

Jeanne Marie Gaudin-Moise

of

Piedmont Italy

June 1, 1811 - 1898



Compiled by
Connie Wade Faerber
1995

Jeanne Marie Gaudin-Moise

PROLOGUE: Wife: Jeanne Marie Gaudin-Moise
 Born: 1 June 1811 in Prarostino, Torino, Piedmont, Italy
 Died: 1898 in Utah

1st Husband: Jean Pierre Stale (known as John Peter Staley in America)
 Born: 25 Dec 1803 in Angrogna, Torino, Piedmont, Italy
 Died: 17 August 1856 at Sweetwater, Wyoming
 Married: 11 May 1836 in Angrogna, Torino, Piedmont, Italy

2nd Husband Philippe Cardon
 Born:
 Died:
 Married: 21 March 1863 in Utah

Jeanne's Father: Barthelemy Gaudin
 Born: 7 January 1771 in Prarostino, Torino, Italy
 Died: 3 September 1836

Jeanne's Mother: Marie Roman Gaudin
 Born: 9 Mar 1776 in Prarostino, Torino, Italy
 Died 25 March 1857 in Prarostino, Torino, Italy
 Married: 8 May 1797 in Prarostino, Torino, Italy

Jeanne's Brothers and Sister in the order that they were born:

Brother or Sister	Birth	Place	Married
Barthelemy Gaudin	30 June 1798	Prarostino, Torino, Italy	Marthe Cardon
Jeanne Gaudin-Moise	24 June 1800	Prarostino, Torino, Italy	
Jean Gaudin	5 Mar 1802	Prarostino, Torino, Italy	Died age 11
Jacques Gaudin	18 June 1805	Prarostino, Torino, Italy	Madeleine Avondet
Antoine Gaudin	20 June 1807	Prarostino, Torino, Italy	Died age 2 months
Paul Gaudin-Moise	24 May 1809	Prarostino, Torino, Italy	Madeleine Constantin
Jeanne Marie Gaudin-Moise	1 June 1811		Prarostino, Torino, Italy
Jean Pierre Stale			
Jeanne Gaudin	8 Mar 1814	Prarostino, Torino, Italy	
Marthe Gaudin	13 Apr 1816	Prarostino, Torino, Italy	
Jean Gaudin	28 May 1819	Prarostino, Torino, Italy	Madeleine Goss

Jeanne Marie Gaudin-Moise was born on June 1, 1811, to Marie Roman and Barthelemy Gaudin in Prarostino, Torino,

Jeanne Marie Gaudin-Moise

Compiled by Connie Faerber

October 12, 1994

Jeanne Marie Gaudin-Moise was born on June 1, 1811, to Marie Roman and Barthelemy Gaudin in Prarostino, Torino, Italy.¹ The parish of Prarostino is also called Prarustin and is in the Alpine mountains of the Piedmont area in Northern Italy. Jean Marie was the seventh child of ten children. Her father had dropped the Moise from his name. However, two of his children added the Moise to their name later in their life. Jeanne Marie was one of them. To understand a little about Jean and the environment she grew up in, one must become acquainted with the fascinating story of her ancestry, the Waldensians.

Aptly described by one author as "Israel of the Alps," the Waldenses or Vaudois (French) are probably the oldest continuous Protestant community in the world. By tradition they are credited with a line of pastors running back even to the time of the apostles. All other dissenter groups were crushed by the power of Rome.

"Detested by popes and monarchs as teacher of dangerous doctrines, they have suffered centuries of horrible and desolating persecution, scarcely a generation escaping barbarous torture and massacre, or the fire and pillage, famine and treachery and assaults of their vindictive encircling enemies. Burned at the stake, buried alive, stoned, sawn asunder, hanged, herded into vile and disease-laden dungeons, the repeated objects of pitiless crusades, their homes burned and possessions plundered, hunted down by bloodhounds, pursued from glen to glen over rocks and crags and icy mountains, yet they defied their assailants, defended their rugged defiles, putting whole armies to rout, and maintained their ancient faith."²

