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Africadian and Acadian Catholics of Southville Nova Scotia

**By
Marie-Claire Arseneau**

**A Thesis Submitted to
Atlantic School of Theology, Halifax, Nova Scotia
in Partial Fulfillment of the Requirements for
the Degree of Masters in Theological Studies**

February 2010, Halifax Nova Scotia

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Abstract

Africadian and Acadian Catholics of Southville , Nova Scotia

By Marie-Claire Arseneau

This thesis traces the history of the Africadian Catholics of Southville, Nova Scotia from Ghana to the shores of Nova Scotia. It also reflects the cultural impact of possible church closures on small communities that sustain their own mission churches. In terms of methodology, a letter of introduction was posted in the parish bulletin of Saint Joseph's Parish Church and interviews followed. The interviews were initially conducted with several members of the Cromwell family. In one of these interviews it was pointed out that a number of years ago, one of the family members , Blair Cromwell, had initiated a genealogical family tree. He was interviewed as well. His research was compiled , along with family photos that he has shared. Two of the parish priests were interviewed, and Church records were also researched. As well historical documentation on African history, the history of Blacks in Canada and the history of the Catholic church in Digby County was reviewed.



Frontispiece: Descendants of the Black Catholics of Southville. The Cromwell, Bright and Hatfield family members taken in front of St. Theresa's Parish Mission Circa 1943. Photo courtesy of Blair Cromwell.

To Ken Johnson

January 29, 1950 - October 10, 2005

Who began this journey with me many, many years ago

And

To the Descendants of Joseph and Jane Cromwell

Who so graciously opened their hearts and their homes.

This is their story...

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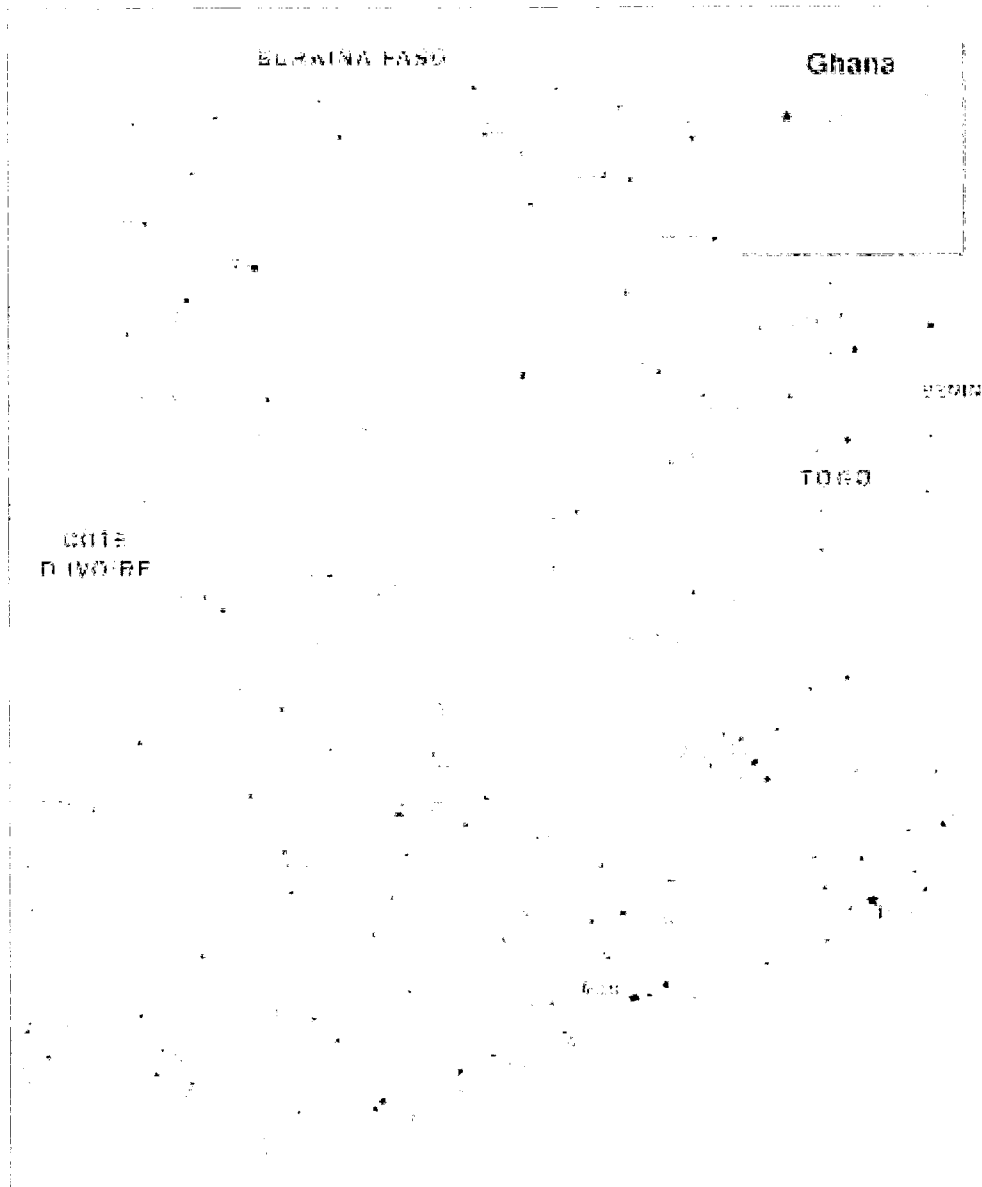
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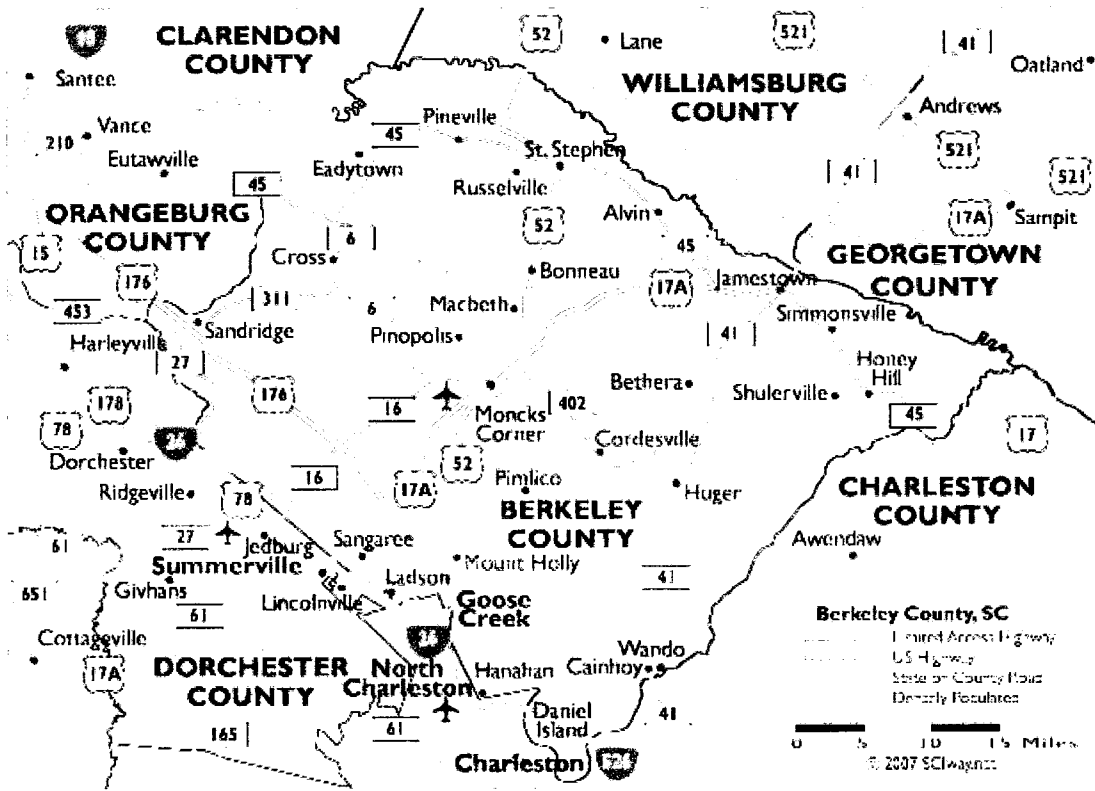
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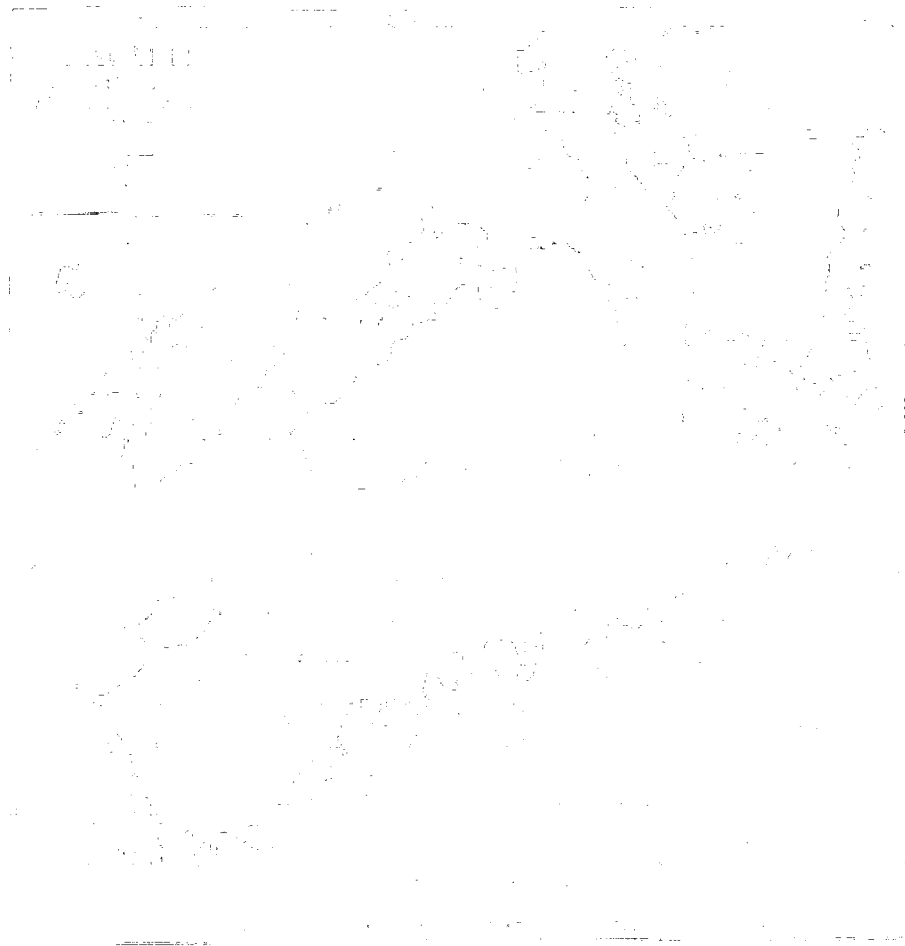
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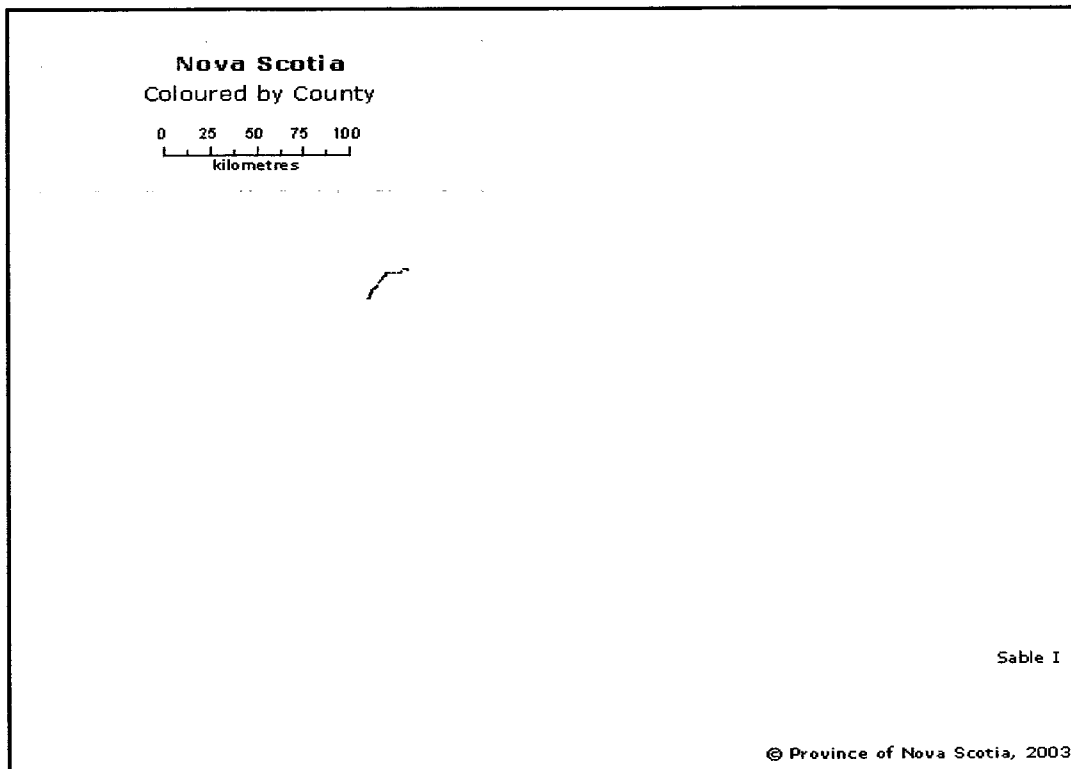
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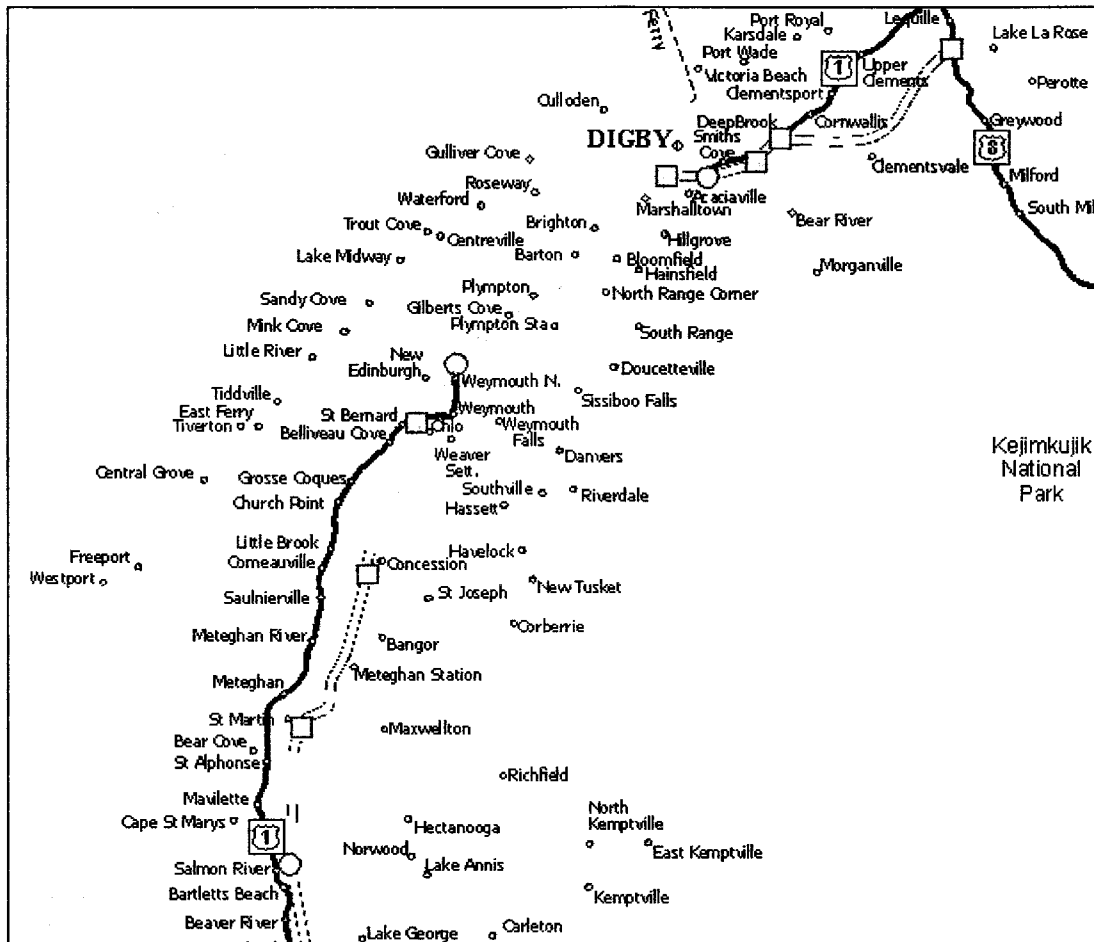
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Preface

When I first began researching Black Catholics in Canada I found very little if any documentation. Thanks to my Acadian background I was able to research sites on Blacks in Quebec. It was through this research that I contacted Marcel Trudel , a renowned Quebec historian. I had also read a number of articles written by Quebec journalists who had interviewed Paul Fehmiu-Brown, another well-renowned 'Afro-Acadien' historian. I was able to contact Paul with Marcel Trudel's assistance. From the moment I began to speak to him of my research on Black Catholics his interest in the topic was immediate. Shortly after my first conversation I approached him to become one of my supervisors. He has been since then a very staunch supporter, through many long conversations and many re-edits.

Through the Canadian Catholic Historical Association I was also extremely fortunate to have made contact with Terence Fay SJ. His interest became "immediate" as well and, his responses to my numerous e-mails with matters of editing were always 'more than timely.' Even while working on his own research on Asian Catholics, during his sabbatical in 2009 in the Philippines, he took time out of his busy schedule to "once again" edit this dissertation. Both Paul and Terry have seen this project evolve from the very inception. Many heartfelt thanks for their support.

In the Summer of 2006 the year following Ken's death I earnestly began this particular journey following the discovery of the Black Catholic Community

of Southville, of which I wish to thank Madeline Bright. A few weeks after our conversation I went to Weymouth and Saint Joseph's Rectory at which time I met Father Marek Pecak, the parish priest for Saint Joseph's Church, Weymouth; Saint Theresa's Parish Mission, Southville; and Holy Cross Church in Plympton. Father Marek was quite helpful in helping me to navigate through the Parish Records on my many trips to the Weymouth area for my research.

On my first visit David Stewart, a parishioner, was visiting with Fr. Marek that particular day and was instrumental in my first introduction to Alfreda Cromwell. I spoke to her on the phone to arrange a visit and she was very warm and welcoming and quite enthused when I told her the reason for my visit. When I arrived at her home, I noted that she had already taken out some of her books on her family history and the church in the area, and was quite animated in discussing this part of her 'Black Catholic history'. She expressed her thanks that someone would take the interest to write about their 'missing pages' in the history of the Catholic Church. We shared a wonderful meal as we spoke about her memories of her family's history. She then gave me a tour of Saint Theresa's church, at which time she proudly said: "We take care of our own church."

On my next visit to Southville I met Rick Cromwell, Alfreda's son. Rick was also very welcoming and forthcoming in his reaction to this project. He felt that my being white, and showing an interest in documenting their non-existent history would have a positive impact on the Black Community. Rick is also very involved in his community and is a member of the Knights of Columbus.

On a further visit I met his cousin Ivan Cromwell, and I spoke with both of them on many occasions. Ivan had a number of documents and pictures that he had found through family albums and from researching his own family background. It is Ivan who spoke to me about his uncles working at the mill in Bangor. These relatives would have truly been ‘Afro-Acadien’ as they spoke fluent French and lived amongst the Acadians in Meteghan Station.

Through Rick and Ivan I was introduced to their cousin Blair Cromwell who has done extensive research on the Cromwell family genealogy. Blair’s original research began in 1995 as a search for his family legacy. His interest was re-ignited when we began working together on this project. There are still many missing pages in the Cromwell family history. To Alfreda, Rick, Blair, Ivan and Ann many many thanks for welcoming me into your homes and your history.

Also many thanks to Dr. Alyda Faber, Dr. Susan Wilhauck, Dr. David MacLachlan, and Dr. Jody Clark, professors at The Atlantic School of Theology for their understanding, encouragement and support through some of my personal losses during the writing of this dissertation. A special note of thanks to Okeny Okiya for his steadfast encouragement and support and also for his assistance with the editing of chapters three and four.

And finally to my family, who believed in this project from its inception.

Introduction

There is a widely held assumption that there are no indigenous Black Catholics in Canada. This thesis will dispel the myth that all indigenous Blacks are Baptists or perhaps Anglican, and that no indigenous Black Catholic tradition would arise in Canada. In this research I have found that there have indeed been indigenous Black Catholics in Canada since 1783, more specifically in the areas of Hasset and Southville, Nova Scotia. As the Roman Catholic colony of New France had a significant slave population in the 1600's, it is quite possible that there may have been Black Catholics in other areas of Canada prior to this time. The paucity of documentation on indigenous Black Catholics, not only historically but also in ecclesiastical histories of the Canadian Catholic Church as well as the much documented history of Black Baptists helps to promote this inaccurate understanding. The lack of information on specifically Black Catholics perhaps stems from the bias that white experience is normative and therefore, there is no need to consider how other groups lived their faith. James H. Cone, a well-known Black liberation theologian writes:

Unfortunately not only white seminary professors but some blacks as well have convinced themselves that only the white experience provides the appropriate context for questions and answers concerning things divine. They do not recognize the narrowness of their experience and the particularity of their theological expressions. They like to think of themselves as *universal* people. That is why most seminaries emphasize the need for appropriate *tools* in doing theology, which always means *white* tools, i.e., knowledge of the language and thought of white people. They fail to recognize that other people also have thought about God and have something significant to say about Jesus' presence in the world. (Cone 1975, 15)

Two Catholic priests, Iheanyi Enwerem and John Comiskey, are very clear on the historiographical absence of Black Catholics in the Canadian Catholic Church. Enwerem, a Nigerian priest writes: “It is as if people of African descent never existed, their presence and experience are not worth the attention and mention in the historical consciousness of the Canadian Catholic Church” (Enwerem 2008, 1). Comiskey concurs: “There is a dearth of Black experience in the ecclesiastical histories of the Canadian Catholic Church” (Comiskey 1999, 98-101). Joe Dyer, Oxford’s first Black Catholic priest, is definite on the overall absence of the history of Black Catholics:

Black history month is observed because the history of black people has been ignored even denied. Even more hidden than the history of black people is the history of black people who are also Roman Catholic. Historians find black Africans in the Hebrew Scriptures and in the very beginnings of Catholicism. Throughout the world and throughout history most black people who are Christian are also Roman Catholic. Still, in the U.S., where only one in twenty blacks is Catholic, to be both seems odd. (Dyer 1998, 1)

Since there is only a small number of indigenous African Canadian Catholics their numbers are not reflected in Black Catholics: Worldwide Count, which says that “today the 270 million Catholics of African descent represent almost 25 % of the one billion Roman Catholics throughout the world in more than 59 countries.” North America is represented by the United States numbering three million. African American Catholics are a well established group with their own priests, nuns, bishops and Cardinals. In 2007 there were: 1300 parishes, 250 African American priests, 300 African American sisters, and 380 African American Deacons (Barrett, 2001; Brunson, 2004). At present there are 16 African American Bishops, four of which are retired.

“Furthermore, Black religious experience is often, if not always, discussed in the context of non-Catholic, especially Baptist, religious affiliation” (Enwerem 2008, 1). Most Canadians however, may be aware of immigrant Black Catholics coming from other countries, such as Haiti, the Caribbean, India and, the African continent, but they are unaware of the presence of Indigenous Black Catholics. Denise Gillard reflects this quite clearly: “The Black Catholic Churches I know of are fairly new to Canadian society (Haitian; African and West Indian) and, are a direct result of immigration in the twentieth century” (Gillard 2002, 15). As to knowing that there are actually indigenous Black Catholics in Canada few are aware of this fact.

This journey of discovery originally began in the early 1990’s. My interest in indigenous Black Catholics grew out of my Catholic background and my relationship with, my best friend and partner, Ken, who passed away in 2005. I re-call with fond memories our numerous late-night philosophical and theological discussions. Ken was African Canadian, and had espoused the Anglican faith. His family however was Baptist. I began to research indigenous Black Catholics in Canada and found very little documented works. Luckily, my French Acadian background led me to Marcel Trudel and Paul Fehmiu-Brown, who are both well renowned authors of numerous publications of Blacks in Quebec and New France.

My knowledge of St. Theresa’s Parish Mission, which according to Henry Bishop is the only Black Catholic rural church in Canada, came about in conversation with Madeline Bright, who is originally from Southville, a small community 9 kilometers West of Weymouth. I spoke to her about my thesis and that is when she told me that she and her family grew up as Catholics in the Southville area. This encounter led me to Weymouth

and Southville where I met and spoke with several members of the Cromwell family and other members of the community. The original research project began by interviewing members of the Black Catholic community of Southville. My first conversation was with Mrs. Richard (Alfreda Bright) Cromwell. When I explained to her the nature of my thesis, "Tracing the Roots of the Black Catholics of Southville," she was quite happy that someone was finally taking the initiative to write "their" history, that is the history of the Black Catholics of the area. It did not matter to her that I was white. She felt that I was the best person to do this project because as she explained; "if someone from the community had taken on this historical project it may have been seen as them gaining something from it." When I asked her about her knowledge of her Black Catholic roots she recalled the following story: "Many, many years ago a family had lost a number of children who had gotten ill from eating green apples on a neighbor's property. The children that survived were baptized." This may have been the story passed down by the Bright family. To her recollection, her family (the Brights) was Catholic as long as she could remember. She did not however know where her grandparents would have attended church. She was very proud of her parish church as she gave me a tour and, it was at this time that she proudly stated: "The community takes care of the church and does all the necessary repairs."

The second interview was with Ivan Cromwell. It was Ivan who spoke to me of his uncles who worked in the mill in Bangor, Digby County. They had moved as children from Southville to the Meteghan area with their father John Cromwell. He had many pictures of his grandparents and his aunts and uncles. One evening in a second or third interview, his cousin, Richard, Alfreda's son was also at Ivan's. It was at this time that they both suggested that I talk to their cousin Blair, who had done "a lot of research" on their family.

They called him and he came to Ivan's that evening with an armful of documents on the Cromwell family.

That evening it became very clear that since they were all related and since Blair had been researching his family's roots for a number of years, he would be the best person to interview as he was the most knowledgeable in regards to the family history. Thus began my work with Blair to discover the roots of the Black Catholics of the Southville-Hasset areas. He has also done research in conjunction with Rose Marie Pleasant. The Cromwell family tree can be found on a website which I have included in the reference list. There is also a link on that website called "files" that gives detailed information on members of the Cromwell, Langford, Bright, Robarts, Falls, Smith, Hatfield and Jarvis families. This is where the census information can be found. I also received compiled history from Rose Marie Pleasant including clippings from the *Digby Courier*.

Prior to beginning my interviews I had placed a notice in the St. Joseph's Church Parish Bulletin introducing myself and the project. I had also spent some time in the area and had attended several Saturday afternoon masses at St. Theresa's before officially beginning the interviews.

Church records were also obtained from St. Joseph's Parish Rectory, in which I compiled data from baptismal, confirmation and marriage records. These will also be included. I also compiled data from the cemetery at St. Theresa's. Later in my research I noted that someone had also compiled information on the St. Theresa's Parish Mission cemetery. This may also be found on the website included in the references. In my

contacts with both the archdiocese of Halifax and the diocese of Yarmouth on archival information on Saint Theresa's Parish church there were only two actual newspaper articles in the diocese of Yarmouth's archives. One was an article written by Allen Gibson entitled *Churches by the Sea*, and the other was an article taken from the *Dialogue*, from Yarmouth Nova Scotia printed on April 6, 1969.

Family photos and the photo of the Land Grants are courtesy of Blair Cromwell. With Blair's assistance and his ongoing research into his family genealogy, the history of the Black Catholics of the Southville area began to take Life. At the present time, Southville has approximately 50 Black Catholic families. This story is written, not only to preserve their Catholic heritage, but to begin to dialogue with and about the missing pages of the history of the Black Catholics in Canada. Southville is not the only area where there are Black Catholic families. There are also indigenous Black Catholics in various areas across Canada. There is also a Black Catholic church, Saint Monica's, in Lincolnville Nova Scotia. "Father Leo Cameron, who is based at St. Augustine's Monastery in the nearby village of Monastery, presides over the services there. The first Catholic chapel was built in Lincolnville about forty years ago, largely through the efforts of Father Anthony Henry, who was at the monastery back then" (Milsom 2007, 2-3).

Religion has always been central to people's lives in Africa. The Black Catholic communities in North America are no exception. Their journey from Slavery to l'Acadie is reflected in their faith story. It is "something to say to themselves, their children, and to the world about how they think and live, as they determine and affirm their reason for being" (Cone 1975, 102).

Because the people believed that Jesus could conquer sorrow and wipe away the tears of pain and suffering, they expressed their faith in song:

‘When my way grows drear, Precious Lord, Linger near.
When my life is almost gone, hear my cry, hear my call,
Hold my hand lest I fall. Take my hand, Precious Lord,
Lead me home.’(Cone 1975, 109)

“Black Spirituals” are still being sung at the masses at Saint Theresa’s in Southville. It is important for these Black Catholic communities to preserve their religious roots. The biblical narrative on which many of the spirituals are based and, the Christian tradition is replete with stories of displaced and persecuted persons and God’s affinity for the marginalized. The tradition stresses the need to preserve these stories, to remember the trials and tribulations and the faithfulness of God to God’s people in order to hand on the faith to subsequent generations. They can now testify with the apostle Paul: “For I am not ashamed of the gospel; it is the power of God for salvation to everyone who has faith, to the Jew first and also to the Greek. For in it the righteousness of God is revealed through faith for faith; it is written, *‘The one who is righteous will live by faith’*” (Rom.1:16-17 NRSV, italics in original). In a chapter entitled “African Roots,” Cyprian Davis summarizes the address of the fourth black Catholic lay congress address to the clergy and laity of the Catholic Church in America in Chicago in 1893: “All Black history begins in Africa. In one way or another, Africa became part of the self-understanding of American blacks throughout the nineteenth century. The black Catholic community in America was no exception. It sought its roots in the religious experience of Africa and, its self-definition in the African saints of the early church” (Davis 1990, 1).

Chapter 1 will briefly review the history of the Catholic Church in Africa.

“Church history has been written ‘as if the Christian Church were in Africa, but not of Africa’ ” (Ajayi and Ayandele 1969, 90). It was written in such a way that “it stressed the missionary presence while forgetting or neglecting whatever there was of an African initiative, an African dimension of African Church history. No other movement in Africa allows the individual African personality to stand out as clearly as does the movement of the Church” (Sundkler and Steed 2000, 1). A pivotal event in the history of the Catholic Church in Africa occurred on Easter Day when the *Mani Soyo* and one of his sons were baptized, in the presence of a crowd of some 25,000 people. On May 3, 1491, Nzinga Nkuvu, the most important person in the kingdom, was baptized with the name of Joao together with six leading noble men. The baptism of the king was soon followed by that of the queen and one of the princes Mvemba Nzinga, baptized Afonso. Mvemba Mzinga was one of the greatest lay Christians in African Church history. His son Henry “Henrique” would be consecrated as ‘suffragan’ bishop (officially ‘of Utica’, in North Africa).

Chapter 2 will briefly review the history of the relationship between Catholics and Blacks in Canada. Marcel Trudel has written extensively on the history of Blacks in Quebec. In his article, “Une page oubliée: notre passé esclavagiste,” he writes about the history of slavery in Quebec and speaks of various Catholic congregations that had slaves. Philip Daniels and Wyeth Clarkson in their documentary entitled *Seeking Salvation* state:

Though the Roman Catholic colony of New France had a significant slave population in the 1600's, no indigenous Black Catholic tradition would arise in Canada. It was the American War of Independence more than a century later that marked the real birth of the country's Black Church, bringing large numbers of Black Loyalists to Nova Scotia in the early 1780's. Marginalized within the established Anglican churches, these black settlers began to establish their own congregations. (Daniels and Clarkson 2005, 1)

This dissertation will show that there was indeed an indigenous Black Catholic tradition in Canada and correctly so, these black settlers did in the later years establish their own congregations. Chapter 3 will trace the roots of the Black Catholics of the Southville, Hasset, and Danvers areas. "By the king's order, slaves were to be baptized and given Christian burial. Conversion to Christianity was seen as a key to social acceptance and advance" (Sundkler and Steed 2000, 44). Joseph Cromwell (as he came to be known in the local area registries) came to North America (New York) from Africa (Ghana) on a slave ship. His religion upon arriving on American soil is unknown. In 1783 after unsuccessfully trying to obtain a land grant in the Annapolis area he moved his family to Weymouth. Records show that he was christened as an adult on October 23, 1798, in the Trinity Anglican Church in Sissaboo, Nova Scotia (*Trinity Parish Register*, p.58). His wife Jane and their younger children, William, Hannah and Elizabeth were christened in the Anglican Church as well. Although no official church documents can be found, it appears that Jerome, his oldest son born in 1786 may have been christened in the Catholic Church. In later years many members of Jerome's family would also eventually be christened in the Catholic Church. Chapter 3 will focus on Jerome's family, as he was the oldest son of Joseph and Jane.

Other members of Joseph's family were christened in the Catholic Church as well. What historical and life events led to the Cromwell's conversion to the Catholic faith? Joseph's other children, namely William, Elizabeth and Hannah were christened in the Anglican faith. For some of William's family members, marriage within the Cromwell family led to their conversion to Catholicism. Their families will be the central figures in Chapter 4. Chapter 5 will focus on the present day Cromwell family and the growth of the Black Catholic community of Southville. There are approximately 50 Black Catholic families in the Southville area at the present time. In 1944 it was documented that "Southville has 34 Catholic families of which 28 are colored. We are proud of our Catholic colored people and their Acadian and other white neighbors which have communicated the true faith to them and helped them preserve it" (Gibson 1967; Dagnaud 1944, 63). George Elliott Clarke terms Black Nova Scotia *Africadia* and its people and culture *Africadian* (Clarke 2002, 18). Loic Vennin and Paul Fehmiu-Brown however use the term '*Afro-Acadiens*' to denote Black Acadians. Some of the members of the Cromwell family were indeed in the true sense '*Afro-Acadien*'s growing up in Bangor, Digby County, Nova Scotia, and working in the saw mills there.

