

Poignant Life Story Vignettes of our Vaudois Ancestors

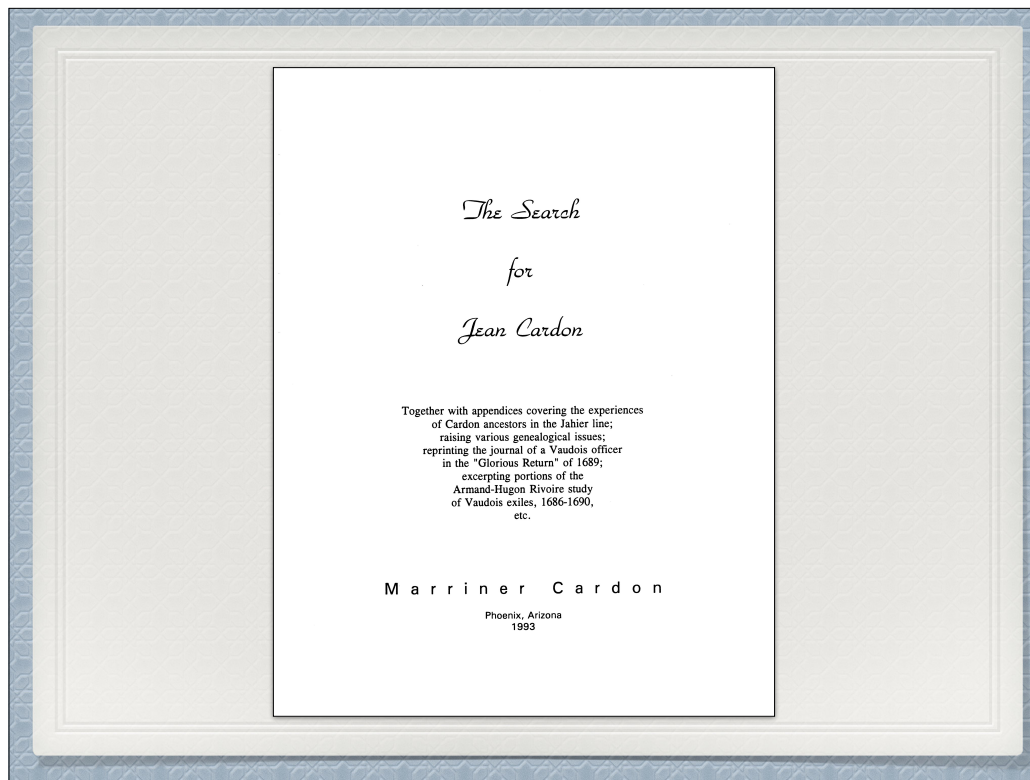
Opening queries:

Genealogical researchers?

Used notarial records or excerpts?

Used the Gedcom pedigrees available on CardonFamilies.com?

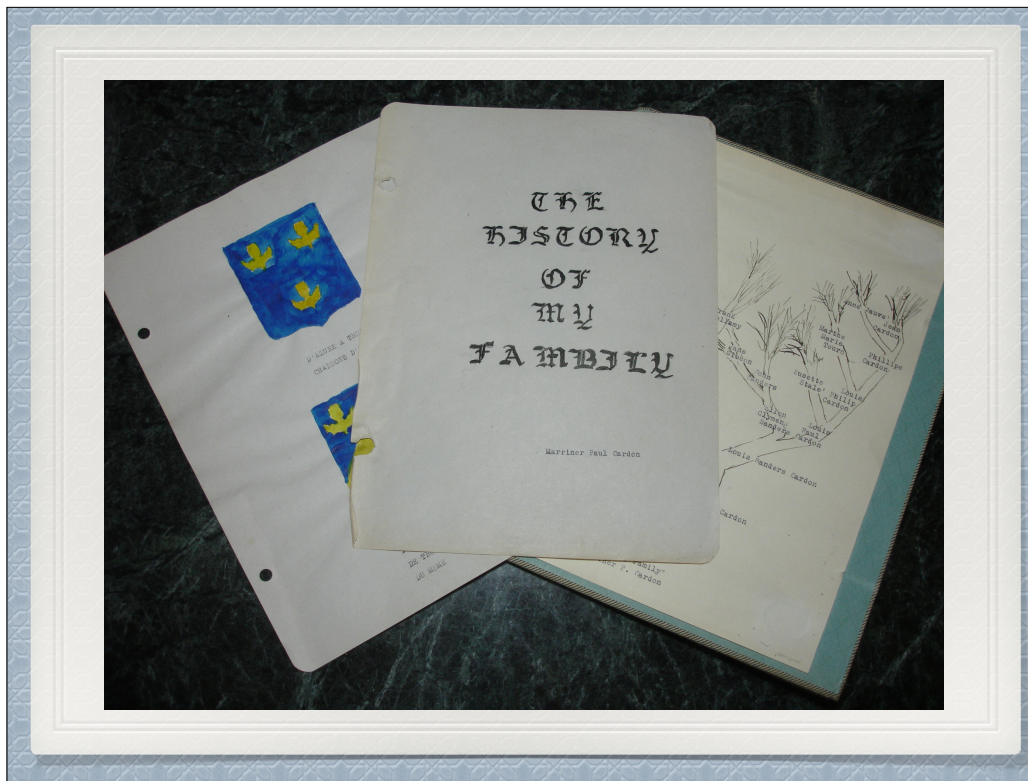
Traveled to the Vaudois Valleys or Valle Valdesi in Italy?



