNGO CEMETERY, BROWNSBURG-CHATHAM (BRCH-3 FT-5). THE MARKERS WERE ORIGINALLY CONNECTED BY TWO CHAINS.



PLOT CORNERSTONE INSCRIBED WITH THE FAMILY NAME IN OGDENSBURG CEMETERY, BROWNSBURG-CHATHAM (BRCH-7 FT-4). CORNERSTONES GENERALLY BEAR THE FAMILY'S INITIALS. THEY ARE USUALLY PLACED AT THE FOUR CORNERS OF THE FAMILY PLOT.

Less expensive than fences and stone walls, greystone plot markers are the type of enclosure most commonly found marking the boundaries of family plots in Argenteuil cemeteries. A more recent option, the initialled cornerstone, continues to be used to this day.

7 Findings, Issues and Recommendations

This inventory and the large volume of valuable data collected have provided a better knowledge and understanding of the funerary heritage of the MRC d'Argenteuil. Numerous discussions with volunteers also shone a light on the challenges involved in maintaining and managing these burial grounds. This section will present a set of recommendations to equip the MRC d'Argenteuil and its constituent municipalities for the preservation, conservation and enhancement of the cemeteries on its territory.

The development of targeted actions based on these recommendations, and their integration into an action plan with short-, medium- and long-term objectives, would be both relevant and useful for the MRC d'Argenteuil and its constituent municipalities.

The recommendations fall under five main themes:

- ▶ Support and recognize the work of the volunteers, associations and parishes responsible for cemetery administration and maintenance, and promote collaboration between stakeholders;
- ▶ Raise awareness, inform and educate the population about the heritage value of cemeteries;
- ▶ Include cemeteries in planning and land use tools and work with the nine local municipalities to preserve and enhance the region's funerary heritage;
- ▶ Protect and conserve abandoned cemeteries;
- ▶ Protect cemeteries of significant heritage value under the *Québec Cultural Heritage Act*.

7.1 Support and Recognize the Work of Volunteers, Associations and Parishes Responsible for Cemetery Administration and Maintenance

The management and upkeep of cemeteries relies heavily on the work of volunteers. Their contribution is essential for the maintenance and conservation of ancestral cemeteries. At the same time, several of the volunteers encountered during field visits expressed that they

are struggling to keep up and were concerned about a lack of new volunteers. Precarious finances are another source of concern for the upkeep, conservation and enhancement of the cemetery. While some cemeteries have a sufficient endowment to maintain the cemetery for many years, most have extremely limited financial resources. Furthermore, some associations have no legal status, meaning that volunteers could be held personally liable for any debts incurred by the association and have no legal protection.

Volunteers also expressed an interest in drawing up a map or plan of gravestone locations, or creating or updating a list of the people buried in the cemetery. Some of them pointed out that this would require support or guidance, examples to refer to and computer tools to facilitate the work.

The volunteers, associations and parishes that look after cemeteries are generally aware of the heritage value (historic, landscape, etc.) of their cemetery. However, despite good intentions, their interventions can sometimes damage the historical value of the site (e.g. movement or inappropriate restoration of gravestones).

Here are three recommendations and some possible courses of action in response to these observations:

7.1.1 Organize Information, Discussion and Training Sessions

- ▶ Promote information exchange; discussion; the sharing of knowledge, experience, success stories, etc.;
- ▶ Offer training and workshops as needed, for example:
 - recruitment of volunteers;
 - tips and tricks for fundraising and collecting donations;
 - creation and administration of a non-profit organization responsible for the management and maintenance of the cemetery;
 - the production of cemetery plans and lists, photographic records and fact sheets for the tombstones;
 - best practices for the upkeep and restoration of monuments.

7.1.2 Recognize the Work of the Volunteers who look after Cemeteries

- ▶ For example, ensure that their efforts are recognized during volunteer recognition events held by local municipalities and the MRC.

7.1.3 Support Restoration Initiatives

- ▶ Allow the use of the MRC d'Argenteuil's *Fonds pour la préservation et la mise en valeur du patrimoine bâti [built heritage preservation and enhancement fund]* for the restoration of certain cemetery elements.

The introduction of networking and collaboration activities within the Argenteuil community should promote the preservation and enhancement of our funerary heritage. Some associations have achievements that deserve to be better known and shared with their peers.

7.2 Raise Awareness, Inform and Educate the Population about the Heritage Value of Cemeteries

Without the reappropriation of cemeteries by the community, it will be difficult to ensure their conservation. This can only be achieved through a better understanding of the heritage value of cemeteries and their importance for future generations.

There needs to be a concerted effort on the part of all of us to learn about cemeteries and to better understand their value – both for future generations and for our own sense of who we are and where we come from. Only through education will these heritage sites regain the place in our collective consciousness that they deserve. Only then will they survive¹¹⁰.

¹¹⁰ Matthew Farfan, *Cemetery Heritage in Quebec : a Handbook*, 2008, p. 3.

Cemeteries are pleasant places to visit, filled with stories waiting to be told. We simply need to let them talk; to become a “heritage for the living¹¹¹”. In light of this observation, here are two recommendations and several possible actions:

7.2.1 Provide Information, Education and Awareness Tools for the General Population

For example:

- ▶ Produce a brochure promoting Argenteuil cemeteries, their rich history, landscapes and art, and raising awareness about their conservation;
- ▶ Write a series of articles for local media;
- ▶ Develop a new section of the MRC d’Argenteuil website dedicated to the region’s cemeteries;
- ▶ Organize conferences on cemeteries and funerary heritage, or on the history of some of the Anglophone and Francophone pioneers buried in these cemeteries.

7.2.2 Enhance Cemeteries through Interpretive Activities

For example:

- ▶ Organize guided cemetery tours;
- ▶ Organize activities in cemeteries on the Day of the Dead or other occasions (musical performances, scavenger hunts, readings, storytelling events, etc.);
- ▶ Install interpretive signs in cemeteries;

¹¹¹ Taken from the title of the book by Jean Simard and François Brault, *Cimetières : patrimoine pour les vivants*, 2008. 4th cover page: "Ce livre n'est pas triste. Il a pour sujet les cimetières et non la mort. Il s'intéresse au patrimoine funéraire, porteur de sens pour les vivants".

- ▶ Promote some of the notable figures buried in the cemeteries;
- ▶ Create a heritage trail in cemeteries using a variety of media (brochures, interpretive signs, podcast application);
- ▶ Ensure that all cemeteries are properly identified by a sign at the entrance to the site indicating the name of the cemetery and the year it was founded. Signs could also be installed along the road, making it easier for visitors to find the cemeteries;
- ▶ Identify lost cemeteries by commemorative signs at their original site.

These tools could be used by residents of the MRC d'Argenteuil, students, tourists and visitors alike.

7.3 Include Cemeteries in Planning and Land Use Tools and Work with Local Municipalities to Preserve and Promote Funerary Heritage

To preserve and promote the cemeteries of the MRC d'Argenteuil, it is essential that they be integrated into local planning and land use tools. Here are two recommendations and several possible actions along those lines:

7.3.1 Include Cemeteries in Planning and Land Use Tools

For example:

- ▶ Identify cemeteries in the MRC d'Argenteuil land use and development plan as sites of historical, cultural and heritage interest¹¹²;
- ▶ Identify cemeteries in the planning programs of local municipalities;

¹¹² The *Act Respecting Land Use Planning and Development* requires MRCs to identify in their land use and development plan any part of the territory that is of historical interest, cultural interest (including heritage interest within the meaning of the *Cultural Heritage Act*), aesthetic interest or ecological interest (e.g. heritage ensemble, wildlife habitat) requiring special protection and enhancement measures.

- ▶ Make changes to municipal zoning by-laws to define zones where the only permitted use is a cemetery (e.g.: park use);
- ▶ In urban areas or areas to be urbanized, impose a minimum distance between any structure and an existing cemetery, and require neighbouring lots to be delimited by a fence or hedge;
- ▶ Identify cemeteries in the cartographic database used by the MRC d'Argenteuil and local municipalities;
- ▶ Identify cemeteries that have disappeared and whose locations were determined with some precision, so that archaeological excavations or surveys can be done before any work is undertaken¹¹³.

7.3.2 Work with Local Municipalities

- ▶ Hold information and discussion meetings with elected officials, urban planners and municipal inspectors on the topic of cemetery protection and preservation.

7.4 Protect and Conserve Abandoned Cemeteries

This inventory and the resulting report show that the cemeteries the most at risk of disappearing on the short term are isolated cemeteries on private property. These cemeteries have no legal status and are hidden from view, often in the middle of the forest on land whose present owners have no family connection to the people buried there. These factors make them extremely vulnerable. Because of their age and because they pay witness to the area's pioneer history and to funeral practices that no longer exist, it is important to ensure the preservation and protection of these cemeteries and burial sites.

However, there is no law preventing a landowner from removing tombstones, fences or other surface elements of a burial site on his or her property¹¹⁴. Furthermore, there is no law prohibiting the resale of old gravestones¹¹⁵. An owner can, with authorization from the

¹¹³ Municipalities can also define, by by-law, the situations and conditions under which archaeological excavations must be carried out.

¹¹⁴ Patri-Arch, *Inventaire des cimetières et des croix de chemin de la MRC de Coaticook*, 2011, p. 196

¹¹⁵ *Ibid.*

Superior Court of Québec, exhume the bodies and bury them in a new location, with no legal obligation to move the tombstones along with the remains.

Municipalities also have an important role to play in the protection and preservation of old cemeteries. If there are no volunteers or associations to look after an abandoned cemetery, who else but the local municipality or the MRC is in a position to do so? There are several examples in which the municipal level has become involved or has taken over the management of a cemetery. Several municipalities in Abitibi look after the management of their cemeteries¹¹⁶. The City of Rouyn-Noranda manages seven cemeteries. The municipality of Chelsea and the Town of Sutton own several old cemeteries. In fact, the Town of Sutton has a Cemetery Maintenance and Conservation Policy¹¹⁷. Municipal responsibility for old cemeteries is even more widespread in Ontario, where a new *Funeral, Burial and Cremation Services Act* adopted in 2012 by the Ontario Parliament provides municipalities with different powers regarding the management of cemeteries¹¹⁸.

Here are two recommendations and several courses of action for the conservation of abandoned cemeteries:

7.4.1 Educate and Support the Owners of Land on which Cemeteries are Located

- ▶ Meet with private owners to raise awareness about the heritage value of burial sites and issues regarding their conservation and to offer technical support;
- ▶ Encourage private owners to fence old burial sites and provide regular care and maintenance to prevent vegetation from taking over the site;
- ▶ Encourage private owners to maintain pedestrian access for regular care and maintenance of the site and to establish a buffer zone, especially if the cemetery in question is in an agricultural area;

¹¹⁶ Municipality of Lorrainville, City of Rouyn-Noranda, Municipality of Témiscamingue.

¹¹⁷ Town of Sutton, *Politique d'entretien et de conservation des cimetières*, 9 p., available online: <https://sutton.ca/en/municipal-council/town-policies/#PECC>

¹¹⁸ Rodrigue, Yvon and Brigitte Garneau, L'Ontario, un modèle exemplaire en gestion de cimetières, pp. 50-61, in *L'Avenir des cimetières du Québec*, Conference proceedings, Fédération Écomusée de l'Au-Delà, 2013, 87 p.

- ▶ Suggest that landowners include a conservation or non-building easement for the preservation of the cemetery in their notarial deed.

7.4.2 Invite Municipalities to Reflect on the Role they can Play in the Protection and Conservation of Abandoned Cemeteries

- ▶ For example, municipalities could look into the situation of abandoned cemeteries in the context of an integrated strategic plan, a parks and green space master plan, the enhancement of historical heritage or the adoption of a cultural policy;
- ▶ Consider the possibility of developing and adopting a cemetery maintenance conservation policy.

7.5 Protect Cemeteries with Significant Heritage Value under the *Québec Cultural Heritage Act*

In accordance with the *Québec Cultural Heritage Act*¹¹⁹, local municipalities have powers allowing them to ensure the protection of their heritage. For example, they can confer the status of heritage property on an element of their cultural heritage (heritage immovable, heritage object or heritage site) in order to ensure its preservation and its transmission to future generations.

Following the adoption of a heritage recognition by-law, the local municipality has the power to prevent the demolition of a heritage building or the destruction of a heritage site. It can also impose conditions on any work carried out on a recognized heritage property in order to preserve its main characteristics¹²⁰. At present, only three cemeteries in the Laurentian region are protected¹²¹ under the *Cultural Heritage Act*, none of which are in the MRC d'Argenteuil.

¹¹⁹ Adopted in 2012, the object of this Act is to “promote, in the public interest and from a sustainable development perspective, the knowledge, protection, enhancement and transmission of cultural heritage, which is a reflection of a society’s identity” (Article 1, *Québec Cultural Heritage Act*).

¹²⁰ Ministère de la Culture et des Communications, *Guide pratique destiné aux municipalités*, 2012, p. 7.

¹²¹ Cimetière de Sainte-Anne-des-Plaines, Cimetière de Notre-Dame-des-Anges à Vendée and Cimetière de Sainte-Thérèse. Source: Répertoire du patrimoine culturel du Québec.

The heritage value of a cemetery can also be of national interest, for example, if important historical figures are buried there or if the site is linked to a historical event of national interest, etc. In this case, the cemetery could be classified as a national heritage property by the *Ministre de la Culture et des Communications du Québec*.

In order to be recognized as a heritage site or immovable, a cemetery must have significant heritage value for the municipality. Several cemeteries in the MRC d'Argenteuil stand out for their historical, identity, landscape and ethnological value. To protect these cemeteries for future generations, here is one final recommendation and three courses of action:

7.5.1 Adopt Heritage Recognition By-Laws for Cemeteries with Significant Heritage Value

- ▶ Create a list of cemeteries with significant heritage value for each of the local municipalities;
- ▶ Register these cemeteries in the *Répertoire du patrimoine culturel du Québec*;
- ▶ Consult outside experts for support and guidance for the adoption of heritage recognition by-laws by local municipalities.

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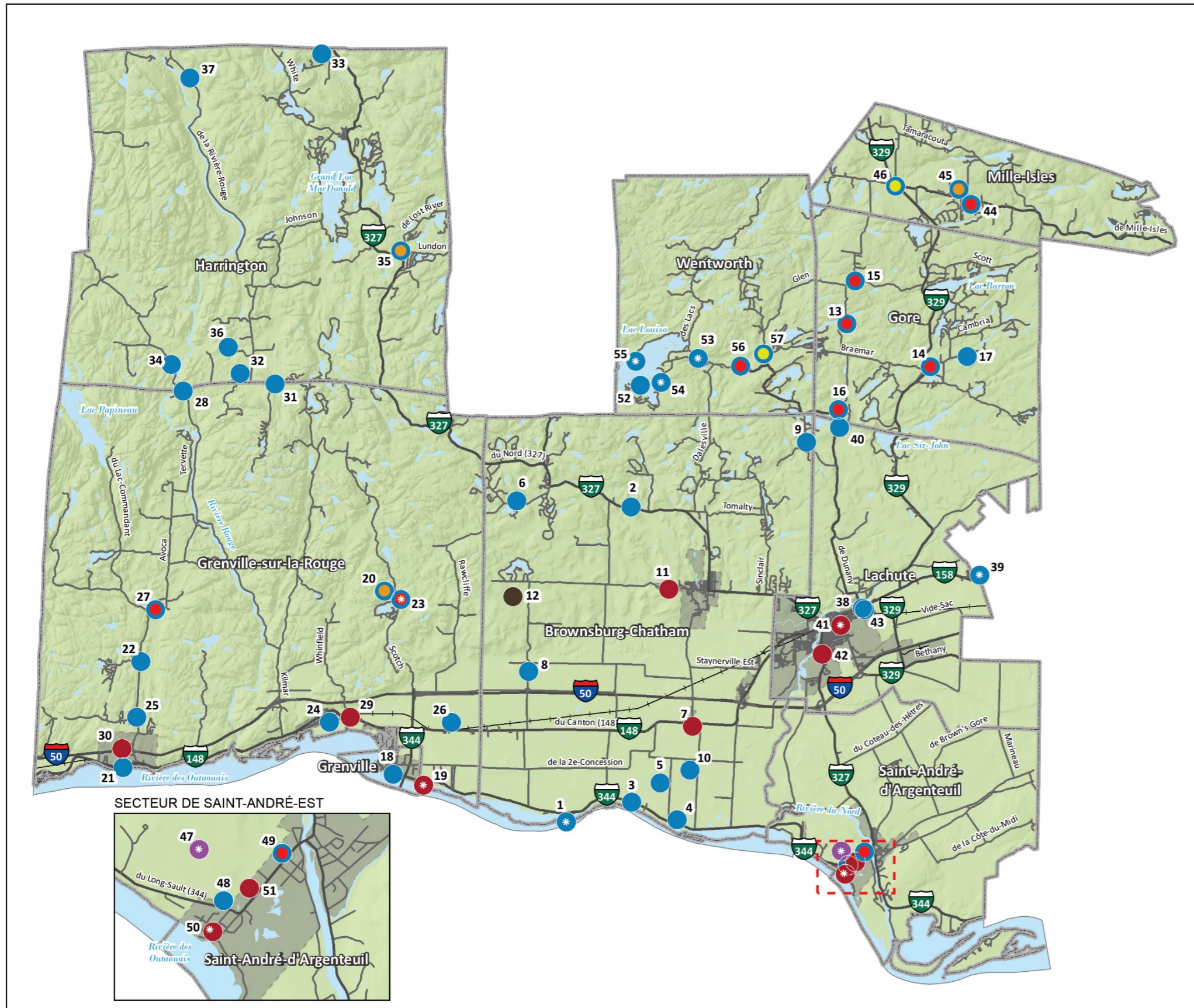
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Appendix 1 - Maps of Cemetery Locations

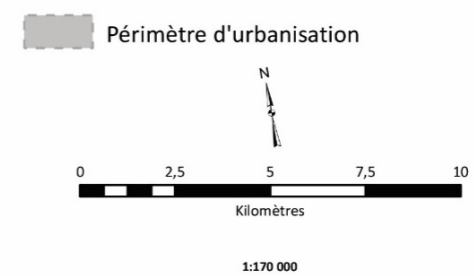
Cemeteries of the MRC d'Argenteuil according to original religious affiliation



LES CIMETIÈRES DE LA MRC D'ARGENTEUIL
SELON LEUR APPARTENANCE
RELIGIEUSE D'ORIGINE

Appartenance religieuse d'origine des cimetières

- Protestant
- Anglican
- Presbytérien
- Méthodiste
- Catholique
- Orthodoxe
- Autochtone
- ✱ Cimetière disparu ou déplacé



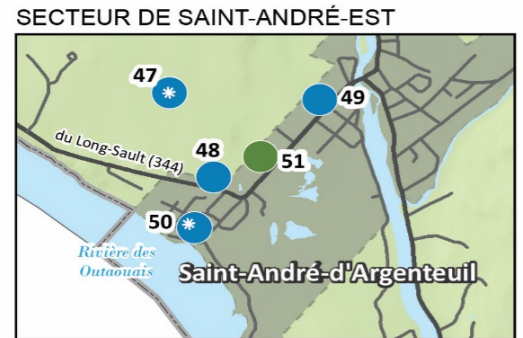
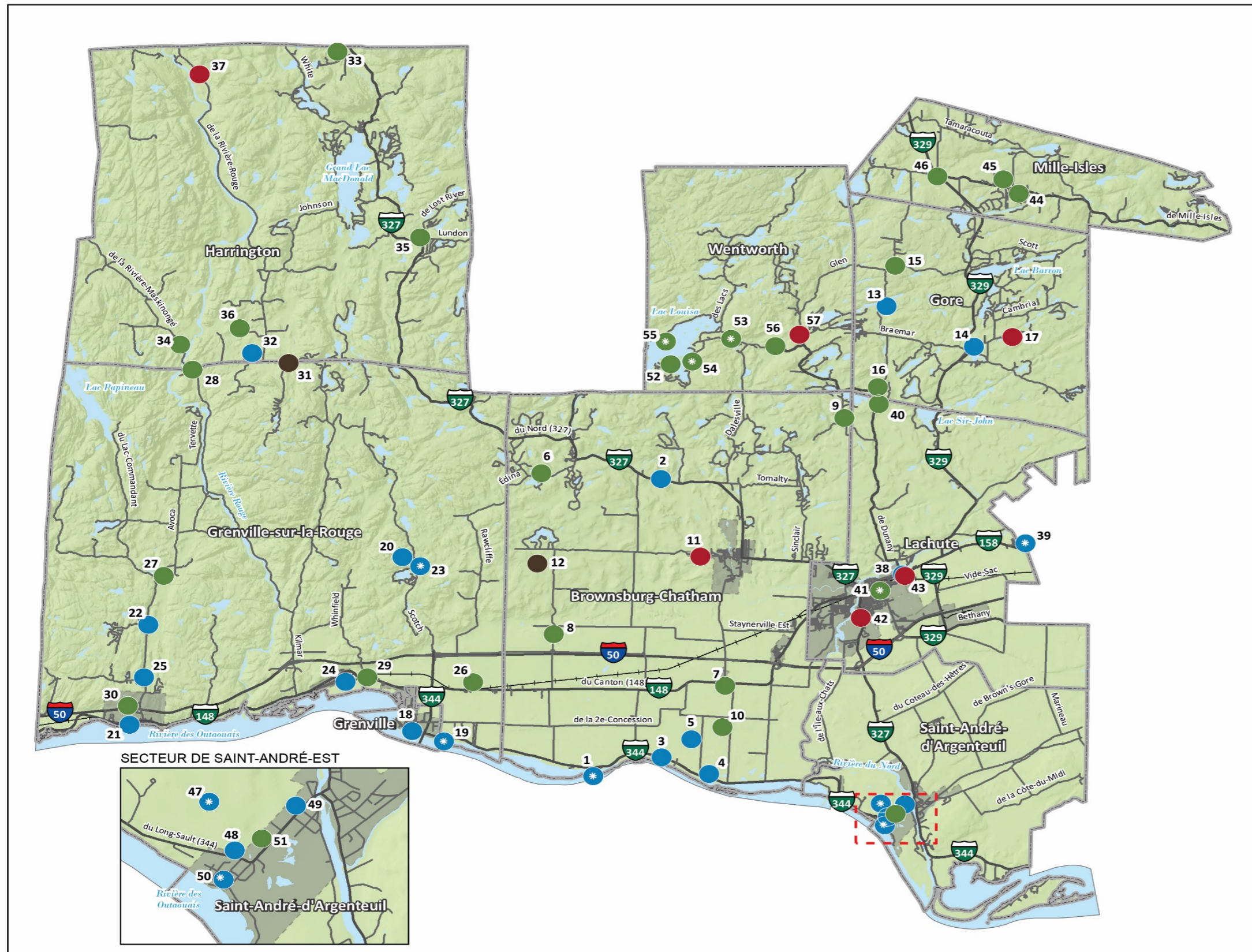
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Cemeteries of the MRC d'Argenteuil according to founding period



LES CIMETIÈRES DE LA MRC D'ARGENTEUIL SELON LEUR PÉRIODE DE FONDATION

Période de fondation des cimetières

- 1800 à 1850
- 1851 à 1900
- 1901 à 1950
- 1951 à 2000
- ✳ Cimetière disparu ou déplacé
- Périmètre d'urbanisation