Chapter 6 will briefly explore the history of the church in the Diocese of Yarmouth leading to the birth of Saint Theresa's Parish Mission in Southville, which is a Mission of St. Joseph's in Weymouth, Nova Scotia. Upon entering this attractive, meticulously well kept little mission church the statue of Saint Martin de Porres can be seen at the left of the altar. It is fitting that the statue of St. Martin stands so proudly in this little church as the forefather of the Black Catholics of Southville, Joseph Cromwell

was himself a freed slave. There was a time in the history of the church that a small number of parishioners who attend Saint Theresa's wanted to have the statue removed.

This Peruvian born saint certainly left his mark on the Catholic Church. Firstly, he was born in Lima Peru, on December 9, 1579, the illegitimate son a Spanish nobleman, Juan de Porres, and Anna Vasquez, a freed black woman originally from Panama. He was baptized the day he was born, with notation on the baptismal certificate reading "father unknown." From an early age he was attracted to the religious life and sought to enter the Dominican friary of Our Lady of the Rosary. Secondly, as an adolescent at the age of 15, Martin was received into the Dominican Order as a *donatus*, that is, in the status of nonfree servant. Thirdly, in 1603 at the age of 24 he made his vows as a Dominican lay brother. This was highly unusual because by this time the Council of Indies had decreed that no African, Indian, mestizo, or mulatto could be ordained a priest or professed as a religious in the Spanish colonies. This decree was to maintain respect for the religious and priestly office and to maintain doctrinal purity. It was in essence a form of racism that eventually crippled the South American church.

Martin inspired others in works of charity such as the erection of the first foundling hospital in the New World. For more than forty years he lived out his calling as the "Father of the Poor." Preparations for his eventual canonization took place some twenty years after his death in Lima on November 3, 1639, at the age of nearly 60. Despite the almost instant and widespread veneration of Martin as a saint, he was not declared a blessed until some two hundred years later in 1837 by Gregory XVI. Two years later in 1839, Gregory XVI would condemn the slave trade and by inference slavery itself. Martin de Porres was canonized in 1962 by Pope John XXIII during a

period that saw the rise of the civil rights movement in the United States and the movement for independence from colonial domination in Africa. A contingent of 350 African-American Catholics attended the ceremony. “In him, Africa’s roots bore fruit in holiness. Through him, Africa’s sons and daughters made the Catholic Church their own. It is this church, both African and Spanish, that later was the foundation of the black Catholic community in what is now the United States” (Davis 1990, 27).

The Black Catholic community of Southville is very proud of their church. They have kept the traditional “Black Spiritual music” and it has been said that at one point people would come from as far away as Yarmouth to partake in the Saturday worship. The community was said to have come “alive” with the presence of Father Chinedu Chukwu, a Nigerian priest, during his placement at St. Joseph’s during the period of 2002-2005. Being Nigerian and from the “homeland,” Father Chukwu was not only able to relate to the community, but was also able to relate in the celebration of the Eucharist, the true spirituality of their African Roots. As the older generation is dying and the number of Catholic clergy is diminishing this vibrant little community also seems to be fading and losing its vibrancy. When I first spoke to Alfreda Cromwell about this project, it was irrelevant that I was white. What was relevant and dear to her heart was that “someone was finally taking an interest in writing their history-- a history long overdue.” This paper is being written to preserve their heritage and legacy.

Chapter 1

Early Catholics in Africa

This paper will map the journey of Joseph Cromwell, the forefather of the Black Catholics of Southville, from slavery to l'Acadie, and will follow his family heritage to present day Southville. For those tasks it is imperative to review first and foremost that "all black history began in Africa." Religion and spirituality was at the centre of the life of every black man or woman, free or slave who came from Africa. The history of Christianity in North Africa dates back to the 1st or early 2nd century. This chapter will reflect not only a number of Christian recurrences in Africa to which each religious order brought its own history, but will also show the presence of three African popes. It will also highlight the history of the Kingdom of Kongo, which played a pivotal role in the Catholic Church in Africa in 1491. A number of authors refer to the spiritual impact of one's roots. In the BBC series *The Story of Africa* George Abungu, the Director-General of the National Museum of Kenya is quoted: "So far the evidence that we have in the world points to Africa as the Cradle of Humankind" (Quarshie 2000). George Abungu and Cyprian Davis are also very clear on the origins of black history, and humankind. "All black history begins in Africa. In one way or another, Africa became part of the self-understanding of American blacks throughout the nineteenth century. The black Catholic community in America was no exception. It sought its roots in the religious experience of Africa, and its self-definition in the African saints of the early church" (Davis 1990, 1). Although the word **AFRICA** is Greek in origin, Ethiopia was used in the Bible for Africa and, Ethiopian for Africans generically" (African Genesis of The Black 2003; Davis 1990, 4).

Religion and faith are in essence the life of the African people. “In Africa religion was more than just religion. It was an all-pervasive reality which served to interpret society and give wholeness to the individual’s life and the community. The village world and the Spirit world were not two distinct separate realms: there was a continuous communication between the two. Religion was a totality, a comprehensive whole. The Baganda speak of ‘Okusanika’ – the whole web of beliefs, myths, customs and rituals which go to make up the traditional Ganda religion” (Sundkler and Steed 2000, 91; Quarshie 2000).

As much as religion and faith give life to the African people, prayer is the very heart beat of religion. This prayer was taken from the *Deliverance* “Printed” Newsletter: “A Nigerian friend once talked about how his non-Christian father rose every morning to face the sun with his arms outstretched and held high to say the following prayer: Praying the Ten Commandments in African Tradition:

Almighty God of my people, I stand before you humbled in your sight. You are our only God. There is none greater; none before you. All things belong to you. You give to your people, and you take from your people. You are our provider and you are our judge. Your name is holy and is spoken in our hearts. No lips shall speak your name, so great are you above all things. We, Your people, shall keep holy all the days of our lives, for You are with us all the days of our lives. We shall do nothing to bring dishonor to each other, of shame upon our house. As we honor You, O God, so we honor ourselves. We shall not take what is given to us, and we seek forgiveness if we have done so.

If I have offended someone I ask forgiveness. To those who have offended me, I grant forgiveness. I shall not speak ill of anyone. I shall not cause anger or take life of anyone, even the life of my enemy. I ask forgiveness if I have done so. I grant forgiveness to those who have done so to me or my people. I shall not cheat or lie to anyone. If I have done so I

ask forgiveness and I grant forgiveness to those who have done to me or my people. I shall not be envious of my tribesmen or of others. I shall not seek to have possessions. I seek and grant forgiveness. I shall remain faithful to my marriage. I shall provide for my family as it is my duty. I shall bring no woman to shame or take from her which is not given. I shall be true to myself as I am true to You, my God, in this life, and I shall pass on to my children my prayers as we are Your people and You are our God.
(Deliverance 2002)

Christianity first arrived in North Africa, in the 1st or early 2nd century AD. The Christian communities in North Africa were among the earliest in the world. The Apostle Philip baptized the first Ethiopian Christian, according to the Acts of the Apostles 8:26-40. Legend has it that Christianity was brought from Jerusalem to Alexandria on the Egyptian coast by Mark, one of the four evangelists, in 60 AD. This was around the same time or possibly before Christianity spread to Northern Europe. (Mutiso-Mbinda 2003, 1; Sundkler & Steed 2000, 9; Quarshie 2000).

There were three African Popes who came from the region of North Africa. Although there are no authentic portraits of these popes, there are drawings and references in the Catholic Encyclopedia as to their being of African background. Pope Saint Victor I was born in Africa and bore a Latin name as most Africans did at that time. Saint Victor was the fifteenth pope and a native of black Africa. He served from 186 AD until 197 AD. He served during the reign of Emperor Septimius Severus, also African, who led Roman legions in Britain. Some of the known contributions of Victor were his reaffirming of the holy feast of Easter to be held on Sunday as Pius had done. He condemned and excommunicated Theodore of Byzantium because of the denial of the divinity of Jesus Christ. He was crowned with martyrdom. He was buried in St. Peter's

Basilica in Vatican City near the “Confessio”, near the body of Peter the Apostle, the first bishop of Rome. Some reports relate that St. Victor died in 198 AD of natural causes. Other accounts stated he suffered martyrdom under Severus. Pope Saint Victor I’s feast day is July 28 (Davis 1990, 13). Once in North Africa, Christianity spread slowly West from Alexandria and South to Ethiopia. Through North Africa, Christianity was embraced as the religion of dissent against the expanding Roman Empire. In the 4th century AD the Ethiopian King Ezana made Christianity the kingdoms’ official religion. The “Edict of Milan” issued in 313 AD decreed that all religions were acceptable and thus tolerated in the Roman Empire. Pope Saint Miltiades I occupied the papacy from 311 to 314 AD serving for four years, seven months and eight days. Miltiades decreed that none of the faithful should fast on Sunday or on the fifth day of the week because this was the custom of the pagans. He also found residing in Rome a Persian based religion called Manicheanism. He furthered decreed that consecrated offerings should be sent throughout the churches from the pope’s consecration. It was Miltiades who led the church to final victory over the Roman Empire. Miltiades was buried on the famous Appian Way. His feast day is December 10.

Pope Saint Gelasius I was born in Rome of African parents and was a member of the Roman clergy from youth. Of the three African popes, Gelasius seems to have been the busiest. He occupied the “Holy See” or “papacy” for four years, eight months and eighteen days from 492 AD until 496 AD. Gelasius followed up Miltiades’ work with the Manicheans. He exiled them from Rome and burned their books before the doors of the basilica of the Holy Mary. He delivered the city of Rome from the peril of famine. He was a writer of strong letters to people of all rank and classes. He denounced the

Lupercalia, a fertility rite celebration. He asked those involved sternly why the gods they worshipped had not provided calm seas so the grain ships could have reached Rome in time for the winter. He wrote to Femina, a wealthy woman of rank, and asked her to have the lands of St. Peter, taken by the barbarians and the Romans, be returned to the church. The lands were needed for the poor flocking to Rome. His theory on the relations between the Church and state are explained in the Gelasian Letter to the Byzantine Emperor Anastasius. Gelasius was known for his austerity of life and liberality to the poor, and he left a twenty-eight chapter document on church administration and discipline in the library of the Church in Rome (Davis 1990, 13).

The *Liber Pontificalis* gives the birthplace of these three popes as Africa. This work is a collection of biographical notices of all the Roman pontiffs beginning with St. Peter. For each of the three pontiffs in question, the *Liber Pontificalis* uses the formula *natione Afer*, “in nation as African.” The designation “African” did not necessarily mean a black African. In a document of the late Roman Empire, the term “African” would mean most likely an inhabitant of Proconsular Africa, the province around Carthage. It is not out of the question that a black man from this area could have been pope, and yet it does not seem likely. At any rate, the text itself does not say so. (Davis 1990, 14)

In the 7th century Christianity retreated under the advance of Islam, but it remained the chosen religion of the Ethiopian Empire and persisted in pockets of North Africa (Quarshie 2003, Section 8). “The Ethiopian rite of the mass is one of the most beautiful rites of the Catholic Church and one that has inspired many African Bishops in search for a more authentic expression of the faith in liturgical worship” (Mutiso-Mbinda 2003, 2). In the early 600’s a Black teenager who lived in Northern Africa was preparing to be baptized. He fell ill and eventually experienced a paralysis which left him mute. On

the eve of Easter Sunday the waters were poured and he was baptized. The local archdeacon, Ferrandus, was troubled; since the young man could no longer speak how could his intention to be baptized be determined? Was he validly baptized? The archdeacon wrote to St Fulgentius, the leading North African theologian of that time. Fulgentius responded that the intention demonstrated by the young man when he was preparing for baptism was efficient and that he was indeed truly baptized. The name of that young African is lost to history, but his story is documentation of the presence of black Africans in the Roman Church a millennium before the slave trade in the new world. There were surely others before him. Historians find Black Africans in the Hebrew Scripture and in the very beginnings of Catholicism. The black presence in the early church in North Africa and Europe may be a shadowy one, its extent may be measured more by legend than by veritable data, but the reality of this presence is undeniable, even when only symbolized by Melchior (or Balthasar), the exotic black king usually pictured among the magi at the Christ Child's crib. "Throughout the world and throughout history most blacks who are Christian are also Roman Catholic. Still, in the U.S., where only one in twenty Blacks is Catholic, to be both seems odd" (Dyer 2003, 1; Davis 1990). "The presence of blacks, Spanish-speaking and Catholic, is rarely noted, which is perhaps one of the most glaring omissions in the story of Catholicism in the United States. Their presence was not peripheral but essential. Theirs was a supporting role without which the drama would have been incomplete" (Davis 1990, 29-30). Much as the young Black who was baptized in the early 600's and, whose name is lost in history, the history of the Indigenous Black Catholics in Canada is in essence virtually lost or buried as it never has been written.

“Black slaves were first acquired from northern Africa as early as the 1440’s. From 1490-1530 between 300 and 2,000 slaves were brought annually to Lisbon” (Sundkler and Steed 2000, 42). “By the king’s order, slaves were to be baptized and given Christian burial. Conversion was seen as a key to social acceptance and advance. The slaves could also join one of the numerous religious fraternities associated with the convents of the Dominicans and Capuchins” (Sundkler & Steed 2000, 44). It is estimated that during the four and a half centuries of the trans- Atlantic slave trade, Portugal was responsible for transporting 4.5 million Africans, roughly 40% of the total (Boddy-Evans, 2008).

There were a number of Christian recurrences in Africa and each religious order brought its own history. Throughout the Middle Ages the Mediterranean Sea- with Rome, Constantinople and Alexandria- marked the core and to some extent, the horizon of the Christian Church. In 1453 Portugal and Spain having just been released from Muslim control heard that the Muslims had taken Constantinople and that the Hagia Sophia had been turned into a mosque. In 1454 Pope Nicholas V (6 March, 1447- 24 March, 1455), granted the Portuguese the privilege of expanding their influence into the African continent as far as Guinea. With the Papal Bull *Inter Cetera*, all Catholic sovereigns were granted extensive powers to evangelize the so-called new lands. It was within this framework that the continent of Africa was placed under the patronage of Portugal. Pope Alexander VI in 1493 divided the world assigning the West to Spain, and the East, including Africa, to Portugal. This was the famous *padroado*, which was to the Portuguese a sacred document, giving them legal right to govern the new worlds which they felt called to discover.

“In the 1470s Portuguese sailors reached the mouth of the Zaire River, eager to make *conquista* for their king. The missionaries had brought along from Portugal wooden statues of the Holy Virgin, and of St. Francis and St Anthony of Padua. In the hot and humid climate the face and hands of St Francis changed color from white to black. The Portuguese governor claimed that the saint was now revealing himself as the patron saint of the Africans” (Vogt 1979, 184). In 1483 Diego Cao returned to Portugal, and took along four Kongolese to learn the language of the white man to serve later as interpreters in Kongo. It was on Diego Cao’s second visit in 1491 that evangelization could begin.

One of the most important events in African Catholic history occurred on Easter Day 1491 when the *Mani Soyo* and one of his sons were baptized, in the presence of a crowd of some 25,000 people. This event has been documented by a number of historians and would be the precursor of bringing the Portuguese church closer to Rome when Afonso’s son, Henrique would become suffragan bishop in 1514. On May 3, 1491, Nzinga Nkuvu, the most important person in the kingdom was baptized with the name Joao together with six leading noble men. The baptism of the king was soon followed by that of the queen and one of the princes, Mvemba Nzinga, baptized Afonso. These events provoked “a vehement pagan reaction” and in 1495 the recently baptized noblemen, including young Prince Mvemba Nzinga, fled to the adjacent district of Sundi. When King Nzinga Nkuvu died in 1506, Mvemba Nzinga, strengthened by ten long years of refugee experience, established himself as the new king of Kongo.

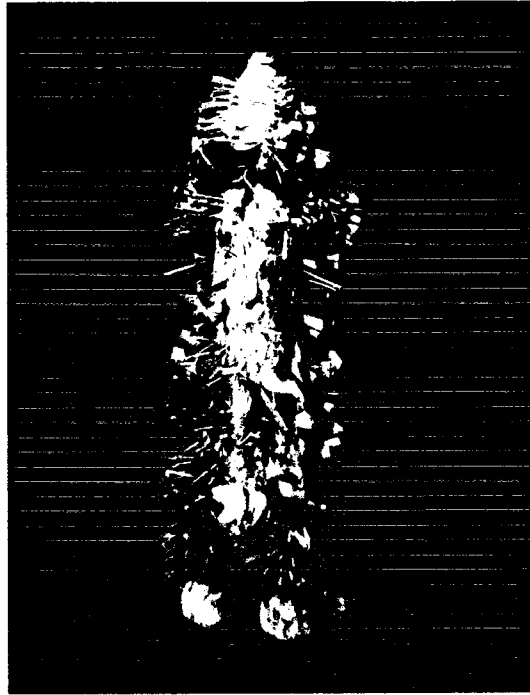


Figure 1.1 Carved wooden figure ('*nkisi*'). Kongo, late 19th century AD. Height: 108.000 cm. Photo courtesy of The British museum.

Mvemba Nzinga is one of the greatest lay Christians in African Church history. Destroying the traditional *nkisi* “sacred medicine” in large bonfires the kings and priests replaced them with another sacred symbol, the crucifix, and the chiefs received crosses for their protection. The Kongo peoples produced carved wooden figures, *minkisi* (singular: *nkisi*), with metal pieces embedded into the main body, which are used in various rituals to catch thieves or witches and to help solve problems of health, wealth and good fortune. Cavities in the belly and head are filled with burial relics or clay from the cemetery to bring the buried ancestors into the present, and with traditional medicines to increase their ritual power. The iron blades embedded into the figure are believed to release ancestral power. Supplementary items such as carved miniatures are attached to the outside of the figure to represent the powers of the *nkisi* to the outside world. The

ritual involves music, dancing, sacrifices and invocations performed by the *nganga*, a ritual expert, who drives nails into the figure or explodes gunpowder in front of it to provoke it to action. Most of the *minkisi* in museums date from between 1880 and 1920. Colonial administrators tried to repress the *minkisi*, which nonetheless continues to the present day (Philips, 1995: McLeod and Mack, 1985).

To the king and his generation, Christianity represented *ngolo* (power) consecrated in these sacred objects. In the sixteenth century, when the Kingdom of Kongo was converted to Christianity, *ukisi* (an adverbial form of the noun) was used to translate “holy”. The church that Afonso created was not simply a copy or extension of the Portuguese church, but from the very beginning included elements of Kongo theology. It is important to note that the missionaries, with permission from Rome, allowed the Kongo Catholics to adapt their Christian faith to their own culture, and for some time developed a flourishing Church among the Kongo people. However according to some historians of this period of Church history, by the end of the 19th century, the form of Christianity that had developed in Kongo was so radically changed that the new missionaries were not able to recognize it as Christianity.

The Kongos probably believed that most of the denizens of the ‘Other’ world were the souls of the deceased ancestors, and not the gods who had never lived on earth or had a material existence. Thus, the catechism described the Holy Trinity as “three people” (*antu a tatu*). The Bible was called *nkanda ukisi* which might also be rendered as “a charm in the form of a book” and a church was called *nzo a ukisi* or charm in the form of a building.

In 1508 the king of Portugal sent Mvemba Nzinga fifteen missionaries, Canons of St. Eloi, most of whom found the climate very difficult. In 1509, the Church in Kongo was brought closer to the church in Portugal and in Rome when Mvemba Nzinga sent his son, Henry “Henrique Kinu a Mvemba”, to Lisbon for further studies. After following his progress for a decade, the Portuguese king, with Papal dispensation, had Henry consecrated as ‘suffragan’ bishop (officially ‘of Utica’, in North Africa) at the tender age of twenty-six. No letter or other written statement by the young bishop has survived in the archives or southern Europe. The only record we have of this nature is a signature of 1514. Bishop Henry died in 1531.

Mvemba Nzinga’s realm was an independent African kingdom, and at first he corresponded in Portuguese with King Joao of Portugal in terms of brotherly esteem and confidence. Eventually he became deeply disappointed, embittered even, by the Portuguese slaving activities. Toward the end of his reign, four to five thousand slaves were being exported annually. At the time of Mvemba Nzinga’s death in 1543, half the population of the Kongo had been baptized, some two million people, the result of missionary activity inspired by the king of Kongo, and ultimately directed by that distant authority, the king of Portugal, Grand Master of the order of Christ.

The regular clergy had an important role to play in the development of Kongo’s version of Christianity; Jesuit missionaries had a brief presence in 16th century Kongo (1548-1555), but political issues between them and King Diego I brought the mission to an end. The Portuguese authorities insisted that according to their *Padroado* rule only missionaries of Portuguese nationality were acceptable in Kongo. King Garcia II (1651-61) was determined to suspend this ecclesiastical monopoly. The missionary period in

lower Kongo after 1650 was dominated by Capuchins. In 1622 the new Catholic mission organization in Rome, Propaganda Fide, with strong Capuchin representation at the centre, began to plan to send their men to Kongo. This Capuchin mission was in fact the most extensive evangelization effort in Black Africa prior to modern times (Sundkler and Steed 2000, 42-55; Mutiso-Mbinda 2003; Philips 1995; McLeod and Mack 1985; *Catholic Church in Kongo* 2007; Thornton 1984; Mutiso-Mbinda 2003; Quarshie 2003; *The Encyclopedia of World History* 2003; Davis 1990, 16-18).

The largest Catholic Church in the world is the Basilica of our Lady of Peace of Yamoussoukro Africa, the capital city of Cote d'Ivoire. The basilica was constructed between 1985 and 1989. The cornerstone was laid August 10, 1985, and it was consecrated on September 10, 1990, by Pope John Paul II.

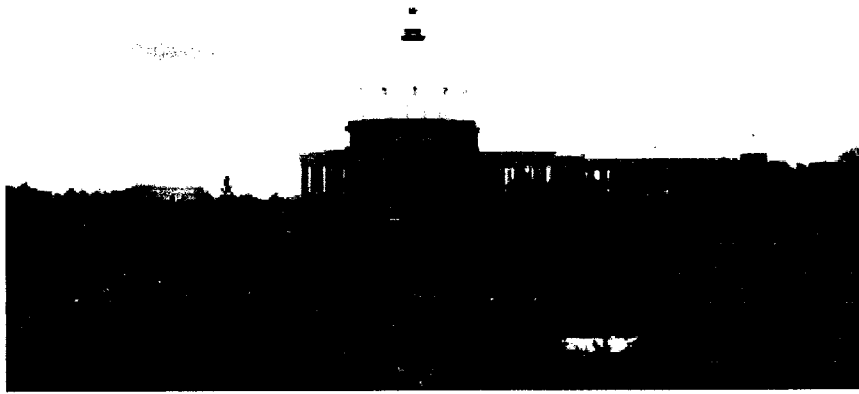


Figure 1.2 Basilica of Our Lady of Peace of Yamoussoukro Africa: Photo courtesy of John Spier



Figure 1.3 Interior of the Basilica of Our Lady of Peace of Yamoussourko Africa: Photo courtesy of John Spier

Chapter 2

Catholics and Blacks in Canada

Irrelevant of their beliefs, it is evident that even four hundred years later for Blacks in North America their spirituality more than their beliefs remain at the very core of their being. The film documentary *This Far by Faith* produced by Noland Walker in 2003 travels back in time to examine Africans initial encounter with Christianity and, traces the journey of African Slaves. Joseph Cromwell would have been one of those slaves in approximately 1760. The opening episode states: “There is no word for Religion in many African languages. For in a traditional African view of the world, there is no place that God is not. The Gods of Africa came to the Americas in the dark sweltering holes of slave vessels. Theirs was a spirituality that could not be swept away. I am a child of God, a servant of Allah, a child of Shango, a child of Ogun, no matter what anyone does to me” (Walker, 2003).

Although they kept their spirituality, the spiritual practices of the Blacks that came to the Americas were lost as a result of the slave trade and the separation from their families and their African traditions: “These were really deeply spiritual people who had centuries of spirituality behind them, and very long established traditions. And even though some of the specific memories of those religious practices were wiped out as families were traded on the auction block and so on, they still had a very deep spiritual consciousness and spiritual sensibility” (Jones, 2003). Lorraine Toussaint, the series narrator, interviewed a number of people throughout the entirety of the documentary, and commented how the various cultures and religions over time blended their beliefs: “Over

the course of three centuries, African religions underwent a transformation in the woods and marshes of the New World. As Ibo worshipped alongside Angolan, and Fulani prayed among Ewe, Africans began to build a common spirituality based on shared beliefs and practices.” The Black Christian religions that were birthed in the Americas were created out of the interaction with the Christianity that was presented to them, and the Christianity that they reevaluated and reconfigured to fit their needs.

What is the history of Blacks in the Americas? Although it is not entirely clear when the first Africans arrived in the [American] hemisphere, some scholars suggest that West African traders had established commercial relationships with the indigenous peoples of the Americas long before the arrival of the Europeans. Others argue that the first blacks arrived with Christopher Columbus during his second voyage. These were free persons who played active roles in the settlement of Hispaniola, the first Spanish colony in the Americas. Along with the Spaniards and the Indians, they would lay the foundations of the Iberian empire in the Americas (Palmer 1991, 27-30).

There have been Blacks in Canada since the arrival of Mathieu De Costa on the *Jonas* in 1606. De Costa’s importance to the venture was partly as a result of a linguistic skill. He spoke and understood the languages used by the Indians in the Maritimes; as a consequence, he acted as Champlain’s interpreter. He must have been in Canada before this occasion to speak these tongues (*Some Missing Pages* 1996). “It is possible to assume that, given his name “Mathieu”, he was already a Christian by the time he set foot in France. And given that his reason for being there was far from being religious, it is doubtful that the Catholic Church had any contact with him” (Hill 1981, 3). A.J. B. Johnston analyses the exact events occurring in Mathieu de Costa’s actual visits to

Canada in his publication of "*Mathieu Da Costa et les Debuts du Canada*" (Johnston 2003).

Any contact between the Catholic Church in New France and a person of African descent had to wait until 1628. It all started with the arrival of a lone six-year-old Black child from Madagascar, a property of David Kirke, a famous British privateer. After passing through some French masters, the slave lad was finally sold to another French settler, Guillaume Couillard, who ensured that the lad was taught the Catholic catechism. He was taught by Father Paul LeJeune who was the superior of the Jesuits in Quebec. The young lad would come to be known as Olivier LeJeune (Winks 1997, 1-2; Hill 1981).

The following statement made by Olivier was quite enlightening for an eleven year old child: "You say that by baptism I shall be like you: I am black and you are white, I must have my skin taken off then in order to be like you. Thus in 1632, did "un petit negre" rebuke the Jesuit missionary Paul LeJeune for claiming that all men were one when united in Christianity" (Thwaites 1897, 58-60). Winks clarifies the statement: "Father Le Jeune had spoken of an all-embracing truth that lay behind this ritual; but the Negro boy, the first slave sold in New France, already had recognized that, whatever he might be in the eyes of God, in the eyes of man he was different. He was black, and he was a slave" (Winks 1997, 1).

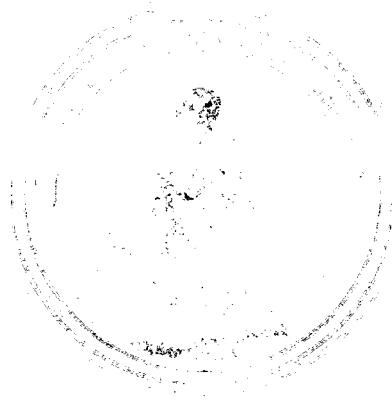


Figure 2.1 (Frontispiece) Whittier, John Greenleaf. *Poems written during the progress of the abolition question in the United States, between the years 1830-1838* (Boston, I. Knapp, 1837). Photo courtesy of the University of Rochester Frederick Douglass Project.

The Black Code of 1685, Edict of King Louis XIV concerning the enforcement of order in the French American Islands from the month of March 1685, Registered at the Sovereign Council of Saint-Domingue, May 6, 1687, First Article, Section II stated that “All the slaves who will be in our islands will be baptized and instructed in the Catholic, Apostolic, and Roman religion” (Prault 1767). The edict strongly enforced the Catholic faith. As asserted in *Edition Comparee du Code Noir* in its revised edition in 1724, articles 5, 7, 8, 18 and 25 of the Code Noir were deleted.

“The Canadian Catholic Church is unique in that it was never under the yoke of the government as were the churches in England or France. Rather from the early years of its inception, the *Congregatio de Propaganda Fide* was founded in Rome to direct the development of mission territories. Even before Brebeuf and companions arrived, the mission of New France was not under the direction of the French hierarchy but under the spiritual direction of the Congregation of the Faith” (Fay 1991, 1-2). With this edict in

effect, it is difficult to comprehend that there would not have been indigenous black Catholics in Canada.

Many people don't realize that Canada, once contributed to the rise of slavery in North America (Willing 2000). In his article *4,000 esclaves au Canada Francais* Jean-Guy Lemieux clearly indicates that:

Our ancestors, bought, sold and owned slaves. Quebecois have American Indian or Black slaves in their genealogy. Slavery here (in Quebec) in the 18th century was practiced and accepted at all levels of society. Marcel Trudel, a well known historian, explored this taboo subject as of 1960. He was ousted from Laval University in 1965 for having spoken the truth. In 1990, he tied the knot so to speak when he published *Le dictionnaire des esclaves et de leurs proprietaires au Canada francais*. The French had 2679 slaves, of which four fifths of the owners were known. French Canadians preferred American Indian slaves, while the English bought black slaves. All professions partook in the slavery trade. Merchants were the largest number with 339 slaves. They were followed by military officers, bishops, five secular priests and an Anglican minister. (Lemieux 1997)

Slavery was a social reality, and as such the church accepted it (Weatherford 1957). "What can be said with proof is that historically, there was not in the Church a universally or commonly held position on Slavery. While a good number of highly placed Church dignitaries were against it, an equally, if not larger number, were in support of it" (Catholic Register 2007, 15). Even in those instances when the individual Popes had condemned slavery and stating clearly, each time, the Church's official position on slavery, the fact remained that the condemnations were not matched with serious and durable enforcement.

Also, there were no clearly defined enforceable repercussions for non-compliance with the Church's position on the matter. As strong as the declarations were, they did not command or demand a universal acceptance. Compliance to the Church's demands on the matter was left to personal decision. Hence, individual Catholics, including religious orders of men and women as well as even bishops owned slaves. Among these were; Monseigneur Jean-de-la- Croix Saint Vallier, Monseigneur Pierre-Herman Dosquet, and Monseigneur Henri Marie Pont-Briand. Certain orders owned slaves collectively. This occurred among the Jesuits, the Recollects, the Sulpicians, the Congregation of Notre-Dame of the General Hospital and the Hotel Dieu of Montreal and Quebec (Trudel 1960; Winks1997, 12).

“Only Bishop Saint- Vallier addressed himself specifically to slavery. In his *Catechisme* of 1702, in which he listed the conditions for admission to the clergy, he excluded slaves and thus, seven years before Raudot's *ordonnance*, indirectly supported slavery” (Winks1997, 13). In 1750, there were some 4,000 Black and First Nation Slaves in Canada. The first recorded slave purchase in New France was eight-year –old Olivier Le Jeune, a native of Madagascar, in 1628. When the British Loyalists moved to Canada after the American Revolution, they brought their slaves with them. Slaves were bought and sold in Toronto as late as 1806. The British Empire banned slavery in 1834 but this did not mean that Canada had purged their ideas of inferior races (Reimer 2001, Winks 1997, 28, 97).

For the Blacks in North America theirs is a history of four hundred years yet there are still ‘many missing pages.’ Numerous Canadian authors have reflected on the ‘unwritten’ history of Blacks in our Canadian history pages. Why is there such a paucity

of documentation? In his article *De Noir, point de trace*, published in the *Le Devoir* on February 4, 1993, Jean Dion writes “Their contribution to Canadian history constitutes one of the best kept secrets of our collective past” (Dion 1993).

He also reports on his interview with Paul Fehmiu-Brown, an Afro-Acadien and a well known expert in Black Canadian History, who expatriated himself to France to conduct his research due to the paucity of information in Canada. In his interview with Mr. Dion, Mr. Fehmiu-Brown wanted to dispel the tenacious myth that:

Blacks have only been here since the 1950's. We do not know the facts or we prefer to ignore them. Certain experts justify the absence of blacks in the history books by their 'smallness in numbers'. It is said that there were not many. Of Course! It is important to remember that the total population was not what it is today. Certain historians of good faith, attempt to minimize the black phenomenon. There were no statistics kept at this time. Nevertheless, we know that in the 19th century, 50% of Blacks, living here were born here. It is by the grace of the Anglican clergy that blacks were empowered to feel proud. They instilled in the young blacks the necessity of education. In this instance, the Catholic clergy committed a grave error. I am not that old, but I can remember when we were named Brown in the 50's, we could not enter the Catholic Church. We are then told that we are Anglophone. I say Yes, but I also say that you did not want us during that time. In the Canadian history books they gave us in primary school, there were French colonials and, 'coureurs de bois'. There were missionaries and Indians. There were English, especially bad. But Blacks, not a trace, although Canada has a history of slavery. Blacks are North American since the 17th century, but Mathieu Da Costa, black interpreter for Samuel de Champlain; we speak of him only in the last ten years. These facts we know nothing about or we prefer to ignore them. At times I would like to be white to prove to people that the love I have for the history of Blacks, is not that of a Black man, but that of a historian. (PaulFehmiu-Brown 1993) ¹

¹ Text translated by author of this paper.

The Cromwell family was not indifferent to slavery. Joseph Cromwell and, his wife, Jane were both slaves of Nathaniel Cromwell in Goose Creek, South Carolina. They left him in 1779 and in 1783 came to Nova Scotia. As their family history unfolds it will become evident that there were indeed indigenous Black Catholics in Canada in the late 18th century.

Chapter 3

Black Catholics Settle in Hasset and Southville Nova Scotia

It was not until the 18th century, that the Black Catholic Community would be established in the Hasset-Southville area of Nova Scotia. Their origin dates back to the time of slavery and migration in the Western Hemisphere, as well as the arrival of the Loyalists in 1783 that brought them from the United States to Nova Scotia in particular.