I'm here because of a book I compiled several years ago called *The Search for Jean Cardon* (pronounced "zhawn"). I say 'compiled' because you will find in it the quoted works of others.

About 2/3 of the book is narrative and commentary that I wrote. One of the appendices is a 13 page translation of the Journal of a Vaudois (pronounced "voh-dwah") officer involved in the "Glorious Return" of the Vaudois to their valleys after a 3 year exile in Switzerland. Another appendix is a 28 page translation listing the names and tracking the movements of 27 Cardons and a whole host of others of our ancestors who were caught up in that exile and the events that preceded and followed that exile.

I'll give just a brief account of how I came to compile this book. I am not and haven't ever been a genealogical researcher. My interest is primarily in the facts, circumstances and experiences of our ancestor's lives.



When I was in the 6th grade we had an assignment to write a history of our family, so I talked to some aunts who were deeply involved in genealogy and got a few leads for the paper I submitted.

(Note: I was not a spelling bee winner then — or ever.)

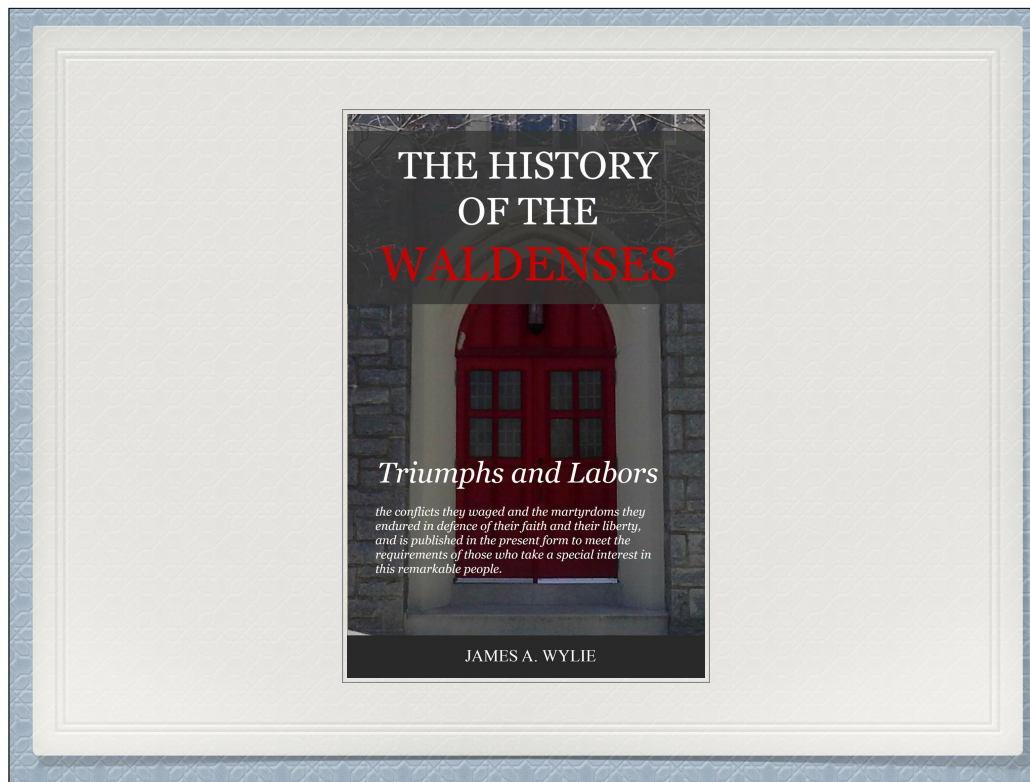
What excited me most from talking to my aunts was that there were Cardons in France and England who were high enough in the nobility to have coats of arms and that's what my little book focused on.