Kilomètres

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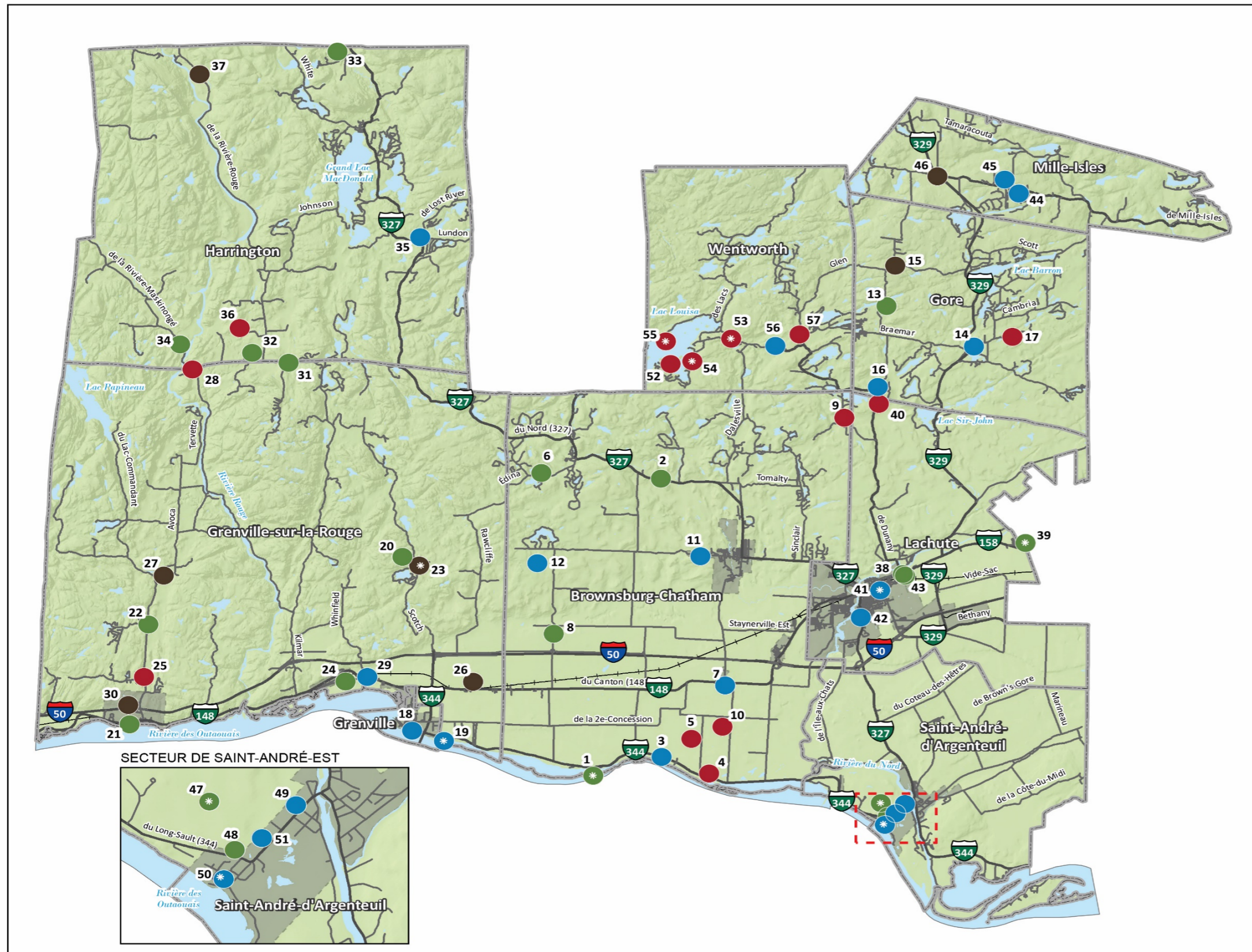
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Cemeteries of the MRC d'Argenteuil according to type



LES CIMETIÈRES DE LA MRC D'ARGENTEUIL SELON LEUR TYPE

Type de cimetières

- Affilié à un lieu de culte
- Communautaire
- Familial
- Orphelin
- ✳ Cimetière disparu ou déplacé
- Périmètre d'urbanisation

Kilomètres
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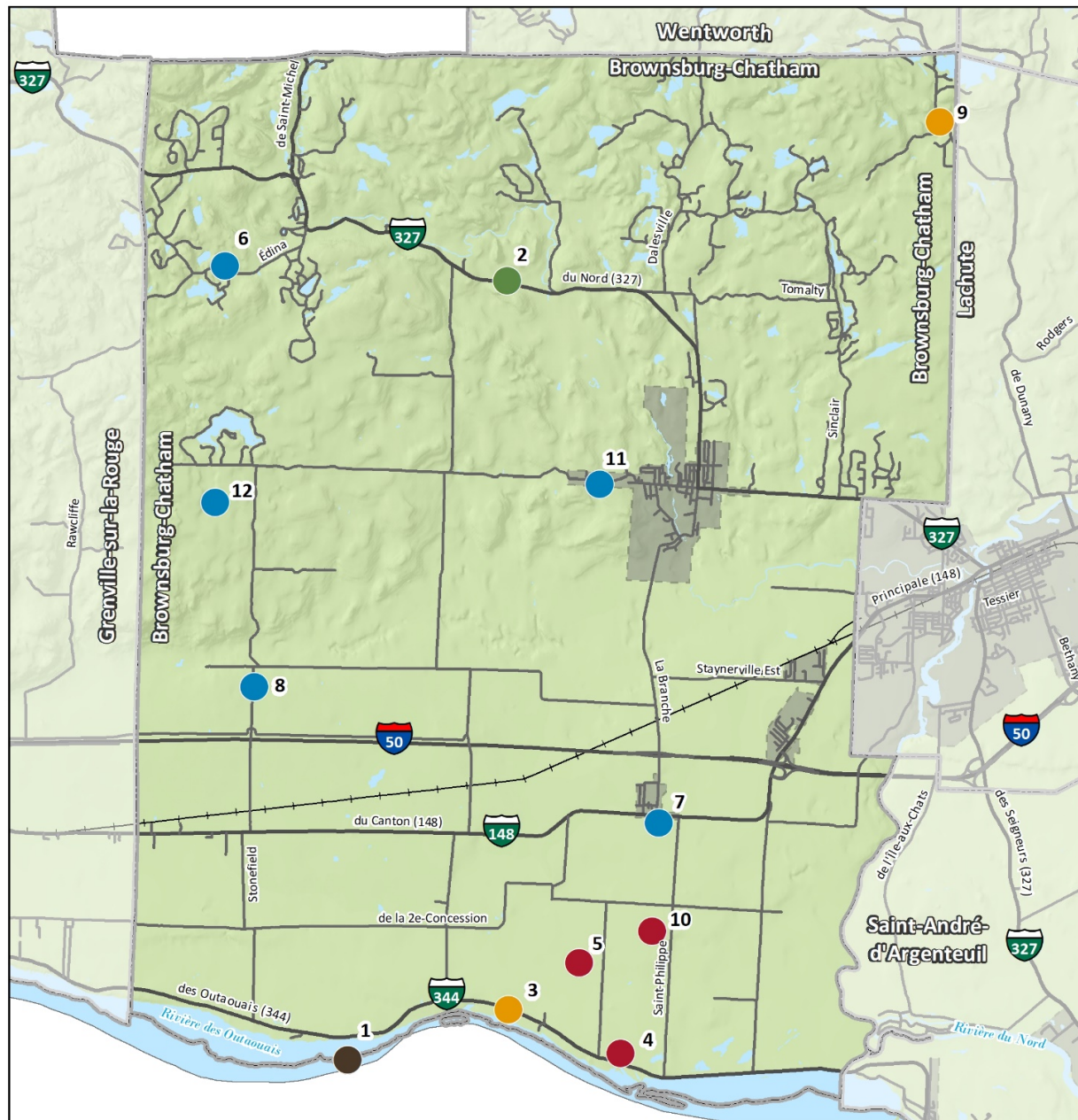
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Cemeteries of the Town of Brownsburg-Chatham according to current status



LES CIMETIÈRES DE LA VILLE DE BROWNSBURG-CHATHAM SELON LEUR ÉTAT ACTUEL

État des cimetières

- Actif
- Semi-actif
- Inactif
- Déplacé
- Abandonné
- Disparu

Périmètre d'urbanisation

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Kilomètres
1:100 000

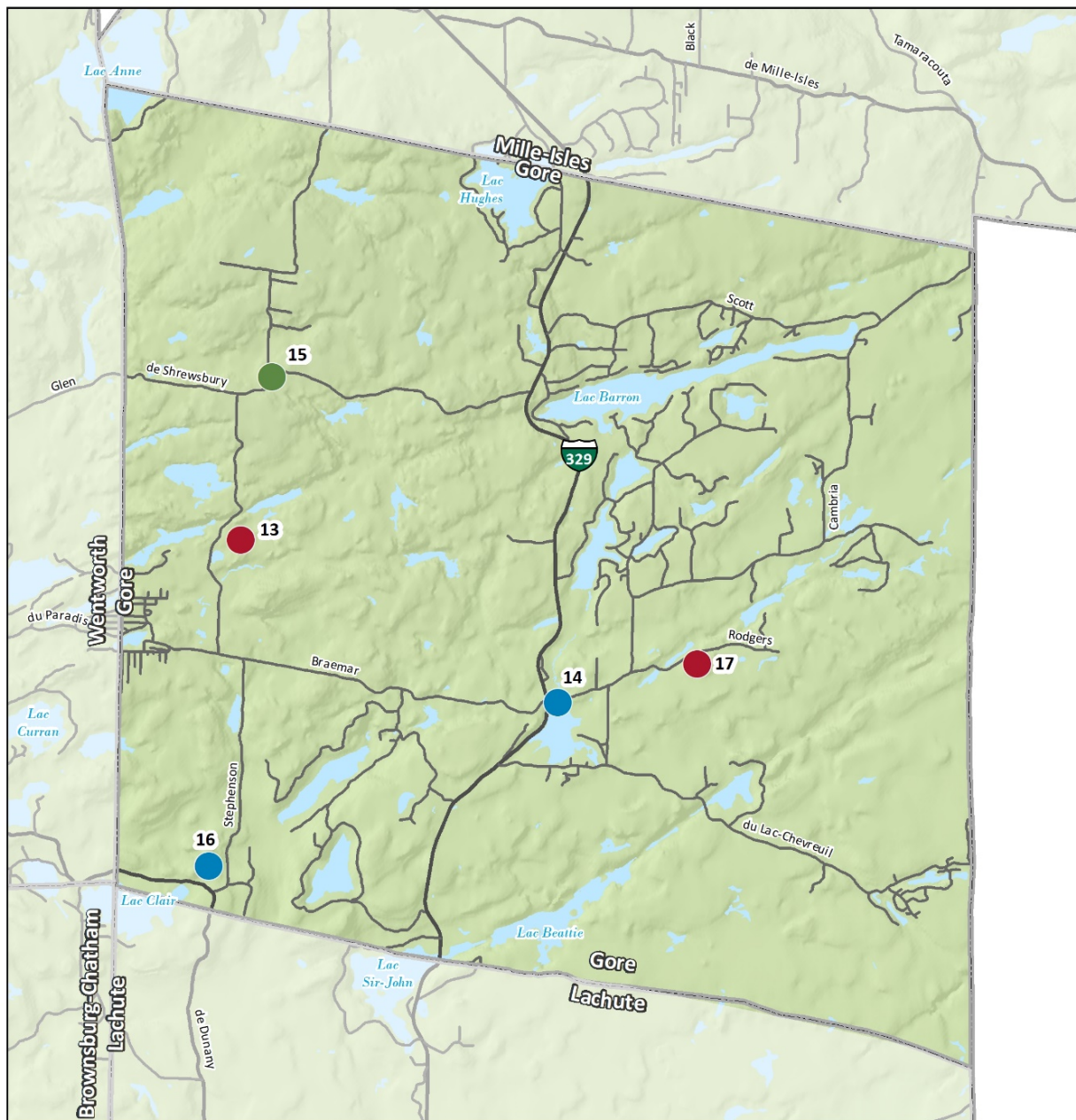
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Cemeteries of the Township of Gore according to current status



LES CIMETIÈRES DU CANTON DE GORE SELON LEUR ÉTAT ACTUEL

État des cimetières

- Actif
- Semi-actif
- Inactif
- Déplacé
- Abandonné
- Disparu

Périmètre d'urbanisation

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Kilomètres
1:65 000

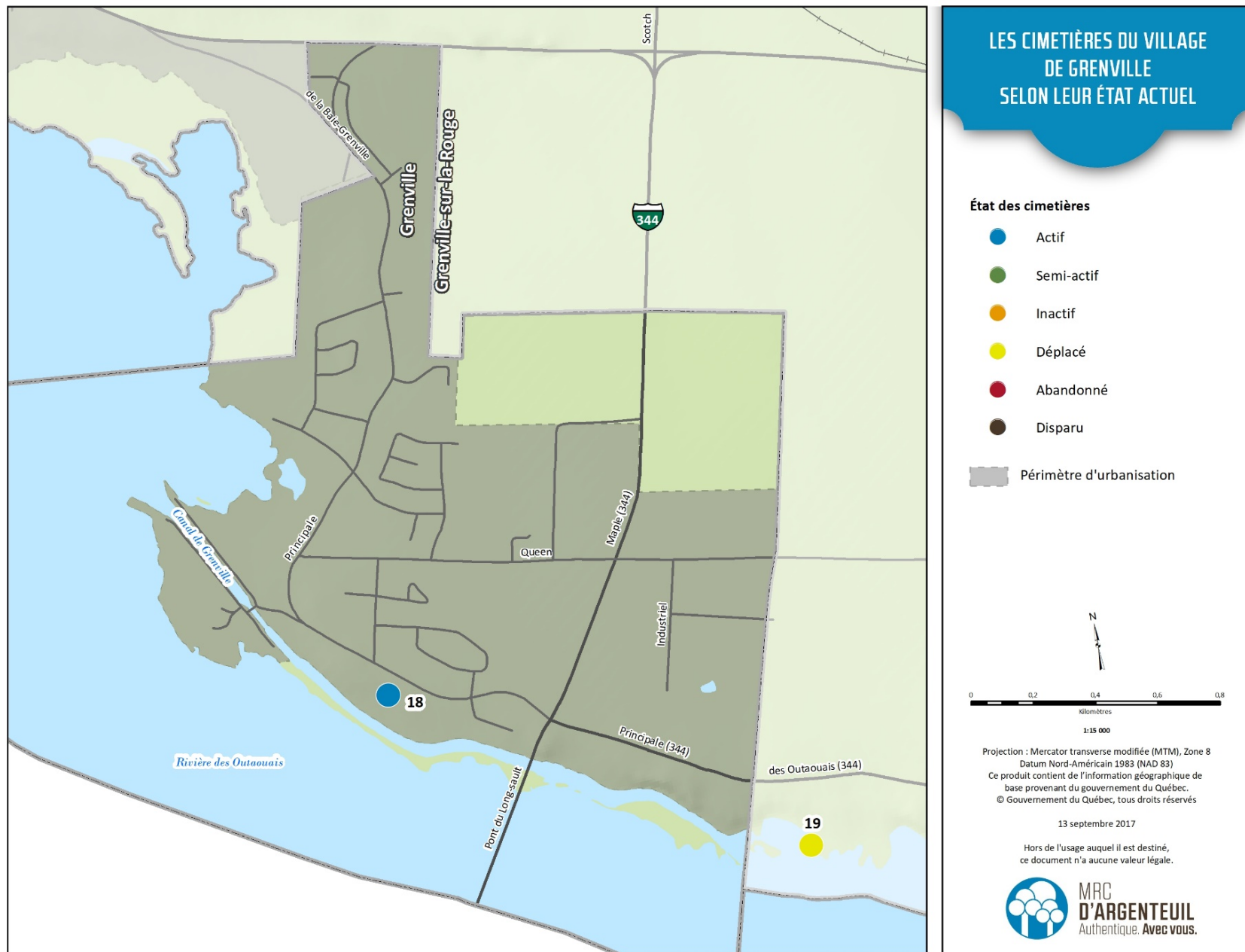
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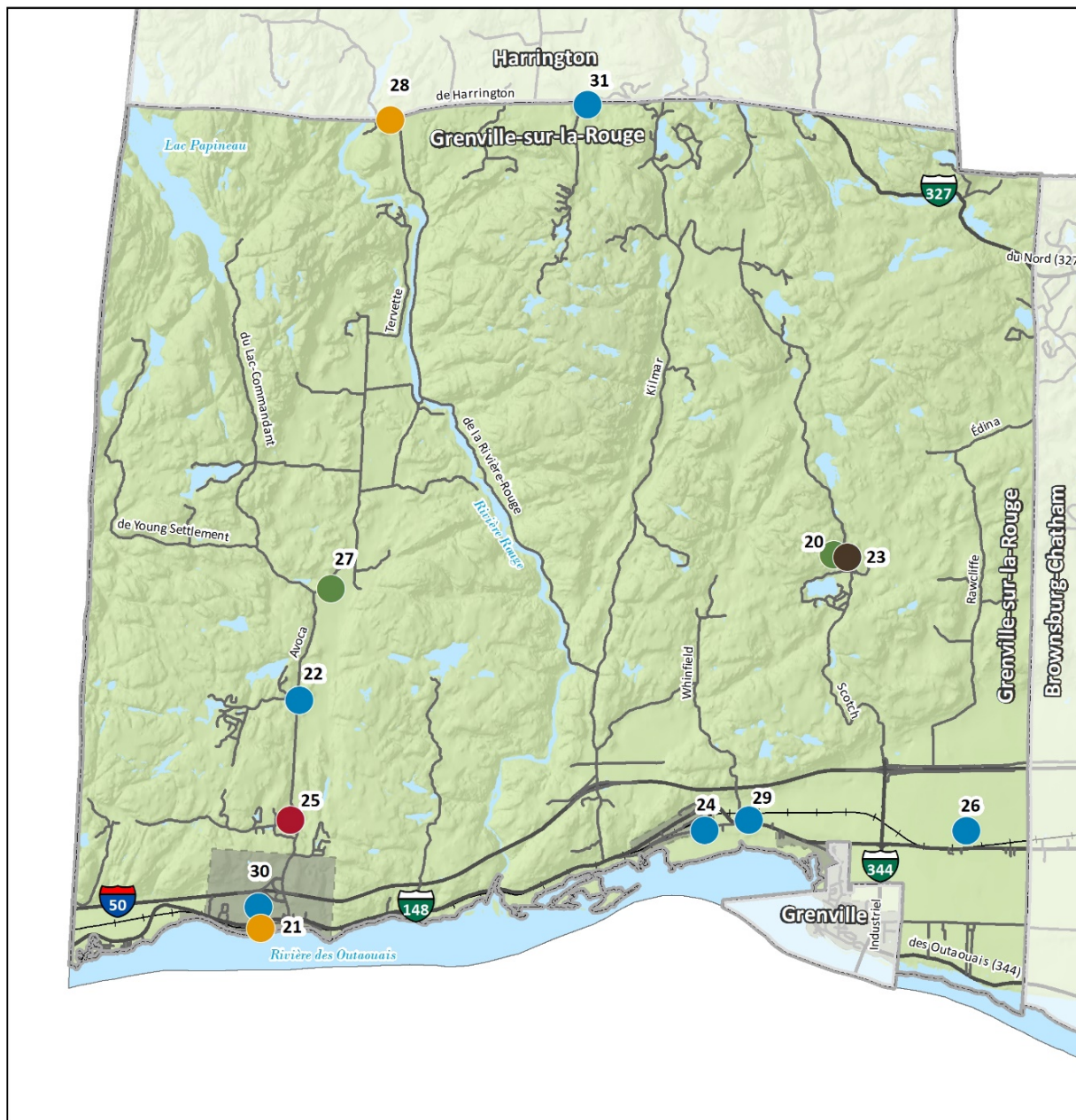
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Cemeteries of the Village of Grenville according to current status



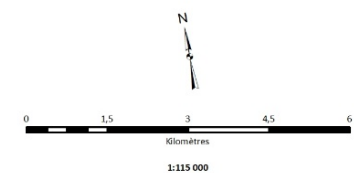
Cemeteries of the Municipality of Grenville-sur-la-Rouge according to current status



LES CIMETIÈRES DE LA MUNICIPALITÉ DE GRENVILLE-SUR-LA-ROUGE SELON LEUR ÉTAT ACTUEL

État des cimetières

- Actif
- Semi-actif
- Inactif
- Déplacé
- Abandonné
- Disparu
- Périmètre d'urbanisation



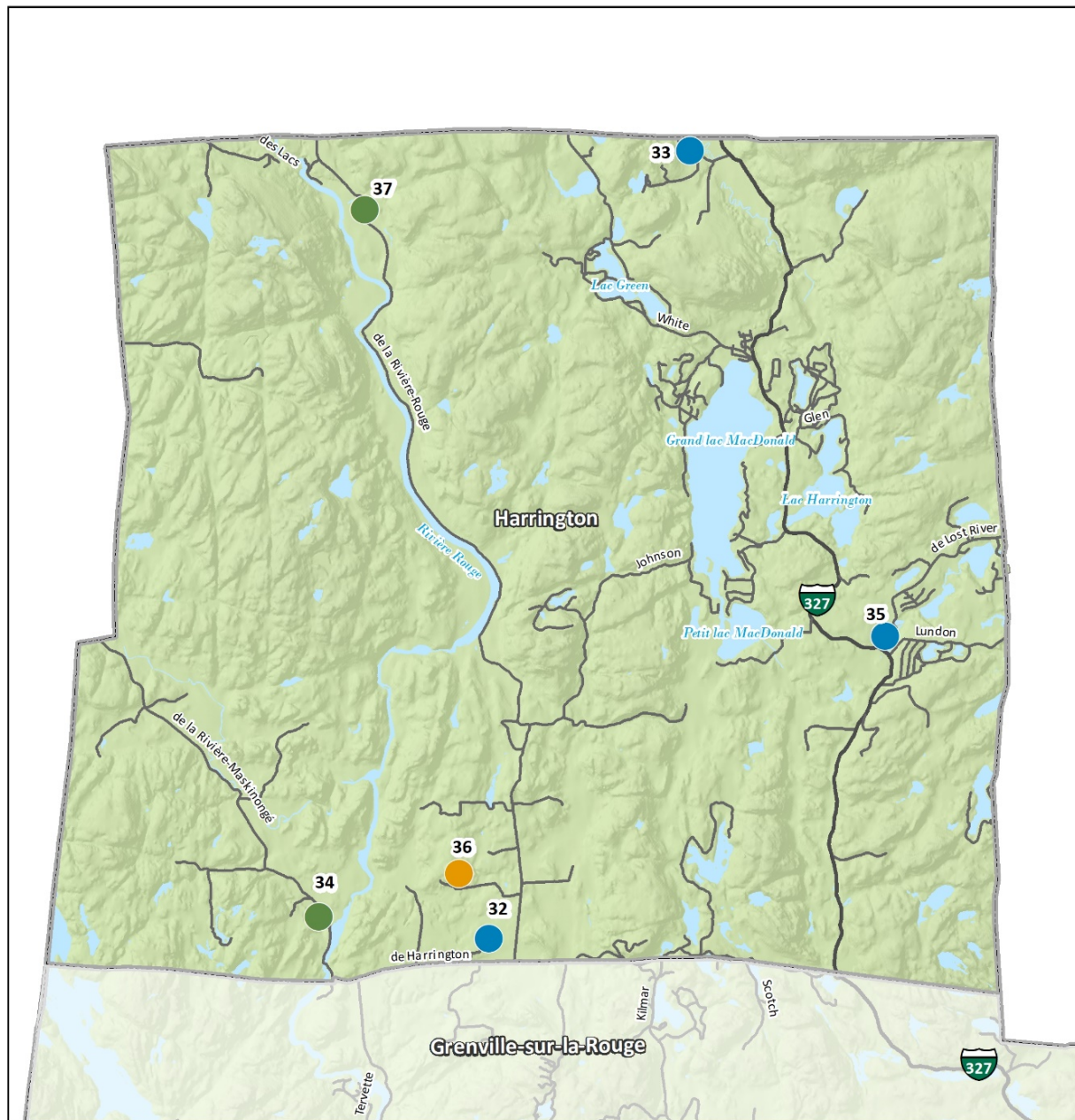
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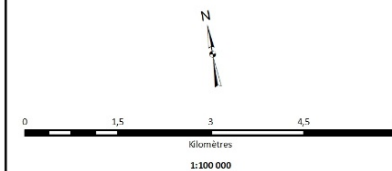
Cemeteries of the Township of Harrington according to current status



LES CIMETIÈRES DU CANTON DE HARRINGTON SELON LEUR ÉTAT ACTUEL

État des cimetières

- Actif
- Semi-actif
- Inactif
- Déplacé
- Abandonné
- Disparu
- Périmètre d'urbanisation



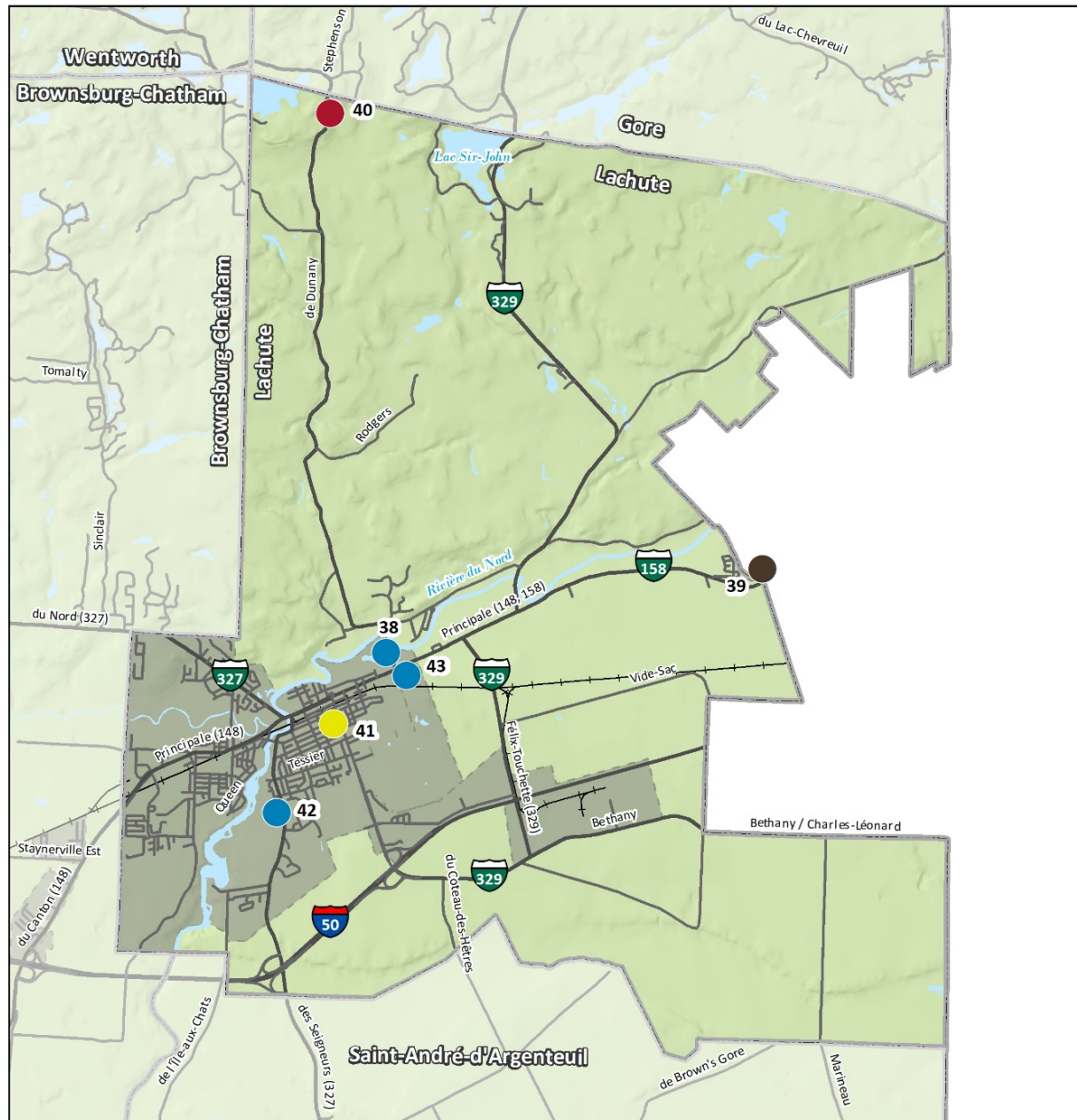
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Cemeteries of the City of Lachute according to current status