Figure 3.1 New York City –Metropolitan Museum of Art: Theodor Kaufmann (1814- 1896). *On to Liberty* 1867. Oil on canvas: 36 x 56 in. (91.4 x 142.2 cm). This later painting captures an essential quality of the Black Loyalists experience in the American revolution- the flight of Black women and children into war in search of freedom: Photo courtesy of the Metropolitan Museum of Art, New York City.

“Nova Scotia is home to Canada’s largest indigenous Black population, whose roots reach back to 1750” (Sehartzdeh 2008). The eighteenth and nineteenth century black immigrants, settlers, citizens and descendants had much in common.

Together, they constituted the bedrock of black settlement in Nova Scotia—that bedrock which is synonymous with the indigenous black population of Nova Scotia.

Of the first of these, the slaves, some of the 765 were resident in Nova Scotia with their masters in 1783-84. Originally, they were located as follows: Dartmouth, 41; Country Harbour, 41; Chedabucto, 61; Antigonish, 18; Cumberland, 21; Parrsboro, 69; Cornwallis-Horton, 38; Newport-Kennetcook, 22; Windsor, 21; Annapolis-Royal, 230; Digby, 152; St. Mary's Bay, 13 and Shelburne-Birchtown (estimated), 38. This number of 765 was Nova Scotia's share of the 1232 slaves who were brought to the Maritimes in 1783-84. The remainder were in New Brunswick and Prince Edward Island. (Pachai 1990, 34-5)

From the history obtained through official provincial documents, church documents and family history it is evident that the Cromwell family established the foundation of the Black Catholic Community in the Hasset, Southville, areas of Nova Scotia. Some of the family history was documented incorrectly by census takers and has been corrected in this paper. "It was long believed that the parish records at St. Mary's Bay Parish (Church Point, Nova Scotia) had been totally destroyed by fire in 1893. However, in 1958 it was discovered that certain registers had escaped the fire, then being in the hands of the civil authorities; the salvaged registers have been restored to church custody and are now at the Acadian Center, St. Anne's College , Church Point" (Smith 1975, v). Their story begins...

Joseph Cromwell, as he came to be known in the Annapolis Area was born in approximately 1739 in Ghana, West Africa. He came to the Americas on a slave ship in the 1760's. The South Carolina coast was the point of entry for one fifth of all Africans who were enslaved in North America. Joseph became the property of Nathaniel

Crumwell [Cromwell] in Goose Creek, South Carolina, and adopted his family name. He left Crumwell in 1779.

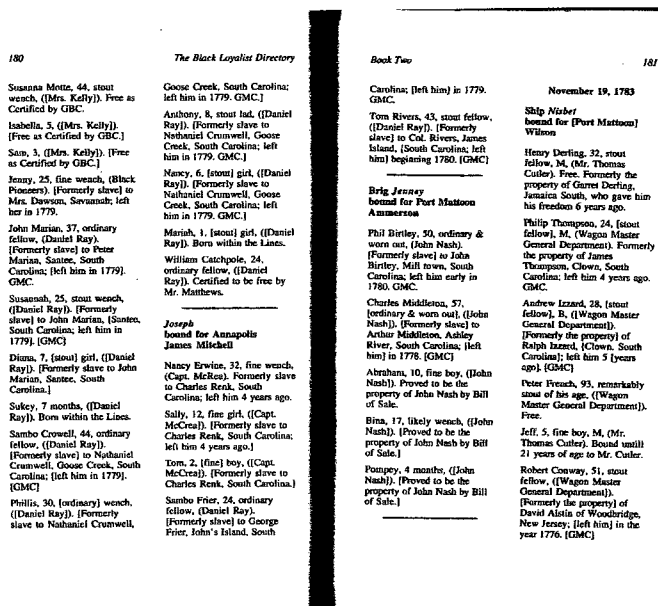


Figure 3.2 Page from The Black Loyalist Directory; Image taken by Blair Cromwell: Courtesy of Taylor & Francis, Inc. London.

What transpired between 1779 and 1783 is unknown but what is known was that on November 9, 1783, he boarded a ship known as the, *Joseph*, which was bound for Annapolis Royal Nova Scotia as ‘Sambo’ Crowell [Cromwell]. ‘Sambo’ is listed along with Phillis [Cromwell] age thirty described as “ordinary wench”, three children: Anthony [Cromwell] “stout lad” age 8, Nancy [Cromwell] “stout girl” age 6, and Mariah [Cromwell] age 1. They are all listed as former slaves of Nathaniel Crumwell, all leaving him in 1779. Born within the Lines indicates that Mariah, the youngest child listed would have been born between the British Lines therefore born free (*The Black Loyalist Directory*, 1995, 180). It is uncertain if these were actually Joseph’s wife and children, or were they simply listed along with others on the ship. It is noted that (Daniel Ray) is also

listed next to their names. He was the captain aboard the “Joseph” when it left Charleston.

It is thought that Joseph changed his name from ‘Sambo’ to Joseph upon arrival to Nova Scotia, and took the name Joseph, after the ship that he sailed on. “In 1783, he arrived in the townships of Clements in the Annapolis area, and in 1789 received a grant of 50 acres. However, Joseph later moved to the Weymouth area because of disputes over land claims” (Gilroy 1937, 26). In 1786 Joseph and his wife Jane gave birth to a son Jerome (1786-1866). There is no recorded baptismal history for Jerome, and it is also uncertain as to whether Joseph is actually Jerome’s father as his status is listed as “*illegitimate*” on his death certificate. This was recorded by James Langford, his daughter Elizabeth’s, father-in-law. Was Jerome’s father in fact Catholic? What is certain however is that it was Jerome’s family that initiated the Black Catholic tradition in the Hasset- Southville area. There is however recorded history showing that Joseph, Jane and Jerome’s younger siblings: Hannah, Elizabeth and William were christened in Trinity Anglican Church.

Trinity Anglican Church was founded in 1785 in Digby, Nova Scotia. This historic church traces its roots to United Empire Loyalists who landed in Digby in the 1780’s. The present building was erected in 1878 to replace the original small church which had been financed in part by a grant from Admiral Digby under whose guidance the loyalists had sailed from the United States to the shores of Nova Scotia. The silver bell which still peals before services was also a gift of the admiral.



Figure 3.3 Original Trinity Anglican Church: Photo courtesy of Admiral Digby Museum.



Figure 3.4 One of the Stained glass windows in the new Trinity Anglican Church Digby, Nova Scotia: Photo courtesy Nora Peach.

It is recorded in the Trinity Parish Register that Joseph and Jane had two other daughters and a son. On July 11, 1791, Jane, along with her daughters Elizabeth and Hannah were christened in Sissaboo. The Trinity Parish Register describes them as “female mulatto”. It is quite clear from these documents that they had their Christian beginnings in the Anglican Church. On October 24, 1796, William, “a black male child of Joseph Cromwel[sic] was christened in Sissaboo (Trinity Parish Register, Digby Nova Scotia). Joseph, a black adult, was christened on October 23, 1798, in Sissaboo (Trinity Parish Register, Digby Nova Scotia). Although William, Hannah and Elizabeth were christened in the Anglican Church, many of their children married within Jerome’s family and, became Catholic. William and Hannah’s families will be discussed in Chapter 4. Isaiah Wilson acknowledges Jerome and his brother William in his book *A Geography and History of the County of Digby* (Wilson 1900,144, 147). The birth of Joseph’s two sons, Jerome and William, through his marriage to his wife Jane, would create the extension of the Cromwell family in Weymouth, Nova Scotia.

Jerôme Laurence, the first born son of Joseph Cromwell, married Marie Caroline Francis and settled in what is known as the community of Hasset, a community that would then become home to this family and thereby begin the extension of the Cromwell family legacy in the Hasset- Southville areas of Nova Scotia. They had seven daughters and two sons: Elizabeth, born February 22, 1817; Helene, born April 16, 1819; Marie Anne, born March 1, 1821; Genevieve, born February 10, 1823; Charles Joseph M., born November 4, 1825; Sophia, born 1828; Marie Henriette, born 1830; Marthe Caroline, born May 21, 1836. The family continued to practice their Christian traditions. Jerome

Laurence and his wife Marie Caroline Francis are recorded as confirmed in the listings of Families of St. Mary's Bay Roman Catholic Parish Clare, Digby County, Nova Scotia from 1818-1829. Their children Elizabeth, Helene and Marie Anne, Genevieve and Charles Magloire are listed in the listings from 1818-1829 (Smith 1975, 2#32, 67 #88). Jerome, his wife and his children are listed once again in the listings between 1840-1844, with the addition this time of Sophie, Marie Henriette, Marthe Caroline and Joseph (Smith 1975, 33-34 #140). Neither Jerome nor his family, were listed as Negroes.

Jerome Laurence himself, was not only a community leader but was also a pioneer in the community and was active in building sawmills, which were the source of income and mainstay of the economy in the area at the time. "David Sabean assisted by Jerome Cromwell of New Tusket, reared a Saw Mill in 1840 where W.H. Sabean's Mill stands" (Wilson 1900, 147).

Jerome and his younger brother William were listed in the 1816 census "Names of the resident tax payers—being over twenty-one years of age—domiciled in the District comprehending present township of Weymouth, in year 1816, copied with orthographical corrections from the assessment roll for the next year" (Wilson 1900, 457). It is interesting to note that although Jerome was born free in 1786 he would have been re-indentured as a slave as the following denotes: "Between 1828 and 1829 Jerome Cromwell, a colored man and former slave, became resident of the property south of Theophile Gaudet's owned by Eugene Oakes of Weymouth" (Wilson 1900, 144).

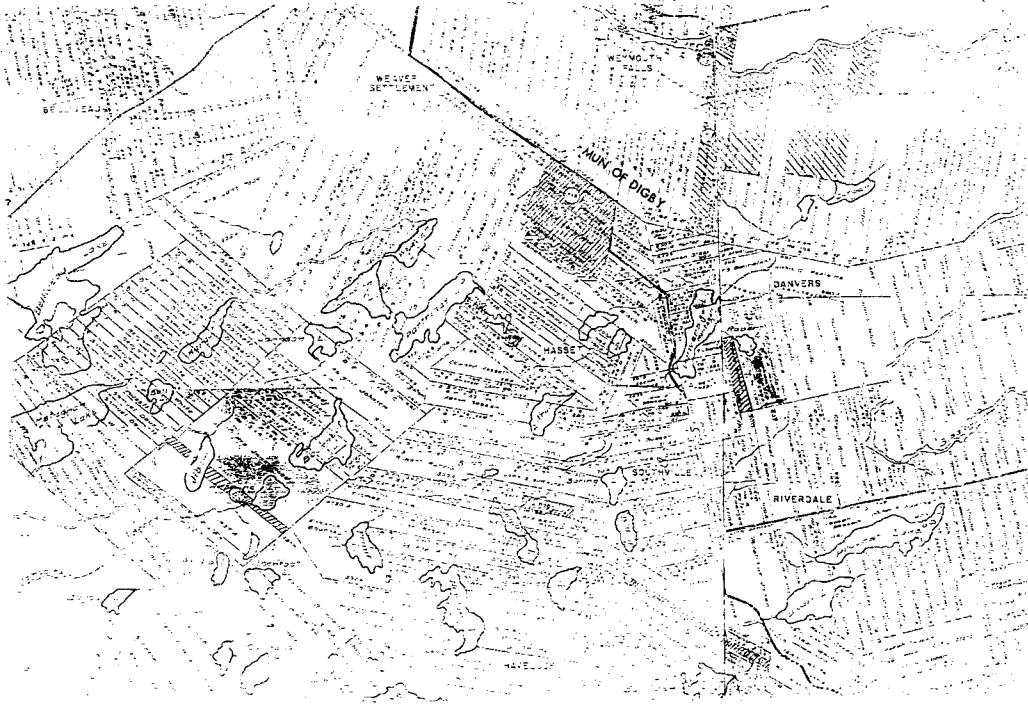


Figure 3.5 Land Grants for James Langford and Jerome Cromwell: Photo courtesy of Blair Cromwell.

What allowed for the preservation and maintenance of the Christian tradition within the Cromwell family was the extended family itself. The marriage of Elizabeth Cromwell to Henry Langford was the beginning of this extension.

Elizabeth Cromwell, the first born daughter of Jerome Laurence Cromwell and Maria Caroline Francis was born February 22, 1817. She married **Henry Langford**, a young black man, the son of James S. Langford and Elizabeth ‘Betsy’ Falls from the Weymouth Falls area. The exact date of their marriage is unknown. This was, therefore, the beginning of the wedlock dynasty between the Langford’s and the Cromwell’s. They had seven sons and two daughters: Sinclair, Dexter, William, Joshua, Charles, James Alfred, George Frederick, Eliza and Augusta. Throughout the 18th century, the English

and the French battled over control of Nova Scotia. The British decided to make Nova Scotia a British colony by bringing in more settlers (Baldwin, 1938). James Langford Sr. was assigned land in the township of Digby in 1784 (Wilson 1900, 390). A century later, the Cromwell families were among the British subjects as they settled in Southville.

Sinclair born in 1849, later married Martha Caroline Cromwell, born May 21, 1836. She was the youngest daughter and 8th child of Jerome Laurence Cromwell and Maria Caroline Francis, and thus his mother's sister. They had five daughters and one son: Eunice, Lucindy, Girte Bell, Jessi A, MaryA, and William Henry. A close family social structure helped maintain the vitality of the Cromwell family and therefore they continued to live within the area and, on properties that belonged to their parents and grandparents. They maintained and used the land for small farming and building their homes. It is likely that Sinclair Langford was born in Weymouth Falls as he was Baptist and, his wife Caroline Cromwell was Catholic and born in Hassett. Their children were likely born in Hassett, Nova Scotia, their mother's birthplace. Very few people were able to read and write at this time, and keeping birth records was problematic, if not costly.

In the 1871 census Sinclair Langford was listed as being 24, from New York, Baptist, farm laborer, married, unable to write. It is obvious that there was an error in the census as it is known that Sinclair was indeed born in the Weymouth Falls area. He was listed as St. Clare or St. Clair on later lists. His wife Caroline was listed as 31, from New York, Catholic, married. The children listed at the time were: Jesse A, Marry A, and William (7 months old). The Children were also listed as Catholic. (Source: Sub district Bellivau, district 9, p.7 no.24 (5). There was clearly an error in Caroline's birthplace as well as she was definitely from the Hassett area. Again this is clear evidence that there

were indigenous black Catholics in Canada in the early 19th century. Eunice Langford, Sinclair and Caroline's daughter was John 'bub' Cromwell's second wife. John married Eunice after his first wife Laura died. Maintaining a family, and farming the land would have been difficult for a single father at that time. John 'bub's' family will be discussed at greater length further in this dissertation. His family is mentioned at this time in connection with his marriage to Eunice Langford. His father Charles Joseph was Elizabeth's brother, therefore Eunice being his 2nd cousin.

The Cromwell legacy continued with the marriage between William Henry Langford and Sarah Tynes. They had nine children: Celeste, Edith Geraldine, Gladys May, Selina, Reginal, Chester, Rosa and Carlene, and clearly, followed in the footsteps of the Cromwell family's Christian traditions.

Dexter, Sinclair's younger brother, married Hannah Robart. They had three sons and a daughter: Bernard, Claude John, and Wilhimena. There were very few Blacks in the area at the time and so, the family kept on marrying within the extended family. Sinclair's second wife was Mary Josephine Laurence. It is unclear whether they had children.

Unfortunately there are "missing pages of history" for some of the earlier members of the Cromwell family. It is important to indicate that research by a family member, Blair Cromwell, is ongoing. Most of the surviving Cromwell family members could not recall any detailed information about these individuals.

Helene Cromwell, second daughter of Jerome Laurence Cromwell and Maria Caroline Francis was born April 16, 1819, in Hasset, Nova Scotia. She married Silas “Simon” Bright, also second generation born in 1817 also in Hasset, Nova Scotia. They are listed as confirmed at St. Mary’s Bay Roman Catholic Parish. Two of their children are listed as well; Marie Elizabeth born August 21, 1842, and Jeanne Genevieve born June 4, 1844,(Smith 1975,145 #54).They had seven other daughters and three sons: Jane, born 1846; Caroline, born 1850; John born 1852; Ellen, born 1858; Frank, born 1860; Susan Ann, date of birth unknown; Sophia Ellen date of birth unknown; Catherine Emma, date of birth also unknown; Charles Simon, died at age 15; and Mary Elizabeth who died as an infant at age one (1) day old, were all born in Hasset, Nova Scotia. They continued to live in the same area as the rest of the Cromwell families on the family land. Both Helen and Silas were of strong religious belief. While the Cromwell’s maintained contact and communication with each other, there was still, the strong notion of being married within the Cromwell extended families.



Figure 3.6 John Bright and his wife Mary Bailey-Jarvis: Photos courtesy of Blair Cromwell.

Born in 1852, John was the first son, and third child of Helene and Silas. He had three daughters and a son with his first wife, Mary Bailey-Jarvis (raised by Jacob and Mary Jarvis). Their children were: Bertha, Margaret “jenny”, Dennis, and Ann. John and his second wife Ann Fowler had four sons and two daughters; Lloyd, Trafford, Ronald, Reginal, Dorothy ‘Betty’ and Doris. Mary his first wife had a child, Milledge, with Henry M. Jarvis.

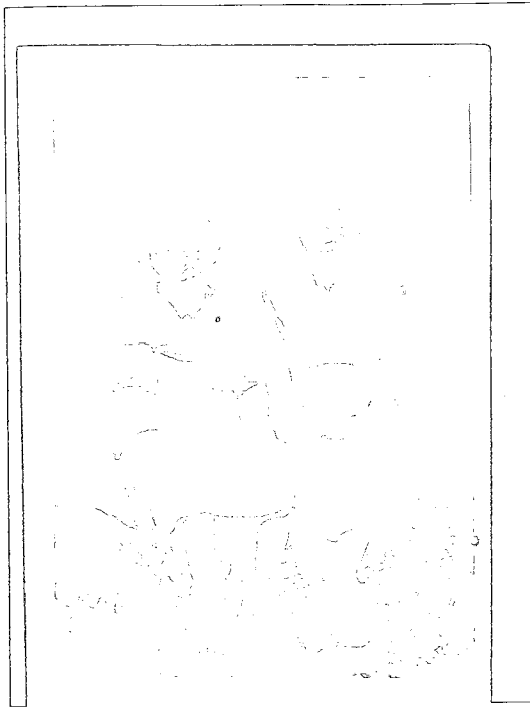


Figure 3.7 Jenny and Ann Bright: Photo courtesy of Blair Cromwell

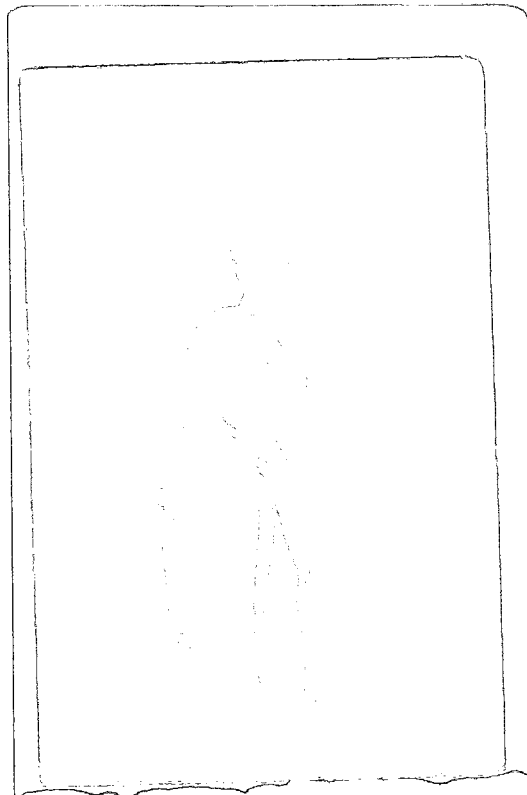


Figure 3.8 Dennis Bright: Photo courtesy of Blair Cromwell.

Bertha Bright married Herbert Cromwell. Her family will be discussed later in the history of Charles Joseph Magloire, as Herbert was the son of John “bub” Cromwell, youngest son of Charles Joseph. Margaret “jenny” married Melvin Cromwell, brother to Herbert. Dennis married Martha “Mattie” Hatfield. Their children were: Basil (died at birth), Elizabeth Rae, Lillian, Shirley, Lois, Myrtle, Dennis, Anthony Valentine, Eldon “Joe”, Sheldon, Paul, Myrna and Lealda.

Ellen was born in 1858. She later married John Douglas Cromwell, with whom she had three daughters and three sons: Laliah, Nellie, Ethel, George, Charles, and Frank. Frank soon, married Lottie Pleasant, and, bore ten children with her: Harold, Irving, Bernard, Everett, Guy, Lottie, Mae, Christie, Theta and Frankie. Ellen’s third daughter, Ethel had a daughter: Ruth who had children with Owen Cromwell. They were Edna, Esther, Audrey, Gordon, Stewart, Harry, John and Clyde Chiasson (an adopted son). At this time Canada was still under British rule, therefore all British subjects in the dominion were also subject to military service. For the Cromwell family the military service was a way of serving their country.

When Frank, Helen and Silas’s son was born in 1860, Britain had long since laid claims over Nova Scotia, against the French interest in the area. He married Minnie Cromwell and they had five daughters and five sons: Violet May, James ‘Jim’, Fred, Elizabeth, Raymond, Peter, Ralph, Clara, Mabel and Florence. The livelihood of farming and growing crops remained the mainstay for the Cromwell families. It was not until the First World War, that the military options would become available.

Following the family line, Susan Ann married her first cousin, Joseph Henry Cromwell, the son of Charles Joseph Magloire and Maria Falls. They had six children; three sons and three daughters; Dale, Aubrey, Laura, Grace, Mary and Charlie and, they continued to share the family land. While the Cromwell's were a hard working family, they contributed generously, to the church and paid taxes to the government on their land. Their grandchildren would also serve their country as members of the military in both world wars.



Figure 3.9 Hector Cromwell son of Dale and Margaret Cromwell.: Photo courtesy of Blair Cromwell

Dale, who had eight children with his wife Margaret Cromwell: Alma, Ina, Evelyn, Bernard, Hector, Ralph, Percy and Sanford, remained in the same area as his parents. Aubrey, Dale's brother and Hazel Rapelyea had a daughter, Jane, who had children with Walter Lee Isaac. Their children were: Lesley, Peter, Emery, Garret, Aaron and Mahlori.

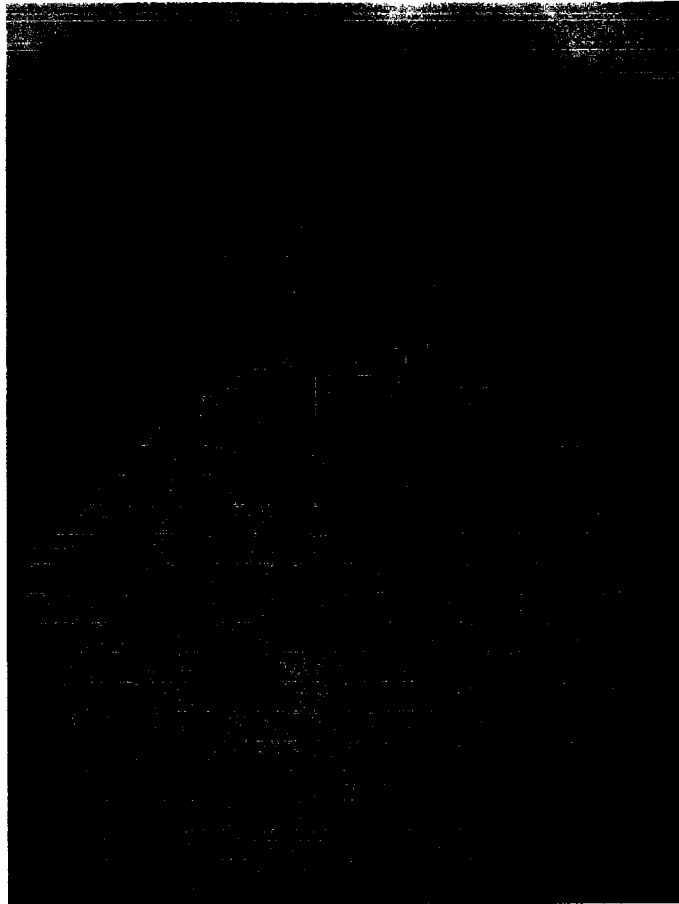


Figure 3.10 Portrait of a man believed to be Charles Joseph Magloire, 3rd generation Cromwell in Nova Scotia. This drawing hung on the wall of the house that belonged to Edward Byron Cromwell born December 20, 1857, son of Charles Joseph and lived in Weymouth Falls: Photo courtesy of Blair Cromwell.

Charles Joseph Magloire Jerome and Marie Caroline's third child was born November 4, 1825. He married Maria Falls, born 1818, daughter of Thomas Falls Sr. and Hannah. She was the mother of his seven sons and five daughters: Charles Thomas, born May 10, 1846; Annie Eliza, born 1851; William Henry, born June 9, 1851; George Edward, born October 25, 1852; James Leonard, born December 27, 1855; Joseph Henry, born 1856; Edward Byron , born December 20, 1857; Mary Louisa, born 1859; Martha Augusta , born 1860; John 'Bub', born August 30, 1863; Joanne (birth date not available), and Hannah Maria Cromwell, born September 9, 1866, died at age 10 years.

The extension of Charles Joseph Magloire and his wife Marie Falls' family created another extended legacy of the Cromwell family in Southville.



Figure 3.11 Charles Thomas Cromwell: Photo courtesy of Blair Cromwell.



Figure 3.12 Sarah Ann Jarvis: Photo courtesy of Blair Cromwell.

Charles Thomas was born May 10, 1846, in New Tusket. He married Sarah Ann Jarvis, born January 8, 1846, a white woman, who was the adopted daughter of Jacob and Mary Jarvis. They had [11] eleven children: Margaret 'Maggie' Mabel, William, Martha, Francis 'Fannie', Harold, Henry Archibald Edward Vincent, born 1868, Estella, born March 1, 1870, Mary Louisa, died at one day old, Annie Augusta, also died at one day old, and Charles M. died three months after birth. It was likely that all of the families were living in Southville on the family land belonging to their grandparents.



Figure 3.13 Dale Cromwell and family: Photo courtesy of Blair Cromwell.

Margaret, 'Maggie' married Dale Cromwell and they had eight children: Alma, Ina, Evelyn, Bernard, Hector, Ralph, Percy and Sanford. Although this family had land already inherited from their great grandparents, they continued to acquire more land for the family to till and earn an extra living. While land and marriage kept them together and close to one another, the Cromwell family remained devoted Christians. For example, they would say a prayer together before meals and before bed as this would have been a religious practice of the time.



Figure 3.14 Maggie Cromwell: Photo courtesy of Blair Cromwell.



Figure 3.15 Ida Wesley and William Cromwell:
Photo courtesy of Blair Cromwell.

Margaret's brother, William, married Ida Wesley and had seven children with her. They were: Daisy, Grace, Eleanor, Jean, Wilbur, Clifford and Charlie. The family remained together, residing in Southville, Nova Scotia.



Figure 3.16 Charlie Cromwell: Photo courtesy of Blair Cromwell.

Their fifth child Charlie, married Evangeline Cromwell, and had eight children: Simone, Joline, Julianna, Sherry, Arlie, Allan, Jean and Andrew. They also remained in Southville. Andrew married Margo Morrison and they had four children: Martin, Misty, Marlo and Morgan. It is quite likely that the younger generation of Cromwell's moved away from the Southville area.



Figure 3.17 Martha Cromwell and Benjamin Hatfield:
Photo courtesy of Blair Cromwell.

Benjamin Hatfield found a young lady within the Cromwell family, Martha Cromwell and married her. With five children Quentin, Martha, Myrtle, Louanna, and Katherine Ann, to care for, they considered religion very important in their life. Benjamin and Martha's religious practices had an influence on their children. They attended church regularly and encouraged their children to worship.

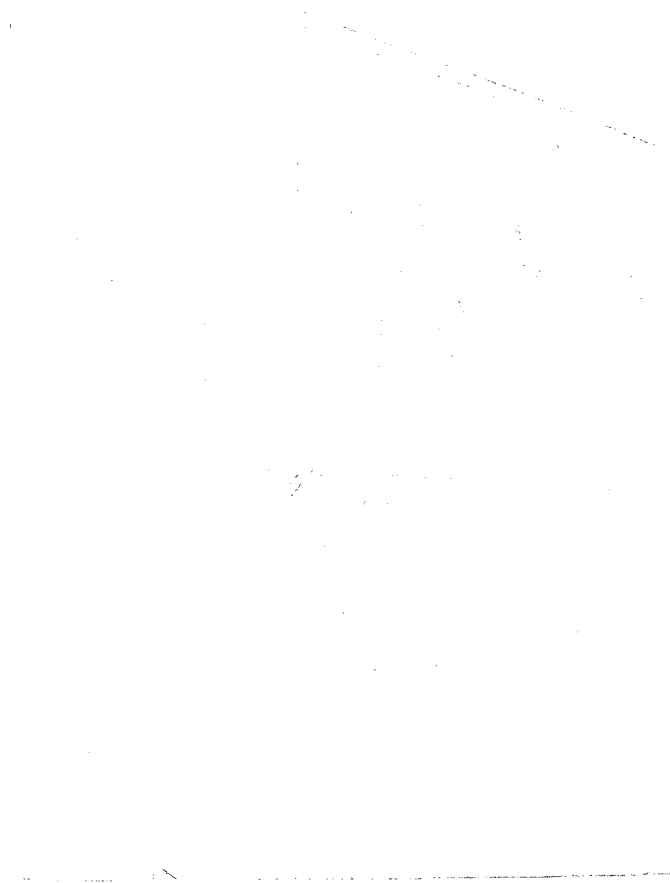


Figure 3.18 Benjamin Hatfield and family: Photo courtesy of Blair Cromwell.




Figure 3.19 Left to right: Leander Cromwell, Quentin Hatfield, Catherine Anne Morrison (wife of Leander Hatfield), Martin Cromwell, Benjamin Hatfield (seated), Myrtle Hatfield, Martha Cromwell (seated), Dennis Bright, Martha Hatfield, Joyce Diggs, and Warren Cromwell: Photo courtesy of Blair Cromwell.

Figure 3.20 Francis 'Fannie' Cromwell and Lecman Langford: Photo courtesy of Blair Cromwell.

Francis 'Fannie' married Leeman Langford, son of Alexander Langford and Elmira Berry. They had nine children: James, Charles, Josie, Ada, Hilda, Eva, Austin, Ken Lee and Fenton. Harold the fifth child of Charles Thomas had four children: Robert, William, Harold and Ann. The name of their mother is unknown.

The Cromwell family was destined to maintain their family roots, but, Edward Vincent was an exception to the family tradition. Born March 1, 1870, Edward Vincent married Emma Crawford (date unknown). Emma was another outsider to the Cromwell family. Emma was a young black girl who originally grew up in Yarmouth. Emma and Edward's was not a happy marriage. Eventually Emma and her children moved to the United States. Their children were: Annis, Kathryne and Marion Louise. This was true as well in the case of Annis Cromwell, who married an Armstrong, whose first name is unknown and had three children: Leon Gardner Warrington, Helen Warrington and Ruth Armstrong.

While the complexity of the Cromwell family appeared to have changed slowly, their ties to one another remained strong. Helen Warrington married William Langhorn who died in Korea. This was an indication that some of the Cromwell family members continued to enlist in the military following the two World Wars. The Korean War, as well as the two World Wars, highlighted not only the Cromwell family contribution to the military, but it was also a source of extra income for the family as well. Ruth Armstrong bore a child: Judith Sherwood, with William Sherwood. Judith had a daughter Terri Lynn with "Sonny" Carrington.



Figure 3.21 Fitz Randolph Langford: Photo courtesy of Blair Cromwell

Annie Eliza, the second child of Charles Joseph Magloire and Maria Falls was born into the Catholic faith in 1851. She married Fitz Randolph Langford, the son of Charles Langford and Susan Cromwell. Fitz Randolph was a Baptist minister. His date of birth is unknown.



Figure 3.22 Acie, John Oliver and George Howard. Sons of Annie Eliza and Fitz Randolph Langford: Photo courtesy of Blair Cromwell.

They had thirteen children: Acie, Emma, Christina, John Oliver, Mariah Ellen, Albertina, George Howard, Bertha, Mary Louisa, Susan A., Annie W, Nellie Maria and Hattie. Their first son, Acie, married Gerty Scott and they had eight children: Manny, Annie, Thelma, Pauline, Esther, Beverly, Cameron, and Emma.

The Cromwell family extended further and included the Jarvis family once again.



Figure 3.23 George Edward Cromwell and his wife Cynthia Jarvis: Photo courtesy of Blair Cromwell

George Edward Cromwell, born October 25, 1852, in Hasset, married Cynthia Jarvis, daughter of Jacob and Mary Jarvis sister to Sarah Ann married to George Edward's brother Charles Thomas. George Edward and Cynthia built a home in Weymouth Falls, close to St. Joseph's Church in Weymouth and had ten children: George Rodney, Vernon, Sadie, Melvine, Lottie, Lilly Mae, Lilia Maude, Hattie, Benson

and Wilfred Laurier. Benson Cromwell would be the first immediate member of the Cromwell family to lose his life serving his country. He died at the age of 17 years in WWI and his younger brother, Wilfred Laurier Cromwell, died at age two months old.

Both George Rodney Cromwell and Harriet Ann Barton were very young when they were married. However, their marriage was a happy one. Soon after their marriage they had six children: Nelson, Emery, Raleigh, Mimie, Madeline and Silas. Sadie married Flavours Ward and had one son John.

Melvine Cromwell and Peter Papas had only three children: Cynthia, Lillian, and Robert. On the other hand, the marriage of Lottie Cromwell and Freeman Pleasant produced another surprise, with seven children: Clifford, Guy, Esther, Barbara, Etta, Ansley, and Jameson. Hattie Cromwell and George Langford's marriage was another union of the Cromwell and Langford families, who were the two dominant families in Southville. After their marriage they had seven children: George, Norma, Vernon, Ivan, Cynthia, Catherine, Marjorie.