Because of their refusal to submit to the power of Rome and embrace the Roman Catholic faith, the Waldensians were hated and despised by popes and monarchs for centuries. In 1655 their overlord, The Duke of Savoy, issued his dread edict, proclaiming that all his Vaudois subjects must renounce their religion or be massacred. The tale of monstrosity which brought death to thousands horrified all Protestant peoples. The poor Vaudois who were able to escape were concealed in the Alpine mountains of Piedmont. It was then that Milton wrote the famous sonnet: *On the Late Massacre in Piedmont*.³

In 1685, Louis XIV of France gave another horrible decree that all Vaudois churches should be destroyed and every Protestant should publicly renounce his error within fifteen days under penalty of death or banishment. There were only 2,500 capable of bearing arms out of 15,000. Their cry of defiance rang strong, "Death rather than the mass!" They swore to defend their homes and their religion to death as their fathers had done before them. For three days they fought until their surrender. Over half of the survivors were crowded into thirteen prisons, and later perished of hunger, thirst, and disease. After six months only 3,000 remained alive. These were pardoned and released, but banished forever from their homes. Their children were taken from them to be raised by Catholics and never to be seen again. The remnants crossed the mountains to Switzerland with hundreds of them perishing on the roads with cold and hunger.

Three years later a group of eight hundred recrossed the Alps to retake their homelands at the point of the sword and maintained themselves. At this point with only three hundred alive, a quarrel between France and Savoy saved them. The duke reinstated them. Yet through all this the Waldenses defied their assailants and maintained their ancient faith.⁴

The Goudins, Stalles, Cardons, and other Waldensian families lived pure and simple lives. The families participated in Bible reading. The parents taught their children the ways of their ancient faith during daily religious study in their homes.⁵

As more and more people fled to the area of Piedmont at the foot of the Italian Alps, the area became overcrowded and they were reduced to living as peasants and shepherds. The terrain of the valleys was rugged, narrow, and steep. There was little land for the animals to graze on or cultivate for food. The soil was continually washed down into the valleys with the rain. In order to till the ground for food and graze a few animals, it was very common to see men and women hiking up the steep mountain with baskets of soil on their backs to replace it. The people "lived from the chestnuts, grapes, figs, and other fruits they cultivated, together with the products of their few sheep, goats, and the culture of the silkworm."⁶ The mountainsides contained no roads. Only on foot can one follow the narrow winding paths that rise up thousands of feet within a short climb into the cloudy mists.

This was the environment into which Jeanne Marie was born. She had a brother Antoino who had died in 1807 before Jeanne Marie was born. He died at the age of 2 months. When she was only two years of age another brother, Jean, died also. He was eleven years old. Being part of a large family of ten children, Jean must have worked hard to help out her mom and dad.

One month before her 25th birthday, Jeanne Marie married Jean Pierre Stale on May 11, 1836, in Angrogna, Torino, Piedmont, Italy. Her husband had been married twice before that. His first wife, Marie Rivoire, died on April 23, 1833 at age 22 shortly after giving birth to Marie Madeliene on April 13. Marie Madeliene lived to womanhood, married but remained in Italy without ever joining the church. Later Jean Pierre married his second wife, Suzanne Gardiol, who died on October 10, 1835 at the age of 25. She had just given birth on September 5, 1835, to Jean Pierre Stale. This son lived to be around two years of age.⁷ Less than a year later, he married Jeanne Marie when he was 33 years of age and the father of two children. Jeanne Marie's father died on September 3, 1836, shortly after seeing his daughter marry.⁸

The Stalle family lived at first in the Angrogna Valley, where their first three children were born. Suzanne or Suzette (as she was later called in America) was born on February 12, 1837, Barthelemy Daniel was born on 2 June 1838, and Marie was born on August 15, 1845. While living in Angrogna, Pierre invested in some sheep that developed a disease and died. Around the same time their grape vines were attacked by phylloxera. After these misfortunes over a period of several years the family was compelled to sell the farm. They moved across the mountain to Prarostino where Jean Pierre owned another farm.⁹ Their very life depended upon their animals and what they could grow on their farm. After their move to Prarostino, Torino, Italy, their last child Marguerite was born on October 28, 1850.¹⁰

In 1848 a course of events came about that were to change their lives forever. On February 17, 1848, the king of Sardinia granted to his subjects the right to exercise their religion, to enjoy civil and political rights, and to attend schools and universities.¹¹ A year later on February 12, 1849, Lorenzo Snow was ordained a member of the Quorum of the Twelve Apostles.¹² At the October 1849 Conference many of the leading Elders were called on mission to different nations of the earth. Lorenzo Snow was appointed to establish a mission in Italy, with discretionary power to labor in any other country or nation, whenever the Spirit would direct. He left within two weeks from the time he was called.¹³ These Elders were the first sent from the Rocky Mountains.