LES CIMETIÈRES DE LA VILLE DE LACHUTE SELON LEUR ÉTAT ACTUEL

État des cimetières

- Actif
- Semi-actif
- Inactif
- Déplacé
- Abandonné
- Disparu

Périmètre d'urbanisation

0 1 2 3 4
Kilomètres
1:80 000

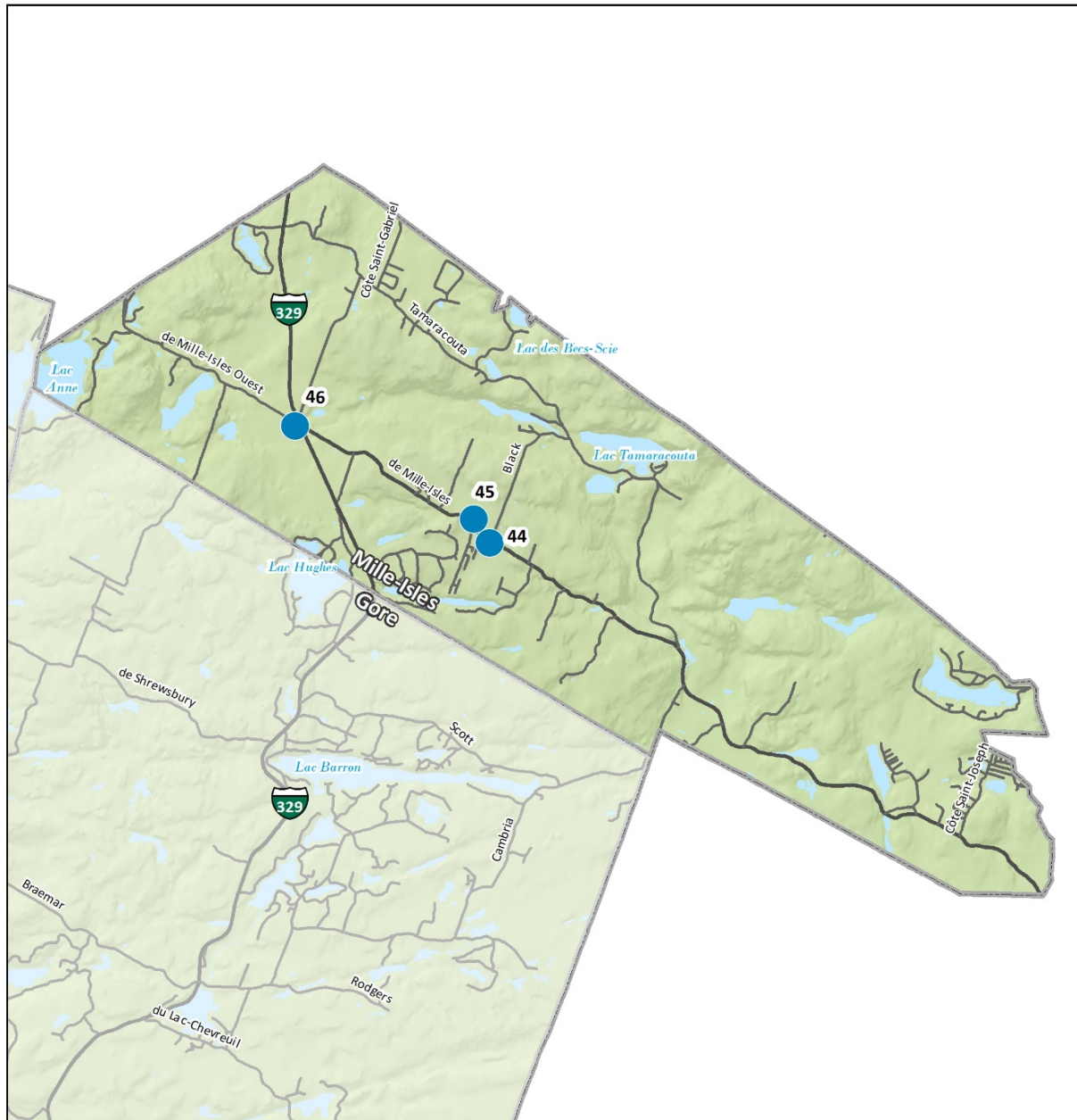
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Cemeteries of the Municipality of Mille-Isles according to current status



LES CIMETIÈRES DE LA MUNICIPALITÉ DE MILLE-ISLES SELON LEUR ÉTAT ACTUEL

État des cimetières

- Actif
- Semi-actif
- Inactif
- Déplacé
- Abandonné
- Disparu

Périmètre d'urbanisation

0 0,75 1,5 2,25 3
Kilomètres
1:80 000

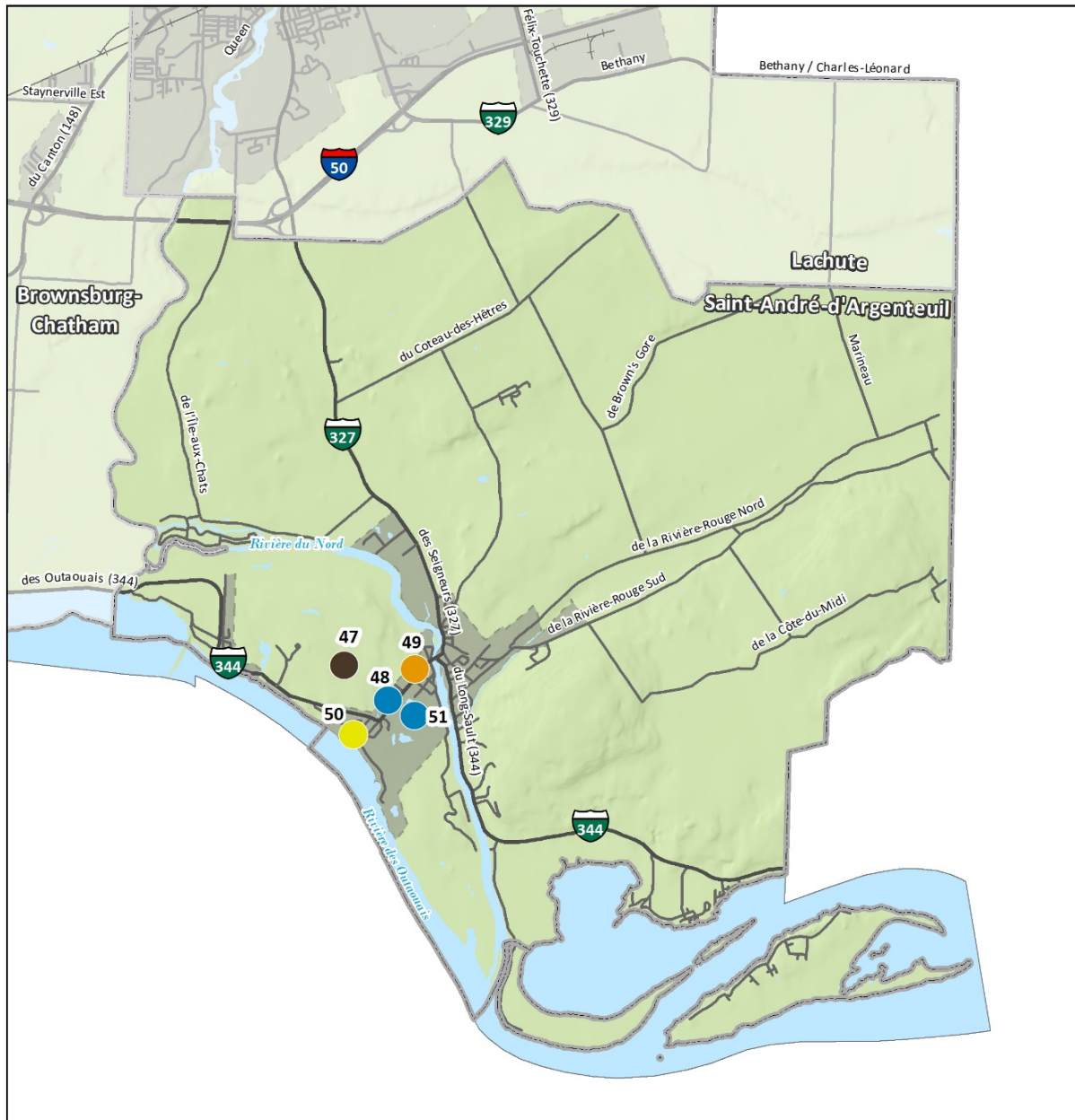
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Cemeteries of the Municipality of Saint-André-d'Argenteuil according to current status



LES CIMETIÈRES DE LA MUNICIPALITÉ DE SAINT-ANDRÉ-D'ARGENTEUIL SELON LEUR ÉTAT ACTUEL

État des cimetières

- Actif
- Semi-actif
- Inactif
- Déplacé
- Abandonné
- Disparu

Périmètre d'urbanisation

0 1 2 3 4
Kilomètres
1:80 000

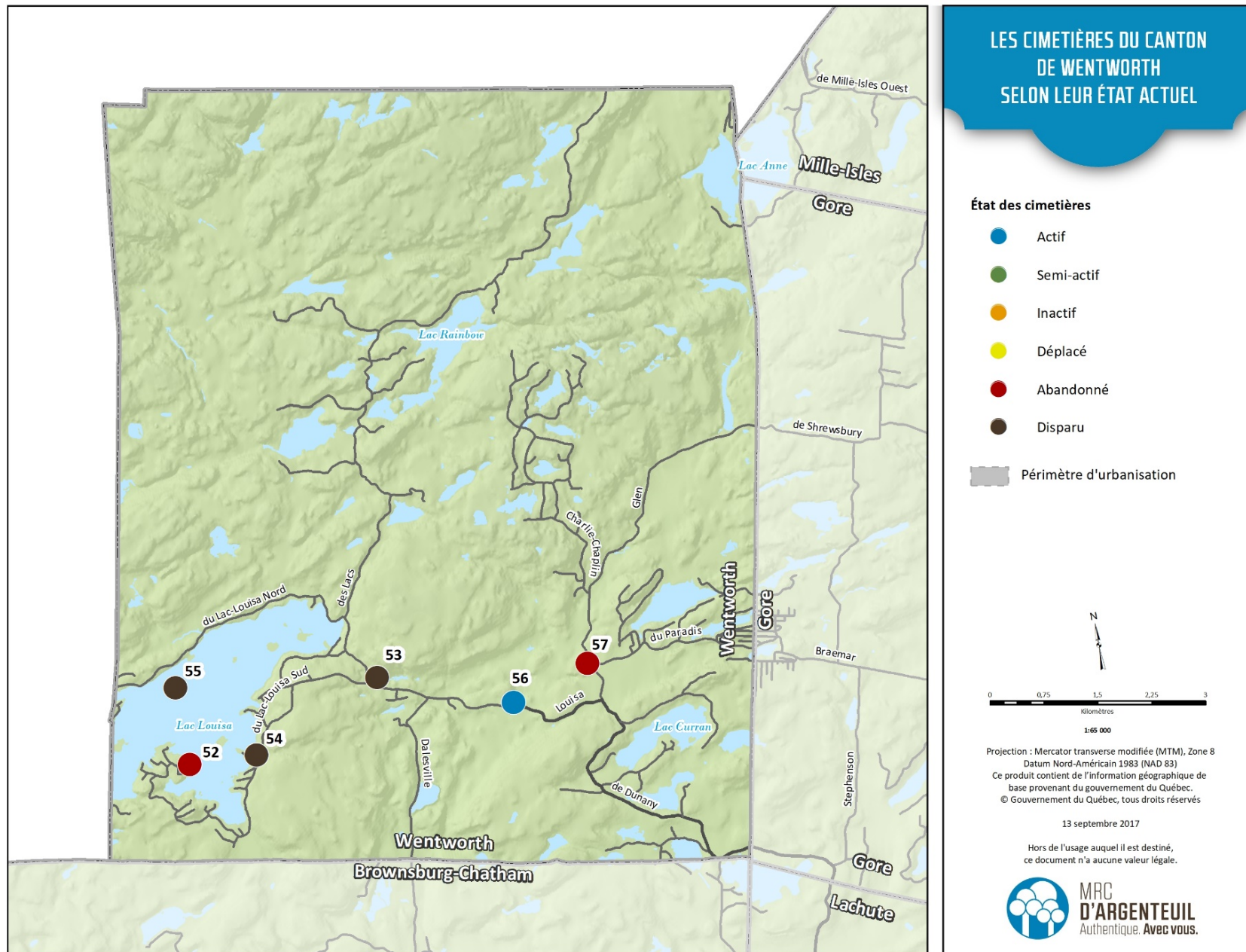
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Cemeteries of the Township of Wentworth according to current status



CODE	NAME OF CEMETERY	MUNICIPALITY	ORIGINAL DENOMINATION	OPENING YEAR	TYOLOGY	CURRENT STATUS
1	GRAVE OF A ROYAL STAFF CORPS SOLDIER	BROWNSBURG-CHATHAM	PROTESTANT	1828	COMMUNITY	LOST
2	DALESVILLE CEMETERY	BROWNSBURG-CHATHAM	PROTESTANT	1831	COMMUNITY	SEMI-ACTIVE
3	ST. MUNGO'S CEMETERY	BROWNSBURG-CHATHAM	PROTESTANT	1836	CHURCH	INACTIVE
4	OSTROM FAMILY CEMETERY	BROWNSBURG-CHATHAM	PROTESTANT	1840	FAMILY	ABANDONED
5	SMITH FAMILY CEMETERY	BROWNSBURG-CHATHAM	PROTESTANT	1850	FAMILY	ABANDONED
6	EDINA CEMETERY	BROWNSBURG-CHATHAM	PROTESTANT	1862	COMMUNITY	ACTIVE
7	CIMETIÈRE SAINT-PHILIPPE	BROWNSBURG-CHATHAM	CATHOLIC	1863	CHURCH	ACTIVE
8	OGDENSBURG CEMETERY	BROWNSBURG-CHATHAM	PROTESTANT	1866	COMMUNITY	ACTIVE
9	MCVICAR FAMILY CEMETERY	BROWNSBURG-CHATHAM	PROTESTANT	1866	FAMILY	INACTIVE
10	CASS FAMILY CEMETERY	BROWNSBURG-CHATHAM	PROTESTANT	1897	FAMILY	ABANDONED
11	CIMETIÈRE SAINT-LOUIS DE FRANCE	BROWNSBURG-CHATHAM	CATHOLIC	1916	CHURCH	ACTIVE
12	CIMETIÈRE DU MONASTÈRE ORTHODOXE DE LA VIERGE MARIE LA CONSOLATRICE	BROWNSBURG-CHATHAM	ORTHODOX	1997	CHURCH	ACTIVE

CODE	NAME OF CEMETERY	MUNICIPALITY	ORIGINAL DENOMINATION	OPENING YEAR	TPOLOGY	CURRENT STATUS
13	WEST GORE CEMETERY	GORE	ANGLICAN	1820	COMMUNITY	ABANDONED
14	HOLY TRINITY, LAKEFIELD CEMETERY	GORE	ANGLICAN	1838	CHURCH	ACTIVE
15	ST. JOHN'S ANGLICAN CEMETERY, SHREWSBURY	GORE	ANGLICAN	1858	ORPHANED	SEMI- ACTIVE
16	ST. PAUL'S ANGLICAN CEMETERY, DUNANY	GORE	ANGLICAN	1879	CHURCH	ACTIVE
17	DIXON FAMILY CEMETERY	GORE	PROTESTANT	1901	FAMILY	ABANDONED
18	ST. MATTHEW'S CEMETERY	GRENVILLE	PROTESTANT	1821	CHURCH	ACTIVE
19	ANCIEN CIMETIÈRE CATHOLIQUE DE GRENVILLE	GRENVILLE	CATHOLIC	1830	CHURCH	RELOCATED
20	SCOTCH ROAD CEMETERY	GRENVILLE-SUR-LA-ROUGE	PRESBYTERIAN	1818	COMMUNITY	SEMI- ACTIVE
21	POINTE-AU-CHÊNE PROTESTANT CEMETERY	GRENVILLE-SUR-LA-ROUGE	PROTESTANT	1832	COMMUNITY	INACTIVE
22	AVOCA CEMETERY	GRENVILLE-SUR-LA-ROUGE	PROTESTANT	1842	COMMUNITY	ACTIVE
23	MOUNTAIN CHURCH CEMETERY	GRENVILLE-SUR-LA-ROUGE	ANGLICAN	1848	ORPHANED	LOST

CODE	NAME OF CEMETERY	MUNICIPALITY	ORIGINAL DENOMINATION	OPENING YEAR	TYOLOGY	CURRENT STATUS
24	CALUMET PROTESTANT CEMETERY - EDENDALE CEMETERY	GRENVILLE-SUR-LA-ROUGE	PROTESTANT	1850	COMMUNITY	ACTIVE
25	CAMERON FAMILY CEMETERY	GRENVILLE-SUR-LA-ROUGE	PROTESTANT	1850	FAMILY	ABANDONED
26	CIMETIÈRE PROTESTANT FRANCOPHONE BEAUCHAMP	GRENVILLE-SUR-LA-ROUGE	PROTESTANT	1857	ORPHANED	ACTIVE
27	ST. MARY'S ANGLICAN CEMETERY	GRENVILLE-SUR-LA-ROUGE	ANGLICAN	1866	ORPHANED	SEMI- ACTIVE
28	MCPMAHON FAMILY CEMETERY	GRENVILLE-SUR-LA-ROUGE	PROTESTANT	1874	FAMILY	INACTIVE
29	CIMETIÈRE CALUMET-GRENVILLE	GRENVILLE-SUR-LA-ROUGE	CATHOLIC	1888	CHURCH	ACTIVE
30	CIMETIÈRE NOTRE-DAME-DU-ROSAIRE	GRENVILLE-SUR-LA-ROUGE	CATHOLIC	1898	ORPHANED	ACTIVE
31	KILMAR PROTESTANT CEMETERY	GRENVILLE-SUR-LA-ROUGE	PROTESTANT	1961	COMMUNITY	ACTIVE
32	HARRINGTON PROTESTANT CEMETERY	HARRINGTON	PROTESTANT	1836	COMMUNITY	ACTIVE
33	GLEN CEMETERY OF HARRINGTON	HARRINGTON	PROTESTANT	1860	COMMUNITY	ACTIVE
34	RIVINGTON CEMETERY	HARRINGTON	PROTESTANT	1861	COMMUNITY	SEMI- ACTIVE
35	LOST RIVER CEMETERY	HARRINGTON	PRESBYTERIAN	1870	CHURCH	ACTIVE

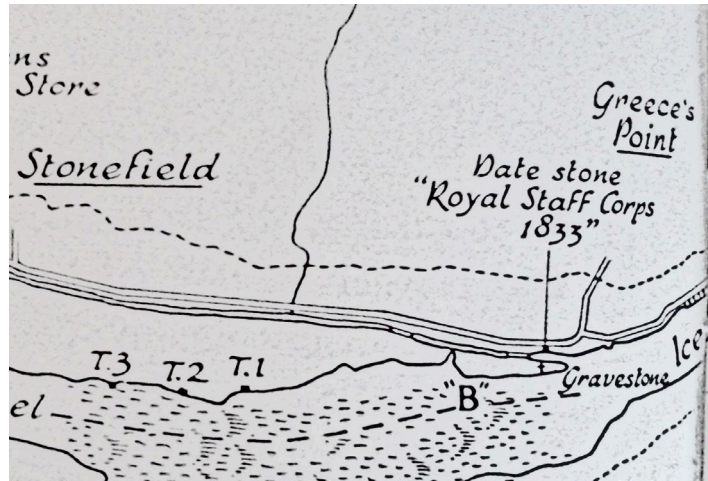
CODE	NAME OF CEMETERY	MUNICIPALITY	ORIGINAL DENOMINATION	OPENING YEAR	TPOLOGY	CURRENT STATUS
36	FOX FAMILY CEMETERY	HARRINGTON	PROTESTANT	1875	FAMILY	INACTIVE
37	CIMETIÈRE ROUGE VALLEY	HARRINGTON	PROTESTANT	1904	ORPHANED	SEMI- ACTIVE
38	LACHUTE PROTESTANT CEMETERY	LACHUTE	PROTESTANT	1801	COMMUNITY	ACTIVE
39	UPPER LACHUTE CEMETERY	LACHUTE	PROTESTANT	1850	COMMUNITY	LOST
40	OLD PARKES FARM CEMETERY	LACHUTE	PROTESTANT	1867	FAMILY	ABANDONED
41	ANCIEN CIMETIÈRE CATHOLIQUE DE LACHUTE	LACHUTE	CATHOLIC	1877	CHURCH	RELOCATED
42	CIMETIÈRE CATHOLIQUE DE LACHUTE	LACHUTE	CATHOLIC	1911	CHURCH	ACTIVE
43	BROWNSBURG PROTESTANT CEMETERY	LACHUTE	PROTESTANT	1931	COMMUNITY	ACTIVE
44	MILLE ISLES ANGLICAN CEMETERY	MILLE-ISLES	ANGLICAN	1861	CHURCH	ACTIVE
45	MILLE-ISLES PRESBYTERIAN CEMETERY	MILLE-ISLES	PRESBYTERIAN	1863	CHURCH	ACTIVE
46	MILLE ISLES METHODIST CEMETERY	MILLE-ISLES	METHODIST	1869	ORPHANED	ACTIVE
47	INDIGENOUS BURIAL SITE	SAINT-ANDRÉ-D'ARGENTEUIL	OTHER	-	COMMUNITY	LOST

CODE	NAME OF CEMETERY	MUNICIPALITY	ORIGINAL DENOMINATION	OPENING YEAR	TPOLOGY	CURRENT STATUS
48	ST. ANDREWS PROTESTANT CEMETERY	SAINT-ANDRÉ-D'ARGENTEUIL	PROTESTANT	1811	COMMUNITY	ACTIVE
49	CHRIST CHURCH ANGLICAN CEMETERY, ST. ANDREW'S EAST	SAINT-ANDRÉ-D'ARGENTEUIL	ANGLICAN	1818	CHURCH	INACTIVE
50	ANCIEN CIMETIÈRE CATHOLIQUE DE SAINT-ANDRÉ-D'ARGENTEUIL	SAINT-ANDRÉ-D'ARGENTEUIL	CATHOLIC	1836	CHURCH	RELOCATED
51	CIMETIÈRE SAINT-ANDRÉ APÔTRE	SAINT-ANDRÉ-D'ARGENTEUIL	CATHOLIC	1867	CHURCH	ACTIVE
52	ROBINSON FAMILY CEMETERY	WENTWORTH	PROTESTANT	1868	FAMILY	ABANDONED
53	SEALE FAMILY CEMETERY	WENTWORTH	PROTESTANT	1868	FAMILY	LOST
54	MATTHEWS FAMILY CEMETERY	WENTWORTH	PROTESTANT	1868	FAMILY	LOST
55	VARY FAMILY CEMETERY	WENTWORTH	PROTESTANT	1868	FAMILY	LOST
56	LOUISA CEMETERY	WENTWORTH	ANGLICAN	1890	CHURCH	ACTIVE
57	THOMAS AIKEN BURIAL SITE	WENTWORTH	METHODIST	1905	FAMILY	ABANDONED

Appendix 2 - Cemetery Inventory Historical Fact Sheets

BRCH-1

Grave of a Royal Staff Corps Soldier



1828

While listing the sites and buildings about to be submerged by the new Carillon dam in 1963, historians Lambart and Rigby (1963) noted the presence of an unmarked grave on the strip of land between the canal and the river (left), near the eastern end of the canal. The rustic tombstone, topped with a white iron cross, marked the burial place of a Royal Staff Corps soldier who died in 1828.