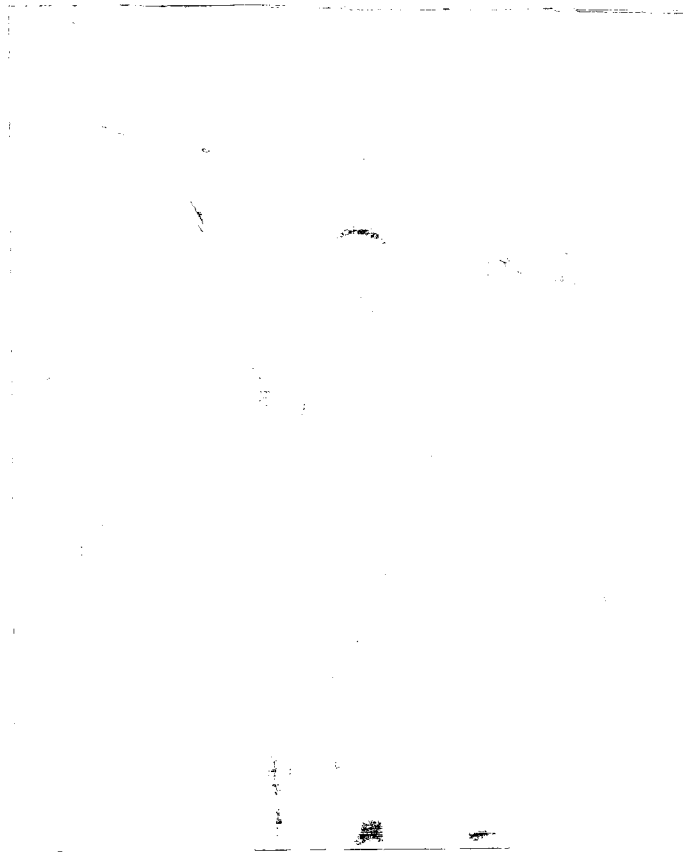


Figure 3.24 Children of James Leonard Cromwell. Back row: Benjamin, Martin and Alfred. Front row: Rose. Also in the photo is Myrtle Cromwell (Martin's wife): Photo courtesy of Blair Cromwell.

Although the Langford's married into the Cromwell family, the Cromwell family remained the largest family in the Southville area. Born December 27, 1855, James Leonard Cromwell married Mary Ann Hatfield, the daughter of Leander Hatfield and Charlotte Saulnier. His brother John "bub" married Mary Ann's younger sister, Laura. James Leonard and Mary Ann had seven children: Saraphie, Joseph, born May 24, 1884; Emma, James Alfred, Vincent Benjamin, Marie Rose, born August 5, 1885; and William Martin. Not surprising for the Cromwell family, William Martin married Myrtle Cromwell, and bore nine children: Alvada, Vincent, Emerson, Evangeline, Ellerton, Mildred, Myrtle, Guida and Perley. James Leonard died June 15, 1934.

Church Point, N. S., *June 16 1934*
Est of James. Cromwell
Southwell

To John J. Thibodeau & Son, Jr.
 UNDERTAKERS
 Caskets and Coffins of All Sizes

To Telephone	\$
" Dressing	
" Clothes	
" Coffin, Casket		<i>26.00</i>
" Service of Hearse		<i>6.00</i>
" Digging Grave	
" Service at Church and Grave	
" Candles	
" Cross	
" Telegram	
<i>one Trip To Digby</i>		<i>10.00</i>
" Embalming	
	\$	<u><i>50.00</i></u>

Received Payment.

Figure 3.25 Funeral expenses for James Leonard Cromwell: Image courtesy of Blair Cromwell.

With the extended Cromwell family rapidly expanding Joseph Henry, was born in 1856. He married Susan Ann Bright; and, they had six children: Dale, Aubrey, Laura, Grace, Mary and Charlie. Years later their first child: Dale married Margaret Cromwell. They were distant cousins. Dale and Margaret had eight children: Alma, Ina, Evelyn, Bernard, Hector, Ralph, Percy and Sanford. Aubrey married Hazel Rapelyea and had one daughter Jane who married Walter Lee Isaac and their marriage bore six children: Lesley, Peter, Emery, Garrett, Aaron and Mahlori.



Figure 3.26 Edward Byron Cromwell and his wife Annie Louisa Maxwell-Langford: Photo courtesy of Blair Cromwell.

Another Cromwell family extension in Weymouth Falls was that of Edward Byron, born December 20, 1857, in New Tusket. He married Annie Louisa Maxwell, who was born April 2, 1869, and baptized into the Anglican faith. They had fourteen children: Charles William, born 1885 in Saint John, New Brunswick, was the son of Benjamin and Abbey Sadler and was adopted by Edward Byron and Annie Louise. The other children of Edward Byron and Annie Louise were: Freda, Violet, Mildred 'Clyde', John Maxwell, Sidney, Amy, Louise Nettie, Hilda, Neily Joseph, born, 1894; Roy Edward, born, 1891; Claudia and Beulah Maude.

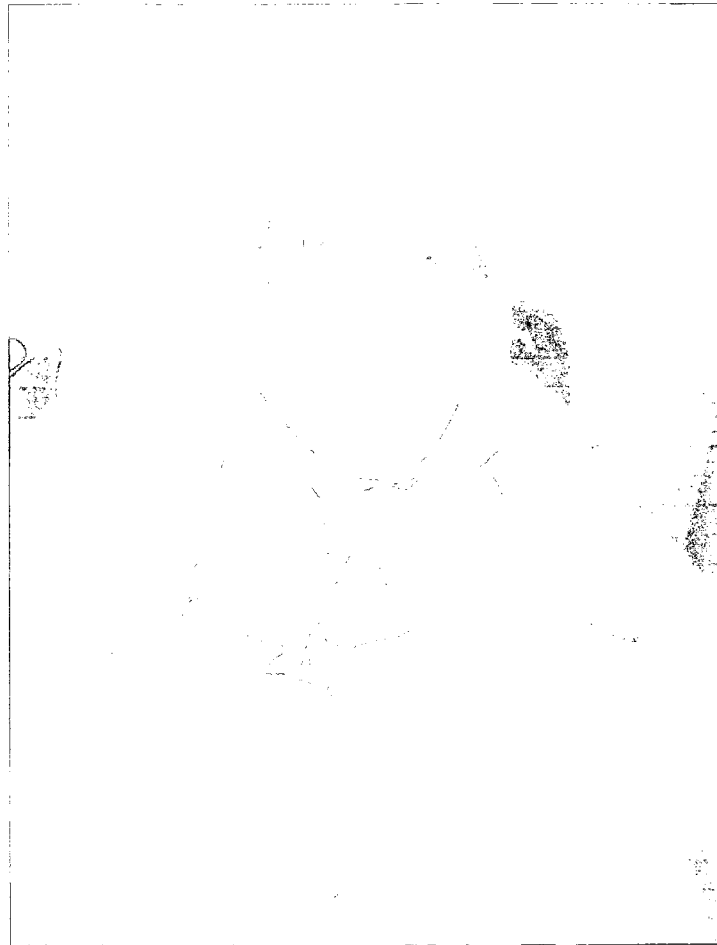


Figure 3.27 Mildred Clyde Cromwell: Photo courtesy of Blair Cromwell

Mildred 'Clyde' passed away in 2009 and was over 100 years old. On the day the above photo was taken, Mildred recalled the story told about her adopted brother Charles William, to Blair Cromwell: *"One day a woman came knocking on the door saying that she was having to go look for a job and would be gone for a few days. She wondered if Mildred's parents would be kind enough to look after her son Charles William while she was gone. The woman never returned"*.

Their adopted son, Charles William born March 17, 1885, in Saint John, New Brunswick, later married Ella Cromwell of Weymouth Falls. They had three children:

Etta, Kenneth and Jennie. He took oath February 7, 1916, at age 29 and standing 5'9". He joined in the active militia as a laborer. At the time of enlistment he was listed as Roman Catholic, and declared fit for service with Regiment Number 734044. His family was most certainly proud of his service.

Freda married James Langford, and they had three children: Emerice, Olive and Ellien. Another outsider to the Cromwell and the Langford family was Burgess Francis. He married Violet and therefore, into the Cromwell family. Violet Cromwell and Burgess Francis had five children: Bertha, Esther, Vincent, Curtis and Weldon.

Although Mildred Clyde and Charles Langford had only two children: Nina and Marvie; her brother, John Maxwell married Nellie Jarvis and had eight: Lloyd, Morris, Lena, Gertrude, Victorine, Betty, Ivie and Allison.

Sidney Cromwell married Gertrude Pleasant, and had nine children: Robert, Sydney, Foster, Gloria, Lydia, Albert, Wilbur, Genette and Sylvia. Gertrude was another outsider to the Cromwell family. Amy had had a son Jarvis with George Jarvis.

Nettie Cromwell and Durham Jarvis, both, married very young. With Nettie being of the Cromwell family, the family remained in Southville. They had seven children thereafter: Max, Victor, Carl, Arnold, Ruth, Vestor, Erma, Chester and Blanche. Although, the Cromwell and the Langford families were, the most well known families in the area, there were other smaller families as well. Victor Jarvis and Cynthia Langford were married. They had seven children: Lester, Earl, Hattie, Neil, Miles, Leonard and Harvey and, remained residents of Southville.

Carl Jarvis and Muriel also known as “Mammie” Jarvis had two children: Juanita and Stewart. Arnold Jarvis and his first wife Rose Morrison had a daughter Leona. Arnold’s second wife was Annette Sparks. Max Jarvis and Marge Jarvis’s children were: Faye⁷, Jeffery, Phillis and Churchill. Louise Cromwell and Elmer Jarvis married and had four children: Gifford, Irma Claudina, Lillian and Evelyn.

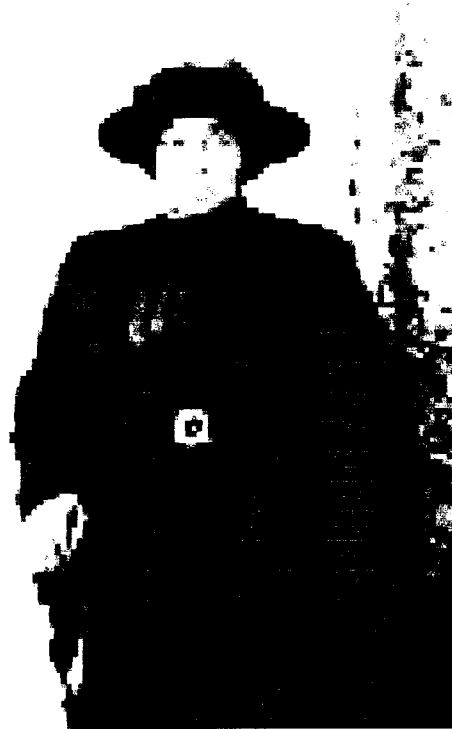


Figure 3.28 Mary Louisa Cromwell: Photo courtesy of Blair Cromwell.



Figure 3.29 Henry Cromwell: Photo courtesy of Blair Cromwell.

Mary Louisa, Charles Joseph's daughter was born in New Tuskent, Nova Scotia in 1859. She married Henry Cromwell, son of Peter Cromwell and Mary Jane Hatfield, and they later had four children: Owen, Walter, Elmer and Maude. Their first born Owen married Ruth Cromwell and married within the family and had eight children: Edna, Esther, Audrey, Gordon, Stewart, Harry, John and Clyde Chiasson (adopted son). They, as well settled in the community surrounded by the Cromwell family. The expanding family gave the Cromwell family a household name and a dominant role in the Southville community.



Figure 3.30 Domenic Hatfield: Photo courtesy of Blair Cromwell.

Mary Louisa also had a daughter Mary Modeste Hatfield, with Domenic Hatfield who was born in 1866. Domenic was the son of Leander Hatfield and Charlotte Saulnier. Domenic was also married twice. His first wife was Mary Burton and his second wife was Mary Adeline Bright. He had a son Albert Paul Hatfield born October 23, 1895. It is not documented as to who the mother was.

Undoubtedly, the Cromwell family as well was not immune to some controversy in the community. Walter Cromwell had two children: Debert and Paula with Leona Whitehead prior to his marriages to his first wife: Doris Bright, and, second wife Doris Sisco. At the time these children were considered born out of wedlock and illegitimate. Walter had two other children: Roy and Myra with his second wife Doris Sisco.

Elmer Cromwell and Jane Cromwell married thereafter and had twelve children: Marjorie, Melita, Arnold James, Carmen John, Garnet, Reginal “wiggie”, Henry “chase”,

Maureen, Mabel, Margaret, Marion Louise and Elmer James. With his family, Elmer acquired some land from the family and remained in Southville.

Leander Hatfield and Charlotte Saulnier were certainly not outsiders to the Cromwell family. Leander born in 1836 was the son of Charles Hatfield and Magdelaine Thibault who lived in the area of Doucetville, Nova Scotia. Charles was born in 1806 and was the son of Samuel Hatfield and Marguerite (Marie) Muise.

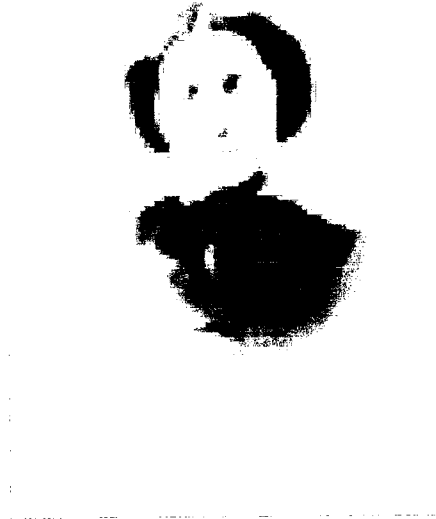


Figure 3.31 Charlotte Saulnier: Photo courtesy of Blair Cromwell.

Charlotte Saulnier was born in the Meteghan area in 1837. Leander and Charlotte had five children: Lavita 'Vicy', born 1862; MaryAnn, born 1863; Benjamin, born 1874; Domenic, born 1866 and Laura, born 1870. Their son Domenic had a daughter with Mary

Louisa Cromwell, daughter of Charles Joseph Cromwell and Maria Falls. Benjamin married Martha Cromwell, Mary Louisa's sister, and their daughter Laura married John "bub" Cromwell Mary Louisa's brother.



Figure 3.32 Original photo of Laura Hatfield: Photo courtesy of Blair Cromwell.



Figure 3.33 John 'bub' Cromwell with son Herbie in the background. Photo of John 'bub' and his son Herbie was taken by the home of John 'bub's father, Charles Joseph Magloire: Photo courtesy of Blair Cromwell.

The Cromwell's had now established a very strong family tradition and an extended family in Southville. John "Bub" Cromwell, a fourth generation of the Cromwell family, and the youngest son of Charles Joseph Magloire and Maria Falls married Laura Hatfield and had six children with her: John Ervin, birth date unknown; but, baptized July 29, 1888; James Leonard, born January 6, 1891, and died in 1920 at the young age of 29 years ; Herbert, born Dec 1, 1894; Joseph Melbourne, hereafter known as 'Melvin' born 1897; Mary, birth date unknown, but, died at age 17 years old, Mary Madeline, birth date unknown, died 8 days old as an infant. It remains unclear whether John "Bub" Cromwell had children with his second wife Eunice Langford. The only baptism recorded was John Ervin's on July 29, 1888. The assumption here [at the time] was that all children born of Christian parents would automatically become

Christian. This being the case, there was no doubt that all of John and Laura's children were Christian. Like other families around them at the time, perhaps an illness of that era afflicted John and Laura's family. James Leonard died at 29 years of age, Mary Jane died at 17 years of age and, Mary Madeline died as an infant at 8 days old.

John Ervin later married Regina Sisco. Their children were: Bessie, Patrick, Wilfred, Annie, Bernard, and Amanda. Amanda was born September 14, 1916, in Yarmouth, Nova Scotia and died, August 18, 2001. Her obituary read as follows: "Amanda Mae Oliver, born September 14, 1916, in Yarmouth NS, passed away August 18, 2001. Daughter of the late John and Regina Cromwell. Survived by son Lorne, Grandchildren and several cousins" (*Downhome Cousinship*, Oct. 2001).



Figure 3.34 Herbert Cromwell and Bertha Bright Cromwell: Photo courtesy of Blair Cromwell.

Herbert Cromwell was born Dec 1, 1894, in Southville, Nova Scotia. He married Bertha Ella Bright at the age of 21 on September 20, 1915, in Weymouth Falls, Nova Scotia. Bertha was likely Methodist as they were married at the Methodist parsonage. Herbert Cromwell and Bertha Bright had twelve children: Celeste born 1908; Ralph Henry born June 3, 1911; Annie Maria born about 1912; Frederick, Warren, William, Bernice, Winnifred, Josephine born February 2, 1923; Geraldine born February 2, 1923; Emerice and Oscar.

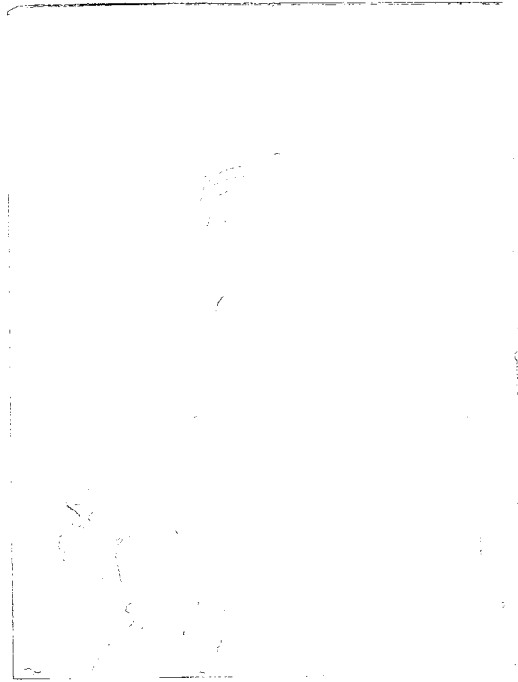


Figure 3.35 Bertha Bright: Photo courtesy of Blair Cromwell

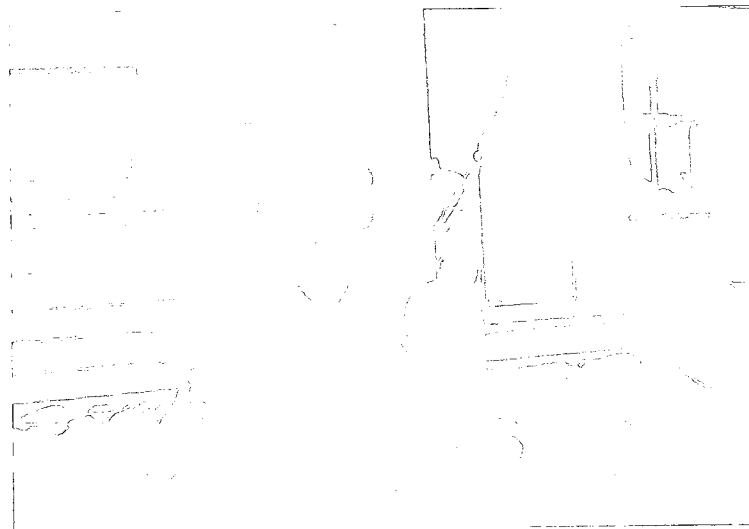


Figure 3.36 Bertha Bright-Cromwell and two of her sons: Photo courtesy of Blair Cromwell.



Figure 3.37 Herbert and Benson Cromwell:
Photo courtesy Blair Cromwell.



Figure 3.38 Front row: Hector Cromwell, Elmer "Junior" Cromwell, Glidden Cromwell, Fred Cromwell, Don Cromwell. Back Row: George Cromwell, Leander Cromwell, Richard Cromwell, Ralph Cromwell, Warren Cromwell, William Cromwell and Norman Cromwell: Photo courtesy of Blair Cromwell.

The birth dates for Celeste, Ralph Henry and Annie Maria would strongly suggest that these children were born prior to the marriage and that Herbert and Bertha would have been very young at the time. As newspapers were becoming more prevalent and publishing more information on births, weddings and obituaries more history was becoming available on the younger members of the Cromwell family; such that it was with Herbert and Bertha. Their marriage, his enlistment in the army, the birth of their twins, a social event and finally Herbert's obituary were to be found in local papers.

Marriages: Cromwell-Bright: "At the Methodist parsonage, Weymouth, Sept 20th, by Rev. Harry Burgess, Herbert Cromwell, of Southville to Bertha Bright, of New Tusket) daughter of John Bright and Mary Bailey" (*Digby Courier*, Oct. 1, 1915). Although he was married in the Methodist parsonage, his enlistment information states clearly that he was Roman Catholic.

He enlisted Oct 13, 1916, and was described as 5'7, Roman Catholic. His 3 children were listed as: Cellas, 8: Annie, 4: Ascar, 1. (CEF File #931315) Weymouth Feb 6— The birth of their twin daughters, Geraldine and Josephine was announced in the Herald: "The stork called at the home of Mr. and Mrs. Herbert Cromwell, Southville, Friday, leaving twins" (*Halifax Herald*, Feb. 7, 1923).

Another social announcement appeared in the local paper: "Southville: An enjoyable card party and rappy pie sale was held at the home of Mr. and Mrs. Herbert Cromwell on Saturday night May 14. The sum of \$40.25 was raised, the proceeds to go for St. Theresa's Church here" (*Digby Courier*, May 26, 1949).

Herbert Cromwell died January 1975, at age 81. His obituary appeared in the *Halifax Chronicle Herald* on Monday January 6, 1975. It read as follows: "Son of the late John and Laura (Hatfield) Cromwell. Survived by 4 sons: Ralph, William, Warren, Fred; 7 daughters: Celeste (Mrs. Edward Robinson), Bernice, Winnifred (Mrs. Rawleigh Clements), Josephine (Mrs. Clarence Bowles), Geraldine (Mrs. Morton Berry), Emeric (Mrs. James Bright); 1 brother: Melvin. Predeceased by wife Bertha (Bright). He married Bertha Ellen Bright September 20, 1915, in Weymouth Falls, Nova Scotia."

William married Hilda Langford, daughter of Boyd Langford and Francis Cromwell. They had four children: Hermaline married Louis Sims. Her 2nd husband was Louis Ellison; Hermaline's brother Earl married Valina Cromwell; Ivan married Annie Smith; Wensel "Bub" was born about 1938 and died July 11, 1991.



Figure 3.39 Warren Cromwell: Photo courtesy of Blair Cromwell.

Warren Cromwell married Joyce Hatfield, daughter of George Diggs and Katherine Hatfield. Their son Edward was born November 11, 1946, in Southville, Nova Scotia. Edward married Gladys Gaudett daughter of Philip Gaudette on February 7, 1970, and they continued to live in Southville. Their children were: Denise Mary, born March 3, 1967; Richard; Annette 'Tiny', born January 26, 1969; Kevin, born April 6, 1970; Douglas born June 20, 1971 and Janice Lacey, born June 7, 1972. Denise Mary was born in Weymouth, Nova Scotia, and married Timothy Paul Mullen (son of Avery Mullen and Linda Izatt) on September 12, 1987. They had two children: Paul born September 25, 1985 and Megan Dawn June 5, 1990. Kevin married Rae LeBlanc on August 5, 1995, in Harbour Grace, Newfoundland. It is unclear whether Douglas was married or not. On the

other hand, however, his sister Janice Lacey married Preston Barr, and they had two children: Lacey born June 29, 1991, and Jordan, born November 9, 1993.

Celeste Cromwell was born in 1908 and married Edward Robinson.

Ralph Henry was born June 3, 1911, in Southville, Nova Scotia. He and Althea Spavold had one daughter, Claudine who married a Halidmand, first name unknown. Ralph later married Ada Langford. Their children were: Savannah who married Henry Chase Cromwell; Benetta Rose who married David Alexander Hill, the son of Mrs. Blanche Hill on Dec 17, 1960, at Bear River; Gleneta who married Michael Hanson; Christina Mae born about 1936, died June 22, 2002, Digby, Nova Scotia; and Lillian.

Ralph Henry died July 7, 1999, in Dartmouth Nova Scotia. As noted in a *Chronicle –Herald* article on July 8, 1999, his Obituary read:

“Ralph Henry Cromwell, 88, Southville, passed away July 7, 1999, in the Dartmouth General Hospital. Born June 3, 1911, he resided in Southville Digby County, most of his life. He lived in Dartmouth for the last two years. He was the son of the late Bertha (Bright) and Herbert Cromwell. He was a member of St. Theresa’s Roman Catholic Church, Southville.

He worked at Harry Lewis’ Mill as a lumber grader for many years. He served overseas in the Canadian Army during the Second World War. He was an outstanding member of the Corp of Commissionaires and achieved the rank of sergeant major, a lifelong member of the Royal Canadian Legion Branch 67, and won many awards for his outstanding performance over and over above his duties. He was as self taught carpenter and invented many unique artifacts.

His work was recognized and honored by the National Film Board’s production of “Seven Shades of Pale” and an exhibition “A Lifetime of Making” featured at the Mount Saint Vincent University Art Gallery in 1992. Two of his inventions are presently on display in an art museum in Detroit, Mich.

He is survived by his loving wife, Ada (Langford); daughters, Claudine Haldimand, Quebec; Christina (Mrs.

Edward Francis), Digby; Savanna (Mrs. Charles Cromwell), Toronto; Gleneta (Mrs. Michael Hanson), Dartmouth; Bernetta (Mrs. David Hill), Dartmouth; 32 grandchildren, 49 great-grandchildren, three great-great grandchildren; brothers, Fred, Warren, Bill, all of Southville; sisters, Celeste Robinson, Saint John, NB; Josephine Bowes, Truro, Nova Scotia; Winnifred Clements, Winnipeg, Man.

He was a parent to many children including his grandson, Denton Langford; granddaughter, Lilena Jones and granddaughter, Kimberly Henry. He was predeceased by sisters Bernice, Geraldine, Emmerice and Anne; brother, Oscar, and his first wife Althea (Spavold daughter of Henry Spavold and Margaret MacArthur). He married his second wife Ada Langford (daughter of Boyd and Francis Cromwell) April 14, 1940.”



Figure 3.40 Eric Langford and Annie Maria Cromwell: Photo courtesy of Blair Cromwell.

Annie Maria Cromwell was born about 1912, in Southville, Nova Scotia. She married Eric Langford, son of George Langford and Lottie Robart. Soon after their marriage Annie Cromwell and Eric Langford had six children: Donald, Beatrice, Marion, Melvina, Glenice and Pearl. Marion married Lorne Lae Clements son of William Clements and Minnie Gibson. They had thirteen children: William, Wade, Allan, Bennie, Douglas, Matthew, Drew, Remona, Twiliah, Angela, Hydie, Julie and Deborah who married Brenton Williamson. Melvina married Bryand Campbell, Glenice married Arthur Parker and Pearl married Robert Terrell. Clearly, the Cromwell's and Langford's were continuing to merge into other families outside of their own household names.

Both the Cromwell and the Langford families experienced some sorrowful moments in the 1990s. Annie Maria died May 2, 1994, in Weymouth Falls, Nova Scotia. Her obituary in the *Chronicle-Herald*, May 4, 1994 read:

“Annie Maria Langford, 84, resident of Weymouth Falls, Digby County, died May 2, 1994, at home. Born in Southville, Digby County, she was the daughter of the late Herbert and Bertha (Bright) Cromwell. She was a member of St. Matthew's Anglican Church, Weymouth Falls, where she took an active part in all church organizations. She was a life member of the ladies auxiliary of Royal Canadian Legion, Weymouth Branch 67 and a cook for many years with St. Anne's Camp in Annapolis County. She is survived by five daughters, Mrs. Beatrice Cauet, Ottawa, Ont.; Mrs. Marion Clements, Mrs. Melvina (Byrand) Campbell, both of Weymouth Falls; Pearl (Mrs. Robert Terrell) Dover, Del.; Glennis (Mrs. Arthur Parker, Texas); three sisters, Mrs. Celeste Robinson, Saint John, NB; Winnifred (Mrs. Rawleigh Clements), Winnipeg, Man; Josephine Bowles, Truro; four brothers, Ralph, William, Warren, Fred all of Southville. 34 grandchildren; 53 great-grandchildren; five great-great children. She was predeceased by her husband, Eric; two sons, Robert, Herbert; daughter Therese; brother Oscar, three sisters, Geraldine, Bernice, Emeric.”

Winnifred married Rawleigh Clements on March 11, 1944. Their wedding announcement appeared in the *Halifax Herald* on March 11, 1944:

“A quiet wedding took place on Wednesday evening at 6:45 o’clock, at the Bridgetown Baptist parsonage, the Rev. A.C. Robertson officiating when Miss Winnifred Cromwell, of Yarmouth, daughter of Mr. and Mrs. Herbert Cromwell, of that place, was married to Rawleigh Clements of Bridgetown. The bride wore an ensemble of dove blue crepe. Following the ceremony a reception was held at the home of the groom’s sister, Mrs. Richard Marsman, after which Mr. and Mrs. Clements left for a short trip to Yarmouth.”



Figure 3.41 Josephine and Geraldine Cromwell:
courtesy Blair Cromwell.

Josephine and Geraldine Cromwell born February 2, 1923, were twin daughters of Herbert Cromwell and Bertha Bright. Josephine married Clarence Bowles and Geraldine married Morton Berry. Geraldine and Morton's children were: Emerice who married James Bright. Emerice and James's children were: Elizabeth who married Herbert Pettis; Joan who married Harris Britain, Carolyn, Lorraine who married Gordon Beck, Alicia, Deborah, Angela, Cleveland, Ronald, David, Leslie and unnamed daughter. Emerice died on May 15, 1991, in Kentville, Nova Scotia;

Joseph Melbourne Cromwell, hereafter known as 'Melvin' was born February 2, 1896, in Southville Nova Scotia. He was the youngest son of John 'bub' Cromwell and Laura Hatfield. He married Margaret "Jennie" Bright, the daughter of John Bright and Mary Jarvis and they had ten children: George Denis, Norman Joseph, Glidden, Richard Harry, Leander, Donald Melvin, Mary Helen, Phyllis Evelyn, Rose, and Dorothy Ellen.




Figure 3.42 Family photo of Joseph Melbourne "Melvin" Cromwell. Left to right: Helen, Dorothy, Glidden, Donald, Melvin, Richard, "Jennie", Leander, Rosie, George, Phyllis and Norman: Photo courtesy of Blair Cromwell.



Figure 3.43 Photo of John and Melvin Cromwell: Photo courtesy of Blair Cromwell.

Listed in 1896, Joseph Melbourne Cromwell, born February 2, 1896, from Southville. His date of taking oath in the military is unknown. His Regiment: (Regt. No. 3189302) as a Mill-man. At the time he was married to “Jennie” Margaret Cromwell, and was listed as Roman Catholic. The Cromwell family contribution to the Canadian military was quite evident. On November 25, 1943, the *Digby Courier* printed:

“Photographs of the four sons of Mr. and Mrs. Melvin Cromwell of Southville, of Digby County, appeared in Friday’s issue of the Halifax Herald. The boys were Fusilier George Cromwell, who enlisted in May 1943, and went overseas the following year: Private Richard Cromwell of the W.N.S.R., who enlisted in November 1941 and went overseas the following April: Private Leander Cromwell, who enlisted in 1941, and is now serving in Italy and Trooper Norman Cromwell who enlisted in May 1942, taking his initial training in Saskatchewan, and who is also serving in Italy. The record of the Cromwell family is one to be proud of, and is typical of the manner in which the colored boys of Digby county are serving their country.”



Figure 3.44 George Cromwell: Photo courtesy of Blair Cromwell.

One of the youngest sons of Joseph 'Melvin' Cromwell and Jennie Bright, George Denis Cromwell married Alma, the daughter of Mrs. Daley Cromwell.

The following announcement was found in *The Weymouth Courier* Friday April 17, 1936; "Mrs. Daley Cromwell has announced the engagement of her daughter, Alma Etta, to George D. Cromwell of Southville. The marriage is to take place shortly. The *Halifax Chronicle* reported on July 1, 1936; "The marriage of Alma, daughter of Mr. and Mrs. Daley Cromwell, of Southville, N.S., to George, son of Mr. and Mrs. Melvin Cromwell of the same town took place at Weymouth recently. Mr. and Mrs. Cromwell will reside in Southville." Their children were: Malcolm, Theresa, Muriel, and Edith. Theresa later married Lester Jarvis. Muriel had a son Blair, who married and had two children.

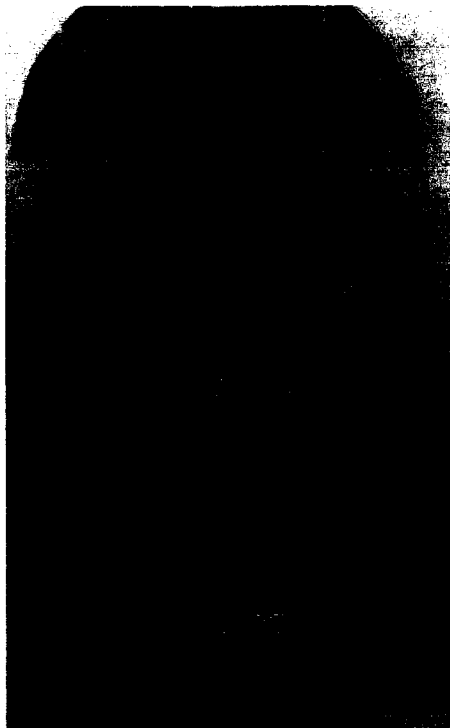


Figure 3.45 Muriel Cromwell: Photo courtesy of Blair Cromwell.



Figure 3.47 Norman Joseph Cromwell: Photo courtesy of Blair Cromwell.

Norman Joseph Cromwell was born about 1918, in Southville, Nova Scotia. The following article appeared in the *Halifax Herald* Monday April 10, 1944;

“Mr. and Mrs. Melvin Cromwell, of Southville, have received a telegram that their son Tpr Norman Joseph Cromwell, is seriously ill in hospital in Italy. He enlisted in May 1942 and went overseas in March 1943, and has been serving in Italy since the invasion. He also has three other brothers serving, (Pte) Private John Leander and (Cpl) Corporal George Denis in Italy, and (Pte.) Private Richard H. in England.”

He died April 5, 1988, in Digby, Nova Scotia. His obituary appeared in the *(Halifax Chronicle-Herald Apr. 6, 1988)*. It read:

“Norman Joseph Cromwell, 70, Southville, Digby County, died Tuesday in Digby General Hospital. Born in Southville, he was a son of the late Melbourne “Melvin” and Jennie (Bright) Cromwell. He was also an active member of St. Theresa’s Church, in Southville, and a member of Branch #67, of the Royal Canadian Legion, Weymouth. A retired carpenter, he was a veteran of the Second World War. He is survived by a daughter, Heather, Southville; four sisters, Helen (Mrs. Benjamin Morrison) Phyllis (Mrs. William Richards), and Dorothy (Mrs. Bernard Cromwell), all of Southville; Rose (Mrs. Gifford Jarvis), of Weymouth Falls; four brothers, Leander, Glidden, Richard, and Donald all of Southville. He was predeceased by his brother George.”