DATE <u>27 July 1971</u> CARDON		PEDIGREE CHART	
NAME OF PERSON SUBMITTING CHART <u>Mrs. Edith Cardon Thatcher</u>			
STREET ADDRESS <u>159 South Mesa Drive</u>			
CITY <u>Mesa, Arizona</u> STATE <u>85202</u>			
NO. 1 ON THIS CHART IS THE SAME PERSON AS NO. <u>16</u>			
ON CHART NO. <u>1</u>			
<u>Philippe CARDON</u> BORN <u>abt 1710</u> Italy WHERE <u>of Prarostino, Torino, /</u> WHEN MARRIED <u>8 Jan 1740</u> DIED <u>20 Jan 1778</u> WHERE <u>Prarostino, Torino, Italy</u>		<u>(Elder) Jean CARDON</u> BORN <u>abt 1681</u> WHERE <u>Prarostino, Torino, Italy</u> WHEN MARRIED <u>WHERE</u> DIED <u>bef 7 May 1745</u> WHERE <u>WHERE</u>	
<u>1 Jean CARDON</u> BORN <u>6 Mar 1754</u> WHERE <u>Prarostino, Torino, Italy</u> WHEN MARRIED <u>28 May 1782</u> DIED <u>13 Oct 1838 (age 86)</u> WHERE <u>Prarostino, Torino, Italy</u>		<u>Mrs. Jean Cardon</u> BORN <u>abt 1685</u> Italy WHERE <u>of Prarostino, Torino, /</u> DIED <u>WHERE</u>	
NAME OF HUSBAND OR WIFE <u>Anne JOUVE</u>		<u>Barthelemy JAHIER</u> BORN <u>abt 1641</u> Italy WHERE <u>of Pramollo, Torino, /</u> WHEN MARRIED <u>WHERE</u> DIED <u>bef 24 Jan 1717</u> WHERE <u>WHERE</u>	

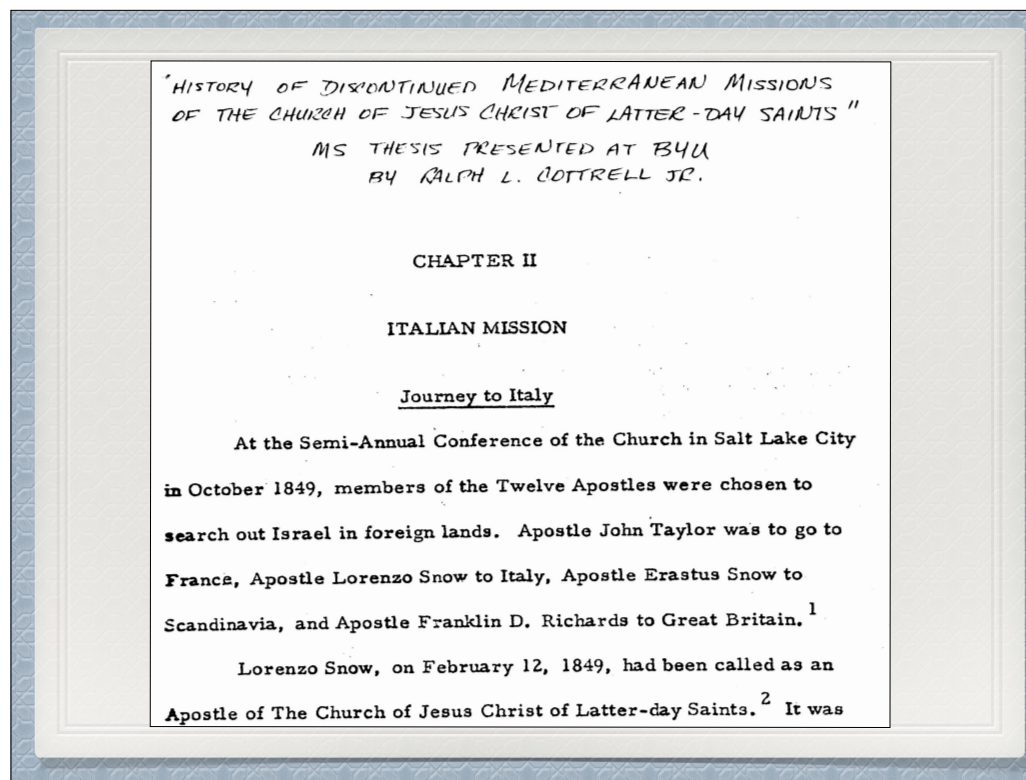
Years later, when I again became interested in the topic I learned that much of the genealogical research for my Cardon name-line had been completed by the Church's genealogical society in something called the "Piedmont Project." The research on that line ended with an "*Elder Jean Cardon*" born about 1681 who was the great grandfather of our immigrant ancestor Philippe Cardon, and my 5th ggf.

