Cemeteries of Austin
The Promised Land…
at last Possessed

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Ã In Austin[1], in the past as now, funerals and cemeteries held an important place in community life. Even today, the reception or wake after the funeral takes precedence over all other activities at the Community Hall.

Cover: Tombstone of Jeremiah Page, died in 1824.

Introduction

Cemeteries in our municipality represent the most extensive and best-preserved artefacts and recordings of our history. They are both museums and history books, and they tell the story of the settlement of Austin, the changing habits of those who came to live here and their attitudes toward death (and life). They also teach us about the transformation in funeral practices, changes in taste affecting the arrangement of graveyards, and monuments to the dead.

The most remarkable aspect of cemeteries in Austin is without doubt the large number of them: we have found more than fifteen in a relatively small area (see table). Our research has shown there were four types of cemeteries of which the first two were most common during the early settlement phase:

1. **Cemeteries "on the farm"**. This practice originated in New England, with Anglo-Protestants preferring first their own land (*on the farm*, at home) as the place of burial for themselves, their spouses and children;

2. **Family cemeteries.** In some cases, cemeteries "on the farm" were the final resting place for not only the immediate family but also for several generations of relatives living in the area. In those cases, the death certificate, the official record of death, uses the word Cemetery;

3. **Community cemeteries.** Some cemeteries accommodated families linked by marriage. Two of these eventually came to be the two community cemeteries in Austin. These cemeteries were for those of all faiths;

4. **Roman Catholic cemeteries.** With the arrival of French-Canadian Catholics, cemeteries appeared that were strictly governed by the Catholic Church.

Common Characteristics

Most immigrants to Austin were Christians who believed in the resurrection of the dead. Burial grounds were, therefore, places of passage from life on earth to eternal life. Cemeteries were fenced off to mark their sacred character[2] and to protect them from wild animals and farm animals.

Cemeteries were (and are) places filled with symbolism. This explains why the bodies of the dead are often oriented toward the east and the rising sun, from which direction Christ is supposed to come to raise the dead. Cemeteries were often located at a certain distance from the home, on high ground with a slope so that the bodies would not rest in the damp soil. The perspective was often carefully chosen; several cemeteries look out over Lake Memphremagog or the Sutton Mountain range. They are often shaded by a great pine or a majestic maple tree and planted with briar roses. Death is seen as a long sleep, and periwinkle is often planted as a sort of blanket to cover the dead, to help them rest peacefully[3].

To summarize, the many cemeteries in Austin reflect the settlement pattern, identified by historian J.-P. Kesteman, "as one that juxtaposes the different ethnic groups, languages and cultures rather than merging or integrating them". Above all, however, overriding the divisions of language, religion and nationality, it is the family that is at the heart of these groups. The history of the cemeteries of Austin confirms the importance of the family.

The First Nations

The First Nations were present in the Eastern Townships long before the arrival of the white man. They buried their dead according to their own rituals as shown by a thunderbird made of stone found in 1908 at Merry Point in Magog, on the property that had belonged to Nicholas Austin in 1793 and which then formed part of the Township of Bolton. This stone dates from about 10,000 years B.C.

When the first white settlers arrived, it was the Abenakis who occupied the territory. They helped the settlers to establish themselves in areas to which they had already given names. Like the Christians, these Amerindians believed in a created universe and in life after death. The dead were buried with care. Widows grieved their husbands for a year, and wore hoods over their heads.
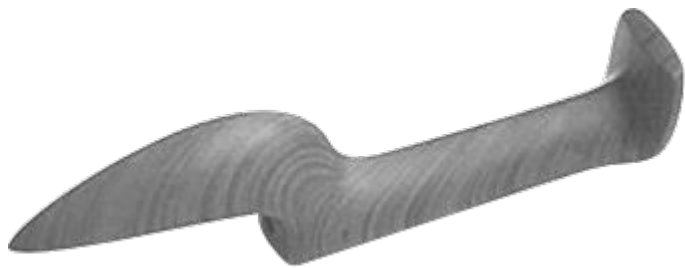


Stone thunderbird found in 1908.