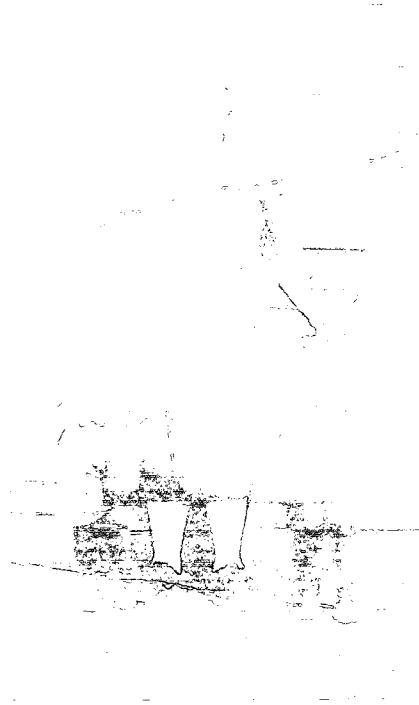


Figure 3.48 Glidden, Eunice (Langford) and Richard: Photo Courtesy of Blair Cromwell.

Glidden Cromwell married Grace Cromwell, the daughter of William Cromwell (son of Charles Thomas Cromwell and Sarah Ann Jarvis) and Ida Wesley on July 27,

1948. Glidden and Grace had one son, Gregory. Gregory and Clara Cromwell had one son, Zachary Uwe born in 1980 in Sydney Nova Scotia. Members of the Cromwell family remained supportive of each other both in good and bad times. Zachary Uwe Cromwell was born about 1980, in Sydney Nova Scotia, and died December 2, 2000, at the age of 20. His obituary appeared in the *Digby Courier* on December 13, 2000.

“Zachary Uwe Cromwell, 20, of Digby, died Dec 2, 2000. Born in Sydney, he was the son of Gregory Cromwell of Frankford Ontario, and Clara Cromwell of Digby. Surviving are a daughter, Haylee Murphy; maternal grandparents, Esther and Harold Cromwell, Weymouth Falls; paternal grandparents; Grace and Glidden Cromwell, Southville, and Maternal great-grandmother, Violet Francis, Weymouth Falls.”

Towards the 20th Century, the Cromwell family contribution to the Canadian military was becoming more evident. While some members of the family remained in services overseas, their families always remembered them. Glidden Cromwell, for example was very well remembered. On October 25, 2000, Courtney Amero and Rahsaan Cromwell wrote about Rashaan’s great uncle in the *Weymouth Bridge*. The article was entitled “*Lance Corporal Glidden*” and read as follows:

“Glidden Cromwell, Rahsaan’s great uncle, joined the army during the Second World War. He also joined up to go overseas during the Second World War. At the age of 18, he left for England and from there he served in Italy and Germany. For a month and a half he fought on the front lines and during this time, he captured a German soldier. Uncle Glid remembers when enemy missiles were shot and pieces of shrapnel fell from the sky, landing close to where he was in the trench. Fortunately, he was not injured. Glidden says that conditions weren’t bad, only that it was a war. They dug their trenches where they slept so the enemy wouldn’t find them. The medals he wears are a reminder of his willingness to fight for his country. He adds that each

Remembrance Day brings back memories and heartfelt sorrow that we shared there. He says he'll never forget. Glidden Cromwell served his country well and we thank him for what he did."

Richard Harry Cromwell was born in or around 1924 in Southville, Nova Scotia. He married Alfreda Lola Bright September 9, 1952. Their wedding announcement was printed in the *Digby Courier* on October 9, 1952:

"A very pretty double wedding was solemnized at St. Theresa's Roman Catholic Church, Southville, on September 9th, when Rev Fr. Frecker united in marriage [Mary Helen Cromwell & Quentin Benjamin Morrison]. Also united in marriage was Alfreda Lola, daughter of Mr. and Mrs. Lloyd Bright of Southville to Harry Richard, son of Mr. and Mrs. Melvin Cromwell. The bride wore a street length dress of blue sheer over taffeta with white accessories and carried a white prayer book. She was attended by her sister, Charlotte who wore a street length dress of pink taffeta with matching accessories and carried a white prayer book. Frederick Cromwell, cousin of the groom was best man."

Richard Harry Cromwell, 78, of Southville, died Aug 30, 2002, in Valley Regional Hospital, Kentville. His obituary appeared in the *Digby Courier* on September 7, 2002:

"Born in Southville, he was the son of the late Melvin and Jenny (Bright) Cromwell. He was a carpenter. He was a veteran of the Second World War, and served in Holland and Italy. He was a member of St. Theresa's Mission Roman Catholic Church, Southville, and was a lifetime member of Royal Canadian Legion, Branch 67, Weymouth. He is survived by his wife Alfreda Bright; two sons, Richard Jr., Southville; Leonard, Halifax; a brother, Glidden, Southville; three sisters, Dorothy Cromwell,

Phyllis(Mrs. Billy Richards), both of Southville; Rose (Mrs. Gifford Jarvis, Weymouth Falls; six grandchildren; and a great- grandson. He was predeceased by a sister, Helen Morrison; and four brothers, George, Norman, Leander and Donald.”

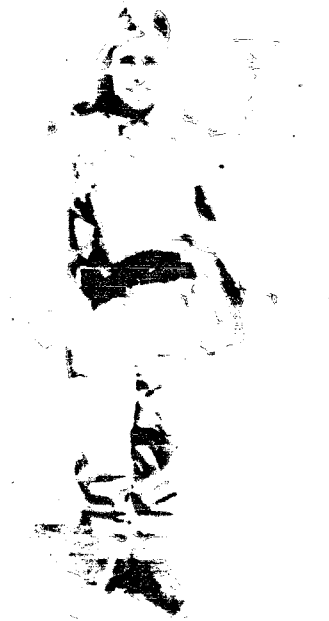


Figure 3.49 Leander Cromwell: Photo courtesy of Blair Cromwell

Leander Cromwell the fifth child of Joseph ‘Melvin’ Cromwell and Jennie Bright was born about 1920 in Southville, Nova Scotia. He married Kathryn Morrison, daughter of Albert Morrison and Margaret Hatfield. Leander and Kathryn’s children were: Dolin, Lester, Deborah, Thomas (died in infancy), and Hollis. Hollis was born

about 1943 and died June 20, 1974. His obituary in the *Chronicle-Herald* on June 22, 1974 read:

“John Hollis Evans Cromwell, 31, of Southville, was buried in Southville Roman Catholic Church cemetery following funeral service. He was the son of J. Leander and Kathryn (Morrison) Cromwell. Besides his parents, he is survived by four brothers, Dolin, Toronto; Daniel, Calgary; Clayton, Hilltown; Lester, Southville; a sister Deborah, Southville; paternal grandfather, Melvin Cromwell, Southville ; maternal grandmother, Mrs. Margaret Morrison.”

John Leander died May 14, 2000, in Digby, Nova Scotia. His obituary was printed in the *Digby Courier* on May 24, 2000. It read as follows:

“John Leander Cromwell, 80, of Southville, died May 14, 2000, in Digby General Hospital. Born in Southville, he was a son of the late Melvin and Jenny (Bright) Cromwell. He served in the Second World War with the West Nova Scotia Regiment and was a member of Royal Canadian Legion Branch 67, Weymouth. He was an avid woodsman all his life. He is survived by his wife the former Kathryn Morrison; three sons, Dolin, Mississauga, Ont.: Clayton, Hilltown; Lester Southville; a daughter Deborah (Mrs. George Brinton), Marshalltown; four sisters, Dorothy Cromwell, Helen Morrison, Phyllis Richards, all of Southville; Rose Jarvis, Weymouth Falls; two brothers Richard, Glidden, both of Southville . He was predeceased by three sons, Thomas in infancy, Hollis, Daniel; and two brothers: Norman and Donald” He was buried in St. Theresa’s Parish Mission Church Cemetery.”

Donald Melvin Cromwell lived in Southville his entire life. He was born about 1935, and died December 22, 1998. His obituary read:

“Donald Melvin Cromwell, 63, Southville, Digby County, died Tuesday at home. Born in Southville, he was a son of

the late Melbourne and Jenny (Bright) Cromwell. He was a member of Royal Canadian Legion, Branch 67, Weymouth. Surviving are his wife, the former Norma Cromwell; daughters Bonita (Mrs. Curtis Sparks), Neldena Cromwell, Dawn Cromwell, Dartmouth; Sheila Cromwell, Weymouth; sons, Kelvin, Weymouth Falls; Travis, Yarmouth; Darren, Shearwater; Jonathan, Crandall, Dartmouth; sisters Dorothy Cromwell, Phyllis (Mrs. William Richards); Rose (Mrs. Gifford Jarvis), Weymouth Falls; Helen (Mrs. Benjamin Morrison), Riverdale, Digby Co.; brothers John Leander, Glidden, Richard, Southville; 12 grandchildren; a great-granddaughter. He was predeceased by son Blanchard; daughter Yvonne; brothers: George, Norman.”

Mary Helen Cromwell, seventh child of Melvin and Jennie, date of birth unknown, married Quentin Benjamin Morrison, September 9, 1952. Their wedding announcement appeared in the *Digby Courier* on October 9, 1952:

“A very pretty double wedding was solemnized at St. Theresa’s Roman Catholic Church, Southville on September 9 when Rev Fr. Frecher united in marriage Mary Helen, daughter of Mr. and Mrs. Melvin Cromwell, Southville, to Quentin Benjamin, son of Mr. and Mrs. Albert Morrison. The bride wore a street length dress of blue lace and net over nylon, with white accessories and carried a white prayer book. She was attended by her sister, Phyllis, who wore pink taffeta with matching accessories and carried a white prayer book. Norman Cromwell, brother of the bride was the best man.”

Their children were: Marcia, Margo, Mark, Matthew. Mary Helen died in July 2002.

Phyllis Evelyn Cromwell married William Allan Richards October 25, 1952. Their wedding announcement was printed in the *Digby Courier* November 13, 1952:

“A wedding was performed Saturday, October 25th at 9:00 a.m. in the vestry of St. Theresa’s Roman Catholic Church at Southville, N.S., where Rev Father Charles Frecker united in marriage Phyllis Evelyn, the youngest daughter of Mr. and Mrs. Melvin Cromwell, Southville and William Allan, son of Mr. and Mrs. Percy Richards, Sr., Saint John, N.B. The bride wore a navy blue suit with pink accessories and carried a white prayer book. She was attended by her sister, Rosie Cromwell, Halifax, who wore a navy suit and blue accessories. Harry Brown Jr. of Saint John was best man. A reception was held in the evening at the home of the bride’s parents. A very enjoyable evening was spent by all. They bride and groom received many lovely and useful gifts. They left the following Tuesday for Saint John where they will reside.”

Rose Cromwell married Gifford Jarvis. Dorothy Ellen Cromwell married Bernard James Cromwell June 22, 1948, in Southville, Nova Scotia. Their wedding was announced in the *Digby Courier* July 8, 1948:

“A wedding of interest was solemnized at St. Theresa’s Church at Southville, on Tuesday morning, June 22, when Miss Dorothy Ellen Cromwell, eldest daughter of Mr. and Mrs. Melvin Cromwell of Southville, was united in marriage to Bernard Cromwell, son of Mr. and Mrs. Dale Cromwell of Danvers. The bride entered the church on the arm of her father who gave her in marriage. She was becomingly attired in a two piece dress of light blue with matching accessories. She carried a white prayer book. They were attended by Miss Helen and Richard Cromwell, sister and brother of the bride. The bridesmaid was dressed in a loganberry wine dress with black accessories and also carried a white prayer book. Rev .Father Frecker officiated at Nuptial Mass. Mrs. Martin Cromwell was organist. A reception was held in the evening at the home of the bride’s parents. The table was centered with a two tier wedding cake, gift of the bride’s sister, Phyllis. Refreshments were served to over fifty guests. The happy couple received many gifts.”

The children of Dorothy Cromwell and Bernard Cromwell were: Valery, Deanne, Jennifer, and Susan Marie who was born about 1951 in Digby, Nova Scotia. Susan Marie died July 13, 2001. Her obituary appeared in the *Downhome Cousinship*, in October 2001:

“Susan Marie Noel, 50, Southville, NS died July 13, 2001. Born in Digby, she was the daughter of Dorothy Cromwell and the late Bernard Cromwell. She was a member of the Ladies Auxiliary, Royal Canadian Branch #67, Hospice Society, Lupus Foundation and St. Theresa’s Catholic Church. She was a hairdresser by trade and had worked 14 years in Toronto and operated her own salon in Southville for the past 19 years. She enjoyed gardening, cross country skiing. Surviving are companion Brian Comeau, mother, Dorothy, sisters Valerie, Toronto; Jennifer and Deanna of Calgary; nieces and nephews and grand nieces. She was predeceased by grandparents Melvin and Jenny M Cromwell and Margaret and Daley Cromwell.”

Quiet clearly, toward the 1970’s the Cromwell family was aging. The death of Joseph Melbourne ‘Melvin’ Cromwell was reported in the *Chronicle-Herald*, March 20, 1978:

“Joseph Melbourne ‘Melvin’ Cromwell died March 17, 1978 in Digby General Hospital at the age of 81. He was born February 2, 1896 (1897), in Southville, Nova Scotia, and a son of the late John “Bub” Cromwell and Laura (Hatfield) Cromwell. Surviving are five sons: Norman, Leander Richard, Glidden and Donald, all of Southville; four daughters: Dorothy (Mrs. Bernard Cromwell), Danvers; Helen (Mrs. Benjamin Morrison), Southville; Rose (Mrs. Gifford Jarvis), Weymouth Falls; Phyllis (Mrs. William Richards), Saint John, are all residents of Southville. He was predeceased by his wife, a son, three brothers, a sister and two grandchildren. (Regiment #3189302), Roman Catholic, Mill-man (CEF file)” Joseph married Jennie Mabel Bright, daughter of John Bright and Mary Bailey.”

Charles Joseph's second wife was Saraphie (last name unknown). Charles Joseph died in 1919, in Southville, at the age of 94. His death marked the end of an era. His obituary was published in the *Digby Weekly Courier* September 26, 1919:

“The death of Joseph Cromwell, which took place at his late residence in Southville on the 18th inst. removes one of the old landmarks. The late Mr. Cromwell who reached the advanced age of 94 years, was highly respected by all who knew him. Besides leaving a widow, he leaves five sons and two daughters to mourn the loss of a loving father. With 59 grandchildren, 52 great grandchildren, and seven great great grandchildren. In religion the deceased was a Catholic. The funeral was held from his residence on Saturday, with a High Mass of Requiem celebrated by Rev. F. Dion, the parish priest of St. Joseph's Church, of which congregation, the deceased was a member. Burial was at the Roman Catholic cemetery.”

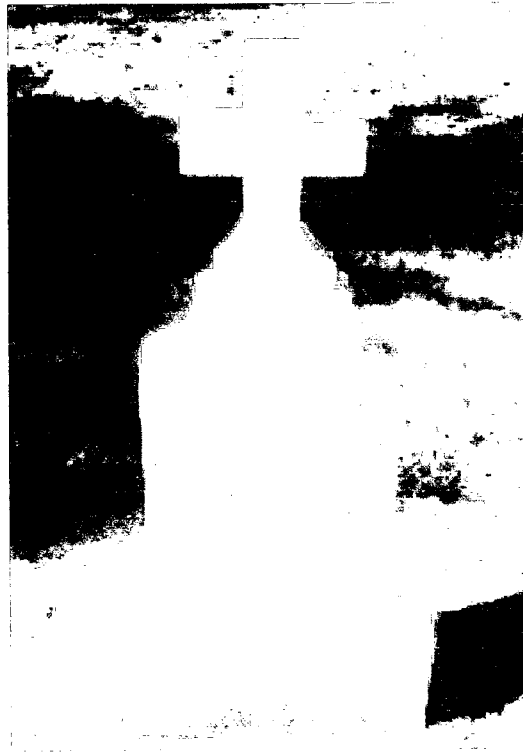


Figure 3.50 Gravestone of Charles Joseph M. Cromwell: Photo courtesy of Blair Cromwell.

Sophia (Sophie) Cromwell, daughter of Jerome Laurence Cromwell and Maria Caroline Francis was born in 1828. She married Samuel Robart. They had five daughters and two sons: Dolly, Sophia, Adda L., Hanna, Charlotte A., Samuel E. and, John. John married Ellen Langford and had seven children; Inez, Lottie, Hazel, Percy, Ernest, Clifford and Maynard. Hannah Robart and Dexter Langford were married and had four children: Bernard ‘Bernie’, John, Wilhmena and Claude. Meanwhile, Charlotte A Robart and Robert Langford were themselves very happily married and had seven children: Sam (“The Boston Terror”), Walter, Sophia, Annie M, Robert Amos, Ellen May and Charles Joseph. Samuel Edgar Robart married Mary Alice Jarvis. Very little is known about Samuel Edgar Robart and Mary Alice Jarvis.

Marie Henriette, born in 1830 was the youngest daughter of Jerome Laurence Cromwell and Maria Caroline Francis. She married James Langford Jr., born April 5, 1833, son of James S. Langford and Elizabeth ‘Betsy’ Falls. This marriage continued the Cromwell-Langford legacy. Her oldest sister Elizabeth was the first of the Cromwell’s to initiate the Cromwell-Langford dynasty. Marie Henriette and James had four daughters and three sons. Alvina, born February 12, 1860; Cynthia Ellen, born March 29, 1861; Ophelia ‘Minnie’, born December 3, 1865; Jenny May, born about 1869; Ernest, born about 1874, Alden, born about 1875 and James L. ‘Ollie’, born about 1875. Certainly, the Cromwell family legacy continued, despite difficult times.

Jerome Laurence Cromwell’s family was well rooted in Catholicism. His name would indicate a French origin. Notably it is spelled “Laurence” as opposed to “Lawrence”. The next chapter will trace Jerome’s younger siblings family history;

namely, William, Hannah and Elizabeth. It will also be noted that there was intermarriage with William and Jerome's children hence continuing their Catholic heritage.

Chapter 4

Anglican and Catholic Cromwell's

The above history clearly shows that it was Joseph's firstborn son Jerome, and Jerome's family members that were initiated and christened into the Catholic faith although there is no clear evidence of Jerome's baptism. "A pattern can be discerned from Anglican activities among the Black Loyalists in their first few years as free Nova Scotians. The Anglicans were first on the scene in most of the Loyalists settlements and the blacks, attracted by their availability, sought them for the mark which made them Christians" (Walker 1976). Joseph's other children William, Elizabeth and Hannah were clearly christened in the Anglican faith as the Trinity Parish Register would show. On July 11, 1791, Jane, Joseph's wife, along with her daughters Elizabeth and Hannah were christened in Sissaboo. The Trinity Parish register describes them as "female mulatto". Later, on October 24, 1796, William, "a black male child of Joseph Cromwell [sic] was christened in Sissaboo (*Trinity Parish register*). Two years later, Joseph, a black adult, was christened on October 23, 1798, in Sissaboo (*Trinity Parish Register*, p.58). Their baptismal records however do not indicate their birth dates. Were Hannah and Elizabeth twins or were they born at a different time? Nonetheless there is some history on Hannah's marriage.

Joseph's daughter, Hannah married Nelson Jarvis who was born about 1795. He was the son of Emmanuel and Catherine Jarvis. Catherine is listed in the 1871 Census in the household of her son Joseph, as being 102 yrs old, and from New Jersey. There are no records for Emmanuel other than family accounts. Hannah and Nelson's son James

Norman was born in 1821. However, Nelson remarried Marguerite Doucette and their son Jacob Jarvis was born in 1857.

Soon after, Joseph's son William married Harriett Moore .They had five sons and five daughters; Mary Ann, Joseph, Maria Jane, Olivia christened April 19, 1820; Edward James christened February 25, 1824; Charles Henry christened November 3, 1826; Peter (born March 18, 1828, and died September 7, 1902; Oliver, Margaret, and Sarah Elizabeth christened October 10, 1832. Their first daughter MaryAnn born May 19, 1816, was baptized June 21, 1816, (*Trinity Parish Register*). Mary Ann married James Woodow, and they had three sons and two daughters: James Henry, born December 11, 1853; Philip Norman born July 19, 1856; Francis Ann born March 17, 1859; Mary Elizabeth born March 11, 1861; and George Douglas born November 4, 1863. Their second son, Philip Norman married Hettie Langford.

Joseph was born March 10, 1818, and was baptized June 21, 1818 (*Trinity Parish Register*). He was said to have been married three times. His first wife was Celia Hatfield with whom he had nine children: George Edward, James, William Major, Charles Joseph, John Lorenzo, Margaret Jane, Mary Ann, Marguerite Genevieve and Susan. His second wife was Elizabeth Lewis and his third wife was Susan Miller. It is not documented which of his other two wives was the mother to his other children: Liza, Ellen, Lydia, Normeby, Celia Elizabeth, Harry R., David Joshua, Sarah J. Oliver, George, Francis E. and Rebecca (*Trinity Parish Register*).

In the 1861 census he is listed as the head of the household and, 7 males and 4 females (11 total) are also listed. His Polling District is listed as #9.

Joseph's following information is listed as abstract #1, #19 on the list. The following information may be related- it's hard to read the ledger: 2 acres cultivated upland (\$500 value); 2 tons of hay cut in 1860; 30 bags of potatoes; 10 bushels of apples; 9 Neat ? excl. of milch [milk] cows; 2 milch cows; 1 horse; 6 sheeps; 2 pigs; 1 hand loom; 45 not fulled [cloth] yards made; 100 lbs of butter; 7 acres of salt marsh (\$140 value); 10 acres cultivated upland (\$360) value; 16 tons of hay cut in 1860; 3 bushels wheat; 5 bushels barley, 100 bushels potatoes; 40 bushels turnips, 10 bushels other root vegetables; 50 bushels apples.

From this census information it is quite obvious that not only did Joseph own land but he was also an industrious farmer. It can't be forgotten that he also had a very large family! This was likely land owned by his grandfather Joseph.

Williams' daughter Maria Jane, born December 21, 1819, was baptized on April 9, 1820 (*Trinity Parish Register*). She married Joseph Jarvis, the son of Emmanuel and Catherine Jarvis. In the 1871 census as previously mentioned Joseph's mother was living in his household and at that time was 102 years old. Joseph and Maria Jane had fourteen children, six sons and eight daughters: Samuel James, Maria Elizabeth, Henry M., Melissa Jane, Joseph Leonard, George, Mary L., Adelia, Walter, Altalina, William, Edna and Linda Etta.

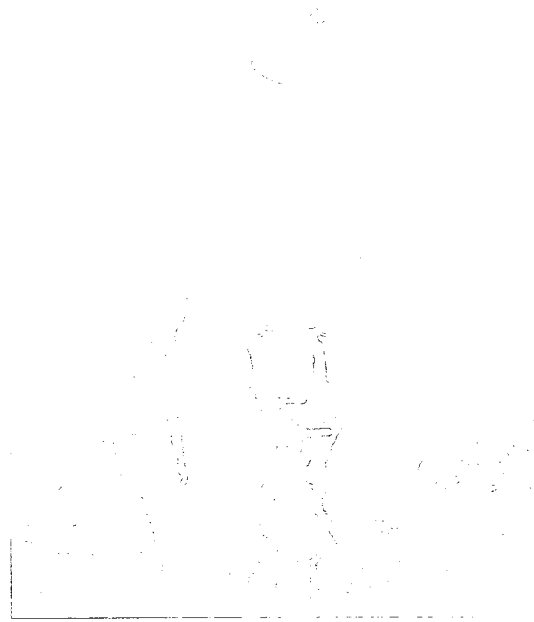


Figure 4.1 Samuel James Jarvis: Photo courtesy of Blair Cromwell.

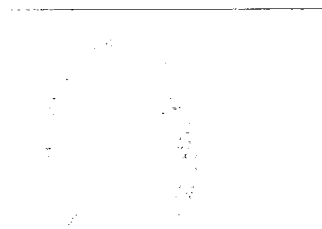


Figure 4.2 Sarah Falls: Photo courtesy of Blair Cromwell.



Figure 4.3 Elmer, Sam, George Dutcher and John Jarvis: Photo courtesy of Blair Cromwell.

Figure 4.4 Samuel James Jarvis and Grandson Gifford: Photo courtesy Blair Cromwell.

As with Jerome's family it is not unlikely that William's family would have married into other black families as well. Samuel James Jarvis born April 15, 1840, married Sarah Falls, they had nine sons and three daughters: Elmer, George Dutcher, James Willis, Henry, Joseph, Jessie, Samuel T., John, Bertie, Josephine, Sarah and, Bessie. Another Jarvis-Cromwell union was Elmer Jarvis and Louise Cromwell. This union brought four more children into the Cromwell family: Irma Claudina, Lillian, Evelyn and Gifford. George Dutcher married Louisa Langford and they had five sons and five daughters: Dixon, Jerry, James, Chester, George. Ida, Marjorie, Muriel "Mamie", Amy, Nellie Dora. Their young son George Minard married Amy Cromwell with whom they had one son Jarvis. The expansion of the Cromwell family as well other family names in the area, enabled the Black community to thrive.

To exert the Cromwell dominance, Nellie Dora married John Maxwell Cromwell and had two sons and six daughters: Lloyd, Morris, Lena, Gertrude, Victorine, Betty, Ivie, and Allison. James Willis, George and Elmer's younger brother had six children as well: Ralph, Henry, Raymond, Lydia, Jessie and Edith. The children's mother's name is unknown. Ralph, James Willis's son married Hilda Cromwell. Their children were Willis and Harrison.

The Cromwell-Langford family dynasty continued from generation to generation. Maria Elizabeth Jarvis, the second child of Maria Jane and Joseph, married George Edward Langford. She was born in 1844 and died in 1867. When she married George Edward Langford, she was very young. It is uncertain how many children she and George

Edward had and, there is a possibility that she may have died in child birth. George Edward Langford's second wife was Harriet Amanda Cromwell. What is known is that George Edward had nine children: Frank Lincoln, Katey J., John Arthur, Colin E., Sanford Drayton, Rosalina, Maggie D., Charles Edward, and Samuel.

Henry M. Jarvis, born in 1846, the son of Maria Jane and Joseph Jarvis married Irene Langford born in 1856. After their marriage, they had five children: Joseph Henry born 1874, Abby Eliza born 1878, Elizabeth born 1882, George M. born 1885, and Stephen Elijah born 1887. Henry Jarvis also had a son with his second wife Jennie Cross. Their son Aubrey born 1887 married Jamie Rosetta Scott and, their son Leonard was born November 24, 1939, and unfortunately died at 22 days. Millage Jarvis was another son of Henry M. Jarvis with Mary Jarvis. Melissa Jane Jarvis was born 1846. There is no recorded history for her.



Figure 4.5 Nettie Cromwell and James Dunham Jarvis: Photo courtesy of Blair Cromwell.

Joseph Leonard Jarvis was born November 18, 1853. He married Ophelia Langford and they had two children: Edna and James Dunham. James Dunham married Nettie Maria Cromwell and, had seven children: Max married Marge Jarvis and their children were: Faye, Jeffery, Phyllis and Churchill. Victor married Cynthia Langford and had seven children: Lester, Earl, Hattie, Neil, Miles, Leonard and Harvey. Arnold had a daughter Leona with his first wife Rose Morrison. His second wife was Annette Sparks. Their fourth son Carl married Muriel “Mammie” Jarvis and had two children: Juanita and

Stewart. James Dunham and Nettie's other children were: Ruth, Vesta and Blanche who died at 12 yrs of age.

There is no history on Maria Jane and Joseph Jarvis's son George M. born in 1855. Their daughter, Mary L. Jarvis was John Brights' first wife. They had four children. Their daughter Bertha married Herbert Cromwell and had eleven children: Ralph, Frederick, Warren, William, Celeste, Bernice, Winnifred, Josephine, Geraldine, Emerice and Annie. Not only that, Herbert Cromwell's brother, Melvin Cromwell married Margaret "jenny" Bright and had nine children: George, Norman, Glidden Richard, Leander, Donald, Helen, Phyllis, Rose and Dorothy. The two Cromwell brothers were destined to maintain their family legacy in the community. There is no history on their daughter Ann. As it was noted previously, there was not only intermarriage within the Cromwell family, but sisters in one family married brothers in the other. From this family history it will be noted that certain family members are seen repeatedly throughout because of this. Although the Brights were a small family, they made their presence also known in the area. Their son, Dennis Bright married Martha "Mattie" Hatfield and had thirteen children: Basil (died at birth), Elizabeth Rae, Lillian, Shirley, Lois, Myrtle, Dennis, Anthony Valentine, Eldon" Joe", Sheldon, Paul, Myrna and Lealda. Among those interested to marry within the Cromwell family was Lloyd, who married Alvada Cromwell.

Ann Augusta, Maria Jane and Joseph's daughter, married Albert Langford. Their children were: Mary Lois born in 1863 who later married Isaac Robart; Ellen later married John Robart and had seven children: Inez, Lottie, Hazel, Percy, Ernest, Clifford and Maynard.

John Adolphus, the son of Charles Henry Cromwell and Maria Jordan was born May 8, 1855. Sarah Elizabeth, the youngest daughter of William Cromwell and Harriet Moore married John Chute and they had one daughter, Grace Bell.

William Cromwell also had children with his second wife Genevieve Hatfield. John was born March 14, 1843, and Harriet Amanda was born in 1844.

As early as the 18th Century, through to the present time, Catholicism was already a well established order of religion among the Black community in Southville, Nova Scotia. Moreover, the Black community who settled here were already Catholic.

Adair Cromwell and his wife were listed in the 1881 census. It is interesting to see the intermarriages between Blacks of the Baptist faith and Catholics. “Adair at the time was 78, listed from Yarmouth Cove, a Baptist, black farmer and his wife Rosent, 47, a Catholic, of French origin. Their Children: Charles, eleven years old; James, nine years old, John, seven years old and Joseph, five years old were all born in Yarmouth Cove. Born to Catholic parents, these children, without doubt were catholic” (1881 Census (Mfilm C13, 171) District #14 Yarmouth, Sub district b, Chibougeu, p.1).

Added to the above families, in 1881, was John Cromwell, age 39, a Roman Catholic, and, an African farmer, and his wife Jane, age 34 years old. Other members of the household were listed as well. It can therefore be assumed that Mary 15, going to school (deaf and dumb) William 15, Norman 11 (called Normand on 1891 census list), Thomas 11, Edward 10, Frederick 7, James (aka James A), Samuel 4, Lottie (aka Lottie Jane) 2, Howard 1, were their children. Jane 75 would inevitably be a parent to John or Jane. As it is noted throughout this history the name ‘Jane’ appears frequently.

Chapter 5

Growth of the Black Catholic Community

The Black Catholic community was already rapidly expanding at the time of the birth of Harry Charles Cromwell, son of Edward Cromwell and Adeline Hatfield in Weymouth on July 2, 1898, and his subsequent baptism on October 9, 1905, by Father J.J. Sullivan at St. Joseph's Church, Weymouth Nova Scotia, (St. Joseph's Church Archives, Weymouth NS).

As mentioned previously there were many Cromwell men that were enlisted in the military. James Elmer Cromwell was born February 28, 1898, to Louisa (aka Louise) and Henry Cromwell. He lied, about his age to join up in the military. His military records show that his Regiment Number was Regt. No.931312, and he was listed as single, and a laborer, from Southville. It also states that his mother, Louisa (also known as: Louise) received from him twenty dollars per month off his pay. James Elmer enlisted in Digby, on October 7, 1916, for war plus six (6) months. He served in number 2 Construction Battalion. According to his military records he was 5'6 ½", 140 lbs in good health at time of enlistment, and was Catholic. On March 25, 1917, he embarked from Halifax aboard the "S.S. Southland". He went to Liverpool, England on April 7, 1917, and then to Beaford, France, on June 14, 1917. He contracted bronchitis January 3, 1918, and was in Jura Champagne Hospital where he was admitted to hospital for an injury to his left arm February 2. He was discharged from the army on April 29. He rejoined his unit and took a 14 day leave July 27th. He returned to the field on August 10th.

He was awarded the Good Conduct Badge, on October 19, and was transferred to England on December 11. T.O.S. from 2nd CCoy December 16, o/c to CDD Rhyl, December 27, 1918. Ceased Rhyl January 25, 1919. He returned to Halifax on January 22, 1919, aboard "Empress of Britain [Britain]," and demobilized on February 20, 1919, as a Lance Corporal. He became a Lance Corporal in May, 1918. He received a war gratuity of 280\$. James died on December 17, 1989, in Digby, county.

After his death the following Obituary appeared in the *Halifax Chronicle-Herald* dated Monday December 18, 1989:

"James Elmer Cromwell died on the 17th, aged 90. Son of the late Henry and Louisa (Cromwell) Cromwell. WWI vet, serving in England, France and Holland. He was a Life member of the Royal Canadian Legion, Branch 67, Weymouth, and attended St. Theresa's Roman Catholic Church. He was the last surviving member of his immediate family. Survived by 4 sons; predeceased by his wife, sister, Maude, sons Eldon, Reginald and Elmer Jr. (also known as: Junior) and 2 grandchildren."



Figure5.1 Sammie Cromwell, son of Fred Cromwell, brother of Samuel Cromwell, son of John and Mary Jane Cromwell: Photo courtesy of Blair Cromwell.

Religious faith, family ties and a strong relationship definitely kept the Cromwell family close together. In 1903, Samuel Cromwell died at the young age of 28. His family sent the following card of Thanks, which appeared in the *Weymouth Free Press*, October 23, 1903:

“From Mr. John Cromwell, his sons and daughters and their aunt, Mrs. George E. Langford to Mr. James Langford, his daughter Mrs. Alva Jarvis and her son Joseph for their love and care and for their kindness in taking his dying son into their house while bleeding from the lungs as they stood by him with love and care until it was over. We feel assured that they will receive the reward of their labor. Samuel Cromwell died on the 4th of October trusting in Jesus. His funeral was largely attended by many friends and relatives. He was buried in the

cemetery at Saint Bernard's. The Service was conducted by the Rev. Father Welsh. Many thanks for his kind attendance and, our thanks to the lady and gentleman who came from Yarmouth to attend the funeral and brought such lovely flowers to decorate his casket and grave. The scene will long be remembered. He leaves a father, 8 brothers and 3 sisters to mourn their loss. He was 28 years of age and died October 4, 1903."