Elder Snow went first to England and there determined by study and by "a flood of light" that the work should begin among the Waldenses in the Piedmont area of northern Italy.¹⁴ In a letter to Franklin D. Richards, he wrote,

"I have felt an intense desire to know the state of that province to which I had given them (Elders Stenhouse and Toronto) an appointment as I felt assured it would be the field of my mission. Now, with a heart full of gratitude, I find an opening is presented in the valleys of Piedmont, when all other parts of Italy are closed against our efforts. I believe that the Lord has there hidden up a people amid the Alpine mountains, and it is the voice of the Spirit that I shall commence something of importance in that part of this dark nation."¹⁵

A few days later Elder Snow arrived in La Tour and opened the door of the gospel to Italy. Within eleven months of his departure from the Salt Lake valley, Elder Snow succeeded in organizing the church in Italy. On September 19, 1850, in a formal manner, and with great rejoicing, Lorenzo Snow organized on the summit of a mountain overlooking the Piedmont valley "The Church of Jesus Christ of Latter-day Saints in Italy."¹⁶ About one month later baptisms began, and ultimately resulted in the organization of a branch of the church among the Waldenses. During the nineteenth century the only converts to the gospel in Italy were the Waldensians families with names such as Cardon, Goudin, Malan, Stalle, Beus, and Chatelaine.¹⁷

The record of the Italian Mission shows that the husband, Jean Pierre, his wife Jeanne Marie, and two children, Suzette and Barthelemy Daniel were all baptized on September 25, 1853.¹⁸ At this time they had four children. The younger two were not old enough to be baptized at this time.

There was much bitterness against the elders and those who had joined the church. On November 1855 in the parish of Prarustin President Franklin D. Richards and two other elders took refuge from a mob in the Stalle home. They had been hiding from the mobs for three days and had been without food. The Stalle family fed them on goat's milk, fruit, cheese, and bread and butter. Suzette and her mom also helped the missionaries by doing their laundry and knitting sox for them. As they left, President Richards thanked them for their kindness and told Sister Stalle to prepare to leave for Zion. She thanked him, but told him that she could not see how that was possible. Their wheat had been stolen and there was so much bitterness that it was almost impossible to sale their property. But within three weeks on December 12, 1855, the Jean Pierre Stalle, his wife, four children, and Suzette, a niece of Jean Marie's, set sail from Liverpool on the ship, "John Boyd."¹⁹ They sailed for Zion with a group of neighbor converts leaving most of their earthly possessions behind.²⁰

Shortly after their baptism, church leaders in Salt Lake City were urging all saints to come to Utah to build up Zion. Jean Pierre, with his wife, Jeanne Marie, and family had waited for news from the brethren desperately hoping for some transportation to America so that they could dwell among the Saints in Zion. They were finally on their way, but the journey was strenuous. Many efforts were being made by the Saints already living in America to help others come across the waters to this choice land. Through these diligent efforts, the Perpetual Emigrating Fund came about. However, by 1856, the funds were scarce, and the church leaders decided to try a handcart mode of transportation.²¹

It had been a long wait when word finally came from Brigham Young about the handcarts being made available. The Saints were overjoyed with this privilege. The spirit of gathering had taken hold of their hearts. Among those who were prepared for this journey were the Cardons, Gaudins, and Stales who left from Piedmont and sailed to London. From here they went to Liverpool, and sailed for America on the John J. Boyd ship on a sixty-six day journey. Jean Marie had been quite ill on the voyage on the ship and wanted to earn the money to travel to Utah by oxen and wagon. She did not feel up to pushing a handcart across the prairies. However her husband's wishes prevailed. This group, along with others, waited a few days in Iowa while the handcarts were being made. They came across on with the first handcart company.