Pioneer cemeteries

The pioneers who arrived here starting in 1793 first established their gravesites on their own farms, following the American colonial burial tradition in areas with scarce population. This is explained also by the absence of the Anglican Church, which, like the Roman Catholic Church, preferred to establish a churchyard (an enclosed place) near the church to serve as cemetery.

In the beginning, the existence of local cemeteries was related to geography (distance), to the rigours of the climate and the lack of religious and civic institutions. These farm cemeteries would also have been part of the phenomenon of community resistance by Eastern Townships pioneers, where there was popular opposition to institutions (Sunday school and cemeteries) intended only for one religious denomination (Little, 2004). There is also another local reason: property titles in the Township of Bolton were contested until around 1860, when the dispute was finally settled by the provincial authorities. According to historian Catherine Matilda Day, this explains why the first school was not built in East Bolton until 1826. And in this context, the farm graveyards were also a strong way of affirming one's right of ownership. In the end, some of these cemeteries remained active until the First World War.

Above all, the pioneers had probably invested all their hopes in **their land**, which they had long awaited, and acquired with difficulty[4], and cleared with immense effort. Their land represented paradise. It was on this promised land, possessed with such great difficulty, that several pioneers decided to be buried. They naively thought that it would always be occupied by them and their descendants.

The Austin family cemeteries and those of the other Associates

The Austin family has played a considerable role in the history of the municipality and the Township of Bolton. Nicholas Austin was its founder, and one of his nephews was among the 53 Associates. This family provides a good illustration of the distinction between farm burial grounds and community cemeteries. Its family members were buried, not together, but separately, each on the plot of land he obtained and cleared.
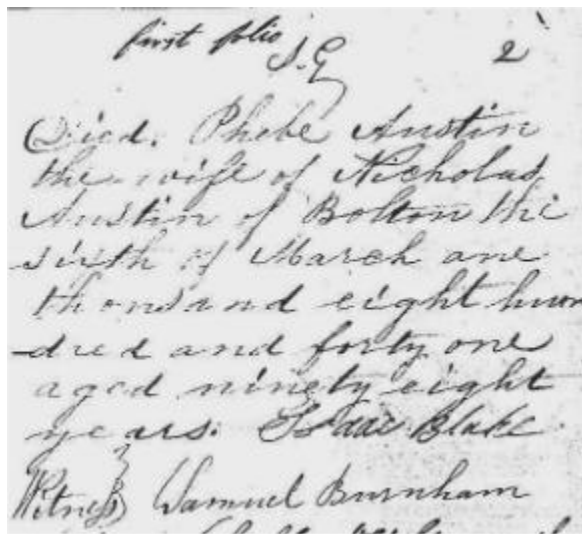
Death certificate of Phebe Austin, wife of the founder of Bolton Township. Died in 1841, aged 98. She was not buried with her husband on Gibraltar Point.

The Austin family

Nicholas Austin I (1736-1821). Nicholas Austin, who had been prosperous in the United States, died in a state of near indigence and alone[5]. He was buried on his land on the promontory called Gibraltar Point, which he named, and which overlooked Austin Bay. His descendants, however, lost track of his burial ground, marked only by a tree and a wooden fence. In 1937, the Reverend E. M. Taylor, who had seen the grave when he was young, regretted that the site had not been marked with a marble headstone. In fact, Reverend Taylor probably did not know of the Quaker rule of 1729 that opposed the vanity and superstition of pretentious burials and funerary monuments. Moreover, Mrs. Austin, born Phoebe Chesley, was not buried with her husband on Gibraltar Point when she died in 1841, as tradition decreed.

Nicholas Austin II (1768-1853). The nephew of Nicholas Austin, the founder, and one of the 53 Associates, Nicholas II cleared two lots in what became Peasley Corner. Astonishingly, his gravestone is located in the East Bolton Cemetery. Given that he was close to his uncle and also a fervent Quaker, his burial in a community cemetery is surprising. His choice was also in contrast to that of his cousin Moses, who died in the same period and was buried on his farm. Perhaps Nicholas II was buried first on his own land. Or perhaps he would have chosen for himself and for his wife the community cemetery because burials on the farmstead were by then less common. Or perhaps being a sociable man and the father of ten children, he felt it would be better to be with other members of his family in the East Bolton Cemetery.