Figure 5.2 Sanford Cromwell: Photo courtesy of Blair Cromwell.

Percy Wilfred Cromwell the son of Sanford Daly Cromwell and Margaret Mabel Cromwell was born on July 25, 1904, in Weymouth Nova Scotia, he was baptized November 6, 1905, by Father J.J. Sullivan at St. Joseph's Parish Church Weymouth NS (St. Joseph's Parish Church records). Joseph Cromwell married Alvam Jarvis in the same

Church the same year November 5, 1905, at St. Joseph's Parish Church, Weymouth Nova Scotia (St. Joseph's Parish Church records).

A year later, Catherine Anna Hatfield, daughter of Vincent B. Hatfield and Martha Lillian Cromwell was born August 9, 1906, in Weymouth, Nova Scotia (St. Joseph's Parish, Church records). On July 8, 1906, Mariam (Mary) Anna Morrison, daughter of Albert Morrison and Marie-Rose Saulnier, was born in Weymouth. According to the church records she was baptized the same day, July 8, 1906, by Father J.J. Sullivan at Saint Joseph's Church Weymouth, Nova Scotia (St. Joseph's Parish Church Records). Likewise, Jessie Cromwell and Joan Williams were married October 2, 1906, in Saint Joseph's Parish Church Weymouth, Nova Scotia (St. Joseph's Parish Church records).

Bishop E. J. McCarthy writes this entry in the church records in 1907:

“On this date I paid my first visit to Weymouth Bridge Parish as Archbishop. On the next morning we administered confirmation to seventy souls. At 3:00 PM a procession of nearly a quarter of a mile was formed at the church when we proceeded to the new cemetery and solemnly consecrated it accompanied by the pastor and Father Masse a young Eudist priest from Halifax. E. J. McCarthy.”
(St. Joseph's Parish Church records)

Within the year 1907 in particular, and years thereafter, the growing number of baptized Black Catholics in Southville speaks for itself. Beginning in 1907 until 1923, over fifty families and over one hundred and fifty children received the sacrament of baptism or were baptized at St. Joseph Roman Catholic Church in Weymouth. (Miriam) Mary Stella Morrison, daughter of Albert Morrison and Miriam Rose Saulnier was born

September 13, 1906, in Weymouth and baptized September 11, 1907, at St. Joseph's Parish Church Weymouth NS (St. Joseph's Parish Church records).

Erica Lillian Langford, daughter of Sinclair Langford and Addie Robart, was born November 1, 1907, in Weymouth and was baptized November 1, 1907, by Father J.J. Sullivan at St. Joseph's Parish Church, Weymouth Nova Scotia (St. Joseph's Church Parish records). The same Parish Priest, Father J.J. Sullivan, also united Joannan (likely taken from the baptismal certificate) Cromwell, and Enican William Langford in marriage on November 5, 1907.

Thereafter, in 1907, Rev. Father E. LeBlanc P.P. took charge of the Weymouth Parish on December 1 according to the (Church records). However, in 1908, it appears by entries in the church records that Father P.N. Dion became the Parish Priest. That year, Kenneth Bright, son of Frank Bright and Mary Cromwell born in Southville May 12, 1906, was baptized at St. Joseph's October 7, 1908, by Father P.N. Dion (St. Joseph's Parish Church records). The entry shows that he was "*Baptized sub-conditionally". This was a "conditional baptism", given to someone, at a later time, who likely was already baptized at birth but it was not recorded and therefore unclear. Baptisms are done only once; if unsure there is a conditional baptism. It remains unclear as to exactly when the changes of the Parish Priest from Father J.J. Sullivan to Father P.N. Dion occurred. Definitely, Father P.N. Dion remained at St. Joseph's Parish from 1908 until 1920. Throughout the following years Father P.N. Dion baptized over three hundred Black members of the community. That year, in 1908, Mabel Bright, daughter of Frank Bright and Mary Cromwell who was born in Southville on May 4, 1901, was baptized by Father P.N. Dion at St. Joseph's Parish Church in Weymouth NS on October 7, 1908 (St.

Joseph's Church records). Also baptized in 1908, was Ruth Mary Gramieson, daughter of Benjamin Gramieson and Ethel M. Cromwell who was born September 3, 1907, and baptized October 7, 1908, by Father P.N. Dion at St. Joseph's Church, Weymouth Nova Scotia (St. Joseph's Parish Church records).

However, in 1909, only two parishioners received the Sacrament of Baptism. The first was Mary Adelia Morrison, daughter of Albert Morrison and Marie Rose Saulnier who was born in Weymouth June 22, 1909, and baptized at St. Joseph's Parish Church June 27, 1909 (St. Joseph's Parish Church records). The other was Samuel Whitney Hatfield, son of Archibald Hatfield and Annie Studdar also born in Weymouth Nova Scotia on June 26, 1909(07), [Year of birth uncertain] and baptized at St. Joseph's Church, Weymouth NS September 5, 1909(10), by Father P.N. Dion (St. Joseph's Parish Church records).

By 1913, Father P.N. Dion was busy baptizing many children at St. Joseph's Church in Weymouth. He baptized Joseph Ralph Cromwell the son of Daly Cromwell and Maggie Cromwell born October 2, 1910, and baptized May 5, 1913; Philip Sanford Cromwell, son of Daly Cromwell and Maggie Cromwell born October 7, 1909, was baptized May 8, 1913; Mary Florence Cromwell, daughter of Martin Cromwell and Mary (Myrtle) Cromwell, born September 12, 1912, and baptized May 8, 1913; Vicy Seraphy Cromwell, daughter of Leonard Cromwell and Mary Ann Hatfield, born June 8, 1902, was baptized June 13 (St. Joseph's Parish Church records). Emma Mary Maggie and Vicy-Seraphy Cromwell received the Sacrament of Confirmation on July 7, 1913, by Monsignor E.J. McCarthy.

In 1915 the following children of John Bright and Annie Maria Fowler were baptized by Father P.N. Dion on November 28, 1915; William Louis born October 4, 1907; Joseph J. Roy born January 22, 1910; Dorothy born July 28, 1911; Paulina-Fowler born July 28, 1911, and Peter Ronald born September 2, 1913. Also baptized on this date were the following children of Herbert Cromwell and Bertha Bright: Pearl Celeste born June 7, 1909; Anna Maria born July 22, 1910, and James Oscar born September 30, 1915.

The following statement was written in the baptismal record by Father P.N. Dion: "Anyone who has, a little bit, dealt with colored people about Catholic religious rules will undoubtedly and easily imagine the cause of so long a delay in getting these children baptized."

Apart from Father P.N. Dion's baptisms, confirmation was also administered by Monsignor E.J. McCarthy. On July 25, 1916, children of the Cromwell and Bright families were confirmed by Monsignor E.J. McCarthy. These were James Orbie (19); Elmer James (17); Leonard Joseph (24); Oivie Joseph (20); Herbert (22); Mary Jane Cromwell (16), and Helen (26) and Denis Bright (29). Their ages indicate that they were all confirmed as young adults. Was this due to the fact that the Bishop was not always able to go to the outlying parishes more frequently? The same year 1916, Ralph Henry Cromwell the son of Herbert Cromwell and Helen Bright born June 7, 1910, was baptized July 30, 1916. He later married Ada Langford July 6, 1940.

There were a number of Baptisms in the Cromwell family in 1917. William Herbert Cromwell, son of Herbert Cromwell and Bertha Bright who was born December 31, 1916, was baptized January 11, 1917. He married Hilda Langford July 6, 1940.

Martin Emmerson Cromwell, son of Martin Cromwell and Mary-Myrtle Hatfield was born February 23, 1917, but not baptized until March 20, 1917. Alma-Etta Cromwell, daughter of Daly Cromwell and Maggie Cromwell, born April 26, 1914, was baptized June 16, 1917. She married George Cromwell June 9, 1936. That same year another Cromwell: Alvina Mary Cromwell, daughter of Martin Cromwell and Mary-Myrtle Hatfield, born November 28, 1914, was also baptized on August 5, 1917, by Father P.N. Dion at St Joseph's Church Weymouth, NS. The new Christians also included Joseph-Donald Langford, son of Leaman Langford and Fannie Cromwell who was born November 17, 1902, and baptized September 23, 1917, by Father P.N. Dion at St. Joseph's Church, Weymouth NS. It is noted in the register by Fr. P.N. Dion "The father is a Baptist" (Referring to Leaman Langford the father of the newly baptized child Joseph Langford) (St. Joseph's Parish Church records).

On May 4, 1918, two daughters of George Cromwell and Cynthia Jarvis: Mulvena-Maria born October 3, 1900, and Anna Gertrude born November 27, 1903, were baptized by Father P.N. Dion, with a Notation "I have baptized sub-conditions" P.N. Dion. These children were now 18 and 15 years of age. Nonetheless, as the number of baptisms, were certainly increasing, this increased the number of faithful within the church. In 1918 Norman Joseph Cromwell, son of Melbourne Cromwell and Jane Cromwell born January 7, 1918, was baptized May 26, 1918, by Father P.N. Dion at St. Joseph's Church, Weymouth Nova Scotia (Saint Joseph's Church Parish records). Subsequently, two children of Benjamin Hatfield and Martha Cromwell: Quentin Archibald born April 28, 1910, and Margaret Leuann were baptized at St. Joseph's Church in Weymouth. The notation in the church records is as follows: "We the

consigned pastors of St. Bernard have celebrated the ceremonies of Baptism". D. C. Melanson (translated).

Fr. P.N. Dion wrote the following notation in the church records:

Having obtained a leave of absence, I left, the 25 September, 1919, my parish in the hands of a handsome, big, lovable, gentle priest named J.J. Horne. (translated) He was a splendid man. Moreover being a good strong uniling (likely meaning unilingual) he had the qualities which a modern priest could have. He left upon my return May 20, 1920. There was here also in 1905-06-07 another good priest who also signed J.J. "Pray for him." translated (Church records) [The other priest he would be referring to would have been Fr. J.J. Sullivan)

On (June or July 24), 1919, Monsignor E. J. McCarthy presided at the Confirmation of Joseph Melbourne Cromwell age 23.

Mary Ann and Bernice Cromwell, daughters of Herbert Cromwell and Bertha Bright born May 22, 1920, were baptized July 18, 1920, by Father P.N. Dion. In 1921 Father Crossman took over the Parish and that year, Charles Allison Cromwell, born June 28, 1920, and Perley Edward, born February 23, 1919, sons of Martin Cromwell and Myrtle Hatfield were baptized August 7.

When George Cromwell, died in 1922, Father J. O. Comeau celebrated the High mass. His obituary in the *Halifax Herald*, January 18, 1922, and the *Digby Weekly Courier*, January 20, 1922, read:

"The funeral was held Saturday. High mass of Requiem was celebrated by the pastor of St. Joseph's church, Rev. J. O. Comeau. Interment was in the Catholic cemetery. The pall bearers were Calvin Johnson, William Cromwell Harley Smith and Sandy Langford. Mrs. Freeman Pleasant,

Mrs. Vernon Cromwell, Mrs. Neily Cromwell and Mrs. Flavina Ward, Cambridge, Mass., daughters of George Cromwell arrived Friday to attend the funeral of their father.”

The following was taken from Department of Veterans Affairs Archives:

“Eldon, Joseph Cromwell Born February 9, 1922, died Saturday April 17, 1948. Regimental no. F89695. Enlisted November 22, 1941, in Kentville, living in Southville at the time. His military record showed that he was a Roman Catholic, laborer working in a box factory (H.T, Warrens in Digby), and single. Classified as: Category “A” private. Completed Grade III, at the age of 12. Unemployed from 1934-37. Next of kin was listed as Elmer (his dad). Hard to decipher his record, seems to have moved around a lot. All of his places of casualty listed as U.K. (United Kingdom). Received the 1939-45 Star, Italy Star, Defense Medal, CVSM & Clasp, and War Medal 1939-1945. Discharge certificate: indicated he was discharged under routine order 1029 (5C) (1) “demobilization. 24 years old, 5’7”, no scars, 51 months service, 42 months overseas in UK and Italy. Served as a Bren gunner. Physical limitations: Right knee joint, but fit for medium manual labor. Planned to return to former employment; post-discharge mailing address, Danvers. Councillor’s recommendations: “Cromwell is a well built pleasant spoken veteran with an occupational background as an unskilled laborer. He is returning to his former employment and is not interested in training at the present time. Any other plans for the future are indefinite, as he states he intends to return to England in the spring.” Unable to make out signature (Capt.) (Dept. of Veterans Affairs Archives)

As Father P.N Dion’s mission work with the community ended after his retirement, Father J. D. Comeau continued to minister to the parishioners of St. Joseph’s Church. Monsignor McCarthy was a presence in the community for a number of years as he continued his ministry in confirming the youth of the area. On June 6, 1922, children

from both the Cromwell and Hatfield families were confirmed by Monsignor E.J. McCarthy at St. Joseph's Church, Weymouth NS. They were: Ralph (10); Percy (16); Sanford (14); Annie (13); Celeste (14) and Jane (29) Cromwell, and Quentin (11), and Louanna (14) Hatfield, (Saint Joseph's Parish Church records). Except for Jane Cromwell, the ages of these children are now more in keeping with the general age of the sacrament of confirmation.

Father J.D. Comeau entered the notation 'Colored' in the church record of Stella Winnifred Cromwell the daughter of Herbert Cromwell and Bertha Bright, born February 8, 1922, and baptized on June 6, 1922. This notation 'colored' also appeared in the record of Dorothy Helen Cromwell, daughter of Melvin Cromwell and Jennie Cromwell born October 25, 1921, and also baptized June 6, 1922. She later married Charles Abram Clements September 27, 1946, at Saint Theresa's Church, Annapolis Royal, NS. (The notation written at the time indicated Mixed Marriage) This is the only written indication of a 'Mixed Marriage' (Saint Joseph's Parish Church records).

Furthermore, in 1922, when Mary Jeannine Cromwell, daughter of Edward and Mary Cromwell born October 22, 1900, and baptized July 1, 1922, the Notation (Colored, Convert) appeared on her record as well. This practice of notation 'Colored' continued to be recorded in the church records until 1922 with the baptism of John Stanley Cromwell, son of Albert Middleton and Sadie Cromwell born January 31, 1911, and baptized August 5, 1922, with Notation (Colored, Adopted by Grandmother). Clearly there was no harm in the notation colored. The emphasis was that these new Christians were Black. Ina Mabel Cromwell, daughter of Daly and Margaret Cromwell, born September 19, 1922,

who was baptized September 25, 1922, married Vincent B. Cromwell, in Weymouth on August 6, 1942. There were no further recorded baptisms until later on toward 1923.

Mary Cromwell died in 1922. According to the *Weymouth Courier*, December 22, 1922:

“The death occurred early Thursday morning of Mrs. Mary R., wife of William Cromwell, after a long and painful illness, born with patience and resignation to God’s Holy Will. Deceased was 63 years of age, and besides her husband, leaves an adopted son at home, and several relatives at Avon, Mass. Deceased lived several years in Avon, Mass, moving here about five years ago. Since last August the late Mrs. Cromwell has been confined to her bed. The funeral was held Saturday, with a High mass of Requiem at St. Joseph’s Church, of which she was a devout member, celebrated by the pastor, Rev. J.D. Comeau. Dr. H.J. Pothier sang “Nearer my God to Thee” at the offertory. Interment was in the Catholic cemetery.”

Her Obituary was also announced in the *Halifax Herald*, on December 16, 1922:

“Mrs. Mary A., wife of William Cromwell, passed away early Thursday morning, aged 63. Deceased had been in failing health for a considerable time and was confined to her bed since late August. She had been a great sufferer, but bore up bravely under the affliction. She passed peacefully away, Thursday morning. Besides her husband, she is survived by an adopted son, William Cromwell. Deceased leaves several cousins and relatives in Avon, Mass. With her husband, she lived a number of years in Allston, Mass., coming here four years ago. The funeral will be held Saturday morning at St. Joseph’s R.C. Church. A high Mass of Requiem will be said for the repose of her soul by Rev. J.D. Comeau, the pastor.”

The sacramental practices of baptism, confirmation, and marriage continued to be on-going practices as the young souls prepared to become new Christians in the Roman Catholic Church and therefore add to the new families in the community. In particular, Saturday June 23, 1923, saw a number of baptisms for the Cromwell family, especially Herbert and Bertha (Bright) Cromwell whose twin daughters and son were baptized on this day. They were: Anna Geraldine Cromwell, born March 2, 1923, married Morton Berry in the Church of Our Lady of Mercy, Caniston, Ontario on May 17, 1952; Mary Josephine Cromwell, born March 2, 1923, and Peter Warren Cromwell, born December 26, 1918. Other Cromwell children baptized were: Joseph George Cromwell, son of Melvin Cromwell and Jane Bright born December 11, 1915; Joseph Elden Cromwell, son of Elmer and Jane Cromwell, born February 9, 1923, and Vincent John Cromwell, son of Martin Cromwell and Myrtle Hatfield, born April 5, 1923. The baptismal ceremony was presided by Father J.D. Comeau.

According to Reverend P.C. Thibault, it was Monsignor E.J. McCarthy who administered the Sacrament of Confirmation on Ralph Cromwell (14) on May 9, 1925, at St. Joseph's Church Weymouth NS. June 2, 1929, marked the Confirmation of Alma, Hilda and Mildred Cromwell by Monsignor Alexander McDonald at St. Joseph's Church, Weymouth, NS (St. Joseph's Parish Church records). The ages of the confirmed was not noted in the church records. On June 10, 1929, Lloyd and Jimmie Bright, Emmerson, George and Oscar Cromwell, and Josie Langford received the Sacrament of Confirmation administered by Monsignor Alexander McDonald at St. Joseph's Church, Weymouth NS (St. Joseph's Parish Church records).

The increasing Christian Congregation remained united in faith, worship and services to their community. This was apparent when there was a death in the community, and they would come together to support one another. When Pearlie Cromwell, died, there were immediate family members and members from the community who attended the funeral. As the *Digby Weekly Courier*, reported on March 13, 1931:

“The death of Pearlie, the 12-year-old son of Mr. and Mrs. Martin Cromwell occurred at his home in Danvers one day last week, after a seven- years’ illness, of heart trouble. Besides his sorrowing parents, there are left to mourn two sisters, Mildred and Alvada, and three brothers, Emerson, Ellerton and Vincent. The funeral was held on Wednesday morning, with interment in St. Joseph’s Cemetery, Weymouth.” (Danvers, Digby County, March 9)

On Friday March 13, 1931, *The Yarmouth Telegram* reported his death as well:

“We are sorry to report the death of little Perley Cromwell, twelve-year-old son of Mr. and Mrs. Martin Cromwell, which took place on March 3rd. He had been a great sufferer for the past five or six years from heart affliction. We extend sympathies to the bereaved family.”

The following year, August 23, 1932, Monsignor O’Donnell confirmed: John-Leander, Warren-Peter, Walter-William, John Norman, William-Herbert, Bernice-Marion, Winnifred-Stella, Dorothy Ellen, Doris-Mary and Ruth-Mildred Cromwell at St. Joseph’s Parish Church Weymouth, NS (St. Joseph’s Parish Church records).

The death of Mrs. Charles Thomas Cromwell occurred in 1933. The Obituary in *The Digby Weekly Courier* March 3, 1933, reflected her life and dedication to her family.

Cromwell, Mrs. Charles Thomas --“There passed away at Riverdale, on February 15, Mrs. Charles T. Cromwell, formerly of Danvers, at the age of 88 years. She had been in failing health for some years, so her death was not unexpected. Her husband predeceased her nearly nine years ago. She leaves to mourn one sister, Mrs. Cynthia Cromwell, of Cambridge Mass.; three daughters (Martha) Mrs. Benjamin Hatfield, with whom she was residing when she passed away, (Margaret) Mrs. Daley Cromwell, of Danvers, (Fannie) Mrs. Leeman Langford, of Weymouth Falls; four sons, Harold of Providence, R.I., Arch, Edward and William of Danvers; also twenty-nine grandchildren, and one great great grandchild. The funeral was held on Friday, the 17th, at 9 o'clock, Mass at St. Joseph's R.C. Church, with internment in St. Joseph's cemetery, Father Melanson officiating.”

Hector Carl Cromwell received Confirmation June 3, 1934, by Monsignor O'Donnell at St. Joseph's Church Weymouth NS (Parish Records). Later that same month there was another death in the community. Leonard Cromwell passed away at the age of 78 years. The *Yarmouth Telegram*, June 15, 1934, printed a note of condolence-- “We are sorry to report the death of Mr. Leonard Cromwell, an aged and respected citizen of Southville, which occurred at the Digby General Hospital, June 12th. We extend our sympathy to the bereaved family.” His Obituary also appeared and read:

Mr. Leonard Cromwell-- “The death occurred June 12th at the Digby General Hospital, of Mr. Leonard Cromwell, of Southville, Digby County, at the advanced age of 78 years. Mr. Cromwell spent the winter with a daughter in the United States and was taken ill on his way home a short time ago. All that was possible to help him was done, but he passed away very soon after his daughter arrived to be with him. He was of a very cheerful disposition and was much liked by both old and young. He leaves to morn his

loss a large family of children, grandchildren and great grandchildren.”

In 1935 the construction of the mission church of St. Theresa’s Southville began. It was opened and the first Eucharist (Mass) was celebrated April 21, 1938.



Blessing of the Church
July 17, 1941
By Bishop Leverman

Figure 5.3 Blessing of St. Theresa’s Parish Mission: Photo Courtesy of the *Dialogue*, Yarmouth, NS.

The opening of St. Theresa's Church in Southville, definitely coincided with several Obituaries in 1935. On July 19, 1935, the *Weymouth Courier* announced the death of John William Bright: "John William Bright passed away at Danvers on July 8th, at age 86 years. His first wife was Mary Jarvis, of Weymouth Falls; Daughters: Mrs. Herbert Cromwell, Mrs. Melvin Cromwell, as well as Mrs. Walter Cromwell and two others. Pallbearers included Walter Cromwell."

Unfortunately, there was yet another Obituary in 1936. On April 3, 1936, The *Weymouth Courier*, announced the passing of Byron Cromwell:

"There passed away, at his home in Weymouth Falls early Sunday morning, March 22nd, after a very brief illness, Byron Cromwell, in his 80th year. Kind, helpful, his love of children his readiness to forget self and lend a helping hand to any needy cause, or person, endeared him a host of friends. This was shown by a large gathering at the funeral, at which the service was conducted by Rev H.H. Walsh. He leaves to mourn their loss his widow Louise (Maxwell) Cromwell, one brother, four sons, six daughters, thirty-eight grandchildren and two great grandchildren. Mr. Cromwell's death leaves a gap in the community which will not be easily filled. A great host of friends and neighbors to whom his passing is a personal bereavement, extend their sympathy to the bereaved ones."

Furthermore, in 1940, there was yet another Obituary of Mrs. Walter Cromwell. The *Weymouth Courier*, May 1, 1940, confirmed:

"The death of Mrs. Walter Cromwell occurred in the Digby General Hospital, Friday morning. The late Mrs. Cromwell was the former Doris Bright, of Southville, and is survived by her husband and two small sons, Richard and Phillip, of Weymouth Falls. Mrs. Vernon Hill, of Conway is a sister. She was about 30 years of age. Funeral services took place Sunday morning from St. Joseph's Roman Catholic Church, Weymouth."

While the older members of the community passed away, the younger members continued to be confirmed in the Catholic faith. Several of the congregations' family members were confirmed on September 1, 1940, by Monsignor McNally at St. Joseph's Church Weymouth NS. These included children from the Bright, Cromwell, Ford, Hatfield, Morrison and Tynes families. Children confirmed that day were: Lillian, Shirley, Ray and Lois Bright; Ada, Allison, Beatrice(14), Bernard(17), Edna(15), Edward, Emerise (16), Esther, Evelyn, Geraldine(17), Glidden(14), Helen, Hilda, Ina, Johnnie, Josephine(17), Marion, Martin, Reginald, Vincent(17), Sammy, Richard, Robert, Cromwell; Arlene and Lena Ford; Joyce(14) Hatfield; Bennie Morrison and Fred Tynes (Saint Joseph Parish Church records). The rise in Confirmations attested to how deeply rooted Catholicism was becoming in this community.

Between 1944 and 1947 at these two Christian Initiation Ceremonies of the Sacrament of Confirmation a total of 38 new Christians were Confirmed at the two Parishes. There was the Confirmation of 21 souls held at St. Theresa's Parish Mission in Southville, ministered by Rev. John G. McNally, Archbishop of Halifax as well as the Parish priest Rev. Charles Frecker in 1944. Furthermore, 17 other souls were confirmed at St. Joseph's in Weymouth in 1947.



Figure 5.4 Confirmation group of 1944: Photo courtesy of Blair Cromwell.

The most memorable Confirmation was the one that was celebrated at St. Theresa's Parish Mission in 1944 by Rev. John G. McNally, Archbishop of Halifax. The parish priest at the time was Rev. Charles Frecker. This ceremony saw the confirmation of 21 young parishioners. They were: Kenneth Bright son of Trafford and Josephine Bright; Valentine, Dennis, Theresa and Myrtle, children of Dennis Bright and Mattie Hatfield; Alfreda Bright daughter of Lloyd and Alvida Bright; Annie Bright (adult); John Carmen, Joseph Elmer, Marion, Marie, Marjorie and Margaret Cromwell, children of Elmer and Jennie Cromwell; Eleanor Cromwell (adult); Martha Cromwell daughter of Fred Tynes and Mildred Cromwell; Gordon and Audrey Cromwell, children of Owen and Ruth Cromwell; Rosie and Phyllis Cromwell, daughters of Melvin Cromwell and Jennie Bright; Evangeline and Myrtle Cromwell, daughters of Martin and Myrtle Cromwell.

On July 13, 1947, the Most Reverend Bishop Brodeur of Alexandria confirmed 16 young confirmants and one convert at the Confirmation at Saint Joseph's Weymouth. The

following were confirmed: Alfred Bright son of Trafford Bright and Josephine Langford; Elton Bright son of Dennis Bright and Mathilda Langford; Charlotte Bright daughter of Lloyd Bright and Alvada Cromwell; Stuart (Jacobus) Cromwell son of Owen and Ruth Cromwell; Coleman (Joseph) Cromwell son of Sanford Cromwell and Millie Langford; Chase Cromwell son of Elmer and Jennie Cromwell; Donald Cromwell son of Melvin Cromwell and Jennie Bright; Alistan and Gyda Cromwell children of Martin Cromwell and Myrtle Hatfield; Sydney Cromwell son of Sydney Cromwell and Gertie Pleasant; Christine, Claudette and Claudia daughters of Ralph and Ada Langford; Mabel Cromwell daughter of Elmer and Jennie; Mille Cromwell (Convert); Gloria Robinson daughter of Edward Robinson and Celeste Cromwell; Pauline Tynes daughter of Fred Tynes and Mildred Cromwell.

As these young members of St. Theresa's Parish mission grew up in their Catholic faith they also soon became of age to be married. Many of them were married within their Catholic faith and tradition. In 1948 Richard Gordon Langford married Evelyn Cromwell. On April 8, 1948, *The Digby Courier* described the ceremony as follows:

“A quiet wedding was solemnized in St. Joseph's Church on Tuesday morning when Evelyn, daughter of Mr. and Mrs. Dale Cromwell of Southville, was united in marriage to Richard Gordon, son of Mr. and Mrs. Howard Langford of Weymouth Falls. The bride looked charming in her conventional gown of white satin and floor length veil. Marion Cromwell and Allison Cromwell attended the couple's wedding. Rev Father Frecker officiated. A reception was held in the evening at the home of Mr. and Mrs. Howard Langford.”

Certainly, the community was saddened to learn of the death of Eldon Cromwell, son of Mr. and Mrs. Elmer Cromwell of Southville, on Saturday, April 17, 1948. Eldon was 24 years old, a veteran of the last war, and since the end of the war he had been confined for most of the time at Camp Hill Hospital, in Halifax, Nova Scotia, where he underwent two serious operations. His remains were brought home on Sunday afternoon and funeral services were conducted from the Roman Catholic Church at Southville on Tuesday morning, with Rev Charles Frecker officiating. Besides his parents he leaves to mourn seven sisters, at home: Marion, Maude, Mable, Maureen, Margaret and Melita; also six brothers Arnold, Reginald, Carmen, Junior, Chase and Garnet.

Apart from that there were happy moments as well. This was true when Charles Ambrose Cromwell married Evangeline Luanna –Cromwell in 1948. A pretty marriage was solemnized at St. Theresa's Church at Southville on Tuesday morning at 9 o'clock, between Charles Ambrose Cromwell, son of William Cromwell of Danvers and Evangeline Luanna Cromwell, daughter of Martin Cromwell of Southville. The bride wore a full length white dress with veil and was assisted by Miss Martha Tynes of Southville. The groom was attended by Mr. Arnold Cromwell of Southville who is home on leave. He is stationed with the Canadian Army at Port Churchill.

Also married the same year, 1948 were yet another Cromwell and Cromwell when Bernard Cromwell married Miss Dorothy Ellen Cromwell. On October 28, 1948, *The Digby Courier* published a very colorful wedding announcement:

“A wedding of interest was solemnized at St. Theresa’s Church at Southville, on Tuesday morning, June 22, when Miss Dorothy Ellen Cromwell, eldest daughter of Mr. and Mrs. Melvin Cromwell of Southville was united in marriage to Bernard Cromwell, son of Mr. and Mrs. Dale Cromwell of Danvers.

The bride entered the church on the arm of her father who gave her in marriage. She was becomingly attired in a two piece dress of light blue with matching accessories. She carried a white prayer book. They were attended by Miss Helen and Richard Cromwell, sister and brother of the bride. The Bridesmaid was dressed in a loganberry wine dress with black accessories and also carried a white prayer book. Rev Father Frecker officiated at Nuptial Mass. Mrs. Martin Cromwell was organist, A reception was held in the evening at the bride’s parents. The table was centered with a two tier wedding cake, gift of the bride’s sister, Phyllis. Refreshments were served to over fifty guests. The happy couple received many gifts.”

With all these weddings, came children. Thus in 1948 alone (33) Thirty-three children were confirmed at Weymouth by Bishop Harold Waterman, co –adjustor Bishop of Nova Scotia on his first visit to Weymouth Parish, the preceding Saturday night. Unlike the previous Confirmations at St. Theresa Parish and that at St. Joseph Parish, this was yet the largest Confirmation in the Parish Mission. On October 28, 1948, The *Digby Courier* reported the following names: Weldon Francis, Morris Cromwell, Shirley Langford, Betty Cromwell, Eileen Langford, Mrs. Annie Langford

Moreover, on June 1, 1950, another Confirmation by the most Reverend A.B. Leverman, the Auxiliary Bishop of Halifax took place at St. Joseph’s Weymouth. The following children from Saint Theresa’s Parish in Southville, were confirmed: Alvin Bright son of Trafford and Josephine Bright; Lloyd and Velda Bright children of Lloyd Bright and Alvada Cromwell; Sheldon Bright son of Dennis Bright and Mattie Hatfield;

Wentzell Cromwell son of William Cromwell and Hilda Langford; Harry Cromwell son of Owen and Ruth Cromwell; Emmerson and Hanford Cromwell, sons of Emmerson Cromwell and Bernice Langford; Garnet Cromwell son of Elmer and Jane Cromwell and Weldon Cromwell son of Ralph and Eleanor Cromwell (Saint Joseph's Parish Church records).

George Denis Cromwell died in 1963. His obituary was reported on February 12, 1963, in the Halifax Chronicle-Herald:

“Funeral Services were held in Southville. Survived by his wife, Alma; son Malcolm; three daughters: Theresa (Mrs. Lester Jarvis), Muriel, Edith; parents Melburne and Jennie (Bright) Cromwell; five brothers: Leander, Glidden, Donald, Richard, Norman; four sisters: Dorothy, Helen, Rose, Bailey) Phyllis.”

The death of Myrtle D. Cromwell, on February 20, 1963, was to be expected. She had been in the Digby General Hospital, and died there at age 69. The *Halifax Chronicle-Herald* printed the following:

“The death of Myrtle D. Cromwell occurred in the Digby General Hospital on February 20, at the age of 69 years. She was the daughter of Mr. and Mrs. Benjamin Hatfield (no first name given). She was predeceased by husband, Martin (two years previous). Survived by daughters: Mildred (Mrs. Fred Tynes), Alvada (Mrs. Lloyd Bright), Evangeline ((Mrs. Charles Cromwell), Myrtle (Mrs. Robert Robinson), Guida (Mrs. Vernon Simms); three sons Emmerson, Vincent, Alliston; three sisters, Mattie (Mrs. Dennis Bright), Margaret, Katherine; one brother, Quentin.”

The mounting list of obituaries suggested the population and the community was aging. On February 14, 1966, The *Halifax Chronicle-Herald* reported the death of Mrs. J.H. (Bertha Ellen) Cromwell, wife of J. Herbert Cromwell, daughter of John and Mary (Bailey) Bright:

“Mrs. J. H. (Bertha Ellen) Cromwell, wife of J. Herbert Cromwell, daughter of John and Mary (Bailey) Bright, passed away at the age of 76. She is survived by her husband; 7 daughters: Annie (Mrs. Eric Langford), Josephine (Mrs. Clarence Bowles), Geraldine (Mrs. Morton Berry), Winnifred (Mrs. Rawleigh Cromwell), Bernice, Celeste (Mrs. Edward Robinson), Emerice (Mrs. James Bright); 4 sons: William, Warren, Ralph, Frederick, predeceased by son Oscar; 3 sisters: Annie, Mrs. Melvin Cromwell, Mrs. Beatty Hill; 3 brothers, Lloyd, Trafford, Ronald.”

Meanwhile the following year, January 22, 1967, Confirmation services took place in Weymouth. Confirmed were: Anthony Cromwell, Clara Cromwell, Patricia Cromwell, Thurszyza Pearline Cromwell, Lorna Jarvis, Joseph Langford, Paulette Langford, and Clarence Jarvis. At that Confirmation the following: Maureen Francis; Shirley and Bessie, Received Churchmanship badges.