Men, women, and children had to prepare for the strenuous journey across the plains. Every available mechanic was called to assist in making the handcarts while the women of the company made the tents. The handcarts were made of hickory or oak. The shafts were five to six feet long with three or four binding cross bars. Across the bars were sewn bed ticking on which food, extra clothes, a tent, and cooking utensils were carried.²²

The first handcart company in 1856 to leave for Utah was led by Captain Edmund Ellsworth. There were 274 people in this company consisting of fifty-two handcarts and five wagons. Among these were the Stale family, Jean Pierre, his wife Jean Marie G., Children, Daniel, Suzette (Suzanne), Mary (Marie), Margaret (Marguerite), Cousin Madeleine Gaudin."²³

This company left from Iowa City on June 9, 1856. The Saints covered a distance of about one thousand miles with just sufficient food to keep body and soul together. The Staley family walked the entire distance pulling their few possessions in their handcart. Yes, even six year old Marguerite, the youngest Stale, walked bare-footed much of the distance. The Saints had been counseled by the brethren to not put heavy shoes on their children's feet because this extra weight would load their children down. Parents who avoided this counsel lost many of their small children.²⁴

The brethren also counseled the Saints to leave their oxen behind. Handcarts proved to indeed be an inspired mode of transportation which not only proved to be faster than traveling with oxen, but also there were fewer deaths among these companies than those companies who used oxen.²⁵ The journey was difficult for the Staley family. They spoke only French and Italian, so they had a hard time understanding the other saints with the group. There were no real roads, only trails, and these were rough. In many places water and fuel were scarce. Even food was never any too plentiful. Jean Marie was too weak to push the handcart, but managed to care for her two youngest daughters. The family handcart was pushed by the eldest daughters, Suzanne and her brother Daniel

after their father became too ill to help. Disease had sapped the strength of Jean Pierre. He became helpless and had to be put in one of the wagons. He would give his rations of food to the others when the food was very scarce.

When the father became too ill to walk he rode in a wagon. It was 11 year old Marie, who saw to it that he always had fresh water to drink. On August 17th the group started at 9 a.m. and traveled 12 miles. Jean Marie went to her husband at every stop to see if she could help him. In the afternoon he asked that all the children be brought to him. When his family gathered around him, he told them that he could not go on. He said that they would reach the Salt Lake Valley in safety and that they would never want for bread. This was a remarkable prophecy. A penniless widow and four children, none of whom could speak English were on their way to a poverty stricken country. Yet the father told them that they would never suffer for the need of bread, and they never did.²⁶

Jean Pierre told his wife, Jeanne Marie, that he would never reach the valley, but predicted that once they arrived, no one of them would ever lack for bread; and some day their daughter, Margaret, would be in easy circumstances. When they looked upon him later in the wagon, he was dead."²⁷

Indeed, numerous tragedies came about to this handcart company even though the Saints were strong in the faith. Among these tragedies in this trek across the plains, was that unhappy moment when Jean Pierre died of privation at Sweetwater, Wyoming on August 17, 1856. His body was wrapped in a sheet and placed in a wayside grave between two layers of sagebrush and covered with earth.

A great granddaughter, Loui Staley Todd, describes the death of Jean Pierre's death in the following words. Never to be forgotten was the eventful day of August 17, 1856, which held much sorrow and presented a real test of faith to his family. Jean Pierre was buried by the Platte River opposite Ash Grove. Some of the members of the company that his family was traveling with dug his grave, wrapped him in a cloth, and put his dark extra clothes over his body. Then, they wrapped his body in a sheet and placed in a grave between two layers of sagebrush. He was covered with leaves, limbs, big rocks, and any other available materials to prevent the wolves from preying on his body.²⁸

I would like to quote a few of the words spoken by Captain Edmund Ellsworth after the Saints arrival in the Salt Lake Valley. "Soon after, a letter came from President Brigham Young wishing the handcart enterprise to commence this season. My heart was in the enterprise, and I told the Saints that it would be a hard journey they were called upon to pass through, and even should they lay down their bodies, in the earth before they arrived in Great Salt Lake City, it was better to do so, keeping the commandment of God in gathering, than to wear out their bodies in the old countries."²⁹

The remaining paragraphs were written by Debra Wade Rankin in 1973 describing the remainder of the journey of the Stalle family. "But the Saints had to move on. Left to finish the journey and care for the remaining family was my great grandfather, Daniel, who was merely a boy of eighteen. He was the man of the family now taking charge of his sisters: Suzette, Marie, and

Marguerite. Think of the courage this lad had in facing the responsibilities ahead of him. Think of the great strength that he gave to his sorrowing mother. Yes, the company had to move on leaving another loved one behind.