Betsey Austin (1774-18??). One of the daughters of Nicholas Austin I, Betsey, was the wife of Mark Spinney of Portland, Maine. The couple settled in the Township of Bolton, facing Lake Memphremagog, on the point of land that would be called Spinney Point. A former sailor, Mark Spinney probably chose this site because of its proximity to water. Betsey Austin died of burns at a young age. Both their gravestones have disappeared, but it is believed that they were buried on their land, in the Spinney Cemetery, which is still in existence near the shore, with a splendid view of Mount Owl's Head. Several grave markers belonging to members of the Spinney family who died in the second half of the 19th century and the 1900s can still be found there.

Moses Austin (1780-1852). One of Nicholas Austin's sons, Moses, settled near his father. Like his father, he too was buried on his own land, but with his wife, Temperance Glidden. Moses had a marble tombstone erected, showing, perhaps, that he did not share his father's strict Quaker views[6].

Fragment of the tombstone of Moses Austin, unearthed during excavation work carried out along the old Outlet Road leading to Magog.

Nicholas Austin III (1782-1867). The burial place of Nicholas III, another child of Nicholas Austin I, remains a mystery. The East Bolton Cemetery has a tombstone in his memory and that of his wife. However, historian H.B. Shufelt (1971:163) noted that, some years before, he had seen the two original gravestones (two large slab stones) of the couple "being used for a walk at" a farm house on the western side of Fisher road. Perhaps they were both buried on their farm and later transported to the East Bolton Cemetery.

Other pioneers

Some of the other Associates were also buried on their own land: James Taylor (who died in 1846), possibly Mark Randall or Rendell, and Jeremiah Page (1739-1824) and his wife Eliza. Of some others, little is known. The body of Daniel Taylor (1767-1851) lies in the East Bolton Cemetery. Most of their children and grandchildren opted for the larger community cemeteries in Austin. However, some farm burial ground, like the Hopps Burial Ground, situated in the northern part of Austin, were used for many years.

The tombstone of Associate Daniel Taylor in the East Bolton Cemetery. A Bible is seen at the head of the stone, on which one can read: "He read the Bible through 43 times". The biblical motif is a recurring theme in the Anglo-Protestant cemeteries of Austin. Bible study was at the heart of Methodist-Wesleyan doctrine. Even though Taylor died after his wife, his name was the dominant one on the tombstone. That the husband has priority can be seen in the majority of tombstones. Moreover, the American Temperance Movement, so important in the 18th and 19th centuries, often influenced the choice of first names. The wife of Daniel Taylor, for example, was called Sobriety while Moses Austin's wife's name was Temperance.

Channell Cemetery, Shuttleworth Road. The stones were covered with earth.

A corner of the Bryant-Brown Family Cemetery. The ground is covered with periwinkle planted in the 19th century.

Fragments of tombstones at the Randall & Sargent Cemetery, which has disappeared. The stones which were broken and discarded were found in a pile of field stones and brought to the surface by freezing and thawing. B. Linde and one of his sons were able to assemble nine pieces as shown (above, right). The marker was in honour of Jos. Randall, who died in 1855 and his wife Betsy, who died in 1858.

The Bryant-Brown Cemetery, a true family cemetery

The Bryant-Brown cemetery is an authentic family cemetery. Christopher Bryant II, who died in 1892, seems to have set up the original cemetery[7]; he is buried right in the middle with his wife. His father, Christopher I, who died in 1858, is at their left and, it appears, their children lie on their right. The oldest daughter of Christopher II, Clarissa, inherited the land[8].

In the summer of 1883, thirty descendants of Isaac Brown found themselves at a large family reunion; Clarissa Bryant-Brown spoke to them, recalling their Brown ancestor, who had arrived from New Hampshire around 1820, remembering the old homestead, and noting that the gathering would be "in all probability our last gathering as a family at the home of your childhood". She was right; several children left for other parts of Canada and the U.S., some moving as far away as Kansas.