Where the line might go earlier than that time included speculation that Jean might have moved into the Piedmont area from Lille, France, since there had been research that showed a line of Cardons in that city and one of the sons, named Jean, seemed to have disappeared from that locality. Other speculations were that the Cardons came from Lyon, France, or that the name originated in Cardonna, Spain, and that our ancestors had somehow crossed the Pyrenees into France and then gone into Italy to escape religious persecution.

One hobby of mine was making 8mm movies a little more structured than the usual family home movies, and as the Louis Paul Cardon family planned a biannual family reunion for Thanksgiving weekend in 1977, I began planning a trip to our ancestral home area in Italy with my oldest son, Steve, following his high-school graduation, with a goal of making a movie about our Vaudois ancestors to present at that reunion.



I read up on Vaudois history in several books that I copied during trips to the Genealogical Society, including this "History of the Waldenses" [written in the 1870s as part of the series "History of Protestantism" by Dr. J. A. Wylie], which is now available for 99¢ in a Kindle edition from Amazon and without charge for downloading on a Baptist website.



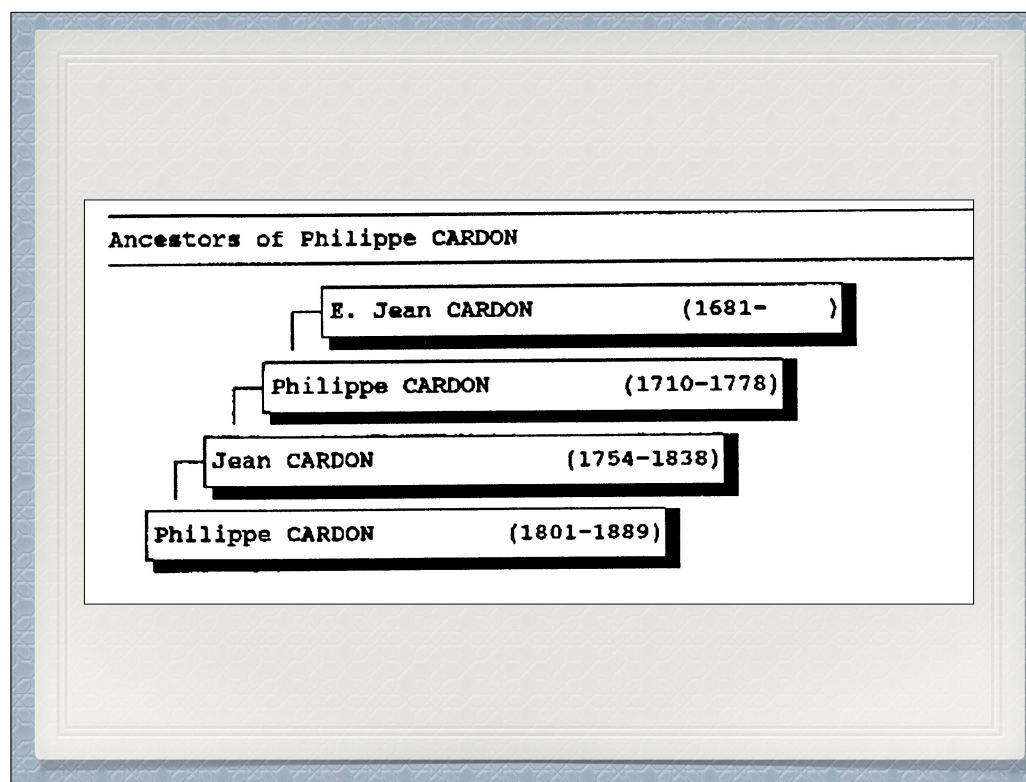
From my cousin Craig Cardon who had served his mission in Rome, I also acquired information, from LDS sources, relating Elder Lorenzo Snow's activities in the establishment of the Italian Mission in 1850 and detailing that mission's history

From these sources I drafted a sound-script for the planned 8mm movie, to be called "Children of the Valleys."