Protestant

TYPE: COMMUNITY
POSITION: ISOLATED
STATUS: LOST
ENVIRONMENT: SUBMERGED

TOMBSTONES
TOTAL: ONE
LIST: NONE

NUMBER OF BURIALS
BEFORE 1900: ONE

NOT VISITED

PHOTO 1: MRA, UNKNOWN ROYAL
STAFF CORPS SOLDIER AT
GREECE'S POINT, 1828.
PHOTO 2: LAMBART AND RIGBY
(1963)

The navigation canals along the Ottawa River were constructed between 1819 and 1834 by the Royal Staff Corps of the British Army to bypass the Long-Sault Rapids. Before being inundated in 1963, the Long-Sault canal system was one of the jewels of Argenteuil County.

The flooding of land following the opening of the Carillon dam and hydroelectric generating station built between 1959 and 1963 radically transformed the banks of the Ottawa River. The upper dotted line on the map above shows the land flooded in 1963, including the Grenville Canal.

By flooding a section of the ancestral lands that belonged to the pioneers of Chatham and Grenville, an important part of Argenteuil's heritage would remain forever under water.

Historical information gathered during our research suggests that there may have been several burial sites along the edge of the Ottawa River.

According to surveys by civil engineer T. C. Keefer (1894), several *coureurs des bois* who fell victim to the treacherous Long-Sault Rapids are buried near portage sites along the Ottawa River. Other older graves date back to the time of the raftsmen, during the first half of the 19th century.

In addition, Captain John Sittlington, who died in 1888 at the age of 28, was reportedly buried near the hamlet of Stonefield. Sittlington was captain of the 8th Company of the Argenteuil Rangers and keeper of the Carillon lighthouse.



Around
1831

The Dalesville Cemetery was built on the land of John McGibbon, on lot number 16 of the 10th range at the boundary of the Township of Chatham. Before his death, he donated the land for the small cemetery to the community. The oldest grave, that of John McGibbon himself, dates back to March 1831.

Protestant

TYPE: COMMUNITY
POSITION: ISOLATED
STATUS: ACTIVE
ENVIRONMENT: RURAL

TOMBSTONES
TOTAL: 163 (approx.)
LIST: QFHS 1991

NUMBER OF BURIALS
BEFORE 1900: 52 (approx.)

VISITED
AUTUMN 2012

Donald McKerigher or McKerricher was the first to settle in this part of the township around the year 1821, on lot 17 of the 10th range. He was followed a short time later by John McGibbon and several other colonists. All were from Glenlyon in Perthshire, Scotland.

The hamlet began to develop after Dan Dale, a Northern Irishman from Antrim, built a sawmill around 1830 on the small river known at the time as "the Middle Branch" and today as the Dalesville River. Dale added a flour mill there in 1838. A Baptist church made of stone was built in 1835 when the hamlet of Dalesville was home to almost 20 families.

The cemetery enjoys a picturesque setting on the southern slope of a small valley, a few kilometres from the Dalesville Baptist Church.

The cemetery has been expanded twice over the years, and several of the original tombstones have been either

restored or simply replaced. Some of the replacement stones are missing important information about the origins of Dalesville's pioneers.

The first settlers of the hamlet of Dalesville are buried in this cemetery:

- Donald McKerigher (1790-1885), first settler in Dalesville;
- John McGibbon (1781-1831), second settler in Dalesville;
- Peter McArthur (1824-1897), first postmaster of Dalesville from 1853 to 1897;
- Duncan McPhail (1773-1832), first Baptist minister in Dalesville between 1825 and 1829;
- Reverend John King (1819-1893), minister of the Dalesville Baptist Church from 1843 to 1869;
- Dan Dale (1785-1865), founder of Dalesville.



1836

The Scottish cemetery adjoining St. Mungo's Church takes us back to the early days of the founding of the hamlet of Cushing. The church was built in 1836 on land acquired by Presbyterian Reverend William Mair. It was originally affiliated with the Church of Scotland but is now a member of the United Church.

Protestant

ORIGINAL DENOMINATION:
CHURCH OF SCOTLAND

TYPE: CHURCH CEMETERY
POSITION: ADJOINING
STATUS: INACTIVE
ENVIRONMENT: RURAL

TOMBSTONES
TOTAL: 44 (approx.)
LIST: OGS 1979

NUMBER OF BURIALS
BEFORE 1900: 23 (approx.)

VISITED
SUMMER 2012

REFERENCE: REV. FRASER, ST.
MUNGO'S CENTENNIAL (1836-
1936), 1936, 72 P.

The first Presbyterian minister to roam the lands of Chatham was William Henderson of St. Andrews. He was replaced by William Mair in 1833.

Built by the masons and labourers who worked on the construction of the Ottawa River canals under the supervision of the Royal Staff Corps, St. Mungo's has recently undergone extensive restoration work. This neo-Gothic architectural gem, classified as "*incontournable*" in the Inventory of Québec's places of worship (*l'Inventaire des lieux de culte du Québec*), is reminiscent of rural Scottish churches of the early 19th century.

The site is also magnificent with its line of mature trees. A low stone wall topped with a wrought iron fence runs along Route des Outaouais.

The cemetery is almost frozen in time. Few contemporary monuments and gravestones have made their way into the cemetery, which has been inactive for many years.

The small hamlet of Cushing was founded by Lemuel Cushing, who arrived in the Township of Chatham in 1823. The wealthy retailer would also serve as mayor of the Township of Chatham from 1861 to 1872. He was a member of the Argenteuil Militia in the battle against the Patriots in Saint-Eustache and Saint-Benoît in 1837.

The hamlet's wealth of built heritage reflects the affluence of the Cushing family and other upper-class families of the time. Cushing also boasted a train station, situated along the Carillon & Grenville Railway line.

The following are buried in this cemetery:

- Reverend William Mair (1793-1860), founder of the Cushing Presbyterian Mission and St. Mungo's Church, died in October 1860;
- George Bradford (1784-1850), son of Reverend Richard Bradford, died in February 1850.

BRCH-4

Ostrom Family Cemetery



The grave of Captain John Ostrom, identified by an imposing obelisk, is now isolated and abandoned in the middle of an agricultural field in the heart of the Municipality of Brownsburg-Chatham. Captain Ostrom drowned in the Long-Sault rapids on the morning of June 2, 1840 at the age of 33.

1840

Protestant

TYPE: FAMILY
POSITION: ISOLATED
STATUS: INACTIVE
ENVIRONMENT: AGRICULTURAL

TOMBSTONES
TOTAL: 1
LIST: NONE

NUMBER OF BURIALS
BEFORE 1900: 1

VISITED
SUMMER 2012

The residents of what was known at the time as the Front of Chatham used to fish from platforms anchored in the dangerous escarpments along the Ottawa River. These platforms overlooked the Long-Sault Rapids, away from the swift currents and slippery rocks along the edge of the river.

As he was casting his line into the open river, hoping to catch the family meal, John Ostrom lost his footing and went over the makeshift footbridge into the icy waters of the river below. His comrades did their best to save him, but in vain: he had already succumbed to the swift current. His body was fished out a few hundred feet downriver. A military funeral was held at the Ostrom house, presided by Presbyterian Reverend William Mair, then serving at St. Mungo's Church. Captain Ostrom was buried in the family plot in the Township of Chatham.

When the three rifle volleys rang out, the entire community gathered to remember the intrepid life of the young career soldier who had served in the Argenteuil Militia.

Ostrom had been named Captain of the Chatham Militia shortly before the Patriots' Rebellion (1837-1838). He

took part in the fire of Grand Brûlé and the surrender at Saint-Benoît.

His father, Derrick Ostrom, originally from Holland, was part of the first group of United Empire Loyalists to arrive in Canada in the aftermath of the American War of Independence of 1776. He settled in Chatham in the early 19th century, where he purchased 600 acres of land from Colonel Daniel Robertson. He was also a member of the Argenteuil Militia from 1808 to 1813 and was therefore in service during the War of 1812. Between them, John and Derrick owned 800 acres of land in block B of the first concession of the Township of Chatham, consisting of the lots originally numbered 19 to 22. Derrick died in 1823 and was probably buried in the family plot on Ostrom land, but no grave marker or memorial confirming his presence has been found.

John Ostrom was born on September 23, 1806 and baptized in the family home several years later, on March 3, 1815, at the same time as his brother William and his two sisters Mary Ann and Christy.

Curiously, the 1000-foot plot of land now belongs to the Lachute Protestant Cemetery Corporation. Only Captain Ostrom's grave monument was found on this family plot.

BRCH-5



Smith Family Cemetery



Around 1850

The Smith family graves are located in the first concession of the Township of Chatham, in what was known at the time as the Front of Chatham. This lot was part of 5,000 acres of land originally granted by the British government to Colonel Daniel Robertson in 1788, in recognition of his service in the 84th Infantry Regiment of the British Army.

Protestant

TYPE: FAMILY
POSITION: ISOLATED
STATUS: ABANDONED
ENVIRONMENT: AGRICULTURAL

TOMBSTONES
TOTAL: 5-6 (approx.)
LIST: NONE

NUMBER OF BURIALS
BEFORE 1900: 5

VISITED
AUTUMN 2012

In 1797, Robertson surveyed 285 lots on these lands along the Ottawa River, on which he allowed 43 families to settle. Dr. Simon Fraser acquired a portion of this land around 1800 and a few years later deeded 600 acres to Derrick Ostrom (see BRCH-4), namely lots 19, 20 and 21 of the first concession. Following Ostrom's death in 1823, his heirs sold lots 19 and 20 to John Smith (1774-1850).

Smith was the younger brother of Captain Johnson Smith (1760-1857), a veteran of the American War of Independence with the British Army and captain of the Argenteuil Militia. The two brothers, born in New Boston, New Hampshire, fought side by side in the War of 1812.

John Smith and his heirs are buried on this land, among them blacksmith Henry

Smith. According to the information collected, there are five graves in this family plot, one of which was for a giant measuring 7 feet 2 inches.

The site has been abandoned for a very long time. It is no longer marked by any sort of fence or enclosure. There are five or six small dressed stones serving as tombstones or markers. Any inscriptions that once adorned these stones have long since disappeared. The forest has reclaimed the burial ground, and extensive cleanup will be required to clear and preserve the site.

Traces of human occupation have been found near the family cemetery: remains of the family home, an old well discovered under a pile of rocks, and the foundations of an old forge. These remains are also overgrown with vegetation.



Around
1862

The Protestant cemetery of the pioneer families of the hamlet of Edina was located in what was then known as the Rear of Chatham and is now called Pine Hill, to the north of the Municipality of Brownsburg-Chatham. The cemetery was established on lot 27 of the 10th range of the Township of Chatham, proclaimed on July 13, 1799.

Protestant

TYPE: COMMUNITY
POSITION: ISOLATED
STATUS: SEMI-ACTIVE
ENVIRONMENT: RURAL

TOMBSTONES
TOTAL: 52 (approx.)
LIST: OGS 1979

NUMBER OF BURIALS
BEFORE 1900: 28 (approx.)

VISITED
AUTUMN 2012

The colonization of this part of the territory began with land concessions by the British Crown starting in March 1832. Arthur Tomalty was among the first group of Irish immigrants to settle the lands in the north of Chatham. He arrived in 1835 and purchased lot 25 of the 11th range, which originally belonged to James Carpenter. Scotsmen John Calder and Murdoch Graham were also part of this first wave of settlers.

At that time, it was common for the first settlers to leave their initial plot of land for more fertile soils after a few years of operation. This was made possible by the increasing availability of new land in the southern part of the Argenteuil townships and in Ontario. Land grants changed hands many times until the farms were finally abandoned by exhausted families at the end of their resources.

This is what happened to the hamlet of Edina during the first half of the 20th century. It suffered the sad fate shared by other similar hamlets in Argenteuil such as Scotch Road Settlement and Shrewsbury. Today, mother nature has reclaimed the many farms and fields that the pioneers tried to cultivate.

The Baptist church, erected lower down on the other side of the road in 1890, was dismantled in 1915. It was transported in carts, piece by piece, by the farmers of Edina and rebuilt in the village of Brownsburg. Today this church is located on Chemin Carrière and is called the Brownsburg Regular Baptist Church.

The Edina Cemetery is still active and has an entrance gate to welcome visitors. The presence of the forest around the site gives it an intimate atmosphere. The cemetery contains several family plots, but following the removal of many of the markers that were used to delimit them, they are no longer clearly visible, which has changed the original layout of the site.

The following are buried in this cemetery:

- Members of influential Edina families: Burke, Kennedy, Moncrief and Tomalty;
- The firsts postmaster of Edina, William Tomalty (1844-1875), from 1872-1874 and the last, Joseph Moncrief (1860-1926), from 1912-1926;
- 12 people who died during the diphtheria epidemic of 1883, including 8 children and two mothers.

BRCH-7



Cimetière Saint-Philippe



1863

The Catholic mission of Saint-Philippe-de-Chatham was founded in 1840. During the 1850s, a small red brick chapel in the heart of the village served as a place of worship. The Catholic cemetery was built a few years later in 1863, diagonally across from the chapel on the other side of Principale Street. Today's stone church, constructed in 1888 in front of the cemetery, is known for its magnificent interior frescoes.

Catholic

TYPE: CHURCH CEMETERY
POSITION: ADJOINING
STATUS: ACTIVE
ENVIRONMENT: URBAN

TOMBSTONES
TOTAL: 531 (approx.)
LIST: SGA 1996

NUMBER OF BURIALS
BEFORE 1900: 37 (approx.)

VISITED
AUTUMN 2012

REFERENCE: GINETTE SÉGUIN ET AL., ALBUM SOUVENIR DU CENTENAIRE DE L'ÉGLISE ST-PHILIPPE (1888-1988), 1988, 92 P.

Before the construction of the chapel, the Catholics of Saint-Philippe had to go to St. Andrews or Grenville for Sunday worship. From 1834 to 1850, religious services were offered at the small Catholic chapel in the village of Grenville (GREN-20).

In 1853, Joseph Leclair donated an acre of land for the construction of a church in Muddy Branch. The deed of donation became official on May 2, 1859. Construction of the red brick chapel was completed in 1855 by entrepreneur Renaldo Fuller. The chapel, located on the corner of Renaud Street and Route 148, would later be sold and converted into a retail store in 1888.

The area was called Muddy Branch because of the clay soils that remained waterlogged and muddy all year round. Residents were obliged to drain their land to make it suitable for farming.

Reverend Arthur Migneault, the first priest assigned to the nascent parish of Saint-Philippe-de-Chatham, arrived in 1856. The hamlet was officially named Migneault and a post office was established there in April 1858 under the name Migneault. The first postmaster was Fernandez Naubert. The post office would change its name twice: to Muddy Branch in October 1859 and finally

to Saint-Philippe-d'Argenteuil in March 1873.

The cemetery and church are on land that once belonged to Colonel Daniel Robertson (BRCH-5). Before his death in 1810, he willed the land to his granddaughter Louisa Sutherland. In 1817, she married Thomas A. Stayner (founder of the hamlet of Staynerville), who succeeded his father-in-law Daniel Sutherland as postmaster general of Upper and Lower Canada from 1827 to 1851.

The cemetery is behind the church in the heart of the village and is bordered by farmland to the south and west. It has a cross and a Calvary.

The following are buried in this cemetery:

- Daniel Byrne (1790-1879), from Ireland, member of the Argenteuil Rangers under Captain Schagel during the repression of the Patriots in 1837;
- Claude Ryan (1925-2004), editorialist for Le Devoir and Québec politician, leader of the Liberal Party of Québec from 1978 to 1982 and MNA for the County of Argenteuil from 1979 to 1994;
- Cyril A. Mattinson (1881-1939), veteran of the first World War, a native of Manchester, England.



Around
1866

Ogdensburg Cemetery is located near the former hamlet of Mabel, in the centre of the Township of Chatham. The cemetery was established on lot 24 of the 5th range around 1866, some distance from the Methodist church built forty years earlier. The lot had been given by Colonel Daniel Robertson to his son John and his son-in-law Daniel Sutherland.

Protestant

TYPE: COMMUNITY
POSITION: ISOLATED
STATUS: ACTIVE
ENVIRONMENT: AGRICULTURAL

TOMBSTONES
TOTAL: 121 [approx.]
LIST: QFHS 1978

NUMBER OF BURIALS
BEFORE 1900: 15 [approx.]

VISITED
SUMMER 2012

Between 1787 and 1806, Colonel Daniel Robertson purchased some of the concessions awarded to soldiers of the 84th Infantry Section of the British Army, amassing over 5,000 acres of land in the Township of Chatham. In 1797 he surveyed 285 lots on his lands, on which he then settled 43 families. In addition, he gave 96 acres to Reverend Richard Bradford for the establishment of a church, which would never end up being built.

In 1775, while serving as Lieutenant-Captain of the 1st Battalion of the Royal Highland Emigrants, Robertson was taken prisoner during the surrender of Fort St. Johns (St-Jean sur Richelieu). Following his release from a Connecticut prison in 1777, he was appointed commandant of the post at Oswegatchie (Ogdensburg, New York), where he supervised Indian raids on Americans in the Mohawk River Valley, from September 1781 until August 1782.

There are two possible explanations for the origin of the name 'Ogdensburg'. The first is that Robertson named the location in memory of the time he spent at the command of the British troops along the American border near Ogdensburg. Cyrus Thomas (1896) proposed the alternative theory that the hamlet was named after a local resident called Ogden.

At different times, the hamlet was known as Ogdensburg or Mabel. A Methodist church was erected there around 1826, and a post office was opened from 1903 to 1914 with the name of Ogdensburg. William Blair was postmaster throughout the post office's short existence.

William Blair and his wife, Jane Horner, along with several of their children, are buried in the Ogdensburg Cemetery. This cemetery contains the graves of Protestant families from Brownsburg.

Surrounded by many mature trees, the site is in good condition and clearly identified by a sign at the entrance.



1866

The McVicar Family Cemetery in Dunany is a typical 19th-century family burial ground. Located at the back of the property, often some distance from any homes and known only to the family, they sink into oblivion when the family disperses or leaves the area. In this case, the site appears to have been looked after by the family until very recently. It is fenced in, and a commemorative plaque has been installed in memory of the deceased. However, the original tombstones are leaning dangerously and are badly damaged.

Protestant

TYPE: FAMILY
POSITION: ISOLATED
STATUS: INACTIVE
ENVIRONMENT: RURAL

TOMBSTONES
TOTAL: 5
LIST: NONE

NUMBER OF BURIALS
BEFORE 1900: 5

VISITED
AUTUMN 2012

Walter McVicar immigrated to St. Andrews from the Scottish Isles in 1825. He married Mary Eliza Docksteader, the daughter of John Docksteader and Cecelia LeRoy, on December 11, 1825. Mary Eliza was the granddaughter of George Adam Docksteader, one of the first American pioneers of German origin to settle the lands of the Petite Rouge River in the Seigneurie of Argenteuil in August 1796, and Simon LeRoy, who arrived in 1785 near what would become the village of St. Andrews.

In 1836, McVicar purchased lot 1 of the 12th range of the Township of Chatham, then the property of James M. Perkins who had received the land in the first concession in March 1832. This lot was part of the Dunany sector, near Lake Clair, and belonged to the McVicar family until very recently.

In her book *A History of Dunany*, Eleanor Hamilton Hammond reminds us of a curious practice that was common at the time. During the second half of the 19th century, grave robbers would supply researchers and medical schools with cadavers. One day, grave robbers approached the McVicar family cemetery with the intention of stealing the bodies of the newly deceased. Surprised by lights from the house of Phineas McVicar, Walter's grandson, they quickly fled.

The following are buried in this cemetery:

- Walter McVicar (1795-1866)
- Mary Eliza Docksteader (1811-1891)
- Three of their children

Other members of the family are buried in Lachute.



Around
1897

In the middle of a small wooded area, next to a drainage ditch and surrounded by farmland, lie the graves of John Josiah Cass (1823-1897) and his wife Elizabeth Ramsey (1823-1894). Although the site has been abandoned for decades, there was a time when this area, known as the Front of Chatham, was teeming with human activity.

Protestant

TYPE: FAMILY
POSITION: ISOLATED
STATUS: ABANDONED
ENVIRONMENT: AGRICULTURAL

TOMBSTONES
TOTAL: 1
LIST: NONE

NUMBER OF BURIALS
BEFORE 1900: 2 (approx.)

VISITED
AUTUMN 2012

Daniel Cass moved onto lot 9b of the second concession of the Township of Chatham around 1801. His father, Josiah Cass, was among the first group of loyalists (United Empire Loyalist) to leave the Genesee Valley in New York State at the start of the American Revolution. At the end of the 18th century, he left Chaleur Bay to settle in Hawkesbury.

Daniel Cass cleared and cultivated his land in the Front of Chatham by himself for almost twenty years before taking a wife. In 1821, he married Eleanor Brundage, a widow with five children. Together they had four more children, the oldest of whom, John Josiah, was born in 1823. John Josiah married Elizabeth Ramsey on August 27, 1845 and they had nine children.

Daniel Cass served as a volunteer in the Argenteuil Militia during the 1837-1838 rebellion with his stepson, Levi Brundage, under Captain Schagel of Carillon. Upon Daniel's death, John Josiah took over the family farm, where he would live until his own death in 1897. His wife, Elizabeth Ramsey, died three years earlier.

There is a granite commemorative plaque at the site, in memory of the deceased and inscribed with their names and dates of birth and death (photo left). The original gravestones have disappeared. Fence posts have been found on the site (photo right). These could be used to rebuild the fence that used to mark the boundary of the small burial site.

Given the abandoned state of the site, it is possible that it contains other graves that were not identified.



1916

The village of Brownsburg developed under the impetus of three industries: wood, stone and explosives. George Brown built a sawmill on the West River in 1816. Then, in 1886, Captain A.L. Howard built a cartridge factory, Dominion Cartridge, in the village. And at the turn of the 20th century, the Brownsburg quarries became the largest employers in the region.

Catholic

TYPE: CHURCH CEMETERY
 POSITION: SATELLITE
 STATUS: ACTIVE
 ENVIRONMENT: RURAL

TOMBSTONES
 TOTAL: 370 (approx.)
 LIST: SGA 1996

NUMBER OF BURIALS
 BEFORE 1900: NONE

VISITED
 AUTUMN 2012

PHOTO 2: CIMETIÈRE SAINT-LOUIS-DE-FRANCE IN 1952, MANSEAU, ABBÉ PAUL AND FLORIAN GUITARD, PAROISSE ST-LOUIS-DE-FRANCE (1952). BROWNSBURG

Brownsburg is named after its first settler, George Brown, a sawmill entrepreneur. Formerly known as Brownsbury, the hamlet retained the name Brownsburg after the establishment of the post office in 1854, under the charge of Alexander McGibbon.

The mass arrival of a mostly French-speaking working population attracted by the job prospects led the Catholic community to build a combination chapel and schoolhouse in the heart of the village, in 1906. This small church was replaced in 1927 by a much more imposing building, Église Saint-Louis-de-France.

Before the cemetery opened in 1916, deceased Brownsburg Catholics were transported to and buried in the Saint-Philippe cemetery (BRCH-7), a situation that irritated the parishioners.

Four parcels of land were then proposed for the cemetery: three near the church and one belonging to Procule Lépine, on Chemin des Carrières. In the early 20th century, new public health standards required Catholic cemeteries to be built outside the village or hamlet.

Following an inspection of the site by the Québec Government board of health to ensure the proper drainage of the land, the cemetery was finally built on Chemin de la Carrière, away from inhabited areas.

The following are buried in this cemetery:

- Florian Guitard (1920-1992), co-author of a book on the history of Brownsburg, *Paroisse Saint-Louis-de-France* (1952);
- Emmanuel Parisien (1912-1989), corporal with the Fusiliers Mont-Royal.

BRCH-12

Orthodox Monastery of the Virgin Mary the Consolatory Cemetery



1997

The cemetery of the Monastery of the Virgin Mary the Consolatory is on Chemin de la Carrière, in the Municipality of Brownsburg-Chatham. It was built in 1997 to offer a place of eternal rest for members of the community of Greek Orthodox nuns.

Orthodox

TYPE: CHURCH CEMETERY
POSITION: ADJOINING
STATUS: ACTIVE
ENVIRONMENT: RURAL

TOMBSTONES
TOTAL: 10
LIST: NONE

NUMBER OF BURIALS
BEFORE 1900: NONE

VISITED
AUTUMN 2012

The cemetery is located on an old farm that has been converted into a monastery. Until very recently, the small Orthodox cemetery was the only burial ground on the territory of the MRC d'Argenteuil belonging to a denomination other than Catholic or Protestant. The Romanian orthodox monastery in Wentworth also built a burial ground for its congregation in 2014.