Subsequently, the death of Mrs. Hilda Cromwell in 1971, at the age of 52 was a devastating blow to the families as well as the community. The *Halifax Chronicle-Herald* published her obituary on August 24, 1971:

“Mrs. Hilda Cromwell, Wife of William Cromwell, and daughter of B. Leamon and Fannie Langford, passed away at the age of 52 years. She was Survived by husband, William Cromwell, daughter Hemaline, sons Earl and Ivan; three sisters, Josephine (Mrs. Trafford Bright), Ada (Mrs.

Ralph Cromwell), Eva; 4 brothers, James, Austin, Fenton, and Glidden. Predeceased by brothers Charles and Kenneth.”

From 1972 onwards there was no doubt, that old age was affecting the community. Mrs. Melvin [Jennie Mabel] Cromwell died at age 78. Jennie Mabel’s obituary was published in the *Halifax Chronicle-Herald*, June 23, 1972:

“Mrs. Melvin [Jennie Mabel] Cromwell died at age 78. She was the daughter of John and Mary (Bailey) Bright. Survived by husband; five sons, Norman, Leander, Richard, Glidden, Donald; four daughters, Dorothy (Mrs. Bernard Cromwell), Helen (Mrs. Benjamin Morrison), Rose (Mrs. Gifford Jarvis), Phyllis (Mrs. W. Richards); half-sister Dorothy (Mrs. Beatty Hill); three brothers; Lloyd, Trafford, Ronald. Predeceased by son George.”

Two years later, in 1974, William Warren Cromwell died at age 84. On April 30, 1974 a brief announcement of William Warren Cromwell’s death appeared in the *Halifax Chronicle-Herald*:

“William Warren Cromwell age 84. The son of Charles and Sarah Anne (Hood) Cromwell, he was survived by three daughters, Eleanor (Mrs. Ralph Cromwell), Jean (Mrs. Wentworth Stephenson), Grace (Mrs. Glidden Cromwell); three sons, Charlie, Wilbur, Clifford; brother Harold; sister Margaret.”

Williams’ parents, Charles and Sarah Anne (Hood) were Catholic. William converted to the Anglican faith when he married his second wife Ida Wesley.

Somehow, as obituaries, became commonplace, more deaths were to be expected as the population grew older. On January 6, 1975, the *Halifax Chronicle-Herald* published Joseph Herbert Cromwell's obituary:

“Joseph Herbert Cromwell, son of the late John and Laura (Hatfield) Cromwell, died in 1975 at age 81. Survived by four sons: Ralph, William, Warren, Fred; seven daughters: Celeste (Mrs. Edward Robinson), Bernice, Winifred (Mrs. Raleigh Clements), Josephine (Mrs. Clarence Bowles), Geraldine (Mrs. Morton Berry), Annie Maria (Mrs. James Bright); one brother Melvin. Predeceased by wife Bertha (Bright).”

In the same edition of the *Halifax Chronicle-Herald*, January 6, 1975, Margaret Mabel Cromwell's passing was also printed:

“Mrs. Daley Cromwell passed away at the age of 90 years. Margaret Mabel Cromwell was the daughter of Charles and Sarah (Jarvis) Cromwell. Survived by sons Percy, Ralph, Hector, Bernard; daughters; Alma (Mrs. George Cromwell), Ina, Evelyn (Mrs. Richard Langford), brother, Harold, and Predeceased by husband.”

In 1978 the Cromwell family once again lost a loving member of their family. Joseph Melbourne (Melvin) Cromwell the son of John and Laura (Hatfield) Cromwell died at the age of 81 years. His obituary appeared in the *Halifax Chronicle-Herald*, March 20, 1978:

“Joseph Melbourne (Melvin) Cromwell, son of the late John and Laura (Hatfield) Cromwell died at the age of 81 years. He was survived by sons Norman, Leander, Richard, Glidden, Donald; daughters; Dorothy (Mrs. Bernard Cromwell), Helen (Mrs. Benjamin Morrison), Rose (Mrs. Gifford Jarvis), Phyllis (Mrs. William Richards).”

As the community lost some of its older family members, younger family members were dying as well. Mrs. Lloyd Bright died younger than expected at age, 66 in 1980. Her obituary was published on December 8, in the *Halifax Chronicle-Herald*:

“Mrs. Lloyd Bright, the former Alvada Queenie Cromwell, passed away at the age of 66. She was the daughter of Martin and Myrtle (Hatfield) Cromwell. She was survived by husband, sons Lloyd Jr., Martin, Glendon, Arnold; daughters Alfreda (Mrs. Richard Cromwell), Geneva (Mrs. Daniel Cromwell), Charlotte (Mrs. William Owen), Wilda (Mrs. Victor Francis), Linda (Mrs. Fred Bailey), Velma (Mrs. Earl Cromwell), Myrtle (Mrs. Bob Robinson), Guida (Mrs. Vernon Simms).”

Obviously, it became clear that the older Cromwell’s were now giving way to the younger Cromwell generation. On March, 27, 1982, the *Halifax Chronicle-Herald* published:

“Hector Carl Cromwell died in 1982 at the age of 64. As the Lord called upon him in death, he left behind his parents: Daley and Margaret (Cromwell) Cromwell. Survived by sons Daniel, Basil; sisters; Evelyn, Alma (Mrs. George Cromwell), Ina; and brothers, Ralph, Percy, and Bernard.”

The community and the Cromwell family continued to lose loved ones from 1982 to 1991. In May 1982, Bernard James Cromwell died at the young age of 58. His passing was briefly noted in the *Halifax Chronicle-Herald* on May 3:

“Bernard James Cromwell was the son of the late Daley and Margaret (Cromwell) Cromwell. Survived by wife, former Dorothy Cromwell, daughters; Valery, Deanne, Jennifer, Susan; brothers, Percy, Ralph; sisters Alma, Ina, Evelyn.”

In October of 1982, the Cromwell family lost another matriarch. Her passing was published in the *Halifax Chronicle-Herald* on October 5:

“Mrs. Elmer Cromwell died at age 81 in 1982; she was the former Jane Victoria Cromwell, daughter of Edward and Mary (Franklin) Cromwell. She was survived by husband Elmer; she left behind five sons: Arnold, Reginald, Carmen, Chase, Garnet; and five daughters; Marion (Mrs. Weldon Francis), Marie (Mrs. Merle Pleasant), Marjorie (Mrs. Victor Wesley), Margaret, Maureen (Mrs. Stanley Robart), Mabel, Melitta (Mrs. Donald Lang); two brothers; Fred, Leo; as well as four sisters Evelyn, Mazie, Margaret, Ruby.”

On November 9, 1985, Seraphie Cromwell’s obituary in the *Halifax Chronicle-Herald*, briefly read: “Seraphie Cromwell died at 83. She was daughter of Leonard and Mary (Hatfield) Cromwell. Predeceased by brothers; Martin, Ben, Joe Alfred; two sisters: Rose, Emma.”

Norman Joseph Cromwell died at the age 70 in 1988. His obituary appeared in the *Halifax Chronicle-Herald*, April 6, 1988:

“The death of Norman Joseph Cromwell son of Melbourne and Jennie (Bright) Cromwell, in 1988, at age 70 was mourned by daughter Heather; four sisters Helen (Mrs. Benjamin Morrison), Phyllis (Mrs. William Richards), Dorothy (Mrs. Bernard Cromwell), Rose (Mrs. Gifford Jarvis); four brothers: Leander, Glidden, Richard, Donald.”

In 1991 the deaths of Martha Estella Bright and Millie Rebecca Cromwell were printed in the obituaries of the *Halifax Chronicle Herald*. On September 10:

“Martha Estella Bright, died age 60. She was the daughter of Mildred (Cromwell) Tynes and Fred Tynes. Survived by husband, Kenneth; 7 daughters, Angelena (Mrs. Hartley Muise), Cerena; 9 sons, Michael, Bradford, Alliston, Kendall, David, Randy, Derrick, Harland, Dean; 5 brothers, Fred, James, Ronald, Bertrum, Gifford; 5 sisters, Norma (Mrs. Donald Cromwell), Pauline (Mrs. Clarence Tynes), Doris (Mrs. Douglas Tynes), Carol (Mrs. John Thompson), Arline, (Mrs. Stanley Smith). Predeceased by sister, Velma.”

On December 14:

“Millie Rebecca Cromwell, dead at 76, in 1991. Daughter of Howard and Lottie (Robart) Langford; she was survived by three daughters, Helena, Roseline (Mrs. Bernard Langford), Charmaine; two sons, Coleman, Percy; three sisters, Geraldine (Mrs. Lawrence Hadley), Stella (Mrs. William Sparks), Bertha (Mrs. Durlin Langford); three brothers, Wendel, Arthur, Raymond. She was predeceased by her husband Sanford; two brothers, Richard, Eric; sister, Goldie.”

It is clearly evident that the church played a vital role in the lives of the Black Catholics of Southville. The earlier settlers would have travelled a number of miles to attend their parish churches as they would not likely have been within walking distance.

Chapter 6

Acadians and Africadian Catholics

In their film documentary *Seeking Salvation* Philip Daniels and Wyeth Clarkson state: “Though the Roman Catholic colony of New France had a significant slave population in the 1600’s, no indigenous Black Catholic tradition would arise in Canada. It was the American War of Independence more than a century later that marked the real birth of the country’s Black Church, bringing large numbers of Black Loyalists in the early 1780’s. Marginalized within the established Anglican churches, these black settlers began to establish their own congregations” (Daniels and Clarkson 2005). As the forefather of the Cromwell family, Joseph, having arrived in Nova Scotia in 1783, would certainly have been a Black Loyalist. The acquired history of the Cromwell family demonstrates clearly that Joseph, his wife Jane, and their children: William, Hannah and Elizabeth were indeed christened in the Anglican faith. Jerome, their younger son, born in 1786, however appears to have been Catholic as most of his children were baptized, confirmed and married in the Catholic faith.

In regards to black settlers establishing their own congregations James Walker states: “The Baptists by intent, the Huntingdonians by coincidence, the Methodists and Anglicans by default, all created what were in effect independent black branches only loosely tied or, in effect completely untied, to any white hierarchy. The Roman Catholics could neither offer nor allow such a situation: black Roman Catholics had to be an integral part of the parish and its discipline, or no part at all” (Walker 1976).

Although there is no recorded baptismal history for Jerome Cromwell, it is evident by the above history that his family members became Catholic and still are to this day. Through inter- marriage within the family some of William's children became Catholic as well. The Acadian area in which they settled may have played an important role in their entrance into the Catholic faith, namely the Weymouth-Southville- Hasset areas. Some of Jerome's family members also settled in Bangor, Digby County, which was predominantly a French Catholic community. Unfortunately church records for some of these family members were destroyed in a church fire at St. Mary's Church, Church Point, Nova Scotia.

Whether freed or slave, religion played a vital role in the lives of Blacks arriving in North America. They sought the Church as a source of Strength. Robin Winks describes very clearly the ambivalence felt by white congregations towards their black brothers and sisters:

In British North America, as everywhere, the role played by the Christian church to help the Negro and white come to terms with each other was an ambivalent one. Individually, many Negroes attended white congregations, especially before 1840, and a few churches were officially segregated, although special galleries for Negroes had become more common with the passage of time. But on the whole, most congregations would have preferred that Negroes worship elsewhere and, not necessarily for reasons of race. In truth the Negroes did appear to prefer churches of their own. The reasons are obvious enough. They appreciated rather different types of services, they wanted preachers who spoke to them in a language and perhaps with an accent they might readily understand, and they knew that they could not compete with whites at the collection plate or in the millinery shop. (Winks 1997, 338)

The history of Catholicism in Acadia therefore also plays a vital role in the history of the Black Catholics of Southville as it would not be until 1935 that they would worship in their own church, Saint Theresa's Parish Mission in Southville. As seen in the above statement by James Walker, black Roman Catholics had to be an integral part of the parish and its discipline. The Catholic members of the Cromwell family would have indeed attended white Acadian Catholic churches. Were their white Acadian neighbors embracing of their Black brothers and sisters, or was it simply that the places of worship in the areas that they settled were Catholic?

The Cromwell's were indeed true Africadians. Joseph, the first Cromwell came from Ghana on a slave ship and was a slave until 1779. In 1783, he came to Nova Scotia and settled in the Weymouth area. In his 2004 dissertation Jesse Helmer writes:

George Elliott Clarke speaks of Africadia and Africadians. This fusion of Africa and Acadia is significant for three reasons. First, the word "Africadia" does not contain a hyphen. In its unity, the portmanteau term defies the division implicit in African-Canadian or Afro-Nova Scotia. Second, it reaches beyond Canada to a previous political boundary, Acadia, thereby asserting historical roots of Blacks in that part of Canada, even before Canada existed. And third, it reaches to Africa and the history of the African Diaspora, including slavery. By creating his own word for the nation he imagines, Clarke sets the terms of a new discourse. So many discourses elude the history and experience of Blacks in Acadia and Nova Scotia; Clarke's neologism is the seed of a new discourse that will do no such thing. (Helmer 2004, 5-6)

Were there Black Catholics in New France prior to the arrival of the Cromwell's? It is likely that there were, as there were slaves in the area and these slaves would have been Catholic under French Rule. There were a number of religious orders in Acadia at various times. Father Dominic of Saint Denis states:

The Catholic life of Canada started in Acadia with the arrival of two secular priests and the temporary residence of three or four Jesuits. The Recollets exercised there a fruitful ministry from 1619 to 1645. Between 1615-1629, twenty-eight Recollect missionaries lived in the colony, either with the Indians in the depths of the great forests, or at the trading posts. For lack of resources they requested the help of the Jesuits who accepted the invitations without further ado. 1629: marks the conquest of the country by the Kirkes and the collapse of the dreams of conversion. (Father Dominic of Saint Denis 1956, 1)

Another religious order that was to leave an imprint on the life of the Acadians was the Capuchins. Members of this religious order remained in some areas well into the late 1990's.

In 1632, Canada was returned to France and evangelization resumed its course. The Capuchins, to whom Richelieu offered the Missions of New France, refused through deference for the Recollets and the Jesuits, first apostles of the colony. However, yielding to the urgent entreaty of the Cardinal, certainly due to the ideas of Father Joseph du Tremblay, -the Grey Eminence, - a Capuchin, they accepted and sailed for Acadia. During the following twenty-two years, some forty of them devoted themselves to missionary work, even at the sacrifice of their lives. (Alexis 1928)

Religion was not only the “soul” of the African people; it was also the “soul” of the first Acadian settlers. “The Treaty of Breda (1667) had returned to France her Acadian colony, a tiny colony born from a hundred and thirty heads of families who had immigrated during the 17th century. In 1686, during a tour of 1700 miles, by canoe, on the still frozen lakes, or by difficult walks through forests and meadows alive with mosquitoes, Bishop de Saint Vallier brought to his faithful of Acadia the comforts of a pastoral visit. Isolated on an immense coast, they numbered not a thousand (885 only,

according to the 1686 census), and in 1707, they did not exceed 2,000” (De Saint Denis, 1956, 5).

Each new community that sprang up along the Acadian shores was most always accompanied by a church. This is evident as one travels along the Acadian trail today. “The parish is the center of the religious life of the people. The glittering church spires which emerge here and there along our shores, indicate definite centers of life and religious attraction for this country people” (De Saint Denis 1956, 8). Not only was the parish the center of the religious life of the people, so was the family. Religious worship extended into the home as well, as could be witnessed through evening prayer and praying the rosary. Traditionally the head of the household would pray a blessing on the family at the beginning of each New Year. The women also depended on their husbands to work the fields, fish and provide for their families. This was the way of life prior to the deportation in 1755.

Life changed drastically for Acadians after the deportation of 1755. De Saint Denis explains:

After 1755, there was a total disorganization of the Acadian religious life, until the Abbe Bailly de Messein visited the groups of refugees from Madawaska to Baie Sainte-Marie (1767-71). During the long absence of the missionaries, Faith had been preserved in the families, thanks to the vigilance of the “Elders”, venerable old men who exercised a sort of priesthood. They baptized the new-born, received the consents of marriages, assisted the dying, presided on Sundays and Feast days, touching ceremonies called “white masses”. The family tradition handed down to us the names of a few of these Elders: Amable Boudreau of Pubnico, called “Bishop Amable”; Jean Doucet, of Saint John who received written powers from Mgr. d’Esglis; Louis

Robichaud, who dispensed from the bans and from certain impediments of marriage, etc. (Saint Denis 1956, 70-71)

Although the elders continued to minister to their families and other members of their small communities while in exile, having returned to their homeland the exiled Acadians felt adrift without a spiritual leader. “There were only five or six missionaries that had visited them, since the 5th September 1768, the date of their return from exile. The Abbe Bailly had come the year of their painful installation, to collect their lamentable history and pour over their wounds the balm and blessings of Christian consolation” (Dagnaud 1944, 21-22).¹

The Acadian customs and ‘way of life’ were important to the Acadian people and, having a priest that understood these customs would have a positive impact not only on the parish, but also on the entire community.

In 1773, arrived in Acadia, the first priest of Acadian race, Abbe Joseph Mathurin Bourg (1744-1797). Grand Vicar of the Bishop, he several times travelled over the whole Maritime coast. One of his trips, led him to Grand Pre, his native country; what did he sense in his heart at the sight of this country beheaded of its spires... where now was spoken a foreign language? He came requested by the English authority, to appease the Indians excited to rebellion by the Americans (1778); by a strange revenge of Time, the outlaw of 1755 became the arbitrator of his former persecutors, and this savior was a “black man” a Catholic priest, the bugaboo of Puritan fanaticism (De Saint Denis 1956, 71). [It is not clear exactly what Father Dominic de Saint-Denis meant by his comment a “black man”].

¹ P. Pierre-M. Dagnaud, *Centenaire de la Mort du Pere Jean-Mande Sigogne* (Yarmouth: Lawson Publication, 1944), 21-22. All notations in the text from this book were translated by writer.

L'abbe Bourg was indeed the cornerstone for the Acadians of Yarmouth county. He was instrumental in providing them with much needed places of worship. "L'abbe Bourg visited the Acadians of la Baie Sainte Marie on two occasions: in 1774 and again in 1786. He had the first church built in the area; a modest chapel a Grosses Coques, that he replaced by a church on the Pointe, upon his second visit. L'abbe Bourg was then named missionary for the Bay de Chaleur. Those that replaced him did not have the same success amongst the Acadians" (Dagnaud 1944, 23-24). In 1784, on a hill at Rocco Point was erected a small church, the first Roman Catholic Church in the county of Yarmouth. Parts of the foundation, and traces of the old cemetery beside it, still remain.

Gibson likens the building of these churches as "ripples widening on the pond". From one church grew more churches. Eventually each community would have its own place of worship.

In the Old Testament book of Isaiah, there is to be found a great and remarkable concept of the transformation of the world and the manner of accomplishment. It is an exalted vision which has been likened, for illustrative purposes, to the ever-widening circles which from a pebble tossed into a quiet pond spread to embrace the entire surface. To see the ripples widening on the pond, it is only necessary to turn back the pages of history to the time when all of the Digby County's Catholics were under the care of the clergy of St. Mary's, Church Point where the first church was erected in 1806-07. (Gibson 1967)

A notable example of this ideal being realized is to be found in western Nova Scotia where, in the counties of Digby and Yarmouth, the Roman Catholic Church has developed from small and humble beginnings to occupy a significant place in many communities. Pere Jean Mande Sigogne, who died in 1844, was the first priest of the

parent parish of Saint Mary's. Jean Mande Sigogne was born in Beaulieu in Touraine, April 6, 1763, and was baptized the same day at St. Peter's Church. He was ordained in 1787 and was immediately named vicar of Menthelan, in the diocese of Tours. (Dagnaud 1944; Gibson 1967). The French Revolution was just beginning and without hesitation L'abbe Sigogne refused to sign the Civil Constitution of the clergy. His only alternative was to secretly exercise his role as a priest. Following several years of secrecy he requested exile to England where he found work as a laborer. A noble Lord, having learned of Abbe Sigogne's theological background offered him a position as a professor in an Anglican seminary. He was not wanting for material possessions but he was not happy. At this time (1799) Mgr. Lamarche offered him the Acadian mission at Baie Ste. Marie. He accepted and three months later he arrived at his destination, Eel Brook. In the same year he established the Parish of Ste. Anne D'Argyle. His first challenge however was the construction of a new church at Baie Ste. Marie. The existing church on the Pointe was in continuous need of repair as it resisted poorly to the violent winds and each spring absorbed a part of the revenue. Following many discussions and friction as often happens regarding the site of a new church, the final plans were put into effect. The new church was erected on the side of the highway on the grounds of the existing cemetery. The benediction of the church was held on May 1, 1808, the second Sunday after Pentecost. This church was considered 'the eldest daughter' of Pere Sigogne (Dagnaud 1944, 5-9). "The church as well as the entire village was destroyed in the Great Fire of 1820, and a new church was erected as soon as possible thereafter. The present immense structure, said to be the largest wooden building in America, was erected in 1905. Seating

in excess of 1000 worshippers, its architecture is most impressive and the interior one of inspiring beauty” (Blauveldt 1973, 36-37).



Figure 6.1 Saint Mary's Church, Church Point, Nova Scotia (North America's largest wooden building constructed in 1905): Photo Courtesy of Diocese of Yarmouth.

In 1804 Fr. Sigogne commenced the building of a new church at Ste. Anne du Ruisseau. It was completed in 1808 and he presided at the benediction on August 21, 1808, which took place a few months after the benediction of Saint Mary's. This church served until totally destroyed by fire, March 23, 1900. Due to the amazing courage and energy of the then Pastor, Fr. J. Crouzier, the present magnificent edifice was in readiness for the Christmas services of that same year (Dagnaud 1944, 31-35; Blauveldt 1973, 18).



Figure 6.2 Saint Anne du Ruisseau Parish Church: Photo courtesy of Diocese of Yarmouth.

Nova Scotia was separated from Quebec in 1817 by Propaganda Fide. Halifax was made a diocese in 1842 and in 1852 an archdiocese and metropolitan see in charge of the suffragan sees of Charlottetown, Antigonish, and Yarmouth.

The first church at St. Bernard was built between 1853 and 1855. It was blessed by Monsignor Walsh, the Archbishop of Halifax on June 20, 1855. This parish was served by the priests of the neighboring parishes of Sainte-Croix and Sainte-Marie until 1868 with the arrival of Fr. J. Quinan who became the first resident priest of St. Bernard. This church continued in service until the present church was completed and blessed in 1942. It was then torn down and a commemorative monument was erected on the site. The present huge, Cathedral-like stone Parish Church was begun in 1910 by the then Pastor, Rev. Edward LeBlanc. In 1912, Fr. LeBlanc, was made Bishop of Saint John, N.B., the very first Acadian ever elevated to Episcopal rank. Built of Shelburne granite, the huge blocks were brought by rail to the Station, and then by ox-cart to the site.

Determined not to incur debt, the work went on through thirty-two years. It was blessed by His Excellency Archbishop McNally, on September 24, 1942 (Blauveldt 1973, 38; Dagnaud 1944, 42).



Figure 6.3 Saint Bernard Parish Church, Saint Bernard, Nova Scotia: Photo courtesy of Diocese of Yarmouth.

“St. Joseph’s Parish, Weymouth, where the first church was solemnly blessed by Archbishop O’Brien and assisted by Bishop MacDonald of Charlottetown on October 4, 1893, grew out of St. Bernard’s and in turn was the source from which the witness of Southville was promoted” (Gibson 1967; Blauveldt1973,39 ; Dagnaud 1944,61). The present church was built by Fr. Parker in 1905. On August 6 of the same year, Reverend Michael Cole founded the new parish and the rectory was constructed by Fr. Jeremiah J. Sullivan who was the parish priest from 1905-1908.

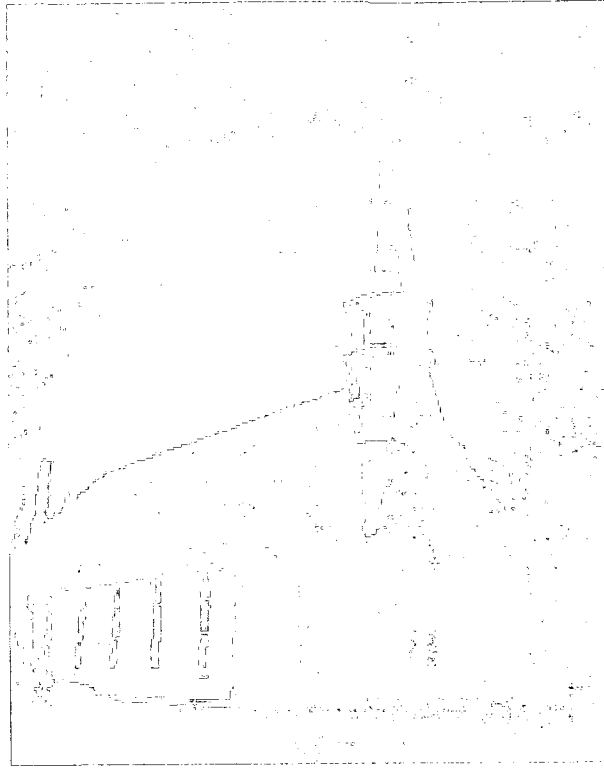


Figure 6.4. Saint Joseph's Parish Church, Weymouth Nova Scotia: Photo courtesy of Diocese of Yarmouth.

Saint Theresa's Parish Mission built in 1935 "is a monument to the late Father Dennis Melanson and all those who helped him to build, furnish and pay for it before he died". It is the first Black Catholic rural church in Canada and it was built mainly for and by the Black Catholics of Southville, with the help of their Acadian and other white neighbours. "Southville has 34 Catholic families of which 28 are colored. We are proud of our Catholic colored people and their Acadian and other Catholic neighbors who have communicated the true faith to them and helped them to preserve it" (Gibson 1957; Dagnaud 1944, 63).



Figure 6.5 Saint Theresa's Parish Mission, Southville Nova Scotia: Photo courtesy of the Diocese of Yarmouth.

The following information was taken from the *DIALOGUE*, Yarmouth, N.S. printed on Sunday April 6, 1969. The first mass was celebrated by Reverend Austin Blinn in 1938. On this occasion, seven babies were baptized. On October 2, 1938 the first High Mass was sung by the late Father Arcade Theriault and Father Louis LeBlanc gave an inspiring sermon. Father D.C. Melanson was also in attendance. On October 3, 1939, the cornerstone was blessed by Msgr. E. Bourneuf P.D. Fifteen priests were present. After the ceremony, the priests were guests of the Comeau sisters for dinner.

This fine, sturdy little mission church and the quality of everything in it is a monument to the late Father Dennis Melanson and to all those who helped him to build,

furnish and pay for it before he died. Before St. Theresa's church was built, Mass was celebrated twice yearly at the home of the late Mr. and Mrs. Joseph Comeau. The land where the church is built was donated by the family of the late Delphie Gaudet. Lumber and shingles were given by the people of Southville and Corberrie. The altar was a gift of Rose Melanson, Corberrie. The organ was donated by the late Mrs. Theophis Comeau, Ohio, formerly Madeline Comeau, sister of Joseph Comeau, Southville.

The first marriage was that of Peter Gaudet and Ida Stone on May 2, 1939. The first funeral was on October 3, 1937, when Benjamin LeBlanc was buried. He was a very active member in the construction of the church. On July 17, 1941, His Excellency Most Reverend Alfred B. Leverman blessed the church, which was filled to capacity by the people of the Mission whom the Bishop met after the ceremony.



Blessing of the Church
July 17, 1941
By Bishop Leverman

Figure 6.6 Blessing of the Church: Photo courtesy of the *Yarmouth Dialogue*.

The blessings of the Stations of the Cross by Rev. Dennis Comeau p.p. of Eel Brook, Nova Scotia was held in 1942. The first Confirmation was held on June 1, 1950, by Bishop Leverman. The following children were confirmed: Weldon Cromwell son of Ralph and Eleanor Cromwell; Alvin Bright son of Trafford Bright and Josephine Bright; Lloyd and Velda Bright children of Lloyd Bright and Alvada Cromwell; Sheldon Bright son of Dennis Bright and Mattie Hatfield; Wentzell Cromwell son of William Cromwell and Hilda Langford; Harry Cromwell son of Owen and Ruth Cromwell and Emerson and Hanford Cromwell sons of Emerson Cromwell and Bernice Langford.

On June 2, 1954, Monsignor Albert Lemenager, bishop of Yarmouth, made his first visit to Southville and confirmed 27 children and adults. The following priests of Weymouth have exercised their ministry in Southville: Rev Dennis C. Melanson 1935-41, Rev Charles Frecker 1941-54, Rev. Delbe Comeau 1954-65, and Rev. Raoul N. Deveau (1969).

The Sisters from Mount St. Vincent, among whom Sister Rose Catherine (daughter of the late Mr. and Mrs. Jos. Comeau) taught catechism each summer until the arrival at Weymouth of the Sisters of Our Lady of the Sacred Heart from Moncton, NB in 1951. Among the plans to raise money to build a Parish Hall were suppers held at the home of Misses Madeline and Jessie Comeau. Started in 1956, the Parish Hall was opened to parish activities on August 29, 1957.

The Parish Bus picked up an average of 65 children in Weymouth Falls, Hassets and Southville every Saturday afternoon for the catechism classes taught by Sister Alvina LeBlanc and Sister Olive, and for the C.Y.O. meetings under the guidance of Sister

Therese Vautour. The C.Y.O. officers were: President –Paulette Cromwell; Vice-President –Janet Francis; Secretary-Treasurer-Gail Cromwell; Social Chairman- Vona Cromwell; Sports Chairman (boys) - Richard Cromwell; Sports Chairman (girls) - Geneva Bright.

The purpose of the discussion period was to learn a little more about their Catholic religion. They also engaged in social activities, such as: swimming periods at Cornwallis Base, dances and parties. Every Sunday afternoon the Parish Bus took them along with the Saint Joseph (Weymouth) C.Y.O. to the Digby Forum for Hockey, Broomball and skating periods. Parents, by their co-operation, proved that they certainly appreciated the help given to their children to understand their faith better. They also were very grateful to the benevolent bus driver, Mr. Nil Comeau, Weymouth.

The parishioners prepared and served suppers that were most successful because the traditional quality and abundance was maintained. It was also due to the interest and co-operation of all the parishioners. The proceeds went towards repairs to the church and parish hall. People in Southville were very talented. They staged Amateur Shows, which were most entertaining. In 1968 the money received was to buy much needed chairs and kitchen wares for the Parish Hall. Proceeds of the show on February 28 ,1969, were donated as their share toward the payment of the new Parish Bus (Weymouth).

In the winter of 1968 card parties were held at the homes of Misses Madeline and Jessie Comeau, Mrs. Richard Cromwell and Miss Seraphie Cromwell. Other social events followed. The purpose was to help pay the Parish Bus expenses when it went in that area on Sundays to bring people to church and on Saturdays to bring children to catechism.

In the spring of 1968 the inside of the church was varnished. A new altar donated by Mrs. Lennie Rice, Weymouth was placed in the Sanctuary. Being smaller and of natural finish, it fitted more harmoniously with the rest of the interior. A few other minor changes were made such as placing behind the altar the very lovely crucifix donated in memory of the late Father Arcade Theriault. The scene of the Last Supper was encased and placed over the choir balcony. It had been donated in memory of Mabel Comeau by her sisters: Madeline and Jessie.

On November 24, 1968, Bishop Austin Burke made his first official visit and celebrated Mass in St. Theresa's church. Quite honored by this gesture of Bishop Burke, the parishioners had prepared a folk Mass for the occasion. The hymns were accompanied by guitars and a mandolin played by Mr. Kenneth Bright, Mr. Alfred Bright and Mr. Donald Cromwell. The choir was under the direction of Sister Therese Vautour. The Offertory Procession formed at the rear of the church comprised: Jennifer B. Cromwell, Miss Madeline Comeau and Mr. Herbert Cromwell. They slowly proceeded to the altar, each handing to the bishop breads, wine, chalice and cruets. Msgr. Burke congratulated the people for their nicely-kept, up-to-date church and their lovely singing. It was evident that his grace was well impressed.

Following Mass, dinner was served in the Parish Hall for the Bishop, Father R.N. Deveau, the Sisters and the married people of the community. The atmosphere was of the friendliest. It was a happy occasion for all! Misses Madeline, Jessie and the late Mabel Comeau, daughters of Mr. and Mrs. Jos Comeau, have played a distinguished role in the development of this Mission, a fact attested to by all.

St. Theresa parishioners owe a great debt of gratitude to the priests who have served the Mission of Southville. In 1969 they showed a great appreciation to their Pastor Reverend Raoul Deveau. They held him in the highest respect and veneration for his affability, his genuine kindness toward all, but especially those who sought his wise council or the solution of the varied problems inherent to human beings. The whole Parish (Weymouth) extended to Father Deveau and to his progressive Mission congratulations and best wishes for continued success in the years to come. The people of Southville have a right to be proud of their achievements.

In my several visits to the parish it was apparent that the congregation of St. Theresa's is diminishing as the population is aging. There were however some young people attending the Saturday masses but they were accompanied by their grandparents. The present parish priest is Fr. Marek Pecak. Should he leave it is unlikely that there will be another parish priest to replace him, which means that there will no longer be a parish priest at St. Theresa's. This would certainly mean the end of an era for the Black Catholics of Southville.

Conclusion

Although it is evident that there have been Blacks in Canada since the early 1600's with the arrival of Mathieu Da Costa, there is no documented history of indigenous Black Catholics. The early slaves arriving in Canada after the arrival of Da Costa would have been baptized Catholic under 'The Code Noir'. The history of Africadian Catholics has come to life with the arrival of Joseph Cromwell and his family to the Weymouth -Southville area with the arrival of the Loyalists in 1783. Many of his descendants continue to live in the surrounding areas. This dissertation has shown that although Joseph and his wife Jane were christened in the Anglican faith, many of Joseph's descendants became Catholic. It would be with Jane's son Jerome that the Catholic heritage would begin.

As the history of the churches reflects in Chapter 6, the first Roman Catholic Church in the county of Yarmouth was built on a hill at Rocco Point in 1784, a year after the arrival of the Loyalists. This little church was in constant need of repair and finally in 1806 a new church was built. It is likely that some of the early Cromwell's would have attended mass here as the records for Jerome's family show them registered in St. Mary's Bay. Jerome was listed in 1818-1829 from the 1823 listing and, his family in the 1840-1844 listing. Interestingly they were not listed as Negroes. A fire in later years destroyed the church as well as the church records. Some members of Jerome's family would have truly been Afro-Acadien. Later in 1868 the church in St. Bernard was built and members of the Cromwell family would have likely attended mass here as well since St. Joseph's church in Weymouth would not be built before 1893. The above history depicts very

clearly the history of the Africadian Catholics of Southville with St. Joseph's in Weymouth as this would have been their parish church until 1935, when Saint Theresa's was built. The distance from Southville to Weymouth is approximately 10 kilometers which would have been a long distance to travel in the late 1890's. This distance obviously did not deter them, and it is likely that they travelled this distance Sundays, Christmas, Easter, baptisms, confirmations, weddings, funerals and other holy feasts.