When my son Steve and I made the trip to Italy I learned that there were quite a number of additional sources for information about the Vaudois of that time that went way beyond the script I had drafted for the movie, including things that related specifically to "Elder" Jean Cardon [he didn't originally have that title, but I'll use the label to distinguish him from other Jean Cardons of whom there were several.]

I'm not going to belabor the details of my research because today I want to share with you some of the poignant details of the events of his life and the lives of members of his family, including his cousins who traveled with Jean over the Alps into exile in the middle of winter, his involvement in the "Glorious Return," and events of his later life. These events I'll be talking about happened over 320 years ago.

I learned the names of *Elder* Jean's father and grandfather, and I believe, the circumstances of his father's death. I'll also tell you some of the details of the lives of others of our Vaudois ancestors going back to the year 1599, which is 416 years ago. Not too many families are able to talk of details of ancestors' lives that long ago.



Let's first establish *Elder* Jean's place in our individual family lines based on the relationship each of us bears to our immigrant ancestor, Philippe Cardon, husband of Martha Marie Tourn who came to this country in 1854 and is buried in the Logan cemetery.

Thus, Philippe's son Louis Philip is my great grandfather, Philippe is my great, great grandfather and going back to *Elder* Jean, as shown on this chart, he is 3 generations earlier than Philippe and therefore my 5th great grandfather.

Family Group

HUSBAND
Jean Cardon

Born: 6 Mar 1754
Place: Roccapiatta, Torino, Italy
Mar: 28 May 1782
Died: 12 Oct 1838

WIFE
Anne Jouve

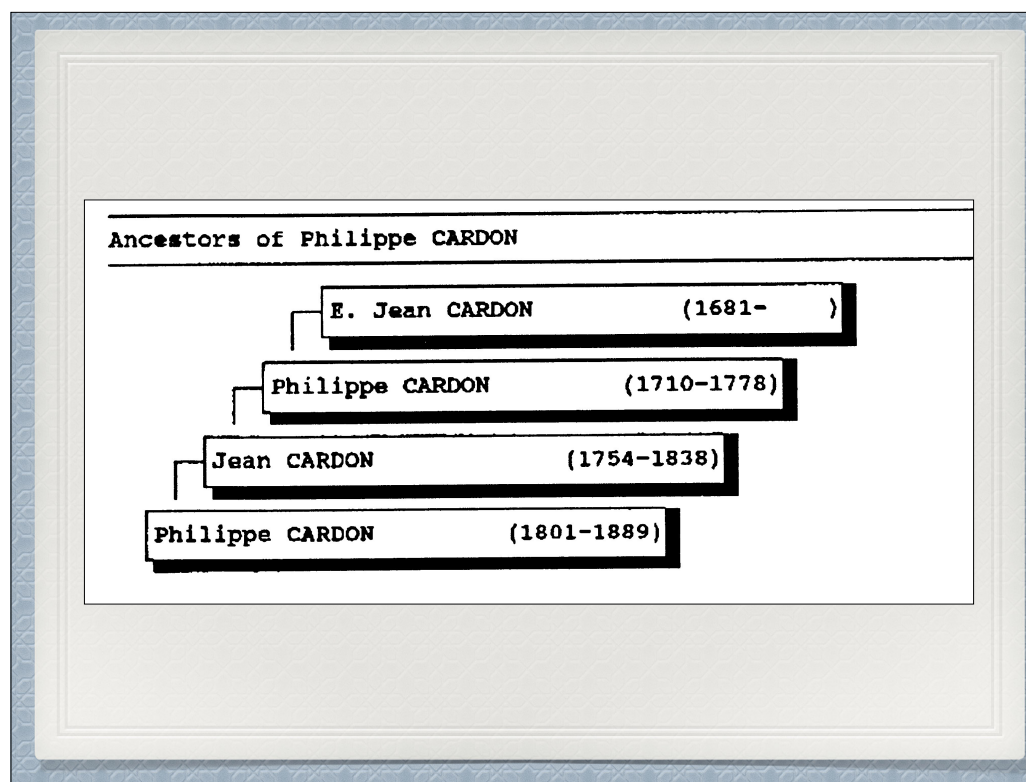
Born: 8 Aug 1754
Place: Prarostino, Torino, Italy
Died: 1 Feb 1815