Belonging to a different religious and cultural tradition, the cemetery of the congregation of Greek Orthodox nuns is of particular interest because of its design and the type of grave monument used:

- Each burial plot is covered by small white and grey stones arranged in the shape of a cross;

- An eight-pointed white cross, called an Orthodox Cross or Eastern Cross, is used in the place of a gravestone. The lowest crosspiece is at an angle, indicating that the feet of Christ were nailed separately to the cross. This is the type of cross used in the Orthodox religion.



Around
1820

West Gore Cemetery is one of the abandoned burial sites on the territory of the MRC d'Argenteuil. It is likely that this ancestral cemetery, which was used by Irish Protestant pioneers in the western part of the Township of Gore, was replaced by St. John's Shrewsbury cemetery.

Anglican

TYPE: COMMUNITY
POSITION: ISOLATED
STATUS: ABANDONED
ENVIRONMENT: RURAL

TOMBSTONES
TOTAL: 20 to 30 (approx.)
LIST: NONE

NUMBER OF BURIALS BEFORE
1900: ALL

VISITED
SUMMER 2012

REFERENCE: STOCK, SANDRA, "THE ROAD OF THE DEAD: A DIFFERENT LAURENTIAN LANDSCAPE", *QUEBEC HERITAGE NEWS*, MARCH-APRIL 2008.

The graves in this cemetery cover the pre-village period of Shrewsbury, between 1820 and 1850. Between 20 and 30 Irish pioneers are buried in this old cemetery, which is now hidden from sight in the middle of the forest. It is reached by a short walk through the forest underbrush.

After the construction of St. John's Shrewsbury Anglican Church in 1858, the dead were buried in the cemetery adjoining the church.

The small handmade tombstones that can still be seen are fragmented, disassembled and, for the most part, overturned and partly buried. They have no inscriptions, or their inscriptions have become illegible due to significant deterioration.

The site is overrun with vegetation. No trace of a fence was found.

This cemetery has been abandoned for a very long time. Trees now grow in the middle of the burial site.

Irish pioneers from the western part of the Township of Gore and their families are buried in this cemetery.



1838

Holy Trinity Anglican Church in Lakefield was erected in 1859 under the supervision of Reverend Joseph Griffin and was blessed the following year. The cemetery was founded in 1838 and consecrated in 1864 to serve the Irish Protestant community in the central part of the Township of Gore.

Anglican

TYPE: CHURCH CEMETERY
POSITION: INTEGRATED
STATUS: ACTIVE
ENVIRONMENT: RURAL

TOMBSTONES
TOTAL: 115 (approx.)
LIST: LOUISE JOHNSTON
AND LESLIE PARKER, 2017

NUMBER OF BURIALS
BEFORE 1900: 46 (approx.)

VISITED
SUMMER 2012

REFERENCES: PHOTOS 1 AND 3
COURTESY OF LOUISE
JOHNSTON PHOTO 2:
CHRONICLES OF A COUNTRY
CHURCH, LAKEFIELD, QUÉBEC

The hamlet of Lakefield was colonized in the 1820s, at the same time as the rest of the Township of Gore. Most of the early pioneer families were from Ireland and were Anglican by faith.

A first church was built in 1838 on land donated by James Arnott, who operated a gristmill and a sawmill. It is possible that burials took place in the cemetery prior to 1838.

In 1859, the log church was replaced by the stone church that we know today. Holy Trinity Church is worthy of mention as it is one of the few rural Protestant churches of the 19th century to have such an elaborate architectural design. The plans were drawn by *J.W. Hopkins & E.C. Hopkins Architects and Valuers* of Montréal. The stone used came from nearby land and was cut in St-Colomban. The work was supervised by George W. Hoyle of Lachute, who had also supervised the construction of the St. Andrews flour mill.

Located on the edge of the village of Gore, the church and cemetery enjoy a picturesque setting on the shores of Lake Dawson.

Many pioneers and notable figures from the Township of Gore are buried in this cemetery:

- Reverend Joseph Griffin (1800-1867), founder of Holy Trinity Church and St. John's Shrewsbury Anglican Church. An energetic man who studied medicine in England and was very devoted to his community;
- Hazlott Hicks (1800-1886), one of the first pioneers of Gore to apply for Crown land. He settled in the 3rd range and by 1828, he had cleared enough land to qualify to obtain his ticket of location, a necessary step before obtaining property titles;
- George Sherritt (1801-1885), Captain with the Gore Militia and the Argenteuil Rangers during the Patriots' Rebellion (1837-1838) and the Fenian Raids (1866-1871);
- George Rogers (1806-1884), Lakefield Postmaster from 1852 to 1878.

Many deaths were caused by the diphtheria epidemics that hit the area between 1882 and 1885. Around twenty people died during this period, more than half of whom were children.

In 1966, the graves from the Lakefield Methodist Church cemetery (1867-1915) were relocated to the Holy Trinity Cemetery.



1858

St. John's Anglican Cemetery in the small former hamlet of Shrewsbury is one of the few remaining traces of this Irish Protestant community. The small wooden church was deconsecrated in December 2010 and was purchased by the Municipality of Gore. It was burnt to the ground in a fire likely caused by arson on January 13, 2014.

Anglican

TYPE: ISOLATED
POSITION: ORPHANED
STATUS: SEMI-ACTIVE
ENVIRONMENT: RURAL

TOMBSTONES
TOTAL: 39 [approx.]
LIST: QFHS 1986

NUMBER OF BURIALS BEFORE
1900: 12 [approx.]

VISITED
SUMMER 2012

MIDDLE PHOTO: DRAWING BY
PATRICIA GOOD, SHREWSBURY

REFERENCE: ST-JOHN'S ANGLICAN
CHURCH, KATHLEEN MORRISON,
1983

The pioneer settlement of Shrewsbury, with its homes and its cultivated lands, has now disappeared. The western part of the Township of Gore was settled in the mid-1820s by a group of Irish Protestants who squatted on Crown land. In the 1830s, the squatters moved northward onto the lands of Shrewsbury, also known at the time as West-Gore. The hamlet was then centred around St. John's Anglican Church, built in 1858 under the supervision of Reverend Joseph Griffin of Lakefield.

A post office was established with the name of Shrewsbury in 1862. The first postmaster was John Chambers, who arrived in West-Gore around 1850. Chambers owned lot 4 of range 5. He donated part of his land for the construction of St. John's Church in 1858 and another parcel next to the church to build a cemetery where the dead could be laid to rest under the rites of the Church of England. The transaction was formalized by notarial act three years later, on October 15, 1861. An Orange Lodge was built opposite the church.

Shrewsbury slowly died out towards the end of the 19th century due to the forestry

crisis and the difficulty of cultivating the land. The population migrated to western Canada and the nearby township of Arundel. The remaining families left Shrewsbury in the 1940s. By the end of the 1950s, the Good family were the only members of the church still living in the hamlet.

The cemetery was restored by descendants of the founding families in 1961. During the 2000s, the site was the target of repeated acts of vandalism, including a major instance in 2008. The residents of the Municipality of Gore have contributed on many occasions in recent years to the protection and restoration of the church and cemetery.

The following are buried in this cemetery:

- John Chambers (1832-1895), postmaster from 1862 to 1895 and mayor of the Township of Gore for more than 15 years;
- Samuel Rathwell (1802-1895), arrived in 1831, served with the Gore Militia under Captain Alexander Johnston during the Patriots' Rebellion (1837-1838). He then served under Captain George McKnight of the Argenteuil Rangers during the Fenian Raids from 1866 to 1871.



1879

In 1878, the inhabitants of the hamlet of Dunany undertook the construction of St. Paul's Anglican Church. The following year, Irish Protestant settlers in the area were buried in St. Paul's cemetery.

Anglican

TYPE: CHURCH CEMETERY
POSITION: SATELLITE
STATUS: ACTIVE
ENVIRONMENT: RURAL

TOMBSTONES
TOTAL: 96 [approx.]
LISTS: QFHS 1982 AND OGS
1986

NUMBER OF BURIALS BEFORE
1900: 9 [approx.]

VISITED
SUMMER 2012

LEFT PHOTO: DUNANY
COMMUNITY ASSOCIATION
WEBSITE

REFERENCE: ST. PAUL'S CHURCH,
DUNANY, 34 P.

The hamlet of Dunany grew up around the common border of four municipalities: Wentworth, Gore, Brownsburg-Chatham and Lachute. In 1815, William Smith (1775-1866) was the first inhabitant to settle on land in the area. In the mid 1820s, Dunany developed around Lake Bouchette, known today as Clair Lake, and in the nearby valleys. The lake was named in memory of Joseph Bouchette, Surveyor General of Lower Canada. Towards the end of the 19th century, it was renamed *Clear Lake* because of its clear limpid waters.

The first Dunany school house was built around 1840 on the lot across from what is now the Dunany golf club. The first post office was opened in 1853 by William Smith. His son Samuel and grandson George would also serve as postmasters until 1922.

The cemetery is on a nearby lot some 300 metres from the church. James Stephenson, the owner of the land at the time, donated two parcels of land with right of passage: one for the construction of St. Paul's Anglican Church, and the other for a cemetery. Nestled in a woodland on the hill behind the church, the cemetery was later expanded

thanks to a donation of 8,000 square feet of land by Dr. Louis Lapierre.

In 2009, a group of volunteers from Dunany, motivated by a great concern for heritage conservation, came together to implement a project to restore the old church and expand the cemetery. They combined their efforts to launch a fundraising campaign that raised almost \$75,000 for this community project. Burial space in the cemetery was increased and excavation and landscaping work was done. Today, the cemetery is a peaceful place of memory and meditation.

The pioneer families of Dunany are buried in this cemetery:

- Samuel Smith (1801-1893) and Margaret McDonald (1799-1904);
- William Smith (1842-1930) and Mary A. Miller (1842-1924);
- John Neill (1803-1850) and Maria Cruise (1822-1913);
- Robert Cruise (1826-1881);
- William Gain (1816-1906) and Sarah Wood (1838-1922);
- George Miller (1804-1883) and Isabella Edgar (1798-1881).

GORE-17

Dixon Family Cemetery



Around
1901

In this abandoned family plot lies the grave of Henry Dixon, who died October 6, 1901 at the age of 78. Other members of the Dixon family are probably also buried within the small enclosure, but the poor condition of the gravestones makes it impossible to be certain.

Protestant

TYPE: FAMILY
POSITION: ISOLATED
STATUS: ABANDONED
ENVIRONMENT: RURAL

TOMBSTONES
TOTAL: 2 or 3 (approx.)
LIST: NONE

NUMBER OF BURIALS
BEFORE 1900: UNKNOWN

VISITED
SUMMER 2012

Henry Dixon was not the first settler to inhabit this 100-acre lot in the third concession of the Township of Gore. The land originally belonged to William Craig, who took up residence there in 1828. Craig and his brother Michael arrived in the Township of Gore at the same time as their neighbours, brothers George and Samuel Rodgers. They were signatories of the *Return of settlers on the Crown Lands called The Gore* dated January 3, 1832 and presented by Crown Lands Officer Thomas Barron of Lachute.

The administrative procedure for obtaining title to land not granted by the Crown imposed a set of conditions, obligations and long delays on future owners. Clearing, cultivating and residing on a parcel of land year-round was part of the contract.

The situation of the people of Gore was particular. The pioneer families occupied

and cultivated their land for several years and signed many petitions between 1826 and 1840 before receiving from the government the letters patent confirming ownership of the land. On October 28, 1840, the Crown officially granted the lot to William Craig.

The presence of preacher Michael Craig, who arrived in the summer of 1828, testified to the fervour of Wesleyen Methodism in the township. In 1829, he encouraged the people of Lakefield to build a place of worship out of logs on the shores of Dawson Lake. A Methodist church was built in 1867 to replace the small log church. It was abandoned in 1915 and demolished in 1931.

Dixon's headstone and the family plot are in a pitiful state. The wooden fence has almost completely collapsed, the gravestone is broken, and the pieces are scattered. The site is abandoned and overgrown.

GREN-18

St. Matthew's Cemetery



1821

St. Matthew's Cemetery is in the heart of the Village of Grenville, on the edge of the Ottawa River. Century-old oaks provide the resting place with ample shade. The ancestral cemetery was behind St. Matthew's Anglican Church and St. Giles Presbyterian Church, built side by side. Only St. Matthew's is still standing today.

Protestant

TYPE: CHURCH CEMETERY
POSITION: ADJOINING
STATUS: ACTIVE
ENVIRONMENT: URBAN

TOMBSTONES
TOTAL: 193 [approx.]
LIST: OGS 1978

NUMBER OF BURIALS BEFORE
1900: 77 [approx.]

VISITED
SEPTEMBER 2012

REFERENCE: HELEN H. LAMBART,
ST. MATTHEW'S ON THE OTTAWA,
(1832-1982), 1982, 152 P.

St. Matthew's Cemetery contains the graves of the Protestant pioneer families, be they Anglican, Presbyterian, Methodist and Baptist, of the Township of Grenville. The close proximity of two stone churches, St. Matthew's Anglican Church built in 1832 and St. Giles Scottish Church built in 1839 on the neighbouring lot, made it convenient for them to share a common cemetery. St. Giles became the property of the Anglican congregation of St. Matthews in July 1969. Lacking the means to restore the abandoned building, the church was demolished in 1975.

The Protestant cemetery dates back to the construction of St. Matthews Anglican Church in 1832. The site contains five graves that date from before its consecration, including those of two soldiers who worked on the construction of the Grenville canal:

- Elizabeth Jones (1749-1821);
- William Ritchie (1787-1821);
- John Lockley (1777-1824), Royal Staff Corps soldier;
- Thomas Collins (1795-1825), Royal Staff Corps soldier;
- Ralph Horner (1738-1827)

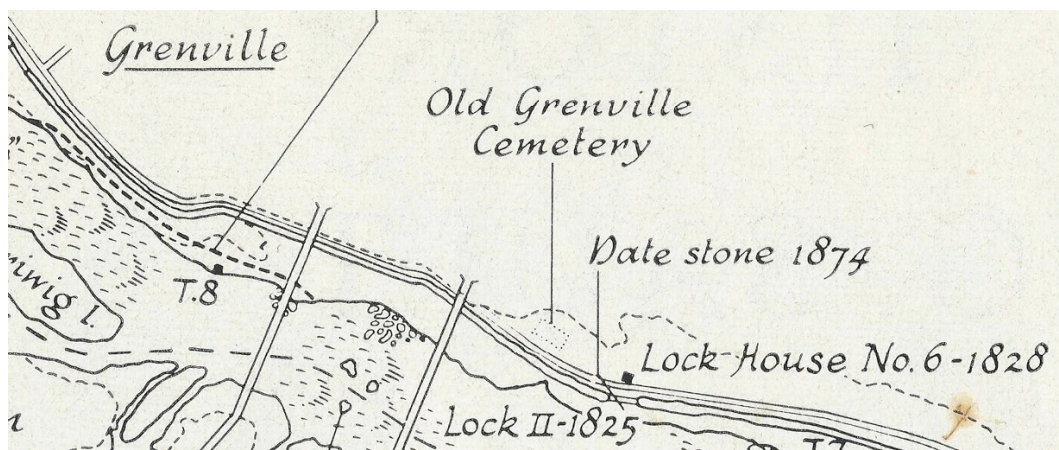
A cholera epidemic hit the Grenville community hard in the summer of 1832. Many key figures in the development of the Township of Grenville are buried in this cemetery:

- Isabella Gray MacMillan (1770-1853), wife of colonist Archibald MacMillan. The latter, born in 1762 in Lochaber, Scotland, is buried with his son Alexander; both died in June 1832 during the cholera epidemic. There is a commemorative plaque in his memory on the wall of the Margaret Rodgers church in Lachute;
- Edwin Pridham (1795-1885), justice of the peace;
- Charles Claude Greece (1797-1870), founder of Greece's Point;
- Gilbert E. Arnold (1897-1969), influential landowner and horse breeder from Grenville.

The cemetery includes many family plots, most of them marked by low cement walls.

An *ad sanctos* tomb lies under the foundations of St. Matthew's Church. It is the grave of Lieutenant George Hopper, who died during an epidemic in September 1833. He was the storekeeper and clerk of the Royal Staff Corps stationed in Grenville from 1825. This honour was conferred on him in recognition of his military actions during the War of 1812.

The cemetery contains a distinctive monument in memory of Thomas Kains, a hero of the War of 1812. Promoted to purser of the *HMS Devastation*, Kains helped to burn the White House in Washington, D.C. on August 24, 1814.



1830

The old Grenville Catholic Cemetery, founded in 1830, is the oldest Catholic burial ground on Argenteuil territory. It was located just outside the limits of the military village where the soldiers of the Royal Staff Corps, charged with the construction of the Grenville canal, has set up their barracks.

Catholic

TYPE: CHURCH CEMETERY
 POSITION: ADJOINING
 STATUS: RELOCATED
 ENVIRONMENT: SUBMERGED

TOMBSTONES
 TOTAL: UNKNOWN
 LIST: NONE

NUMBER OF BURIALS BEFORE
 1900: ALL

NOT VISITED

MAP: LAMBERT AND RIGBY,
 "SUBMERGED HISTORY OF THE
 LONG SAULT", CANADIAN
 GEOGRAPHICAL JOURNAL, VOL.67,
 NO 5, NOV 1963, P.146-157.

The former Catholic cemetery adjoined the small wooden chapel built in 1830. The land on which the chapel and the old cemetery stood, which was part of lots 5 and 6 of the first concession of the Township of Grenville, was donated by Major Alexander McMillan, son of the renowned colonist Archibald McMillan. The cemetery's cross was blessed by the first priest to serve the Parish of Grenville, Vicar Hugh Paisley, on August 22, 1830.

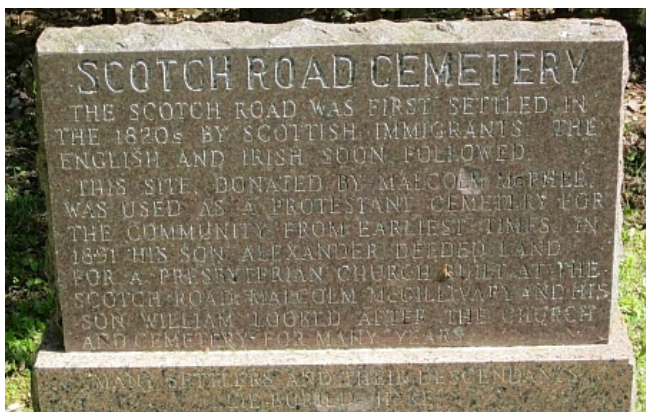
The census of 1831 indicated that there were 433 Catholics, 399 Episcopalians and 412 Presbyterians in the Township of Grenville and its Augmentation. 40% of these Catholics were French-speaking, while the others were of Irish origin.

Following a parish visit in 1886, Father J.B.H. Sauvé evaluated the possibility of expanding or moving the small cemetery. The lack of space for new burials on the original lot was becoming a problem. To meet the growing needs

of the Catholic parish, a larger piece of land outside the village limits was purchased for a new cemetery (see GSLR-29).

The bodies were exhumed and the tombstones were relocated in August 1888. This was to be carried out by the families. However, some families, having left the Grenville area for Upper Canada, were unable to make the transfer. Tombstones and other traces of the cemetery thus remained on the site until the land was flooded.

While carrying out an inventory of the land and buildings that would be flooded by the Carillon dam in 1963, two Argenteuil historians noticed a number of Scottish and Irish tombstones on the site of the former cemetery. They were probably the graves of some of the area's first Catholic settlers, which had not been transferred to the new cemetery.



1818

In the early 19th century, a Scottish community settled the lots along ranges 5, 6, 7 and 8 in the eastern part of the Township of Grenville and founded the Scotch Road Settlement. Most of these pioneers were Scottish Highlanders from the Isle of Mull and Lochaber. They travelled along Scotch Road, which would become the main colonization route for northern Argenteuil, leading the pioneers up to Harrington.

Protestant

ORIGINAL DENOMINATION:
PRESBYTERIAN

TYPE: COMMUNITY
POSITION: ISOLATED
STATUS: SEMI-ACTIVE
ENVIRONMENT: RURAL

TOMBSTONES
TOTAL: 63 (approx.)
LIST: OGS 1978

NUMBER OF BURIALS BEFORE
1900: 38 (approx.)

VISITED
SEPTEMBER 2012

REFERENCE: SCOTCH ROAD
CEMETERY ASSOCIATION WEBSITE

Scotch Road Settlement gradually began to form with the start of work on the construction of the Grenville canal in 1819. The first land grants were not surveyed until 1820, which delayed the settlement of the northern part of the township. The land was eventually cleared and cultivated, and homesteads were built in this microcosm of hills and valleys.

In 1832, the first Scottish families began to receive the letters patent confirming their ownership of the land. These early settlers included the Cameron, Livingstons, McLean, McPhee, McGillivary, McVicar and Murray families. The hamlet had its own post office from 1897 to 1920 and a schoolhouse in the 1860s. Scotch Road Settlement slowly declined as its inhabitants left for better lives and more fertile lands in other regions. By the 1930s, the village had ceased to exist.

The Back-of-the-Mountain Presbyterian Church was built around 1891 and remained in operation until 1932. It was relocated to Kilmar, on the site of the magnesite mine, and was moved again in

1995, when it was purchased by Auberge Val Carroll in Harrington. Traces of the old church foundation can still be found near the entrance of Scotch Road Cemetery.

The Scotch Road Cemetery probably started as the family plot of the McPhees, considering that the land had originally belonged to Archibald McPhee and that his 1818 grave is the oldest on the site. Over time, the cemetery became a Presbyterian, and then a Protestant, burial ground for the community.

Many tombstones have disappeared as a result of vandalism. In 1975, the Scotch Road Cemetery Association was formed to restore and protect the site. In 1983, a memorial stone was installed at the entrance to the cemetery with an account of the cemetery's history.

The following are buried in this cemetery:

- The pioneers of Scotch Road Settlement;
- The oldest grave is that of Archibald McPhee, who died in 1818;
- The oldest person buried in the cemetery is Mary Cameron (1807-1910), who died at the age of 103 years three months.



Around
1832

Commonly known as **Campbell Cemetery** or **Cimetière Campbell**, the small Protestant cemetery of Pointe-au-Chêne is located between Route 148 and the Ottawa River, on land that was originally granted to Archibald Campbell in 1810. Today, this section of Pointe-au-Chêne is known as **Terrasse Campbell**.

Protestant

TYPE: COMMUNITY
POSITION: ISOLATED
STATUS: INACTIVE
ENVIRONMENT: RURAL

TOMBSTONES
TOTAL: 25 [approx.]
LIST: QFHS 1983

NUMBER OF BURIALS BEFORE
1900: 6 [approx.]

VISITED
AUTUMN 2012

Campbell received more than 1,200 acres of land on the north shore of the Ottawa River in the Augmentation of Grenville. From 1827 to 1840, several Scottish families settled these newly-available lands. These pioneer families—the Beavens, Camerons, Longsdales, McGills and McNeills—were all Presbyterian.

Archibald Campbell's son, Duncan Campbell, was granted almost 700 acres of land north-west of the First Concession. This gave the Campbells control over a large section of the Petite Saumon River and the comings and goings north of the Ottawa River. As a result, this burial ground was called Campbell Cemetery for several generations.

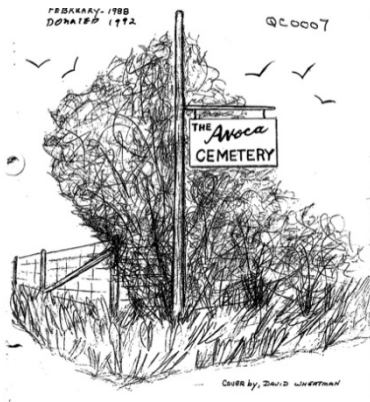
In October 1983, while conducting research for the *Quebec Family Historical Society*, Alice M.J. Noonan pointed out the pitiful state the

cemetery was in: *Found it in a very run down state, there are only a few graves there with the stone mostly fallen and very hard to read. Some are broken and the area is grown up with trees and high grass. It is sad to see such neglect.*

In 2007, volunteers cleaned up the cemetery to make it look more respectable. The site has a beautiful location on a small hill overlooking the Ottawa River. It receives occasional maintenance. Many of the old tombstones are in need of restoration.

The following are buried in this cemetery:

- Archibald Campbell (1757-1848);
- Archibald McCallum (1788-1840), whose epitaph is worthy of mention: *The race appointed I have run, the combat's o'er the prize is won, and now my witness is on high, and my records in the sky.*



Avoca Cemetery is in the Municipality of Grenville-sur-la-Rouge. This territory, formerly known as the Augmentation of Grenville, was proclaimed on December 12, 1810. Colonized from 1832 by Scottish and Irish emigrants, the hamlet of Avoca was named after a village in County Wicklow, Ireland. A post office of the same name was opened in 1861.

1842

Protestant

TYPE: COMMUNITY
 POSITION: ISOLATED
 STATUS: ACTIVE
 ENVIRONMENT: RURAL

TOMBSTONES
 TOTAL: 392 (approx.)
 LIST: QFHS 1990

NUMBER OF BURIALS BEFORE
 1900: 48 (approx.)

VISITED
 SUMMER 2012

PHOTO 1: ILLUSTRATION BY DAVID WHEATMAN, "A GENEALOGICAL REFERENCE FOR THE MONUMENT INSCRIPTION OF AVOCA (MCNEILL) CEMETERY" BY GRACE AND JOHN WHEATMAN 1988.