Their faith was their anchor and in 1935 a community came together to build the little church that still stands today. In 2010 this little community will celebrate the 75th anniversary of their mission church. Will their congregation be as vibrant as it was on that Sunday in October when the first High Mass was sung? Perhaps not, but it is evident from this history of the Africadian Catholics of the Southville –Hasset area that their faith has sustained them for over two centuries.

The theological significance of this work lies in its implications for the practice of ministry. As I have argued, the decline or loss of this faith community is an area of concern for the Church. In my many conversations with some of the members of the community I was told: "It is unfortunate that you were not able to talk to Uncle Warren or Uncle Herbert. They could have provided you with so much rich faith history." The wisdom of the ages has either passed away, or is aging and therefore the younger members of the community are not able to benefit from the "Faith of their Fathers and Mothers" and, their uniqueness as Black Catholics in the history of the North American Church. What can or should be done to prevent the further marginalization of this faith community? One possible answer lies in fostering the preservation of their memories by perhaps videotaping oral histories. Other possibilities are to celebrate their heritage with

the worshipping community and to encourage the selection of priests that this community can relate to and celebrate their roots with. The Church loses a rich heritage and ‘deep’ cultural expression of the faith in not recognizing the contribution of indigenous Black Catholics. This study will help preserve their history and demonstrate to Catholics that they can take seriously the need to celebrate different cultural identities among the faithful.

This little congregation of both Africadian and Acadian Catholics was very vibrant, when Father Chinedu Chukwu, a Nigerian priest, was pastor at Saint Josephs’ in Weymouth between the years 2002-2005. He was able to involve the youth of the parish in celebration, thereby providing them a connection to their faith. The Africadian community experienced relatedness’ in celebration, a connection to their “African Roots”. Since that time, that relatedness has been lost. When assigning a pastor to a parish, should not the ‘culture’ be taken into consideration when possible? Ministry can be practiced in such a way with indigenous cultures to connect them with ‘people of the Church’, by nurturing and sustaining their leadership and faith practices.

The history of Black Catholics in Canada has been “an unwritten history of four hundred years.” This small community is only one of many. I argue that the Church would do well to reclaim both the cultural history and vibrancy of these communities. The question remains, “Why are so few Canadians aware of the existence of indigenous Black Catholics”? Gilberto Gonzalez would answer this question by stating:

Organizations/assemblies of mankind [sic] usually begin in men [sic] with *commonalities*, but the work of God began with men [sic] of *diversity*. I often think about the first century church and their ethnic makeup and wonder if our contemporary churches could model the diversity they embodied. God was intentional to ‘call out’ men [sic] from many different nations to bring them together through the power of the Holy Spirit and the gospel during Pentecost (Gonzalez 2009). Acts 2: 5-11, 41 states: *Now there were devout Jews from every nation under heaven living in Jerusalem. And at this sound the crowd gathered and was bewildered, because each one heard them speaking in the native language of each. Amazed and astonished they asked, “Are not all these who are speaking Galileans? And how is it that we hear, each of us, in our own native language? Parthians, Medes, Elamites, and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, both Jews and proselytes, Cretans and Arabs—in our own languages we hear them speaking about God’s deeds of power. So those who welcomed his message were baptized, and that day about three thousand persons were added (NRSV).*

This journey for me began in 2006 as a journey of hope and recognition for the Africadian Catholic community of Southville. The Africadian Catholic culture began in Nova Scotia with the arrival of Joseph and Jane Cromwell in 1783 and intensified with the birth of Jerome Cromwell in 1786. This Catholic history is finally being documented and Saint Theresa’s Parish Mission would become recognized as the only early black Catholic rural church in Canada. The Cromwell family began the Catholic legacy of black Catholics of Southville, Nova Scotia. Saint Theresa’s parish mission was built by the members of the community which gathered at Southville, and continues to be self-sustained by this community. The parish mission church has its own parish council. Although churches closed in the outlying areas, this community remained hopeful as they still had a parish priest from the parish of Weymouth.

In August 2009 when the parish priest of Saint Joseph's in Weymouth was removed from the parish, members of the communities of Southville , Weymouth and Plympton gathered to form a committee to meet with Archbishop Mancini, Archbishop of Halifax, Nova Scotia and Apostolic Administrator of Yarmouth and Antigonish, Nova Scotia, to investigate the removal of their parish priest. This committee has been a motivational force in supporting the community to keep "their church alive". In the interim a retired priest, Father Anthony Marsh, volunteered to come to the parish of Weymouth. The community grew hopeless as they realized the closure of their parish churches was imminent. Following the departure of Father Marsh, Father Keith Billard, the pastor and administrator of Saint Patrick's in Digby, was also appointed administrator of Saint Joseph's in Weymouth, thereby increasing his duties to Holy Cross in Plympton and Saint Theresa's in Southville as well. This arrangement means that masses will be held in Southville every second Saturday, and it is likely that because of the declining number of priests some of these churches may eventually be closed.

The closure of Saint Theresa's would be devastating to this Africadian community and would mean an historical and cultural loss not only for the community but also for the Archdiocese of Halifax. The archdiocesan office did not have an archival history of the parish mission of Southville. My history of the black Catholic families of the Southville-Hasset areas made Archbishop Mancini aware of Catholic Africadian heritage and gave hope that this would influence his decision to maintain the mission. This community would feel the loss of its full time pastor, but the closing of the church would greatly touch the future of this Catholic community and its traditions.

As part of the Catholic Church in Canada, St. Theresa's is experiencing what other parishes are experiencing as well. Catholics have fewer clergy and fewer resources to share. Parishes are being closed or clustered under a small number of pastors. Saint Theresa's is not being singled out for closure but it is a part of the devastation which secularism has wrought on religion and the churches in the postmodern age. Rather than the founding families who built the churches in the last century and raised their children, young Christians in the postmodern age are travelling around the globe and following their own interests. Postmodernism means that contemporary Christians pursue their own careers, language, culture, and cooking for the fun of it. There are no villains or evildoers in this Canadian drama, but in this secular age in which we live, it is we who are fully engaged in the pursuit of our own fun and games. Thus, it follows that St. Theresa's and its heritage may be forgotten by the clergy, laity, and parishioners, and are allowed to slip into oblivion because we are no longer there.

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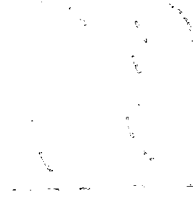
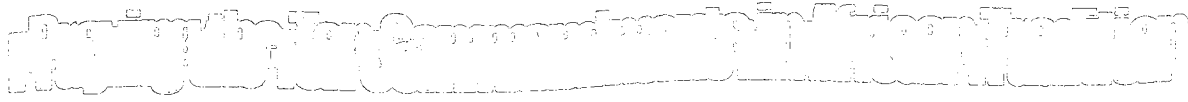
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My God, You are the Creator of all things, and I stand before You in awe and wonder. You are the God of the universe, and I stand before You in awe and wonder.



Almighty God of my people,

I stand before you humbled in Your sight. You are our only God. There is none greater, none before you.

All things belong to You. You give to Your people, and You take from Your people. You are our provider and You are our Judge. Your name is holy and is spoken in our hearts. No lies shall speak your name, so great are your above all things. We, Your people, shall keep holy the days of our lives, for You are with us all the days of our lives. We shall do what You command us to do. We shall not take the name of You our God in vain, for we shall be holy and shall not take what is not given to us, nor shall we seek the vengeance of our God for us.

I shall not allow anyone to speak against You, O God, for You are true and I shall not lie.

I shall not speak ill of anyone. I shall not set myself up as god or take the life of anyone, even one of my enemies. I ask forgiveness for those who do no such thing, but I shall not be like them, for I shall not be like anyone who does so for me or my people.

I shall not covet the wife of my neighbor. I shall not desire my neighbor's house or his wife, nor his land, nor his ox, nor his donkey, nor anything of his that is his neighbor's.

I shall not be envious of my neighbor nor of his house. I shall not desire my neighbor's wife, nor his land, nor his ox, nor his donkey, nor anything of his that is his neighbor's.

I shall remain faithful to my marriage. I shall practice the love of my wife as I love myself.

I shall bring no wrong testimony against my neighbor, nor shall I be a witness against my neighbor.

I shall be true to my soldiers. I shall be true to You, my God, in this life and in the life to come. I shall be true to my neighbors and to my people. My God, please hear my prayer and grant me Your grace, O God.

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Saint Joseph's Weymouth Nova Scotia

NAME	LOCATION AND DATE OF BIRTH	BAPTISMAL DATE	PARENTS	PRIEST	CONFIRMATION	NOTATIONS
Cromwell, Charles Harry	Weymouth July 2 1898	October 9 1905	Cromwell Edward And Hatfield Adeline	J.J. Sullivan		November 5 1905 MARRIED Cromwell, Joseph and Jarvis, Alvam
Cromwell, Percy Wilfred	Weymouth July 25 1904	November 6 1905	Cromwell Sandford D. And Cromwell, Margaret M.			
Morrison, Mariam (Mary) Anna	Weymouth July 8 1906	July 8 1906	Morrison, Albert And Saulnier, Marie- Rose	J.J. Sullivan		
Hatfield, Catherine Anna	Weymouth August 9 1905(6)	September 2 1906	Hatfield, Vincent B. And Cromwell, Martha Lillian			
William, Joannum		Weymouth October 1 1906	Williams, Joan	J.J. Sullivan		October 2 1906 MARRIED Cromwell, Jessien And Williams, Joan July 4 1907 "On this date I paid my first visit to Weymouth Bridge Parish as Archbishop. On the next morning we administered confirmation to seventy souls. At

Saint Joseph's Weymouth Nova Scotia

3:00PM a procession of nearly a quarter of a mile was formed at the church when we proceeded to the new cemetery and solemnly consecrated it accompanied by the pastor and Father Masse a young Eudist priest from Halifax.
E.J. McCarthy

Morrison, Mary (Miriam) Stella Weymouth September 13 1906 September 11 1907 Morrison, Albert And Saulnier Miriam Rose

December 1 1907
The undersigned took charge of the Weymouth Parish
E. LeBlanc P.P.

Langford Enica Lillian Weymouth November 1 1907 November 1 1907 Langford, Synclair And Robart, Addie J.J.Sullivan

November 5 1907
MARRIED
Cromwell, Joannan And Langford, Enican

Bright, Kenneth Southville May 12 1906 October 7 1908 Bright, Frank And Cromwell, Mary

William Baptise "sub-conditione"

Saint Joseph's Weymouth Nova Scotia

Bright, Mabel	Southville May 4 1901	October 7 1908	Bright, Frank and Cromwell, Mary	
Morrison, Mary Adelia	Weymouth June 22 1909	June 27 1909	Morrison. Albert and Saulnier Marie R.	
Hatfield, Samuel Whitney	Weymouth June 26 1909	September 5 1909	Hatfield, Archibald and Studdar, Annie	P.N. Dion
Cromwell, Emma Mary (12) Maggie(21) Vicy-Seraphy (11)				July 7 1913 Monsignor E.J. McCarthy CONFIRMATION
Cromwell James Orbie(19) James Elmer(17) James Leonard(24) Joseph Oivie(20) Joseph Herbert(22) Mary Jane (16) Bright, Helen(26) Cromwell Joseph Melbourne (23)				July 25 1916 Monsignor E.J. McCarthy CONFIRMATION
Cromwell, Ralph(10) Percy (16) Sanford(14) Annie(13)				June 24 1919 Monsignor E.J. McCarthy CONFIRMATION
				June 6 1922 Monsignor E.J. McCarthy CONFIRMATION

Saint Joseph's Weymouth Nova Scotia

Celeste (14)
Jane (29)

Hatfield,
Quentin(11)
Louanna(14)
Cromwell
Ralph(14)

Cromwell,

Alma
Hilda
Mildred
Bright,
Lloyd
Jimmie
Cromwell,
Emmerson
George
Oscar

Langford

Josie

Cromwell,

John-Leander
Warren-Peter
Walter-
William
John-Norman
William –
Herbert
Bernice-
Marion
Winnifred-
Stella
Dorothy Ellen
Doris-Mary
Ruth-Mildred

Cromwell,
Hector-Carl

May 9 1925
Monsignor E.J.
McCarthy
CONFIRMATION

June 2 1929
Monsignor
Alexander
McDonald
June 10 1929
Monsignor
Alexander
McDonald
CONFIRMATION

August 23 1932
Monsignor
O'Donnell
CONFIRMATION

June 3 1934
Monsignor
O'Donnell
CONFIRMATION

Saint Joseph's Weymouth Nova Scotia

Bright,

Lillian
Shirley
Ray
Loys

Cromwell,

Ada
Allison
Beatrice(14)
Bernard(17)
Edna(15)
Edward
Emerise(16)
Esther
Evelyn
Freddie
Geraldine(17)
Glidden (14)
Helen
Hilda
Ina
Johnnie
Josephine(17)
Marion
Martin
Reginald
Vincent(17)
Sammy
Richard
Robert
Ford
Arlene
Lena
Hatfield,
Joyce(14)
Morrison,
Bennie
Tynes
Fred

September 1
1940
Monsignor
McNally
CONFIRMATION

Original Baptismal Records Saint Joseph's Weymouth

1908-1939

DATE OF BIRTH	NAME	BAPTIZED	PARENTS	NOTATIONS
July 2 1898	Cromwell, Charles Harry	October 9 1905	Cromwell, Edward and Hatfield, Adeline	J.J. Sullivan
July 25 1904	Cromwell, Percy Wilfred	November 6 1905	Cromwell, Sanford C. and Margaret M. Cromwell	J.J. Sullivan
August 9 1906	Hatfield, Catherine Anna	September 2 1906	Hatfield, Vincent B. and Cromwell, Martha	J.J. Sullivan
November 1 1907	Langford, Erica Lilian	November 1 1907	Langford, Sinclair and Robart, Addie	J.J. Sullivan
May 4 1901	Bright , Mabel	October 7 1908	Bright, Frank and Cromwell, Mary	
May 12 1906	Bright, Canut (Kenneth)	October 7 1908	Frank Bright and Mary Cromwell	Baptized Conditionally P.N. Dion
May 4 1901	Bright, Mabel	October 7 1908	Frank Bright and Mary Cromwell	P.N. Dion
September 3 1907	Gramieson, Ruth Mary	October 7 1908	Gramieson Benjamin and Cromwell, Ethel M.	P.N. Dion
June 26 1909	Hatfield, Samuel Whitney	September 5 1910	Hatfield ,Archibald and Studder, Annie	P.N. Dion
October 2 1910	Cromwell, Joseph Ralph	May 5 1913	Cromwell, Daly and Cromwell Maggie	P.N. Dion
October 7 1909	Cromwell, Philip Sanford	May 8 1913	Cromwell ,Daly and Cromwell Maggie	P.N. Dion
September 12 1912	Cromwell, Mary Florence	May 8 1913	Cromwell ,Martin and Cromwell Mary (Myrtle)	P.N. Dion
June 8 1902	Cromwell, Vicy Seraphy	June 13 1913	Cromwell, Leonard and Hatfield ,Mary Ann	P.N. Dion

October 4 1907	Bright, William Louis	November 28 1915	Bright, John and Fowler ,Annie Maria	“Anyone who has , a little bit , dealt with colored people about Catholic religious rules will undoubtedly and easily imagine the cause of so long a delay in getting these children baptized” P.N. Dion 28/11/1915
January 22 1910	Bright, Joseph J. Roy			
July 28 1911	Bright, Dorothy Imelda			
July 28 1911	Bright, Paulina-Fowles			
September 2 1913	Bright , Peter Ronald			
June 7 1909	Cromwell, Celeste Pearl	November 28 1915	Cromwell, Herbert and Bright, Bertha	P.N. Dion
July 22 1910	Cromwell. Annie-Maria			
September 30 1915	Cromwell, James Oscar			
June 7 1910	Cromwell, Ralph Henry	July 30 1916	Cromwell, Herbert and Bright, Helen	Married to Langford, Ada July 6 1940
December 31 1916	Cromwell, William Herbert	January 11 1917	Cromwell, Herbert and Bright, Bertha	Married to Langford, Hilda July 6 1940
February 23 1917	Cromwell, Martin Emmerson	March 20 1917	Cromwell, Martin and Hatfield, Mary-Myrtle	Date of Declaration of Nullity of Marriage December 16 1980
April 26 1914	Cromwell, Alma-Etta	June 16 1917	Cromwell, Daly and Cromwell, Maggie	Exec. Decree February 6 1981 Married to Cromwell, George June 9 1936

November 28 1914	Cromwell, Alvina Mary	August 5 1917	Cromwell, Martin and Hatfield, Mary-Myrtle	P.N. Dion
November 17 1902	Langford, Joseph- Donald	September 23 1917	Langford, Leaman and Cromwell, Fannie	" The father is a Baptist" P.N. Dion
October 8 1900	Cromwell, Mulvena-Maria	May 4 1918	Cromwell, George and Jarvis, Cynthia	<u>"I have baptized sub-conditions"</u>
November 27 1903	Cromwell, Anna Gertrude			
January 7 1918	Cromwell, Norman Joseph	May 26 1918	Cromwell, Melbourne and Cromwell Jane	P.N. Dion
April 28 1910	Hatfield, Quentin Archibald	October 20 1918	Hatfield, Benjamin and Cromwell, Martha	"Nous consignes, cure a St. Bernard avons supplies les ceremonies de Bapteme" D. C. Melanson "Ayant obtenu un conge d'absence, je quittais, le 25 septembre 1919, ma paroisse entre les mains d'un beau gros et aimable pere dou nom de J.J. Horne. He was a splendid man. Moreover being a good strong uniling he had the qualities which a modern priest could have. Il est parti d'ici a mon retour le 20 mai 1920. Il y avait eu ici
October 31 1908	Hatfield, Margaret Leuanna			

				autrefois en 1905-06-07 un autre bon pere qui signait aussi J.J. "Prions pour lui" P.N. Dion
May 22 1920	Cromwell, Mary Ann, Bernice	July 18 1920	Cromwell, Herbert and Bertha Bright	
June 28 1920	Cromwell, Charles Allison	August 7 1921	Cromwell, Martin and Hatfield Myrtle	Fr. Cossman
February 23 1919	Cromwell, Perley Edward			
February 8 1922	Cromwell, Stella Winnifred	June 6 1922	Cromwell, Herbert and Bright, Bertha	J. D. Comeau (Colored)
October 25 1921	Cromwell, Dorothy Helen	June 6 1922	Cromwell, Melvin and Cromwell Jennie	(Colored) Married to Clements, Charles Abram September 27 1946 St. Theresa's Church Annapolis Royal. (Mixed Marriage) <u>(Colored)</u>
March 31 1922	Bright, Elizabeth Rae	June 6 1922	Bright, Davis and Hatfield, Matty	<u>(Colored)</u>
October 22 1900	Cromwell, Mary Jeannine	July 1 1922	Cromwell, Edward and Mary	<u>(Colored)</u> <u>Convert</u>
February 23 1922	Cromwell, James Arnold	July 1 1933	Cromwell, Edward and Jeannine	<u>(Colored)</u>
January 31 1911	Cromwell, John Stanley	August 5 1922	Middleton, Albert and Cromwell, Sadie	<u>(Colored)</u> <u>Adopted by Grandmother</u>
September 19 1922	Cromwell, Ina Mabel	September 25 1922	Cromwell, Daly and Margaret	Married to Vincent B. Cromwell, Weymouth August 6 1942

March 2 1923	Cromwell, Anna Geraldine	June 23 1923	Cromwell, Herbert and Bright, Bertha	Married to Berry, Morton, Church of Our Lady of Mercy, Caniston, Ontario May 17 1952
March 2 1923	Cromwell, Mary Josephine	June 23 1923	Cromwell, Bertha	
December 11 1915	Cromwell, Joseph George	June 23 1923	Cromwell, Melvin and Bright , Jane	
December 26 1918	Cromwell, Peter Warren	June 23 1923	Cromwell, Herbert and Bertha	J.D. Comeau
February 9 1923	Cromwell. Joseph Elden	June 23 1923	Cromwell, Elmer and Jane	J.D. Comeau
April 5 1923	Cromwell, Vincent John	June 23 1923	Cromwell, Martin and Hatfield, Myrtle	
July 4 1903	Bright, Violet Mary	July 18 1923	Bright, Frank and Cromwell, Mary	Married to Terry Richards June 7 1929
March 24 1924 Southville	Cromwell, Marie Anne Emerise	June 28 1924	Cromwell, Herbert and Bertha Bright	Married to James Bright of Hasset Aug 19 1950 St. Joseph's
November 2 1923 Southville	Cromwell, James Bernard	July 17 1924	Cromwell, Daly and Cromwell Maggie	Married Dorothy Cromwell June 22 1948

Saint Theresa's Parish Mission Southville Nova Scotia

1

Year	Name	Birthday and Location of Birth	Date of Baptism	Parents	Priest	Notations
<u>1905</u>	Cromwell, Cardum Hassism	July 2 1898 Weymouth	October 9 1905	Edward Cromwell And Adeline Hatfield	Rev. J.J. Sullivan	
<u>1905</u>					Rev. J.J. Sullivan	<u>November 5</u> <u>Married</u> Joseph Cromwell And Alvum Jarvis
<u>1905</u>	Cromwell Perciam Wilfred	July 25 1904	Nov 6 1905	Sandford Daly Cromwell And Margarit Mabel Cromwell	Rev. J.J. Sullivan	
<u>1906</u>						
<u>1907</u>						<u>July 4</u> First visit as Archbishop To Weymouth Bridge Parish July 5 Confirmation 70 Consecrated the cemetery E.J. McCarthy
<u>1907</u>						<u>September 24</u> Rev. E. LeBlanc Wedding <u>Dec. 1</u> Took charge of Weymouth and Corberrie Parishes

Saint Theresa's Parish Mission Southville Nova Scotia

Year	Name	Birthday and Location of Birth	Date of Baptism	Parents	Priest	Notations
1907						Nov 5 Married Joann Cromwell and Encian Liliam Langford
1908						<u>Rev. E LeBlanc</u>
1909						<u>Rev. John Walsh</u>
1913						<u>Confirmatio n July 17th Rev. P.N. Dion</u> <u>Cromwell</u> Emma May 12 Maggie 21 Vicy-Seraphy 21
1916						<u>Confirmatio n July 25th Bright</u> Denis 29 Helen 26 <u>Cromwell</u> James Orbic 19 James Elmer 17 James Leonard 24 Joseph Oivie 20 Joseph Herbert 22 Mary Jane 16

Saint Theresa's Parish Mission Southville Nova Scotia

<u>Year</u>	<u>Name</u>	<u>Birthday and Location of Birth</u>	<u>Date of Baptism</u>	<u>Parents</u>	<u>Priest</u>	<u>Notation</u>
1919						<u>Confirmation</u> <u>n</u> July 24 th Cromwell, Joseph Melbourne 23 1910-1919 Rev. N. Dion
1922						<u>June 6th</u> <u>Confirmation</u> <u>n</u> <u>Cromwell</u> Ralph 10 Percy 16 Sanford 14 Annie 13 Celeste 14 Jane 29 Rev. J.D. Comeau
1925						<u>May 9th</u> <u>Confirmation</u> <u>n</u> <u>Cromwell</u> Ralph 14 Rev. P.C. Thibault
1935						Construction on the mission church of St. Theresa's Southville began. It was opened and the first Eucharist (Mass) was celebrated April 21 1938

Saint Theresa's Parish Mission Southville Nova Scotia

1944

Bright, Kenneth	Trafford and Josephine	Rev. Charles Frecker	<u>Confirmatio</u> <u>ns</u> <u>Southville</u>
Valentine Dennis Theresa Myrtle	Denis Bright And Mattie Hatfield	Rev. John G. McNally Archbishop of Halifax	
Alfreda Annie (Adult)	Lloyd and Alvida		
<u>Cromwell</u> John Carmen Joseph Elmer Marion Marie Marjorie Margaret	Elmer and Jennie Cromwell		
Eleanor (Adult)			
Martha	Fred Tyne and Mildred Cromwell		
Gordon Audrey	Owen and Ruth		
Rosie Phyllis	Melvin and Jennie Bright		
Evangeline Myrtle	Martin and Myrtle Cromwell		

Saint Theresa's Parish Mission Southville Nova Scotia

1947

Bright

Alfred

Trafford and
Josephine
Langford

Elton

Dennis and
Mathilda
Langford

Charlotte

Lloyd and
Alvada
Cromwell

Cromwell

Stuart
(Jacobus)

Owen and
Ruth

Coleman
(Joseph)

Sanford and
Millie
Langford

Chase

Elmer and
Jennie

Donald

Melvin and
Jennie Bright

Alistan
Gyda

Martin and
Myrtle
Hatfield

Sydney

Sydney and
Gertie
Pleasant

Christine
Claudette
(Claudia)

Ralph and
Ada Langford

Mabel

Elmer and
Jennie

Millie
(Convert)

Robinson

Gloria

Edward and
Celeste
Cromwell

Tynes

Saint
Joseph's
Weymouth
Confirmation
by the
Most
Reverend
Bishop
Brodeur of
Alexandria
July 13th

Saint Theresa's Parish Mission Southville Nova Scotia

1950

Cromwell

Weldon

Ralph and
Eleanor

Confirmation
by the
Most
Reverend
A.B
Leverman
Auxillary
Bishop Of
Halifax
June 1st
St. Joseph's
Weymouth

St. Theresa's
Southville

Bright

Alvin

Trafford and
Josephine

Lloyd
Velda

Lloyd and
Alvada
Cromwell

Sheldon

Dennis and
Mattie
Hatfield

Cromwell

Wentzell

William and
Hilda
Langford

Harry

Owen and
Ruth

Emerson
Hanford

Emerson and
Bernice
Langford

Garnet

Elmer and
Jane

Saint Theresa's Parish Mission Church Cemetery

NAME	YEAR OF BIRTH	MARRIED	YEAR OF DEATH
Cromwell, Pte. J Leander	1919		2000
Gaudette, Peter Joseph	August 26 1912	May 2 1939 Ida Maude	
Gaudette, Forrest A.	March 28 1949		March 22 2000
Gaudette. Ardenia B.	January 19 1955		June 19 2004
Cromwell, Ralph	June 3 1911		July 7 1999
Langford, Harold J.	1946		1997
Bright, Shannon	May 11 1969		Dec 24 1995
Bright, Dean	2000		2000
Cromwell, Ina Mabel	1922		2006
Cromwell, Edwin	1846		2005
Cromwell, Warren	1919 1925	Joyce Hatfield	2005
Cromwell. Pte. Richard	1923		2002
Morrison, Helen	1930 1928	O. Benjamin	2002
Bright, Fred	1902		1972
Cromwell, Douglas			
Cromwell, Melvin	1897		1978
Clements, Shawn Mark	January 31 1960		May 25 1960
Ramsey, Annie	1885		1972
Cromwell, Hilda Nettie	May 11 1920		August 10 1971
Cromwell, Margaret	1884		1974
Cromwell, Joseph Pte	1894		1974
Cromwell, Bertha Ellen	1898		1965
Cromwell, Alma E.	April 26 1914		July 3 2004

Cromwell, Edward	1877		1946
Cromwell, Frederick	1927		2006
Cromwell, Oscar	1916		1938
Le Blanc, Benjamin	1871		1937
Hatfield, Olga Katherine	1913 1910	Quentin, Archibald	1970 1999
Hatfield, Sarah Paige Rose	March 11 1991		September 13 2001
Weldon, Francis	1931		
Gaudet, Simeon	1863		1952

Saint Theresa's Parish Mission Church Cemetery

Hatfield, Benjamin	1873		1950
Bright, Charles	1886		1958
Cromwell, Myrtle	October 1895		February 1963
Cromwell, Joseph Gordon	January 13 1931		January 14 2004
Robinson, Edward	July 11 1974		
Cromwell, Mary Edna	May 29 1929		2001
Cromwell, Hollis	1942		1974
LeBlanc, Pius	1898		1980
Cromwell, Jane Victoria	1900 1899	Elmer James	1982 1989

The data was obtained October 9, 2007.

Southville St. Theresa's Mission Roman Catholic Cemetery

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St. Theresa's Misson Roman Catholic Cemetery, Southville, Digby County

Surname	Given Name	Inscription	Birth Date	Death Date	Marriage Date	Obituary	Headstone
Cromwell	Pte. J. Leander	West NS Regt CA	1919	2000			Yes
Morrison	Kathryn E.	His wife	1925				
Cromwell	Ralph H.		June 3, 1911	July 7, 1999			Yes
Langford	Harold J. (Cromwell)		1946	1997			
Cromwell	Pte. Richard H.	West NS Regt. CA	1923	2002			Yes
Bright	Fred		1902	1972			Yes (cement)
Noel	Susan		Dec. 1, 1950	July 13, 2001			Yes

Cromwell	J. Douglas						Yes (cement)
Cromwell	Melvin		1897	1978			Yes
Bright	Jennie M.	His wife	1893	1972			
Clements	Shaw Mark		Jan. 31, 1960	Mar. 25, 1960			Yes
Ramsay	Annie						Yes (cement)
Cromwell	Hilda Nettie		May 11, 1920	Aug. 10, 1971			Yes
Cromwell	Margaret		1884	1974			Yes (cement)
	Daley		1874	1968			
Cromwell	Pte. Joseph H.	N. 2 Const Battn CEF	1894	1974			Yes
Cromwell	Bertha Ellen		1898	1965			Yes
Cromwell	Alma E.		April 26, 1914	July 3, 2004			Yes
Cromwell	George D.	Sergeant Princess Louise Fus.		7 Feb. 1963 Age 47			Yes
Cromwell	Myrtle		B. Oct. 1895	D. Feb. 1963			Yes (cement)
	Martin		B. April 1889	D. June 1960			
Bright	Charles D.		1886	1958			Yes
	Mattie A.	His wife	1903	1984			

Hatfield	V. Benjamin		1873	1955			Yes
Hatfield	Martha L.	His wife	1878	1957			Yes
Cromwell	Daniel H.		45	81			Yes (cement)
Cromwell	Sonny						Yes (cement)
Francis	Weldon A.	Reg. SF 90163 MBDR	1931				Yes
	Marion I		1927	1992			
Bright	Ronald J.		1955	2003			Yes (wood cross)
Hatfield	Sarah Paige Rose		Mar. 11, 1991	Sept. 13, 2001			Yes
Bright	Trafford R.		1910	1994			Yes
	Josephine M.		1909	1997			
Hatfield	Olga Kathrine	Wife of	1913	1970			Yes
	Quenton Archibald		1910	1999			
Gaudet	Siméon		1863	1952			Yes
	Eliza		1874	1956			
Cromwell	Gladys						Yes (cement)
Cromwell							Yes (cement)

LeBlanc	Benjamin D.		1871	1937			Yes
Hatfield							Yes (cement)
Cromwell	Oscar J.		1916	1938			Yes (metal plaque)
Cromwell	Percy						Yes (cement)
Cromwell	Robert			June 3, 1943			Yes (cement)
Cromwell	Edward V.		1877	1946			Yes (cement)
Cromwell	Thomas F.		May 46	July 46			Yes (cement)
Cromwell	Pte. Arnold J.	RCOC CA	1922	1993			Yes
Cromwell	Eldon J.	F89695 Private West Nova Scotia Regt.	Born 1923	17 April 1948			Yes
Cromwell	Wilmalee						Yes (cement)
Bright	Raymond						Yes (cement)
Cromwell	Murray						Yes (cement)
	Martha						Yes (cement)
	Charles						Yes

							(cement)
Cromwell	Blanchard						Yes (cement)
	Yvonne						Yes (cement)
Cromwell	Robert						Yes (cement)
Langford	Leonard						Yes (cement)
	Baby						Yes (cement)
	Baby						Yes (cement)
Bright	Louise						Yes (cement)
	Cleveland						Yes (cement)
Cromwell	Patricia						Yes (cement)
Bright	Martha		1931	1991			Yes (wood cross)
	Baby Christopher			1992			Yes (wood cross)
Tynes	Michael			1992			Yes (wood cross)
Cromwell	Norman Joseph		Jan. 7, 1918	Apr. 5, 1988			Yes
Tynes	Mildred	mother	1913	1995			Yes
Bright	Emerice		May 24, 1924	May 15, 1991			Yes (wood cross)
Cromwell	Seraphie V.		June 8, 1902	Nov. 25, 1985			Yes (wood cross)

Cromwell	Cpl, James E.	Cdn Engrs. CEF	1899	1989		Yes
Cromwell	Jane Victoria	Wife	1900	1982		Yes
Cromwell	Elmer James		1899			Yes
Cromwell	Bernard J.	Bombardier RCA		30 Apr. 1982 age 58		Yes
Cromwell	Hecot					Yes (cement)
LeBlanc	Pius J.		1898	1980		Yes (wood cross)
Bright	Lloyd W.		Oct. 4, 1907	Apr. 19, 1999		Yes
Bright	Alvada Q.		Nov. 28, 1914	Dec. 5, 1980		Yes
Bright	Martin W.		July 22, 1942	Nov. 1, 1989		Yes
Robinson	Keith		B. June 1944	D. Aug. 1977		Yes (cement)
Diggs	Katheren A.		Aug. 9, 1905	Sept. 28, 1991		Yes
Francis	Harold E.			April 26, 1975 Age 44		Yes
Morrison				Dec. 26, 1974		Yes (cement)
Morrison	Margaret L.		1907	1974		Yes

Cromwell	J. Hollis E.		1942	1974			Yes
Cromwell	Vona Marie		Aug. 29, 1953	Dec. 15, 1972			Yes
Cromwell	Mary Edna		Mar. 29, 1929	Oct. 26, 2001			Yes
Robinson	Edward			July 11, 1974			Yes (cement)
Cromwell	Joseph Gordon	Forever Loved & remembered by Gene, Nancy, Jerry & Pat	Jan. 13, 1931	Jan. 14, 2004			Yes

Transcribed by Timothy L. Sanford

Webpage by CathyLee Rudolph 04 / 2005

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