The cemetery ceased to be used in 1916[9] and fell rapidly into disrepair.

Anglo-Protestant community cemeteries

Quite quickly, the children and grandchildren of the pioneer families began to leave the family land, which was then sold to strangers. Starting in the 1850s, the majority of the Protestant citizens of Austin were buried in one of the two community cemeteries. The layout of these cemeteries drew its inspiration from the "garden cemetery" or "rural cemetery" movement, which rapidly gained ground in the 19th century (Irwin, 2007).

Glenbrook Cemetery

Glenbrook Cemetery is situated on a hill that overlooks Sargent's Bay. It is bordered on one side by the former Ball Farm, also called Glenbrook Farm, and on the other by the seasonal home of the famous neurosurgeon Dr Wilder Penfield (1891-1976).

This cemetery was first a local and family cemetery serving the families that inhabited the hamlet called Head of the Bay: the Balls, Burbanks, Coopers, Davises, Drews, Folsomes, etc. According to the death certificates, the cemetery was known in turn by the names of the landowners: Folsome Cemetery and Ball Cemetery.

Glenbrook Cemetery, Cooledge Road.

On May 4, 1899, the owners of Glenbrook Farm (including the widows of Ezra G. Ball and of Nathaniel Folsome) made a "donation inter vivos pure simple and irrevocable [of the cemetery] unto the Trustees of the Methodist Church of the Township of Bolton". Nevertheless, the cemetery remained open to all denominations, and throughout the 20th century, many people continued to refer to it as the Ball Cemetery.

East Bolton Cemetery, Millington Road.

East Bolton Cemetery

The East Bolton Cemetery is situated halfway between the two historic centres of settlement in Austin: Millington and Peasley Corner. Its location seems to indicate that it was a compromise between the inhabitants of these two centres. Its oldest tombstones date from 1823. It probably began as a family cemetery and then was expanded, grouping several families from the two hamlets united by marriage: Peasley, Thompson, Taylor, Sargent, Powell, etc. While few of the Associates are buried there, there is one: Daniel Taylor. His epitaph notes that he had read the Bible through 43 times.

For many years, the cemetery was managed informally, as part of the local tradition of community autarchy. Starting in the 1850s, however, the population began to change and grow, and management of the cemetery became more complicated. Furthermore, the Quebec government enacted laws dealing with cemeteries, especially for reasons of public hygiene, notably after the Spanish influenza pandemic of 1918. In September 1930[10], The East Bolton Cemetery Association Limited was created and incorporated, to ensure the maintenance of the existing cemetery, which, according to its letters patent, had "fallen into a dilapidated and discreditable condition".

The East Bolton Cemetery became the main community cemetery, as attested by the commemorative monument to Nicholas Austin I, among other things. Although on a much smaller scale, the cemetery's design is inspired by large urban cemeteries, organized on an orthogonal layout. The dead are grouped there, not by religious denomination (as is sometimes the case in other inter-denominational protestant cemeteries), but by family, showing once again the great importance of the family. The cemetery is a microcosm of the society: the most important families and the most famous are distinguished by their more imposing tombstones and monuments.

Mrs. Lily Butters visiting the grave of her son Cecil, a soldier, interred in the East Bolton Cemetery, in 1943. She called the home she founded the Cecil Butters Memorial Hospital in honour of her son.

Two monuments commemorate a singular group of graves. They mark the deaths of 56 residents of the Cecil Butters Memorial Hospital for handicapped children, established in Austin in 1947 by a British couple who immigrated at the end of the First World War. The Butters Centre provided accommodations for nearly 450 persons; it was a central part of the history of Austin in the second half of the 20th century. Interred in the East Bolton Cemetery are residents whose remains were not claimed by their parents. There are Inuits and Amerindians buried there, some of the children having come from as far away as the Northwest Territories. Two Catholic children were buried in the Saint-Austin Cemetery; later, Roman Catholic children were also buried in the East Bolton Cemetery. In 1961, a measles epidemic claimed 21 victims, which made headlines across Canada and led to an inquest. The Butters Centre closed in the 1990s, as the result of a policy of de-institutionalization by the Quebec government.