REFERENCE: THE AVOCA CEMETERY, 2011, VERA YOUNG

The Avoca Cemetery served the district's Protestant community. It was called McNeill Cemetery until 1952 in memory of the land's owner, Irishman Hugh McNeill, who donated the parcel of land in 1842.

The cemetery's location is of breathtaking scenic beauty. Built on a sloping hillside, the site offers sweeping views of the valley, the mountains and a small lake below. Avoca Road is just as picturesque. The cemetery's many hydrangeas and a lookout built right into the trunk of a century-old pine tree give it a unique character.

The cemetery's expansion is multi-denominational and is home to graves of various origins. Avoca's Latvian community occupies a section of the site. The diversity of the burial monuments attracts attention and makes the cemetery interesting from an ethnological point of view. Some monuments recall the stones used as grave markers in Celtic pagan culture. In

the new section of the cemetery, the monuments are arranged in straight lines.

A commemorative plaque has been installed on a large rock at the entrance to the old part of the cemetery in memory of community members who lie in unmarked graves. Each section has a notice board providing information. A booklet on the cemetery and its history is available on request.

Avoca's first settlers are buried in this cemetery:

- Hugh McNeill (1791-1867), a native of County Tyrone, and his wife, Margaret McGavia (1792-1871), from County Antrim, Ireland. McNeill was the first justice of the peace in the Augmentation of Grenville;
- John McCallum (1820-1905), from Argyleshire, Scotland and the community's first postmaster in 1861;
- John Bates (1795-1867), also from County Tyrone, Ireland, who arrived with the first wave of colonists.



1848

A community of Anglican pioneer families settled in Scotch Road Settlement in the 19th century and built a wooden church called St. John's Anglican Church. The result of Reverend Charles Forrest's missionary work in the late 1840s, the church and its adjoining cemetery were built on the south section of lot 8 in the seventh concession of the Township of Grenville. The land was given to the Anglican community by Malcolm McPhee and his wife Janet in the autumn of 1848.

Anglican

TYPE: ORPHANED
 POSITION: ISOLATED
 STATUS: LOST
 ENVIRONMENT: RURAL

TOMBSTONES
 TOTAL: UNKNOWN
 LIST: NONE

NUMBER OF BURIALS BEFORE
 1900: UNKNOWN

VISITED
 AUTUMN 2012

First known as Mountain Church, the church was erected in 1851 out of logs and was part of the Anglican parish of Grenville. The small church was consecrated in August 1851 by the first bishop of the new Anglican Diocese of Montreal, Francis Fulford, who named it St. John's Church.

In September 1890, the parish council proposed to sell the property as the small church had not offered services for several years. As the Anglican community had dispersed, there were no longer enough parishioners to take care of the site. Instead, it was decided to secure the cemetery and relocate the church building.

The church was dismantled and relocated in the hamlet of Stonefield near the Ottawa River in 1920. It was probably flooded during the opening of the Carillon hydroelectric dam in 1963.

Remains of the stone foundations of the church can be seen through the leaves and undergrowth on the site of the Scotch Road Anglican Cemetery. Of the

graves, which were behind the church, no visible sign remains. No monuments or grave markers were found during our visit. Nature has reclaimed this place of rest, which has given way to a new forest.

It is difficult to estimate the number of people buried in the cemetery, which was completely abandoned for more than 90 years. According to our information, there were tombstones on the site well into the 1980s. Did these finally succumb to the acts of vandals?

With the abandonment and disappearance of Scotch Road Settlement, part of the history of the founding of the Township of Grenville has also been lost. A few vestiges of the old church and some buried bodies are all that remains of this pioneer settlement.



Around
1850

The Protestant cemetery in the village of Calumet was originally called Edendale Cemetery. The village of Calumet is named for the small Calumet River, which flows down from the nearby mountains. At one time, the area served as a gathering place for Indigenous communities, who would smoke the *calumet* or peace pipe.

Protestant

TYPE: COMMUNITY
POSITION: ISOLATED
STATUS: ACTIVE
ENVIRONMENT: URBAN

TOMBSTONES
TOTAL: 790 (approx.)
LIST: NONE

NUMBER OF BURIALS BEFORE
1900: 109 (approx.)

VISITED
SUMMER 2012

The hamlet of Calumet was called Edendale (“valley of Eden”) by the first settlers. This part of the territory was colonized by the Scottish and Irish. In the 1850s, a man called Charlebois operated a marble quarry using the driving force of the Calumet River. A post office served the hamlet from 1878 to 1887 under the official name of Eden Dale. Its name was changed to Calumet in 1887. The Municipality of Calumet was created in 1918.

A Methodist church was built in 1884 by the Honorable James K. Ward, a forestry industrialist, and the Holy Trinity Anglican Church opened its doors in 1887.

The arrival of the Quebec, Montreal, Ottawa and Occidental Railway heralded an era of unparalleled prosperity for the village. The wooden QMO&O train station, built in 1876, is still standing today.

The cemetery offers a beautiful view of the mountains to the north. Its

monuments and gravestones all face the east. Early and contemporary grave markers stand side by side in this active cemetery. A stone crypt (photo right) is built into the slope below and behind the cemetery. This crypt is in poor condition. It probably served as a community chanel house for storing bodies prior to burial. The cemetery is now a multi-denominational burial ground.

The following are buried in this cemetery:

- Robert McIntyre (1841-1919), originally from Lachute, he operated the flour mill from 1870 to 1885;
- Richard Lanigan (1824-1912), brother of journalist and poet George Thomas Lanigan, arrived in Calumet in 1870 and became the agent of lumberman J. K. Ward, owner of the village sawmill. His book, *They Two*, tells the story of life in Canada’s lumber camps in the late 19th century;
- Helena Burch (1828-1892), first postmistress of Eden Dale.



1850

The Cameron family cemetery was laid on a stone foundation on the highest point of the family land. Back when the fields were being cultivated for subsistence farming, an unobstructed view allowed the Ottawa River to be seen in the distance. Today, the forest has reclaimed this part of the former Cameron lands.

Protestant

TYPE: FAMILY
 POSITION: ISOLATED
 STATUS: ABANDONED
 ENVIRONMENT: RURAL

TOMBSTONES
 TOTAL: 6 [approx.]
 LIST: NONE

NUMBER OF BURIALS BEFORE
 1900: 12 [approx.]

VISITED
 SEPTEMBER 2016

The four- by ten-metre burial plot is surrounded by a wrought iron fence and contains four markers, a cross and a recent monument which provided us with information about the family members who are buried there.

This newer monument bears the symbol of a Scottish thistle. This flower, the national emblem of Scotland, symbolizes the strength and endurance of the Scotch.

The original gravestones have all disappeared, with the exception of Hannah's grave which is marked by the cross.

This cemetery appears to have been maintained sporadically. At the time of our visit, a portion of the foundation and stone wall had collapsed. Trees are growing inside the enclosure.

The Cameron family, of Scottish origin, owned the farm until 1938, when a fire destroyed the family home.

According to information obtained, this land also used to be the site of a mica mine. Until the 1960s-1970s, descendants of the family came to gather around the graves of their ancestors.

The following are buried in this family cemetery:

- Donald Cameron (1804-1850);
- His wife Mary MacDonald (1810-1869), and their five children:
 - Alexander (1837-1888)
 - Evan (1846-1905)
 - Archibald D. (1851-1915)
 - Donald M^cD. (1838-1917)
 - Hannah (1840-1917)
 - Five of the couple's other children, who died in infancy.



Around
1857

This French Protestant cemetery started out as a burial ground for the Beauchamp family. It is located on Route 148 in the hamlet of Marelan. A Presbyterian chapel used to stand near the cemetery.

Protestant

TYPE: ORPHANED
POSITION: ISOLATED
STATUS: ACTIVE
ENVIRONMENT: AGRICULTURAL

TOMBSTONES
TOTAL: 22 [approx.]
LIST: QFHS 1986

NUMBER OF BURIALS BEFORE
1900: 11 [approx.]

VISITED
SUMMER 2012

Marelan is an industrial hamlet in the eastern part of the Township of Grenville that had its heyday at the end of the First World War. In 1922, the Scottish Canadian Magnesite Company set up a processing plant there for the magnesite extracted in Kilmar. An 18.5-kilometre stretch of railway connected the Kilmar mine to the Canadian Pacific Railway line, passing through Magnesite Station, which would later become Marelan.

The Scottish Canadian Magnesite Company and the North American Magnesite Company mine merged in 1933 to form Canadian Refractories Limited. Marelan is named after Margaret Kilbourne, the wife of Colonel G.M. Carrie, who was the company's general manager at the time.

The land on which the cemetery was established was donated by Alexander Beauchamp in 1857. The small Catholic community wanted to group the church, the presbytery and the cemetery into one space.

Following a quarrel with the Grenville Catholics and the Bishop of Bytown (Ottawa) in the late 1850s, Alexander Beauchamp and the Catholic farmers from eastern Chatham changed faiths and adopted the Presbyterian religion.

The cemetery, bounded by a green metal fence, is surrounded by farmland and is now under the jurisdiction of the Knox Wesley United Church in Grenville. A few epitaphs are in English but most of them are in French.

The following are buried in this cemetery:

- Members of French-speaking Protestant families from the Township of Grenville: Beauchamp, Renaud, Brisebois and Dumesnil;
- Reverend P. E. St-Germain (1857-1914) of the French-Canadian Mission.



1866

St. Mary's Cemetery was located behind the small wooden Anglican church built around 1854 by the Irish Anglican community that settled in the Avoca Valley. Deconsecrated and long abandoned, threatening to collapse, the church was dismantled in 2017, leaving behind a small orphaned cemetery.

Anglican

TYPE: ORPHANED
 POSITION: ISOLATED
 STATUS: SEMI-ACTIVE
 ENVIRONMENT: AGRICULTURAL

This hilly section of the Augmentation of Grenville was colonized in 1832 by John Crawford, who received a land grant of 200 acres, corresponding to lot 1 of range 5. Crawford worked as a surveyor for Joseph Bouchette, surveyor general of Lower Canada, and surveyed the northern part of the Argenteuil territory.

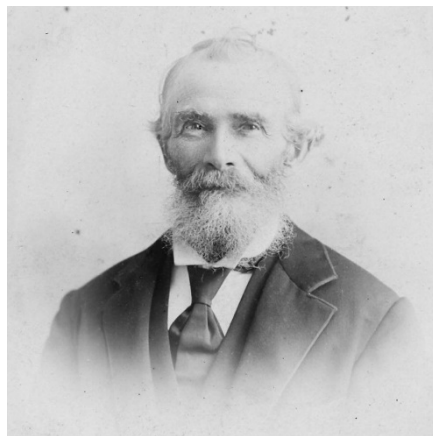
Originally from Ireland, Crawford first settled in Saint-Colomban before receiving this land for services rendered to the Crown.

John Crawford was the first justice of the peace of the County of Argenteuil. He died in Avoca on August 12, 1877 and is buried in St. Matthews Anglican Cemetery, Grenville (GREN-18).

TOMBSTONES
 TOTAL: 22 [approx.]
 LIST: QFHS 1990

NUMBER OF BURIALS BEFORE
 1900: 6 [approx.]

VISITED
 SUMMER 2017



JOHN CRAWFORD (1788-1877)
 SOURCE: WWW.ANCESTRY.CA

Located along Avoca Road, the cemetery is hidden behind a stand of mature coniferous trees. It contains old and contemporary tombstones as well as three iron crosses. The recent removal of the church has left the impression of something missing in this peaceful place of rest.

The sons of John Crawford are buried in this cemetery:

- William Crawford (1830-1912);
- John Gordon Crawford (1828-1906), first child born in the hamlet of Avoca.



Around
1874

The tiny McMahon family cemetery is located at the northern limit of the Municipality of Grenville-sur-la-Rouge, along the Maskinongé River road. The lot—number 27, north side of the 11th range of the Township of Grenville— was originally granted to James Cane in early 1872. A short time later, Cane’s heirs sold the 100-acre lot to Joseph McMahon and his family.

Protestant

TYPE: FAMILY
POSITION: ISOLATED
STATUS: INACTIVE
ENVIRONMENT: AGRICULTURAL

TOMBSTONES
TOTAL: 4 (approx.)
LIST: NONE

NUMBER OF BURIALS BEFORE
1900: 3 (approx.)

VISITED
DECEMBER 2015

After his death in 1878, Joseph McMahon (1800-1878) was buried in this small family burial plot in the north-west corner of the land overlooking the road leading to the Rouge River. Mary Park (1808-1878), his wife, died in March of the same year.

Originally from Ireland, they survived a fire on board their boat near Québec City after a hazardous Atlantic crossing. On their arrival in Argenteuil during the summer of 1823, Joseph McMahon worked on the construction of the Grenville Canal. That autumn, they settled in the north of the Township of Gore where they stayed until 1872. They then took possession of the land purchased from the Cane family.

Their eldest son, John McMahon (1825-1899), born in the Township of Gore, inherited the land upon his father’s death. He is buried in the family plot along with two of his eight children,

both of whom met tragic ends: Joseph (1870-1874), death by drowning, and Thomas (1860-1883), crushed by a block of wood.

Their daughter, Jane McMahon McKnight, outlived her son, Robert McKnight, who drowned in 1887 at the age of 32.

John McMahon was a member of the Rangers d’Argenteuil during the Fenian Raids.

A recent monument commemorates the members of this family, most of whom are probably buried in the small family plot.

The three old tombstones found on the site are broken and disassembled and difficult to decipher. There were probably other tombstones at one time that are now missing.

The tiny family cemetery enjoys a lovely view of the Harrington Valley. The site is cared for by the farm’s owner.



1888

The Parish of Grenville originated during the construction of the Grenville canal, between 1819 and 1825. The area was served at the time by the Grenville Mission and included the townships of Grenville, Chatham and Harrington. The canonical erection of the Parish of Notre-Dame-des-Sept-Douleurs took place on January 12, 1902.

Catholic

TYPE: CHURCH CEMETERY
 POSITION: SATELLITE
 STATUS: ACTIVE
 ENVIRONMENT: AGRICULTURAL

TOMBSTONES
 TOTAL: 1035 [approx.]
 LIST:
 CANADIANHEADSTONES.COM

NUMBER OF BURIALS BEFORE
 1900: 6 [approx.]

VISITED
 SUMMER 2012

The Calumet-Grenville Catholic cemetery was built in 1888 on a 68-acre lot on Route du Canton (Route 148) to meet the parish's growing demographic needs. At the end of the summer of 1888, the bodies in the old Grenville cemetery (GREN-20) were exhumed by the villagers and transported for burial in the new cemetery.

The Calumet-Grenville cemetery originally occupied 14,864 square metres and was enclosed by a cedar picket fence. Today, the cemetery's area has doubled, and it is fronted by a low stone wall in pink granite.

The cemetery is located between the villages of Grenville and Calumet, surrounded by farmland. It enjoys a scenic view of the Lower Laurentian Mountains.

A section of the cemetery is set aside for the graves of parish priests.

The cemetery contains a monument in memory of the priests of the Sacré- Cœur congregation who worked in Québec but are buried elsewhere.

The Calvary at the centre of the cemetery bears an homage in memory of Hormidas Sauvé (1851-1891), a Papal Zouave, whose grave lies beneath the Notre-Dame-du-Sacré-Cœur church in Grenville.

The following are buried in this cemetery:

- Georges Dansereau (1867-1934), member of the Legislative Assembly for Argenteuil from 1927 to 1934;
- Georges-Étienne Dansereau (1898-1959), member of the Legislative Assembly, Minister of State from 1936–1942, Minister of Public Works from 1942–1944, and Minister of Roads in 1944;
- Members of Grenville's Irish Catholic community.



1898

The Notre-Dame-du-Rosaire parish was formed and consecrated in 1896 in the hamlet of Pointe-au-Chêne, part of the Augmentation of the Township of Grenville. A combination chapel and schoolhouse with a bell was built at the end of the summer of 1896, making it possible for the faithful to attend Catholic worship in Pointe-au-Chêne.

Catholic

TYPE: ORPHANED
POSITION: ISOLATED
STATUS: ACTIVE
ENVIRONMENT: RURAL

TOMBSTONES
TOTAL: 88 (approx.)
LIST: NONE

NUMBER OF BURIALS BEFORE
1900: UNKNOWN

VISITED
SUMMER 2012

The official proclamation of the Augmentation of Grenville was issued on December 12, 1810. The first settler in the area was Scotsman Archibald Campbell, who took up residence there in late 1816 or early 1817 when the government granted him 1,200 acres of land along the Ottawa River. More than 50% of the land in the south of the township was granted to Scottish and Irish settlers before 1850.

The colonization of the north sector towards the hamlet of Avoca continued into the second half of the 19th century. Pointe-au-Chêne experienced some development with the arrival of the Canadian Pacific Railway and the opening of the Non-Magnetic Asbestos Company asbestos mine in 1896.

Cimetière Notre-Dame-du-Rosaire was founded in 1898. The site is peaceful,

encircled by century-old pines and set back from Route du Canton (Route 148). Originally part of the Grenville Mission, the Pointe-au-Chêne Catholic Mission was created and welcomed its first resident priest, Abbé Paré, in 1915. From 1967, the priests of Sacré-Cœur took over the parish. They founded École Apostolique Saint-Jean which became Séminaire du Sacré-Cœur in 1968.

Built in 1955, Église Notre-Dame-du-Rosaire was deconsecrated and converted into a community centre in 2010. It is now known as Centre Communautaire Campbell. The basement of the community centre contains a small library.

Most of the district's French-Canadian and Irish-Catholic families are buried in this cemetery.



1961

The entry road to the Kilmar Protestant Cemetery is tucked between two homes on the Harrington Road in the Harrington Valley. The cemetery was founded relatively recently in 1961. The settlement of the population in the north of the Township of Grenville is older and is closely linked to the mining exploration of the early 20th century.

Protestant

TYPE: COMMUNITY
 POSITION: ISOLATED
 STATUS: ACTIVE
 ENVIRONMENT: AGRICULTURAL

TOMBSTONES
 TOTAL: 13
 LIST:
 CANADIANHEADSTONES.COM

NUMBER OF BURIALS BEFORE
 1900: NONE

VISITED
 SUMMER 2012

The small community of Kilmar came into being with the opening of the magnesite mine. The discovery of a deposit of magnesium carbonate by Reverend W. P. Boshart in 1900 led to the creation of the *Canadian Magnesite Co.* A quarry was operated on lot 18 of the ninth concession. Another quarry later opened on lot 15.

A railway was built with difficulty to connect the mine and the Canadian Pacific Railway line to the small Magnesite Station (Marelan) processing plant. The small train delivered its final load of the white mineral to the *Canadian Refractories* plant in July 1981.

The hamlet was originally called Magnesite before being renamed Kilmar by Colonel George Milroy Carrie, General Manager of the *Scottish*

Magnesite Company. The name Kilmar was derived from a contraction of the last name of Colonel Carrie's wife, Margaret Kilbourne.

The cemetery appears to have been initially created for the use of the Young and McRae families, before becoming a community burial ground.

A distinguishing feature of this cemetery is the presence of a single type of grave monument: the flat marker. The markers are quite uniform, plain and without epitaphs. They are arranged along the fence that marks out the sacred space.

The following are buried in this cemetery:

- Members of the McRae and Young families.



1836

The Harrington Protestant Cemetery is located in what was then called Fairy Glen. The cemetery offers a magnificent view of the scenic Harrington Valley.

Protestant

TYPE: COMMUNITY
 POSITION: ISOLATED
 STATUS: ACTIVE
 ENVIRONMENT: AGRICULTURAL

TOMBSTONES
 TOTAL: 672 (approx.)
 LIST: A GUIDE BOOK TO HARRINGTON PROTESTANT CEMETERY, 2013

NUMBER OF BURIALS BEFORE 1900: 25 (approx.)

VISITED
 SEPTEMBER 2012

PHOTO 1: LAURENTIANS FILM AND TELEVISION COMMISSION (BCTAL)

REFERENCE: A GUIDE BOOK TO HARRINGTON PROTESTANT CEMETERY, 2013, VERA YOUNG

The hamlet known as Fairy Glen was so named because of its resemblance to the hilly landscapes of the Scottish Highlands and its fairy-tale appearance that transformed with the seasons.

The cemetery was donated to the Harrington Valley community around 1836 by Scotsman John Shaw, for which reason it was long known as Shaw's Cemetery, a name that persists to this day. The earliest grave, that of Mary MacLeod (1778-1836), dates from that time.

The cemetery has also been known as *Harrington East*. A post office operated from 1856 to 1948 near Mill Pond Road. There was also an Anglican church and a sawmill.

A Presbyterian church was built in 1892 on the corner of Harrington Road and Rouge River Road. This church has been part of the United Church since 1925. There was also a schoolhouse on John Shaw's land, which now serves as a community centre.

The *Harrington Protestant Cemetery* is one of the most scenically beautiful cemeteries in the MRC d'Argenteuil.

The cemetery is still very active and has been expanded a few times in recent years following donations of land from several families.

Some tombstones have been restored, while others have disappeared. In fact, a monument has been erected in memory of those who were laid to rest in the cemetery and for whom no information remains.

In 2013, the Harrington Protestant Cemetery Association published a guide featuring a map of the site, an account of its history, and a list of the people buried there. The cemetery is no longer reserved for the exclusive use of the Protestant community.

The pioneer families of the Township of Harrington are buried in this cemetery:

- Murdoch McRae (1802-1876), lot 15, range 1;
- John Shaw (1828-1909) and Sarah McPhail (1827-1862), lots 16-17, range 1;
- John Bisland Dobbie (1840-1893);
- Donald McLeod (1823-1910), lot 14, range 3;
- William Campbell (1853-1916).



Around
1860

Glen Cemetery is in the north-eastern section of the Township of Harrington, in the valley leading to Beaven Lake. Founded around 1860, this Protestant cemetery is home to the graves of the first inhabitants of The Glen and of the hamlet of Lakeview, a few kilometres further south on the shores of Lake McDonald.

Protestant

TYPE: COMMUNITY
POSITION: ISOLATED
STATUS: ACTIVE
ENVIRONMENT: RURAL

TOMBSTONES
TOTAL: 182 [approx.]
LIST: QFHS 1985

NUMBER OF BURIALS BEFORE
1900: 7 [approx.]

VISITED
SEPTEMBER 2012

The name Glen comes from the Gaelic word, *gleann*, which means an isolated valley between the mountains. In Old Irish, it was written *glend*. This part of the Township of Harrington was colonized by Irish and Scots from 1858.

The forestry industry was the main economic activity in the area. Hamilton Brothers of Hawkesbury owned the timber rights for part of the region. Logs were transported down the Beaven River to Glencoe Mill in Lakeview.

The cemetery was established around 1860 in the northern part of the original lot number 10 of range 10 of the Township of Harrington. An Anglican church, *St. John's the Divine* (which has since become a private home), was built in 1902 a few kilometres from the cemetery along the road leading to St-Jovite.

Glen Cemetery is on a hillside surrounded by young trees. Most of the tombstones face east.

Almost all the first settlers of the Glen of Harrington are buried in this cemetery:

- John Colquhoun (1798-1860);
- William Morgan (1838-1901);
- James Colquhoun (1828-1906);
- Stephen Thompson (1839-1908);
- Duncan McCallum (1839-1914);
- William Lee (1846-1918);
- Thomas Burns (1849-1934).



1861

Rivington Cemetery is located on the Maskinongé River Road, west of the Rouge River, in the Municipality of Harrington. It was originally the family cemetery of the McIntosh family. The earliest grave, that of Donald McIntosh, dates back to September 1861.

Protestant

TYPE: COMMUNITY
 POSITION: ISOLATED
 STATUS: SEMI-ACTIVE
 ENVIRONMENT: RURAL

TOMBSTONES
 TOTAL: 26 [approx.]
 LISTS: QFHS 1982 AND 1995

NUMBER OF BURIALS BEFORE
 1900: 7 [approx.]

VISITED
 SUMMER 2013

The hamlet of Rivington grew up along the west bank of the Rouge River. Before the construction of the road and bridge across what was known at the time as Marble Falls, Rivington was isolated from the rest of the township. A post office served the hamlet from 1878 until 1961.

Built on the property of Donald McIntosh from Inverness, Scotland, this cemetery first served as the McIntosh family burial ground. It was later opened for use by the community and was called the Marble Cemetery.

A small wooden Baptist church was erected close to the cemetery in 1897, on a rocky point overlooking the Maskinongé River Road. This church has been closed for a number of years.

The cemetery was registered on May 15, 1973 under the name of the Rivington Cemetery Corporation and thence became known as the Rivington Cemetery. Still located on private

land, the cemetery was expanded in the early 2000s. It is now semi-active, with new burials limited to the descendants of the founding families of Rivington.

The cemetery is surrounded and protected by a border of trees. Some tombstones have now disappeared.

The following are buried in this cemetery:

- Donald McIntosh (1802-1861) and family;
- Colin Fraser (1837-1908) and family;
- Robert Welburn (1883-1947) and family;
- John Alexander McCabe (1875-1958) and family.