Only God's help sustained the Stales during the next endless month before their arrival in the valley. The day finally came, though, on September 26, 1856, when a great feeling of peace fell upon the Saints as they gazed into the valley below. For that moment, the suffering, sheer weariness, hunger, and winter's cold which had caused many deaths were forgotten. Only joy and satisfaction surged these Saints souls as they knew that all was well.

Greeting the weary Saints with open arms were President Brigham Young, Heber C. Kimball, and a party of people who had come to welcome them to the valley. The handcart company was escorted to the city by Captain Pitt's Brass Band, a group of lancers, and other rejoicing Saints.

The Stale family entered the Salt Lake Valley anticipating what the future would hold. The Cardon family, who had become friends of the Stales while crossing plains, encouraged them to journey to Logan where they could have plenty of good farming land. After spending some time in Salt Lake and Ogden, the family did push forward to Logan. It was here that Jeanne Marie married Philippe Cardon on March 1863. Little is known about her remaining life except that she died an old woman in 1898."³⁰

ENDNOTES

1. Research by Piedmont Project Genealogical Society.
2. Bennett, Archibald F. "*The Vaudois Revisited.*" *The Improvement Era*. January 1948: p. 12.
3. Ibid. p. 12.
4. Ibid p. 14.
5. Arrington, Leonard J. and Susan Arrington Madsen, "*Susanna Goudin Cardon.*" *Sun-bonnet Sisters.*, p. 75.
6. Archibald F. Bennett. *The Vaudois Revisited.* p. 56
7. Wilson, Ora May S. *Jean Pierre Stalle*, Daughters of Utah Pioneer's Library. 1982.
8. Ancestral File at any Family History Center. PAF.
9. Wilson, Op. Cit.
10. Ancestral Files at the Family History Centers.
11. *The Improvement Era.* p. 14.
12. Ludlow, Daniel H. (Editor) *The Encyclopedia of Mormonism.* Vol. 3, *Lorenzo Snow*. Macmillan Publishing, Inc. 1992.
13. Smith, Eliza R. Snow, *Biography and Family Record of Lorenzo Snow.* Salt Lake City, Utah: Desert News Company, printers, 1884. p. 109.
14. Encyclopedia of Mormonism, Vol. 3. Off CD Rom.
15. Smith, Eliza R. Snow. p. 121.
16. Roberts, B.H. *Comprehensive History of the Church.* Vol. 3, Ch. 88, Pg. 378-388.
17. *Sun-bonnet Sisters.* p. 76.
18. Ancestral Files at the Family History Centers.
19. Cardon, Mae W., *Life Sketch of Jean Pierre Stale*, Daughters of Utah Pioneers.
20. Archibald Bennett, *The Vaudois Revisited.* p. 56
21. Kate B. Carter, *Our Pioneer Heritage.* *Daughters of Utah Pioneers* (Salt Lake City: Daughters of Ut Pioneers, 1971), XIV, p. 309. (By Debra Wade 1971)

22. Kate B. Carter, *Heart Throbs of the West*. (Salt Lake City: Daughters of UT Pioneers, (n.d.)), pp. 72-73.
23. *Pioneer Heritage*, p. 309.
24. Ibid., p. 298.
25. *Heart Throbs*, p. 74.
26. Wilson, Op. Cit.
27. Archibald F. Bennett. *The Vaudois Revisited*. p. 56.
28. Personal knowledge of Loui Staley Todd.
29. Ibid.
30. Debra Wade (2 gg dau), *Jeanne Marie Gaudin-Moise & Jean Pierre Stale*. Written in 1973.