Roman Catholic Cemetery, Nicholas Austin Road.

Roman Catholic cemeteries

The population of Austin was entirely Anglo-Protestant in its early days, and it was only after 1850 that a Franco-Catholic minority began to settle here, with the support of the Roman Catholic Church. The settlement of French Canadians nevertheless required the establishment of three fundamental institutions: a church, a school and a cemetery.

In 1876, the bishop of Sherbrooke asked the parish of Saint-Étienne-de-Bolton to look after the Sunday mass at Gibraltar Point serving, among others, the French Canadians who were seasonal residents, and visitors. For the few permanent Roman Catholic residents, the mission of Saint-Luc-de-Millington soon provided a church and a school – but no cemetery. When French-speaking Roman Catholic residents died, they had to be buried in the nearby parishes because Canon Law did not allow burials on their own farms or in any Protestant cemetery.

The Roman Catholic parish and the Benedictine Cemetery (1914-1938)

The situation changed in 1912, when the Benedictine monks settled on the shores of Lake Memphremagog where the Quaker Nicholas Austin had settled in 1793. The mission was then handed over to the new monastery of Saint-Benoît-du-Lac. In 1913, its founder, Dom Vannier, was authorized to open a Register of Baptisms, Marriages and Burials. Near the farm house occupied by the monks, a cemetery was created to accommodate both the parishioners and the monks who died. Dom Vannier had no idea that his would be the first death to be registered or that he would be the first to be buried in the new cemetery, after his tragic drowning in the waters of Lake Memphremagog, on November 30, 1914.

Saint-Austin Cemetery (1930-)

The French-speaking Catholic population increased to the point where the chapel of the monastery could no longer hold them all, and the Millington chapel, some distance away, was abandoned. Furthermore, Canon Law recommended that priests and clergy be buried in graves or cemeteries separate from the common cemetery. In 1927, the monks purchased the local Anglican church, but the adjoining land was not large enough for a cemetery. In 1930, a resident of Magog donated land on the outskirts of Peasley Corner which was sanctioned by the provincial Bureau d'hygiène and approved by the bishop, who asked that it be fenced off and that a cross be erected in the middle of the plot of land. The monks suggested that the church and cemetery be named for Saint-Odilon, while the bishop proposed the name of Saint-Augustin de Cantorbéry, also called Saint-Austin!