A sad event hit the small community in the autumn of 1888, when diphtheria took the lives of all seven children of Samuel Coey and his wife, Christina McLean. A memorial recalls their tragic demise.



1870

The Lost River Cemetery sits on the hill behind the small Presbyterian church built in 1893. This ancestral cemetery dating back to the 1870s was at the heart of the village. An old pathway leading directly from the church cemetery can just be made out along the side of the hill.

Protestant

ORIGINAL DENOMINATION:
PRESBYTERIAN

TYPE: CHURCH CEMETERY
POSITION: ADJOINING
STATUS: ACTIVE
ENVIRONMENT: RURAL

TOMBSTONES
TOTAL: 147 [approx.]
LIST: QFHS 1981

NUMBER OF BURIALS BEFORE
1900: 22 [approx.]

VISITED
AUTUMN 2012

The village of Lost River, in the eastern part of the Township of Harrington, was colonized by Scottish pioneers beginning in 1859. The Irish arrived later, in the late 19th century. The hamlet was established after Crown surveyors recognized the significant hydraulic potential of the Lost River, which could best be seen on lot 4 of the fourth range.

The southern half of this lot was first granted to Neil Bethune around 1849. The northern section was granted to his son, Donald Beaton (Bethune), in 1873. A sawmill was built on the river in 1875, followed by a small dam around 1893.

The Lost River was so named because the spring at its source disappears under a rock upon leaving Gate Lake, on land that belonged to William Fraser.

The land for the cemetery was donated by John Ferguson in 1899. At the same time, the transaction involving the land for the church was finalized.

The access road now passes near the old schoolhouse. The cemetery houses the graves of the pioneer families who contributed to the development of Lost River.

Several veterans of the First and Second World Wars, the Korean War and the Vietnam War are also buried in the cemetery. A commemorative sign in their memory is displayed at the main entrance to the site.

The following are buried in this cemetery:

- William Fraser (1825-1911) first pioneer in Lost River;
- Alexander Fraser (1860-1937), owner of the Lost River sawmill from 1893 to 1907;
- Donald Beaton (1833-1899).



1875

The small Fox family cemetery is north of Mill Pond Road in the Township of Harrington, overlooking the valley. The site enjoys breathtaking scenery and is surrounded by pastureland. Gazing over the valley from the hilltop, it is easy to see why the early pioneers called this region Fairy Glen.

Protestant

TYPE: FAMILY
 POSITION: ISOLATED
 STATUS: INACTIVE
 ENVIRONMENT: AGRICULTURAL

TOMBSTONES
 TOTAL: 2
 LIST: NONE

NUMBER OF BURIALS BEFORE
 1900: 2

VISITED
 DECEMBER 2015

William Fox settled on lot 18 in the southern section of the Township of Harrington in the 1840s. Upon his arrival, he had to fulfil certain obligations before obtaining title to the land. These included cultivating a portion of the lot and building a house and farm buildings. In 1865, the Crown officially granted him the letters patent confirming ownership of the land.

Thomas Fox (1841-1898), son of William, was born and raised on this land. He would later marry one of his neighbours, Charlotte Cameron (1847-1923). He then petitioned for land adjacent to the family homestead.

He settled there around 1865 and received title from the Crown on January 28, 1885. This 50-acre lot, identified as part of lot number 19, is on the second range of the Township of Harrington.

Mill Pond Road was named for the presence of a nearby sawmill and gristmill, both owned by Donald Campbell. The *mill pond* is the body of water that is channelled to drive the mill's water wheel.

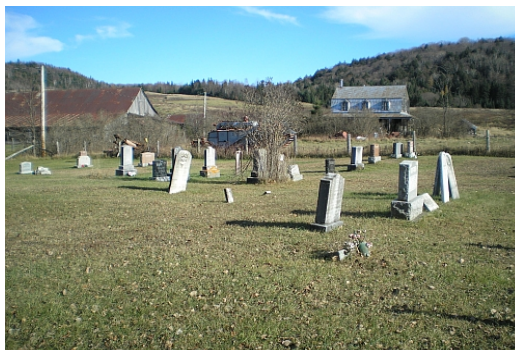
There are two monuments in the small burial ground: a pedestal monument and a small gravestone. These indicate that four members of Thomas Fox's family are buried there:

- Hectorina (1867-1875), eldest daughter, died at the age of 7 years 8 months;
- A young boy, died in infancy;
- Thomas Fox (1841-1898), died January 30, 1898 at the age of 57 years three months;
- Charlotte Cameron (1847-1923), wife of Thomas Fox.

HARR-37



Cimetière Rouge Valley



Around

1904

Cimetière Rouge Valley is located in the northwest part of the Township of Harrington, amidst a lovely landscape of hills and valleys on the banks of the Rouge River.

Protestant

TYPE: ORPHANED
POSITION: ISOLATED
STATUS: SEMI-ACTIVE
ENVIRONMENT: AGRICULTURAL

TOMBSTONES
TOTAL: 33 (approx.)
LIST: QFHS 1982

NUMBER OF BURIALS BEFORE
1900: NONE

VISITED
AUTUMN 2012

The Rouge River Valley began attracting Scottish pioneers around 1841 due to the quality of the land. Land surveyor Owen Quinn observed in his survey reports of 1838 that most of the lots in this sector represented good land for settlement. The wood was varied and of good quality, and the Rouge River guaranteed an abundant supply of fish.

The small hamlet that developed in this corner of the Township of Harrington was unusual. Francophones from the Township of Grenville came to settle here and converted to the Church of Scotland. According to family legend, the schism occurred following the Lower Canada Rebellion (Patriots' Rebellion) of 1837 when Grandfather Dubeau was excommunicated by the Catholic Bishop for his actions in support of the Patriots during the conflict.

The Protestant pioneers built a small wooden chapel around 1905. The Rouge Valley post office was established across from the cemetery and church and remained in operation from 1904 to 1945.

The church quickly became a source of conflict between followers of the Presbyterian, Anglican and Methodist faiths. In an attempt to put an end to the discord within the small community, the church was demolished in the early 1930s. Traces of its foundations can still be seen. The cemetery continued to serve the small

community and its descendants. In the Township of Harrington censuses, the Dubeaus are listed variously as Debeau in 1871, DeCons in 1881, and Dubeau in 1891. The families of Peter Debeau and Jean-Baptiste Debeau, who had ten and nine children respectively, are mentioned in the census of 1871.

Joseph, the eldest son of Jean-Baptiste, appears to have taken over the farm after the death of his father. It was probably Joseph who allocated part of the land for the building of the church and cemetery. Marie Dubeau (1879-1904) was the first person to be buried in this cemetery.

Another francophone pioneer family of the region, the Godin family, is also buried in this cemetery. The earliest grave belongs to Joachim Godin Junior (1861-1906).

While the cemetery has always been at the service of the community and its descendants, it has remained the property of the Dubeau family, who continue to be responsible for its maintenance and expenses. 33 tombstones were recorded, but according to testimonial, there used to be more.

It is also reported that some lumberjacks who drowned during logging activities in the tumultuous waters of the Rouge River are buried here. Their unmarked graves are said to be under the fence close to the road.



1801

Protestant

TYPE: COMMUNITY
 POSITION: ISOLATED
 STATUS: ACTIVE
 ENVIRONMENT: URBAN

TOMBSTONES
 TOTAL: 2463 (approx.)
 LIST: QFHS 1992

NUMBER OF BURIALS BEFORE
 1900: 450 (approx.)

VISITED
 AUTUMN 2012

PHOTO 3: MACKIE CHURCH AND
 ITS ADJOINING CEMETERY. A
 HISTORY OF LACHUTE, G.R. RIGBY,
 1964

Located in what was then called Lane's Corner, the Lachute Protestant Cemetery is the oldest operating cemetery in the MRC d'Argenteuil. Its fascinating history was shaped by the multiple religious denominations of the American and Scottish pioneers who lived in "The Chute settlement" in the Seigneurie of Argenteuil.

The Lachute Protestant Cemetery was originally composed of several adjacent cemeteries, managed by individuals or churches. These eventually came together under one administration.

The Presbyterians were the first to build their stone church, Mackie Church, on the cemetery site in 1833. They had become the majority in Lachute due to a wave of Scottish immigration catalyzed by Lieutenant-Colonel Thomas Barron between 1808 and 1820. The American Methodists, present since 1796, held services in the small schoolhouse just east of the cemetery. They built their own church in 1852, near its Presbyterian counterpart. The cemetery was shared by the different Protestant communities and the two churches were surrounded by tombstones.

The Methodist church was transformed into a cheese factory in 1882. The building was destroyed by fire in 1894. The Presbyterian church, better known as *Mackie Church*, was demolished in 1905. Both churches would be rebuilt on Main Street in downtown Lachute.

The first grave dates back to March 12, 1801. Elizabeth Baker (1779-1801), who died at the age of 22, was the wife of John Sullivan Hutchins, one of the earliest American pioneers who arrived from Jericho, Vermont in 1798. Her coffin was a hollow log placed in the grave. At the time, bodies had to be buried under piles of rocks as the presence of wolves made funeral services and burials difficult and risky.

Older sections of the Protestant cemetery were abandoned towards the end of the 19th

century. According to available information, more than 200 tombstones disappeared. Faced with the challenges of maintaining and conserving the site, the cemetery administrators proposed the creation of a single organization to manage the whole site. In 1915, the Lachute Protestant Cemetery Corporation was created to serve the community's ten Protestant churches.

The site is magnificent, with its century-old trees, iron gate and stone wall running along Principale Street.

The following are buried in this cemetery:

- John Sullivan Hutchins (1776-1865), American merchant, one of the key figures in the colonization of Lachute.
- Lieutenant-Colonel Thomas Barron (1795-1864), from Scotland, large landowner, took part in the War of 1812 and was a member of the Argenteuil Militia.
- Thomas Henry Ayers (1851-1917), founder of Ayers Ltd. woollen mill.
- Dudley Stone (1763-1805), American, built the first mill in Lachute.
- Major Earle John Stuart Todd (1855-1962).

During an epidemic, some people who would otherwise have been laid to rest in this cemetery were instead buried in a ravine near the current Lachute Catholic cemetery. To avoid contaminating the population of the village, it had been decided to bury the bodies in a mass grave outside the urban perimeter. This story was reported by the Matthews family of Saint-André-d'Argenteuil.



1850

Located in the Bourbonnière sector of Mirabel, a hundred metres outside Lachute city limits, no visible trace remains of the old Upper Lachute cemetery. Long abandoned and the victim of repeated acts of vandalism, the cemetery has completely disappeared. However, its memory lives on in the minds of local residents, and its history pays witness to pioneer life.

Protestant

TYPE: COMMUNITY
 POSITION: ISOLATED
 STATUS: LOST
 ENVIRONMENT: RURAL

TOMBSTONES
 TOTAL: ALMOST 100 (approx.)
 LIST: NONE

NUMBER OF BURIALS BEFORE
 1900: UNKNOWN

VISITED
 JULY 2017

The old cemetery is located on private property along the North River, in the eastern part of the former Seigneurie d'Argenteuil, commonly called *Upper Lachute*. The cemetery was also known as "the Old American Cemetery".

An initial visit in 2015 showed the site of the cemetery to be occupied by a pine grove, including several deciduous trees. During a more recent visit, in the summer of 2017, a garage had been built on part of the site.

No tombstones or burial markers indicate the presence of a burial ground. An old Presbyterian church, which has been converted into a private home, stands a few hundred metres from the cemetery.

The complete disappearance of this pioneer cemetery, with its almost one hundred graves, is hard to explain, but stories and legends abound.

One such story claims that in the 1940s, an old lady lived next to the abandoned cemetery and loved to look at the tombstones of the pioneer families buried just to the east of her house. Her son, exasperated with all the time his mother spent in the cemetery, decided to use his tractor to push the tombstones into the North River from the top of the escarpment.

One tombstone, that of Milo Barber, who died in 1850, remained on the site for over one hundred years. Another story tells that, in the late 1960s, vandals managed to remove this tombstone from the cemetery and place it on the property of a Lachute resident as a joke at Halloween. This tombstone was the last remaining monument of the Upper Lachute pioneer cemetery.



Around
1867

This small family cemetery contains the graves of Richard Evans and his wife Charlotte, both from County Leitrim, Ireland. Located on the Dunany Road, the old Evans farm was part of the northern section of the territory of the City of Lachute, in what was then called Lane's Purchase.

Protestant

TYPE: FAMILY
POSITION: ISOLATED
STATUS: ABANDONED
ENVIRONMENT: RURAL

TOMBSTONES
TOTAL: AT LEAST 2
LIST: NONE

NUMBER OF BURIALS BEFORE
1900: 2

VISITED
SPRING 2018

The family cemetery is surrounded by a three-foot high stone wall that has collapsed in several places. The enclosure measures about 15 feet by 32 feet. The family plot has been overgrown by vegetation; there are several large maples near the site, and a dead maple stands within the enclosure itself. The site used to be known as the Old Parkes Farm Cemetery.

The two tombstones found on the site have sunken into the ground and are cracked and broken. Their inscriptions are hard to read.

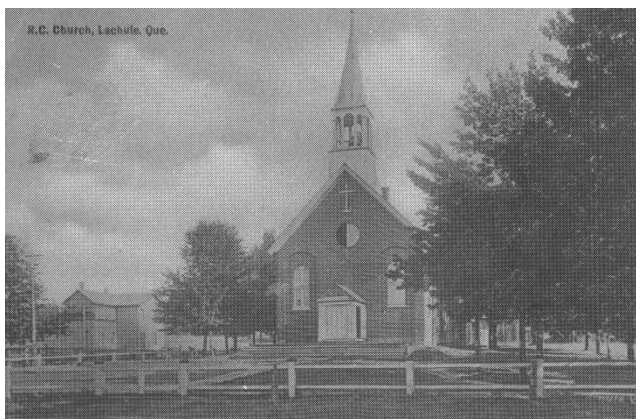
According to the information obtained, there may be other graves in the cemetery. However, no other grave monuments were found on the site.

This site was first visited in 2004 by a collaborator. The last visit took place in the spring of 2018.

The following are buried in this cemetery:

- Richard Evans (died in 186?);
- His wife Charlotte (1803-1867).





Around
1877

Lachute's first Catholic church, built of wood, was inaugurated on May 7, 1876. In the night of May 21, the new church was destroyed by a fire caused by arson. Refusing to admit defeat, the parishioners undertook the construction of a second church between 1876 and 1877, this one built out of bricks (*photo left*).

Catholic

TYPE: CHURCH CEMETERY
POSITION: ADJOINING
STATUS: RELOCATED
ENVIRONMENT: URBAN

TOMBSTONES
TOTAL: UNKNOWN
LIST: NONE

NUMBER OF BURIALS BEFORE
1900: UNKNOWN

NOT VISITED

PHOTO AND REFERENCE: CLÉMENT LAURIN, ALBUM CENTENAIRE DE LA PAROISSE STE-ANASTASIE DE LACHUTE, 1977.

Very little information remains regarding this old cemetery, the first Catholic burial ground in Lachute. It was next to the church, probably on part of what is now the Église Ste-Anastasia parking lot.

In 1908, the Catholic parish asked for the dead buried in this cemetery to be transferred to a new cemetery on the outskirts of the town.

This new cemetery, located on Argenteuil Avenue (LACH-42), began serving Lachute's Catholic community in 1911.

In 1915, the Catholic parish obtained the blessing of the Archbishop of Montréal for the population to move the bodies buried near the old Ste-Anastasia church to the new cemetery.

The relocation of the cemetery complied with new public health recommendations requiring parishes to relocate overpopulated cemeteries to the countryside outside of urban areas, rather than creating space by adding soil on top of old graves when the burial ground was full.

In 1936, a new larger Catholic church was built to meet the needs of a growing Catholic population in the working town of Lachute between the two World Wars.

The new church was blessed on May 9, 1937. The old church was demolished a few weeks later.



1911

Lachute's Catholic cemetery was relocated in 1911 to a site outside downtown Lachute, on Argenteuil Avenue near the Polyvalente Lavigne. The original Catholic parish cemetery was next to the old brick chapel built in 1876 where the current Église Ste-Anastasie now stands on Bethany Street. The first burials took place in the new cemetery in April 1911.

Catholic

TYPE: CHURCH CEMETERY
POSITION: SATELLITE
STATUS: ACTIVE
ENVIRONMENT: URBAN

TOMBSTONES
TOTAL: 1862 (approx.)
LIST: SGA 1996

NUMBER OF BURIALS BEFORE
1900: UNKNOWN

VISITED
AUTUMN 2012

The cemetery was built on a large, relatively flat parcel of land measuring more than 600,000 square feet. Alleys provide access to the different areas of the cemetery. Rows of hickory trees embellish the site. The back and sides of the cemetery are lined with trees.

This is the largest Catholic cemetery in Argenteuil and is home to the only two mausoleums in the MRC, including that of the Ayers family. A Calvary has been erected in the centre of the cemetery.

Several key figures who have marked the history of Lachute are buried in this cemetery:

- Olive Paquette (1839-1927), wife of industrialist Thomas Henry Ayers and inventor of endless wool felt used for drying paper;

- Félix Hamelin (1824-1909), founder of Hamelin & Ayers woollen mill;
- Mgr. Louis-Joseph Rodrigue (1905-1986), parish priest of St-Eustache from 1951 to 1967, who worked to have Église de St-Eustache recognized as a historical monument. He was appointed to the Parish of Saint-Julien in Lachute in 1967.
- Henri Larche (1919-2005), last stationmaster of the Canadian Pacific (Via Rail) train station in Lachute from 1965 to 1981;
- Jean-Marc Belzile (1932-2008), founder of the Lachute library.

LACH-43

Brownsburg Protestant Cemetery



The Brownsburg Protestant Cemetery is integrated within the Lachute Protestant Cemetery and is found in the southwestern part of the latter. A donation of land allowed the expansion of the cemetery and the creation of a section reserved for the Protestant community of the village of Brownsburg. The cemetery offers a lovely view of the surrounding farmland and the mountains to the north.

1931

Protestant

TYPE: COMMUNITY
 POSITION: ISOLATED
 STATUS: ACTIVE
 ENVIRONMENT: URBAN

TOMBSTONES
 TOTAL: SEE LACH-38
 LIST: NONE

NUMBER OF BURIALS BEFORE
 1900: NONE

VISITED
 SUMMER 2016

After George Brown's sawmill began operating in 1816, a Protestant community settled in Brownsburg. Seven churches of different Protestant denominations were built there (most of which have now been converted into private homes):

- A Methodist church (1852), which became a Free church in 1929;
- A Presbyterian church (1908), which became a United church in 1928;
- An Anglican church, St. George (1929);
- A Pentecostal church;
- Three Baptist churches, one of which was relocated from the hamlet of Edina to Mountain Road, Brownsburg (1915).

Despite the large number of Protestant churches, no Protestant cemetery was built in the village of Brownsburg. During the 19th century, deceased Brownsburg Protestants were taken to either the Dalesville Cemetery (BRCH-2), the

Ogdensburg Cemetery (BRCH-8) or the Lachute Protestant Cemetery (LACH-38) for burial.

In 1931, a section of the McOuat farm, adjacent to the Lachute Protestant Cemetery, was donated and developed to serve Brownsburg's Protestant community. Since this time, the deceased of this community have been transported and buried in this cemetery within a cemetery.

Some important Brownsburg pioneers are buried in the Lachute Protestant Cemetery:

- George Brown (1793-1870), the first person to settle in this part of the Township of Chatham. By building a sawmill on the West River in 1816, he became the founder of the hamlet of Brownsburg. He was also a Major in the Argenteuil Militia;
- Alexander McGibbon (1806-1888), first postmaster of the Village of Brownsburg in 1855.



1861

Anglican

TYPE: CHURCH CEMETERY
 POSITION: ADJOINING
 STATUS: ACTIVE
 ENVIRONMENT: URBAN

TOMBSTONES
 TOTAL: 110 (approx.)
 LIST: QFHS 1979

NUMBER OF BURIALS BEFORE
 1900: 46 (approx.)

VISITED
 SEPTEMBER 2012

PHOTO 2: CHRIST CHURCH 1861-
 1956, ARCHIVES MRA

The Mille Isles Anglican Cemetery is located in the heart of the pioneer village of Mille-Isles, on land adjoining Christ Church. The first Anglican church was erected in 1861 under the tutelage of Reverend H. B. Wray. Built in the typical style of Anglican churches of the mid-19th century, with wood siding and a steeple at the front, it resembled its counterparts in Shrewsbury and Lachute.

The Anglican cemetery received its first burials in 1861. The oldest tombstone dates from this time: it is that of Jane Elliot, wife of John Beattie, who died April 23, 1861. Furthermore, there are 26 graves that date from before the cemetery's consecration, as it was only consecrated in 1889 by the Anglican Bishop of Montreal, Reverend W.B. Bond.

Such a long delay before consecration can be explained by a simple rule of procedure: before consecration by religious authorities, a place of worship must be free of any financial debt incurred by its construction.

The cemetery was expanded twice over the years to make space for new graves: the first time in 1901 and again in 1939, when the cemetery doubled in area. The fence and gate have also been restored several times. Today a part of the wooden fence is all that remains of these original elements.

The small wooden church was demolished and rebuilt between 1956 and 1957. 46 graves date from before

1900. The Presbytery, which now houses the town hall, was built on the neighbouring lot in 1864.

Colonized in the 1830s, the Municipality of Mille-Isles was incorporated on July 1, 1855. The cemetery has been managed by the Milles-Isle Protestant Cemetery Corporation since the 1950s.

The following are buried in this cemetery:

- Canon H.G. Baugh (1916-2007), owner of the Mille-Isles Christ Church Anglican Church from 1950 to 1983;
- Matthew J. Strong (1841-1917), born in the Township of Gore, served as mayor of Mille-Isles from 1872 until the turn of the century. Owner of the gristmill and the sawmill, he was an ensign with the 6th Battalion of the Argenteuil Rangers. He also served as postmaster for the Cambria sector from 1879 to 1917;
- W.G.M. Strong (1924-1944), leading aircraftman with the Royal Canadian Air Force, died in combat in Amiens on September 6, 1944.



1863

In 1863, while the Presbyterian community of Mille-Isles was busy building its church, Thomas Taylor buried his son William, who died in February at the age of three years and eight months. This harsh reality was part of daily life for the pioneers who settled in the mid-19th century on the remote lands of Côte St-Angélique, in the Augmentation of Mille-Isles.

Presbyterian

TYPE: CHURCH CEMETERY
 POSITION: ADJOINING
 STATUS: ACTIVE
 ENVIRONMENT: URBAN

TOMBSTONES
 TOTAL: MORE THAN 60
 [approx.]
 LIST: QFHS 1988

NUMBER OF BURIALS BEFORE
 1900: 22 [approx.]

VISITED
 SEPTEMBER 2012

The earliest death recorded in this cemetery was that of little William Taylor, whose gravestone was probably replaced by a commemorative monument installed on the family plot upon the death of his older brother, Thomas, in 1913.

The Presbyterian cemetery contains the graves of the Scottish pioneers of Mille-Isles. The cemetery was built on the land adjoining the small Presbyterian church built in the heart of the hamlet.

As in other hamlets of Argenteuil, each Protestant community built its own church and then shared a cemetery or built its own. The Presbyterians constructed their church across from the Anglican church. The Presbyterian church has kept its original wooden siding.

Almost one third of the graves in this ancestral cemetery date back to the last quarter of the 19th century. It contains a single wooden monument, that of John Morrow (1820-1891), which has unfortunately been eroded over time,

rendering its inscription largely illegible.

The cemetery has been managed by the Milles-Isle Protestant Cemetery Corporation since the 1950s.

The following are buried in this cemetery:

- Thomas Taylor (1815-1891), curator of school # 1 of Côte St-Angélique, Mille-Isles in 1857;
- William Pollock (1831-1906), an active member of the volunteer militia of the 6th Company of the 11th Battalion of the Argenteuil Rangers. He received a medal for services rendered during the Fenian Raids in 1866 and ended his career as a captain;
- Reverend Robert Lewis Inglis (1929-2009), pastor of the Mille-Isles Presbyterian Church from July 1989 to April 2009.



1869

The cemetery was built in the 1870s by the Irish Methodist community in the western sector of Mille-Isles. At the time, the small cemetery adjoined the Methodist church. The cemetery has been managed by the Mille-Isles Protestant Cemetery Corporation since the 1950s.

Methodist

TYPE: ORPHANED
POSITION: ISOLATED
STATUS: ACTIVE
ENVIRONMENT: RURAL

TOMBSTONES
TOTAL: 28 (approx.)
LISTS: QFHS 1986 and LESLIE
PARKER 2004

NUMBER OF BURIALS BEFORE
1900: 19 (approx.)

VISITED
SEPTEMBER 2012

Located near the Township of Morin on Côte St-Angélique, in what was then called the Augmentation of Mille-Isles, the cemetery contains the graves of the first Irish Methodist settlers. Colonized from the 1830s, the Municipality of Mille-Isles was incorporated on July 1, 1855.

In 1877, Robert Beattie, from County Monaghan, Ireland, donated part of his lot for the construction of the Methodist church and its adjoining cemetery. Built under the supervision of Reverend Arthur Whiteside between 1877 and the fall of 1878, the Methodist church served the Methodist faithful from the Côte Ste-Angélique area. The Methodist church no longer exists today. The year in which it was demolished, and the cause, are not known.

As for the Methodist cemetery, located on the corner where Route 329 meets Mille-Isles Road west, it had to be relocated to allow for the widening of Route 329 by the Ministère des Transports du Québec.

Some graves date back to the period 1869-1876, which suggests that the site already served as a burial ground

well before its consecration. The cemetery was consecrated at the same time as the church, in 1878.

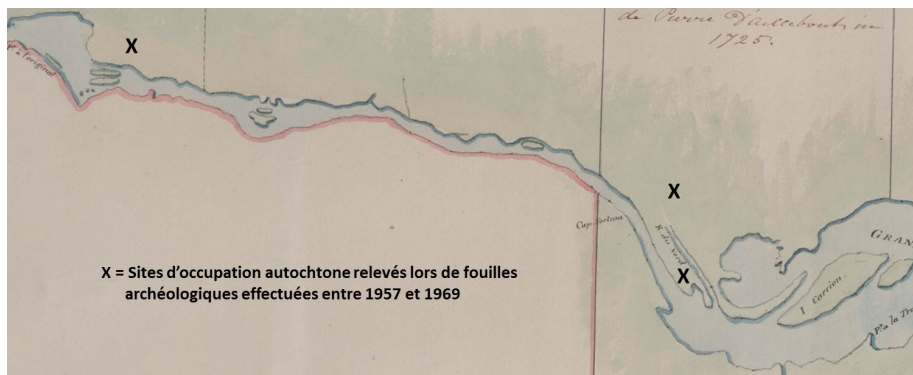
Many of the first inhabitants of Mille-Isles and original members of the Methodist community are buried in this cemetery:

- Robert Beattie (1827-1901);
- Henry Hammond (1830-1912);
- William Good (1793-1878);
- Philip Good (1834-1906);
- Rev. David Megahy (1842-1877);
- William Kerr (1820-1904);
- Valentine Swail (1824-1894).

An important figure in Canadian political history is buried in this cemetery:

- Adrian Norton Knatchbull-Hugessen (1891-1976), lawyer and organizer for the Liberal Party of Canada, he was appointed to the Canadian Senate where he served from 1937 to 1967.

His son, Andrew (1926-2008), represented Canada in sailing at the Helsinki Olympics in Finland in 1952. He is buried at his father's side.



Archaeological excavations on Argenteuil territory have revealed the presence of Indigenous Laurentian Archaic populations dating back more than 5,000 years. Three habitation sites have been identified and are shown by an 'x' on the map above. Some of the artefacts found in the southern portion of the Saint-André-d'Argenteuil area are on display at the Musée régional d'Argenteuil.

Indigenous

TYPE: COMMUNITY
LOCATION: ISOLATED
STATUS: LOST
ENVIRONMENT: RURAL

REFERENCES:

MAROIS, R., JOURNAL DES ACTIVITÉS DE L'ÉTÉ 1969, BAC, MS.1928, VOL.1, 1969.

THORBURN, N., "INDIAN RELICS IN ARGENTEUIL", WATCHMAN, VOL.8 4, NO. 38, 20 SEPT 1961, P.11.

MAP: GALE AND DUBERGER, PLAN OF PART OF THE PROVINCE OF LOWER CANADA, 1795, BANQ. MODIFIED BY ROBERT SIMARD, 2016. G/3450/1795/G35/1900CAR.

IMAGES: ARGENTEUIL REGIONAL MUSEUM COLLECTION

The first excavations were carried out in 1957 along the Petite Rouge River. Agricultural tools, including an adze (ax-like tool) and arrowheads were discovered in the sand close to a farm.

Following further excavations carried out in 1969 at the tip of the Saint-André-d'Argenteuil golf course, archaeologist Roger Marois determined, after analyzing the artefacts, that the tools belonged to Iroquois women, who he identified as the 'first farmers of Argenteuil'. The golf course archaeological site dates back to between the 5th and 7th centuries AD. A third site, near the Village of Grenville, has also been the subject of archaeological excavation.

Although archaeological excavations have yet to uncover an Indigenous burial site, the presence of Iroquoian settlements suggests that such sites must have existed in the area. In that regard, the following story published in the *Lachute Watchman*

is worth telling. During a meeting with Norman Thorburn, a columnist for the *Lachute Watchman* in 1961, William Cottingham (1905-1983), Member of the Québec Legislative Assembly for the County of Argenteuil from 1948 to 1966, recalled some memories of his youth, when he inadvertently dug up human remains near the St. Andrews Protestant Cemetery (SAA-48): "While digging sand for mortar at St. Andrews, as a youth, I came upon human bones ... If there are Indian bones on the Carillon Hill, tools will also be found there, for the Iroquois buried the dead man's tools with him."

Since several archaeological excavations carried out in the southern part of the region (largely in the Municipality of Saint-André-d'Argenteuil) have uncovered the remains of Iroquoian settlements, it was decided to include an historical fact sheet for lost Indigenous burial sites in recognition of the known Iroquoian presence in the area.



1811

The St. Andrews Protestant Cemetery is one of the most striking burial grounds on the territory of the MRC d'Argenteuil. It is an ancestral cemetery of great scenic beauty: with its giant pines growing around the early 19th century tombstones, the site is picturesque at all times and in all seasons.

Protestant

TYPE: COMMUNITY
POSITION: ISOLATED
STATUS: ACTIVE
ENVIRONMENT: RURAL

TOMBSTONES
TOTAL: 1855 [approx.]
LIST: QFHS 1991

NUMBER OF BURIALS BEFORE
1900: 726 [approx.]

VISITED
JULY 2012

By 1839, the cemetery was in an advanced state of deterioration due to a lack of maintenance, surveillance and organization. The Protestant community of St. Andrews, composed of Baptists, Congregationalists, Methodists and Presbyterians, formed a committee to take care of various matters concerning the cemetery.

Faced with a growing number of new burials, the village notary, Gaspard de la Ronde, proposed arranging the lots geometrically in a checkerboard design, creating alleys, and facing the tombstones in the same direction. The 2.3-acre cemetery was then subdivided into 100 family plots.

These actions promoted the standardization of the cemetery, the free movement of visitors and prevented overpopulation of burial spaces, as was sometimes the case in enclosed cemeteries.

At the beginning of the 20th century, the cemetery was once again in a precarious state. A committee was then tasked in 1919 with defining the foundations of a cemetery corporation. One of the priorities identified was to provide financially for the continuity of the cemetery. The cemetery was incorporated on February 14, 1920,

providing the descendants of the pioneer families with an indispensable tool for the administration, maintenance and conservation of this major historic site. The donations collected by this committee, of which Dr. Benjamin Wales was a member, are still covering the expenses related to the care and maintenance of the cemetery.

Around 1990, the cemetery administration decided to bury the Cushing family crypt. The outer structure of the vault, built in 1863, was on the point of collapsing.

The earliest grave, that of surveyor Theodore Davis, dates back to 1811.

The following are buried in this cemetery:

- Charles John Forbes (1786-1862), general commissioner during the construction of the Ottawa River canals;
- George Hamilton (1781-1839), judge and timber contractor;
- John Hamilton (1827-1888), senator from 1867 to 1887;
- Benjamin N. Wales (1851-1938), physician and co-founder of the Musée régional d'Argenteuil.



1818

Anglican

TYPE: CHURCH CEMETERY
 POSITION: INTEGRATED
 STATUS: INACTIVE
 ENVIRONMENT: URBAN

TOMBSTONES
 TOTAL: 84 (approx.)
 LIST: QFHS 1986

NUMBER OF BURIALS BEFORE
 1900: 66 (approx.)

VISITED
 JULY 2012

PHOTO 3: GRAVE MEMORIAL OF MAUDE ABBOTT, IDENTIFIED AS A PERSON OF HISTORIC SIGNIFICANCE BY THE MUNICIPALITY OF SAINT-ANDRÉ-D'ARGENTEUIL IN 2015.

The Anglican cemetery adjoining Christ Church in Saint-André-d'Argenteuil is one of the oldest cemeteries recorded on the territory of Argenteuil. The earliest grave dates to 1818, one year before the start of construction on the church, which took from 1819 to 1821. The land was donated by the Seigneur d'Argenteuil, Sir John Johnson, and the construction of the church designed by architect Andrew Bell was supervised by Reverend Joseph Abbott.

Reverend Abbott left his native England for St. Andrews, arriving in the summer of 1818. He succeeded Anglican missionary Richard Bradford (1752-1817), working with the *Society of the propagation of the gospel in foreign parts* and spreading the Anglican faith in the distant lands of Argenteuil.

After preaching for a time at the small community schoolhouse that he shared with the Presbyterians and the Methodists, Reverend Abbott, accompanied by Seigneur Johnson, persuaded the diocese and the village's Anglican community of the need for a church. On May 10, 1822, the Protestant parish of St. Andrews was erected. The church and cemetery were consecrated in 1829.

Reverend Joseph Abbott married Richard Bradford's daughter, Harriet, and their eldest son, John Joseph Caldwell Abbott (1821-1893), later became the first Canadian-born Prime Minister of Canada in 1891.

Joseph's younger brother William Abbott took over in 1825 as pastor of Christ Church, where he remained until his death in 1859. William was the grandfather of Maude Elizabeth Seymour Abbott (1868-1940), internationally-renowned physician and research pioneer on congenital heart disease.

Christ Church Anglican Cemetery should be considered a heritage cemetery of significance for the Argenteuil community because of its age, the notable figures who are buried there,

and its proximity to Christ Church, which was designated a heritage building in 1985. Commemorative plaques in memory of important historical figures from the community are displayed on the interior walls of the church.

No longer active, this cemetery is now a large green space dotted with old grave monuments. Several graves are missing their tombstones, which were probably moved or disappeared over time.

The following are buried in this cemetery:

- Maude E. S. Abbott (1868-1940), specialized in congenital heart disease following her medical studies. Her research findings helped to understand and treat "blue baby" syndrome;
- Reverend William Abbott (1799-1859), grandfather of Maude, arrived in St. Andrews in 1818 at the same time as his brother Joseph;
- Lieutenant-Colonel George Taylor (1771-1826), officer during the war of 1812, died in 1826. His remains are entombed in a vault beneath the altar at the back of the church. The vault can be seen through an opening in the floor;
- William Zearns (1784-1857), New England papermaker, settled in St. Andrews in 1802 and was involved with the construction of the first paper mill in Canada in 1803.

SAA-50 Ancien cimetière catholique de Saint-André-d'Argenteuil



1836

The old Saint-André Catholic cemetery was located outside the seigneurial village overlooking the Ottawa River. This original cemetery of the Catholic pioneering families of Argenteuil was destined to disappear because of its small size. Surrounded by houses and located not far from the first Catholic church, the cemetery quickly ran out of space for new graves. A new cemetery was built in 1867 on the outskirts of the village.

Catholic

TYPE: CHURCH CEMETERY
 POSITION: ADJOINING
 STATUS: LOST
 ENVIRONMENT: RURAL

TOMBSTONES
 TOTAL: UNKNOWN
 LIST: NONE

NUMBER OF BURIALS BEFORE
 1900: ALL

VISIT OF THE SITE:
 DECEMBER 2015

Construction of the 2,460 square foot stone church began in 1835. This first church was built near the curve in the road leading to Carillon in order to serve the Catholic populations of both villages. The church served the faithful until 1917.

The Catholic cemetery was blessed at the same time as the church, on March 17, 1836. The cemetery was hexagonal in shape with an area of 45,000 square feet. The new Saint-André Catholic cemetery was constituted in 1867 when the diocese closed the old cemetery. No information has been found regarding the number of graves contained in this cemetery.

The graves were exhumed and moved to the new cemetery from 1867 until 1937. They were re-buried behind the central cross of the current cemetery. Some tombstones, including the monument of Judge John Macdonell (1768-1850) and his Métis wife, Magdeleine Poitras, remained on the site of the old Catholic cemetery until 2006, abandoned witnesses to the area's funerary heritage.

In 2006, in collaboration with the Municipality of Saint-André-d'Argenteuil, the owner of the old cemetery site offered Maison Macdonell-Williamson of Pointe-Fortune and the family descendants the possibility of recovering the tombstones abandoned on the south side of the Ottawa River. The last vestiges of the old Saint-André Catholic cemetery were then removed from the site.

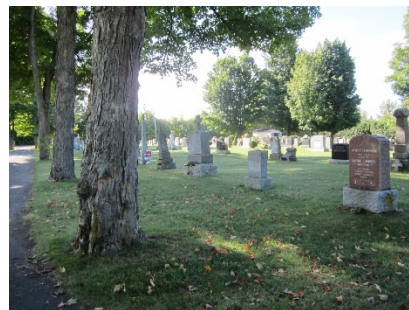
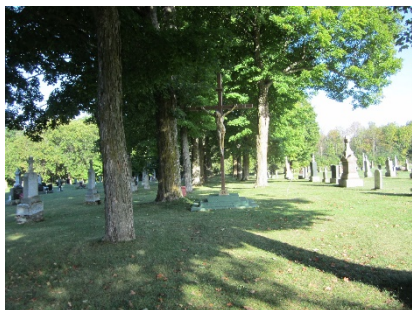
Today no visible sign remains of this ancestral cemetery.

REFERENCES:

PHOTO 1: ÉGLISE CATHOLIQUE DE SAINT-ANDRÉ, BÉRUBÉ AND FARROW, SAINT-ANDRÉ-D'ARGENTEUIL, PUBLICATIONS SQ, 1990, P.107.

PHOTO 2: ST. ANDREWS IN 1845, BAC, QUINN, OWEN, TOPOGRAPHICAL MAP OF THE EXISTING & PROPOSED ROAD LEADING FROM THE BRIDGE ACROSS RIVER DEPRAIRIE TO GRENVILLE, 1845, MIKAN 4126489.

PHOTO 3: PLAN DU CIMETIÈRE CATHOLIQUE ANCIEN DE SAINT-ANDRÉ, 1969, ARGENTEUIL REGIONAL MUSEUM ARCHIVES.



1867

Cimetière Catholique Saint-André Apôtre was built in 1867 when the diocese closed the old cemetery (SAA-50) near the Ottawa River. With its wide parallel alleys lined with mature trees, the burial ground looks something like a large, well-landscaped park set out on a vast lot outside the village. A Calvary representing the crucifixion of Christ proudly presides over the site from the central alley of the cemetery.

Catholic

TYPE: CHURCH CEMETERY
POSITION: SATELLITE
STATUS: ACTIVE
ENVIRONMENT: RURAL

TOMBSTONES
TOTAL: 888 (approx.)
LIST: QFHS 1991

NUMBER OF BURIALS BEFORE
1900: 98 (approx.)

VISITED
SEPTEMBER 2012

Saint-André Apôtre cemetery contains the graves of members of the large French-Canadian and Irish Catholic families from the village and the parish.

The graves in the old cemetery were relocated here from 1867 to 1937. They are now buried behind the central cross of the current cemetery.

The new Catholic cemetery was built at a time when there was increasing concern about public health issues related to contamination from cemeteries. From the second half of the 19th century, this sanitary movement led municipalities to adopt new by-laws and regulations requiring parishes to install burial grounds outside the village core.

The following are buried in this cemetery:

- Members of the Irish Catholic families Fagan, Funchion, Kelly, Kingsbury and Lipscombe;
- Members of the Haspeck family, a German pioneer family that converted to Catholicism;
- Charles-Edward Ladouceur (1858-1937), first French-speaking mayor of the Municipality of the Parish of Saint-André from January 16, 1905 to February 5, 1906;
- Dr. Hormidas Legault (1857-1940), second mayor of the Municipality of the Parish of Saint-André from February 5, 1906 to April 13, 1922;
- Lucien Durocher (1918-2009), mayor of the Parish of Saint-André for almost forty years (1961-2000), who marked Argenteuil with his involvement in many organizations.



1868

The Robinson Family Cemetery is located on what used to be known as McFaul Point, south of Lake Louisa on the first range of the Township of Wentworth. Zachariah Robinson, his wife and their four eldest children left their home in Lancaster, Glengarry County, Ontario to settle in Wentworth around 1852.

Protestant

TYPE: FAMILY
 POSITION: ISOLATED
 STATUS: ABANDONED
 ENVIRONMENT: RURAL

TOMBSTONES
 TOTAL: 1
 LIST: NONE

NUMBER OF BURIALS
 BEFORE 1900: 6

VISITED
 SUMMER 2013

The Robinsons owned 200 acres of land, 36 of which were cultivated in 1861. They had 14 children of their own and adopted a young boy.

Between 1868 and 1870, a diphtheria epidemic hit the communities of Louisa and Wentworth Glen, causing the deaths of several children of local pioneer families. Children were particularly vulnerable to such infectious diseases. The Robinsons lost three young children to this epidemic.

The following are buried in this family cemetery:

- Zachariah Robinson Sr. (1819-1892);
- His wife, Ester Story (1825-1907);
- William, George and John, three of their 14 children.

The grave of Margaret Dixon (1845-1868), who also died during the diphtheria epidemic, is also found on the Robinson family land.

After the death of his wife Margaret, John Cruise sold the land (lot 11 of the first range in the Township of Wentworth) to Zachariah Robinson Jr. No visible trace—neither monument nor enclosure—remains of Margaret’s grave.

No photo available

1868

Irishman George Seale settled with his family in the Township of Wentworth around 1850, where he obtained land in the second range, east of Lake Louisa. An important figure in the history of the township, he served as mayor of Wentworth for more than 15 years, from 1882 to 1903. He died in 1910 at the age of 86.

Protestant

TYPE: FAMILY
POSITION: ISOLATED
STATUS: DISAPPEARED
ENVIRONMENT: RURAL

TOMBSTONES
TOTAL: NONE
LIST: NONE

NUMBER OF BURIALS
BEFORE 1900: 5

NOT VISITED

Between 1868 and 1870, a diphtheria epidemic hit the communities of Louisa and Wentworth Glen, causing the deaths of several children of local pioneer families. Children were particularly vulnerable to this infectious disease.

Before the development of hamlets and the creation of community or church cemeteries, the pioneers were obliged to bury their dead on family land. The Township of Wentworth has several of these small family burial grounds.

George Seale and his wife Jane Cruise had to deal with diphtheria as early as 1868. Tragedy struck the family, and they lost five children. The Seale children were buried on the family land.

According to the testimony of a family member, no visible trace—neither tombstone nor enclosure—remains of this burial ground. The family ensures that the site is properly respected.

As for George Seale, he was buried in the Louisa Cemetery, founded in 1892 (WENT-56).



1868

The Matthews Family Cemetery was near Giles Road, on Lake Louisa Road in the Municipality of Wentworth. Today no visible sign remains of this family cemetery, which would have been located on a ridge behind a small garage.

Protestant

TYPE: FAMILY
 POSITION: ISOLATED
 STATUS: LOST
 ENVIRONMENT: RURAL

TOMBSTONES
 TOTAL: NONE
 LIST: NONE

NUMBER OF BURIALS
 BEFORE 1900: 3

VISITED
 SUMMER 2013

Eldest son of Irishman Valentine Matthews (1811-1894), Richard (1838-1927) was born in Louisa in 1838 and married Jane Westgate (-1903) of Lakefield in 1859. He took possession of the 75-acre family lot around 1860. His grandparents, who were from County Monaghan, Ireland, died of cholera at Grosse Isles in 1832.

Between 1868 and 1870, a diphtheria epidemic hit the communities of Louisa and Wentworth Glen, causing the deaths of several children of local pioneer families. Children were particularly vulnerable to this infectious disease.

The diphtheria epidemic hit the Matthews family, who lost three children: Valentine, Elizabeth and Thomas William. Two years later, in 1870, Richard and Jane left the region to settle in the Eastern Townships.

The site was looked after for many years. Family descendants remember a fence and a field of wild blueberries covering the burial site.

The following are buried in this cemetery:

- Valentine Matthews;
- Elizabeth Matthews;
- Thomas William Matthews.

WENT-55

Vary Family Cemetery



1868

Without access to a formally established cemetery, the pioneers who came to settle in the Township of Wentworth were obliged to bury their loved ones on family land. The diphtheria epidemic that hit the communities of Louisa and Wentworth Glen between 1868 and 1870 led to the creation of several family cemeteries in the township. The Vary family chose to bury their children who fell victim to the epidemic on McBurney Island.

Protestant

TYPE: FAMILY
POSITION: ISOLATED
STATUS: LOST
ENVIRONMENT: RURAL

TOMBSTONES
TOTAL: UNKNOWN
LIST: NONE

NUMBER OF BURIALS
BEFORE 1900: UNKNOWN

VISITED
SUMMER 2013

Charles Vary (1822-1893), a native of County Lanarkshire, Scotland, arrived in Canada in 1844. He settled on a lot on Lake Louisa, in the Township of Wentworth, some time after his arrival. He married Amerilla William of New Glasgow and they had a total of nine children, four of whom were born at Lake Louisa.

The Varys lived on the western shore of the lake, making transportation hazardous as there were no roads leading to the farm. Charles Vary kept pigs on an island in Lake Louisa. This island has had several names throughout the years: Vary's Island, Hog Island and today, McBurney Island.

The diphtheria epidemic that hit the Louisa community caused the deaths of some of the Vary family children. Children were particularly vulnerable to this infectious disease.

Information obtained indicates that the children were buried on McBurney Island. It was not possible to find the small family cemetery during the field visit to the island. All traces of this family cemetery are probably buried under the vegetation.



Located along the road leading to Lake Louisa in the Township of Wentworth, Louisa's Irish cemetery adjoins St. Aidan's Anglican Church. Lake Louisa was named after Louisa Holland, a talented young musician who performed at an evening gathering of Québec surveyors who were plotting the area for colonization, around 1840. Canada's third Prime Minister, Sir John Joseph Caldwell Abbott, owned a summer residence, Liberty Hall, on Lake Louisa.

1890

Protestant

ORIGINAL DENOMINATION:
ANGLICAN

TYPE: CHURCH CEMETERY
POSITION: ADJOINING
STATUS: ACTIVE
ENVIRONMENT: RURAL

TOMBSTONES
TOTAL: MORE THAN 100
LIST:
QFHS 1982 AND OGS 1986
Susan and Alan Parker 2004

NUMBER OF BURIALS
BEFORE 1900: 3

VISITED
SEPTEMBER 2012

Prior to the construction of the church, the area was served by Anglican Reverend William Arnold, who became the resident preacher of the Mission of Wentworth-Gore in 1838. As was common elsewhere in Argenteuil, his sermons were multi-denominational and open to all Protestants of the hamlet.

Small St. Aidan's Anglican Church was built in 1893 on land donated by John Neill, lot number 6 of the second range. At the time, worshippers entered the church on the south side along the road, which was inconvenient for transporting coffins during funerals. The entrance was therefore relocated to the western side of the church and a steeple was added.

St. Aidan's Anglican Church and its adjoining cemetery were consecrated in 1895. Before the first church burial in 1890, families buried their dead on their own land. The territory of Wentworth has many small family burial grounds that make it possible to trace the first Irish pioneers who settled the lands of

the Township of Wentworth. The names found on the monuments of this cemetery are reflected in the local nomenclature. Some of the pioneers are immortalized in the names of lakes and country roads (such as Curran, Boyd, Watchorn, Neill, Seale, etc.).

The earliest grave dates back to November 1890. It is that of Arthur Curran, who died accidentally in Prescott, Michigan. He was followed by his brother, who was probably killed by an explosion at the Dominion Cartridge plant in Brownsburg in 1892.

Members of the founding families of Lake Louisa and the Township of Wentworth are buried in this cemetery:

- George Seale (1824-1910) mayor of the Township of Wentworth from 1882 to 1903;
- John Neill (1849-1929);
- Valentine Matthews (1818-1894);
- William Watchorn (1835-1903).



1905

The burial site of Reverend Thomas Aiken is on Glen Road, in the Municipality of Wentworth. The Glen of Wentworth is a valley in the northeast of the township whose beautiful landscapes and fertile soils began to attract settlers in the 1837s.

Methodist

TYPE: FAMILY
POSITION: ISOLATED
STATUS: ABANDONED
ENVIRONMENT: RURAL

TOMBSTONES
TOTAL: NONE
LIST: NONE

NUMBER OF BURIALS
BEFORE 1900: NONE

VISITED
AUTUMN 2012

Reverend Thomas Aiken was the son of Irishman Joseph Aiken, who owned land along Glen Road from the 1870s to the 1900s. This piece of property was part of lot 4 of the second range in the southern section of the Township of Wentworth.

Reverend Aiken had asked to be buried on the family property after his death, before leaving at the beginning of the 20th century to found an Evangelist church in the United States. He was what some considered a "holy roller", preaching the gospel from village to village with passion and ardour.

The burial site of Reverend Thomas Aiken (1853-1905) is in a small wooded area along Glen Road. The small lot is enclosed by a white picket fence.

No tombstone or monument marks the presence of the grave. The site has been abandoned for many years; trees are now growing in the middle of the enclosure.

The Aiken family name has been spelled several different ways in the Canadian censuses of the late 19th century:

- 1871 Aikens
- 1881 Aikin
- 1901 Akins
- 1911 Aitkin