By this sleight-of-hand, the bishop sought to legitimize the recent presence of Franco-Catholics and to facilitate the conversion of Protestants. These objectives were explicitly written into the "whereases" of his decision of February 8, 1940: "Whereas the name of Austin… reminds us of one of the first pioneers in this region…; Whereas St. Austin was one of the first apostles in England; Whereas there are still a number of souls to gather into the sole fold of Christ on the territory of the mission[11]…
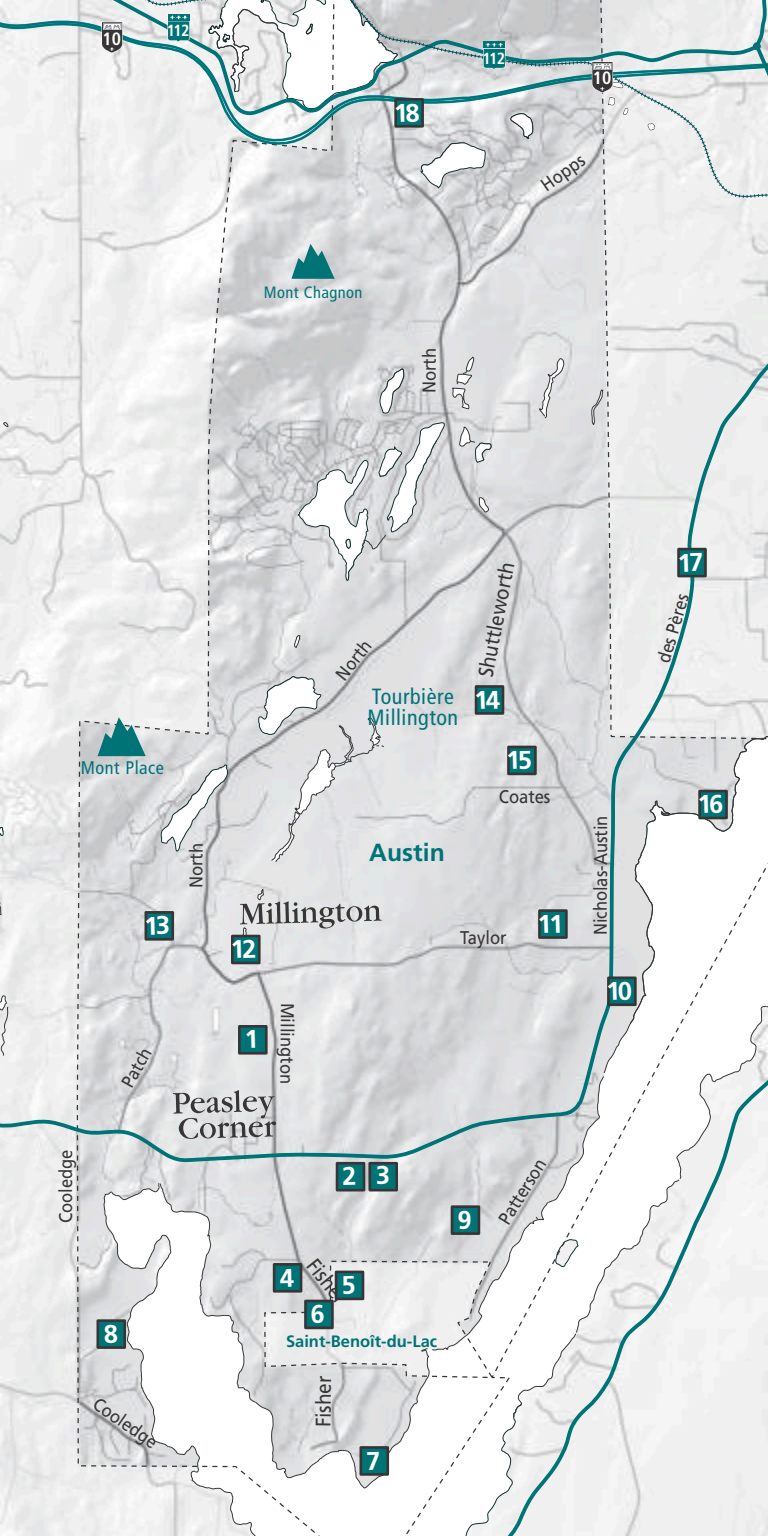
The nineteen cemeteries in Austin

1 East Bolton Cemetery – *Millington Road*

Type	Number buried[1]	First burial	Last burial	Condition
community	517	1823	Active	Maintained

2 St. Austin Cemetery – *Nicholas Austin Road*

| Roman Catholic | 147 | 1886 | Active | Maintained |

3 Randall & Sargent – *Nicholas Austin Road*

| on the farm | 6 | 1852 | ? | Disappeared |

4 Nicholas Austin III – *Fisher Road*

| on the farm | 4 | 1851 | 1867 | Disappeared |

5 Benedictine and parish cemetery – *Fisher Road*

| Roman Catholic | 27 | 1914 | 1936 | Moved |

6 Saint-Benoît–du-Lac Cemetery – *Fisher Road*

| Roman Catholic | 45 | 1914 | Active | Maintained |

7 Nicholas Austin I – *Gibraltar Point*

| on the farm | 1 | 1821 | | Disappeared |

8 Glenbrook Cemetery – *Cooledge Road*

| community | 78 | 1828 | 2005 | Maintained |

9 Moses Austin – *near Patterson Road*

| on the farm | 2 | 1852 | 1855 | Disappeared |

10 Page – *Nicholas Austin Road*

| on the farm | 3 | 1824 | 1831 | In danger |

11 Taylor-Wing – *Taylor Road*

| on the farm | 10 | 1873 | 1895 | Maintained |

12 Wesleyan Cemetery – *Millington Road*

| Methodist? | 10 | ? | ? | Disappeared |

13 Stephen Place – *Patch Road*

| on the farm | 1 | 1855 | | Disappeared |

14 Bryant-Brown Cemetery – *Shuttleworth Road*

| family | 27 | 1855 | 1916 | Maintained |

15 Channel – *Shuttleworth Road*

| on the farm | 2 | 1871 | 1880 | Maintained |

16 Spinney Cemetery – *Bishop Road*

| family | 11 | 1862 | 1914 | Maintained |

17 Currier Cemetery[2] – *Chemin des Pères*

| family | 10 | 1831 | 1888 | In danger |

18 Hopps Burial Ground – *North Road*

| on the farm | 3 | 1870 | 1901 | Maintained |

19 James Taylor – *Location unknown*

| on the farm | 1 | 1846 | | Disappeared |

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[1] Based on lists of gravestone inscriptions, or information found or given orally

[2] Though situated at the limits of the Town of Magog, considered a local cemetery by older Austin residents.

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Thus, the arrival of the French Catholics was not without incident and had its impact on the cemeteries of Austin. For example, a number of young Catholics dated Protestants, while Canon Law opposed mixed marriages with "heretics" or "schismatics". The bishops of Sherbrooke firmly endorsed the Church's position. As well, dispensations for mixed marriage were granted with great reservation. If a young Catholic married in the Protestant Church, he or she was excommunicated and therefore could not be buried in the Roman Catholic cemetery. There were strict guidelines for Catholic burials; those who deviated from them could only be laid to rest in the unblessed or unsanctified part of the cemetery.

The small number of Roman Catholics and the hard-line position of the Church led to several defections or apostasies (renunciations of the faith). One such was a father who, upon learning that his dead new-born infant, as yet unbaptized, could not be buried in the family plot of the Roman Catholic cemetery, declared that he and his family would be buried together in the Protestant Cemetery. Other such incidents occurred, the most striking example of which was the farmer Jean-Baptiste Lachapelle who had sold his land to the Benedictines. He renounced the Roman Catholic faith with his children and his body rests in a Protestant cemetery. André Siegfried showed clearly, in 1906, the rigid position of Canadian Catholicism.

[The Church] used all her strength to try to stamp out marriages between Catholics and Protestants. Her conditions were usually draconian: the ceremony in both churches was not accepted, and the children always had to be raised in the Roman Catholic religion. So, mixed marriages foundered unless they were in conformity with the tenets of Catholicism.

The Benedictine Cemetery and the exhumations

In 1938, the Benedictines decided to build a real monastery. The public road had to be moved, and the new road would cut right through the 1914 cemetery. Parishioners were invited to transport the remains of their departed family members to the new Saint-Austin Cemetery. Members of the Cyr family were able to retrieve four bodies, including that of Mathilde Grégoire-Saint-Martin (1861-1921), "buried for 17 years and found intact"[12]. Father Crenier, who related this, reported that the body of Dom Vannier, the founder, had been reduced to nothing but bones. In all, 27 bodies were exhumed, and 24 were transported to the parish cemetery. The bodies which were not moved by their families were placed in a mass grave, the exact site of which has been lost.

The Benedictine Cemetery (1938-)

Although it is situated in a busy area, between the main entrance and the orchard, the Benedictine cemetery is cloaked in silence, thanks to a high, dense cedar hedge which enfolds it like the setting of a jewel. When one passes through the funnel-shaped entrance, some forty tombstones atop great flat-topped mounds can be seen. The setting is different from other cemeteries in the region, distinguished by its unity and its simplicity.

The cemetery appears to be somewhat like a monastery in miniature. It takes the form of a pentagon, which is the same as the monastery. And, as if they had been formed into a virtual choir for prayers and chants, the graves are arranged in two parallel rows facing each other. The gravestones are cut from Stanstead grey granite, the basic building material of the monastery.

Conclusion

The country that destroys its past deserves to have no future (Winston Churchill)

In the past, the cemeteries in Austin were considered places for reflection and meditation. Care was taken in the way they were laid out. Visitors expected to find spiritual enlightenment while reading the epitaphs. They reflected on their own mortality and, while honouring their own dead, they developed a sense of history. Parents took their children to familiarize them with the idea of death and to make them aware of those who had gone before.

In recent decades, this interest waned, and visits to cemeteries produced a certain level of discomfort. Today, these sacred places are the subject of renewed interest. Various concerned groups have formed, aware of the importance of preserving cemeteries. In the Eastern Townships, the Quebec Anglophone Heritage Network (QAHN) has launched a vast initiative to list and restore these old cemeteries. A few years ago in Austin, the administrators of the East Bolton Cemetery restored the Bryant-Brown Family Cemetery which had been abandoned, and created an endowment fund for the upkeep of the graves, some of which had been maintained by American descendants from as far away as Kansas. Our research has found several cemeteries that were completely abandoned and others that have been knowingly destroyed. Given these facts, the restoration and the maintenance of these sacred places remain a responsibility and a challenge for the municipality of Austin and for all its citizens.

In fact, we are all concerned. Whether because of our interest in locating the final resting places of our ancestors, ordinary people or celebrities, or simply because we enjoy history, cemeteries offer a wealth of information about many aspects of our past. They are truly open-air museums.

1 The municipalities of Austin and Saint-Benoît-du-Lac came into being when *East Bolton* was dismembered in 1938 and 1939. Before the creation of *East Bolton* (1876), the area was referred to as *The Township* (of Bolton) or by the names of the hamlets that once made up what is today Austin: *Gibraltar Point*, *Head of the Bay*, *Peasley Corner*, *Millington*, *Channell*, *Milletta*, *Bolton Forest*, etc.

2 Several older residents have told us that, as children, they were taught to respect these places.

3 We have found periwinkle (*Vinca minor*, in Latin) in two cemeteries. It was an ancient American colonial tradition, brought from Great Britain in the 17th century.

4 Nicholas Austin and his Associates waited for several years and signed various petitions to obtain the Letters Patent allowing them to emigrate to Canada and to take up residence in The Township of Bolton which had been conceded to them. As immigrants, they were obliged to leave their families and their comfortable lives to come to a wilderness, without roads, to clear the land. For example, the arrival of the Austin family was very difficult: they came in winter, with seven children. Nicholas was nearly sixty years of age, and his wife was in her fifties. It is said that this experience drove her mad.

5 C. M. Day described the tragic aspects of his life: "Mr. Austin, senior, died in 1821, ruined in fortune and disappointed in hope" (1863:168). The historian relates that "Many feel that justice has not been done to his memory (…) and, that all being considered, it merits other treatment than silence and neglect" (*Id.*:169). In fact, her wish was fulfilled, in 1938, more than a century after the death of the founder, when the municipality of *East Bolton* was divided, and one of the new municipalities was called *Austin*.

6 A fragment of the tombstone marking the last resting place of Moses was unearthed a few years ago during excavation work being carried out near the old *Outlet* road leading to Magog. While the stone indicates that Moses was born in 1780, vital records indicate that it was more likely in 1778 or 1779. Similar contradictions are common.

7 The cemetery was then enlarged to include members of the Brown and Bowen families.

8 Following Clarissa's marriage to Isaac Brown, the land was henceforth known as the *Brown Farm*.

9 According to some, bodies were buried there until the 1920s. This is quite possible since some grave markers could have been moved to the *East Bolton Cemetery*.

10 There was a certain element of emulation between the Anglo-Protestants and the Franco-Catholics. The Catholic cemetery was created in the same year. And at the same time in the 1970s, the two main cemeteries saw their wooden fences replaced with ornamental wrought iron fencing and beautiful gates, the one in the *East Bolton Cemetery* being embellished with the maple leaf, emblem of Canada.

11 The appropriation of the name of Nicholas Austin by the Roman Catholic Church displeased several Anglo-Protestant residents. Dr Penfield for one declared at the time that Nicholas Austin had never been a saint in the Roman Catholic Church (Brome County Historical Society Archives).

12 Mrs. Saint-Martin was for many years considered a saint. The "miracle" of her intact corpse is still spoken of and embroidered upon. For example, it is said that the lid of her coffin was made of glass.

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