CHILDREN

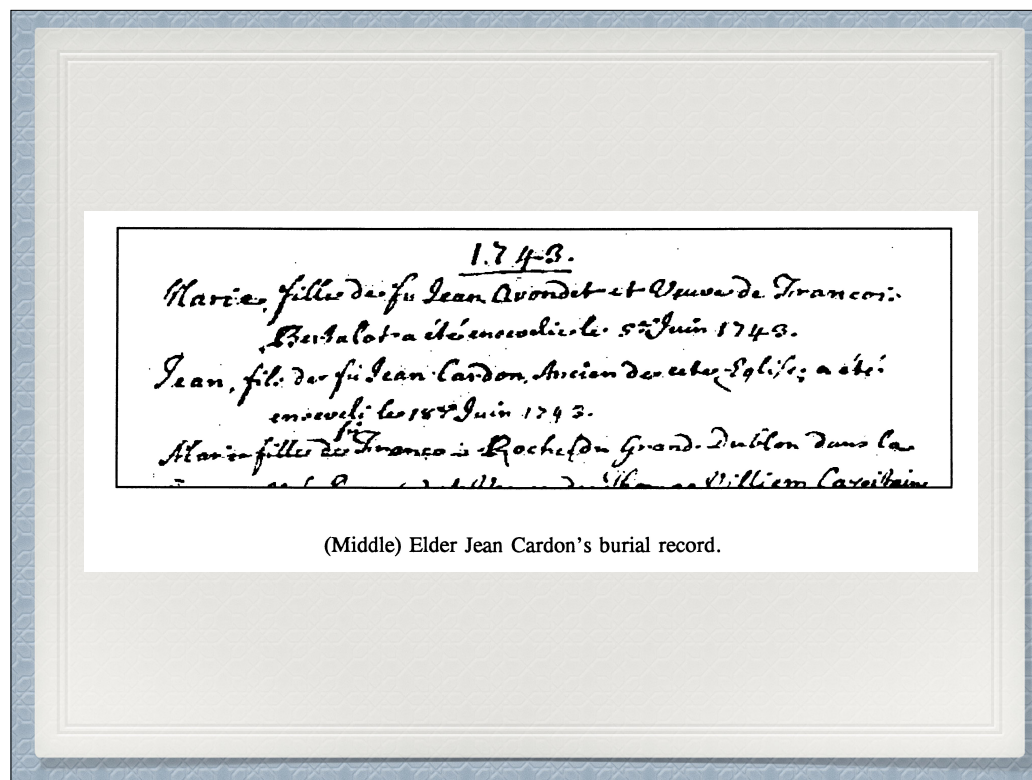
Sex	Name	Born	Place	Died
M	Philippe (?)	bef 1784	Roccapiatta, Torino, Italy	aft 1784 bef 1791
M	Jean	12 Mar 1784	Roccapiatta, Torino, Italy	31 Oct 1854
F	Marie	27 Dec 1785	Roccapiatta, Torino, Italy	
M	Philippe	21 Sep 1791	Roccapiatta, Torino, Italy	2 Oct 1791
M	Philippe	14 Jun 1793	Roccapiatta, Torino, Italy	7 Jul 1793
F	Marthe	13 Nov 1794	Roccapiatta, Torino, Italy	20 Feb 1864
M	Philippe	23 Jul 1797	Roccapiatta, Torino, Italy	1 Aug 1797
M	Philippe	2 Oct 1801	Roccapiatta, Torino, Italy	25 Aug 1889

Most Vaudois followed an obligatory naming custom for children born into the family, not always in every family, but when they followed it they followed it tenaciously. The first male child was to be named for the father's father, the second for the mother's father with the same pattern for the first and second female children. This is the family group sheet for the family of our Philippe's father, and you see that our Philippe was the fourth, and very likely the fifth, child to bear the obligatory name of his paternal grandfather, another Philippe Cardon.

Think about this custom for a moment: A grandfather who had four sons who lived to adulthood and married could have four grandsons in that generation bearing his same name and there would be even more confusion if nephews or other collateral relatives were involved.



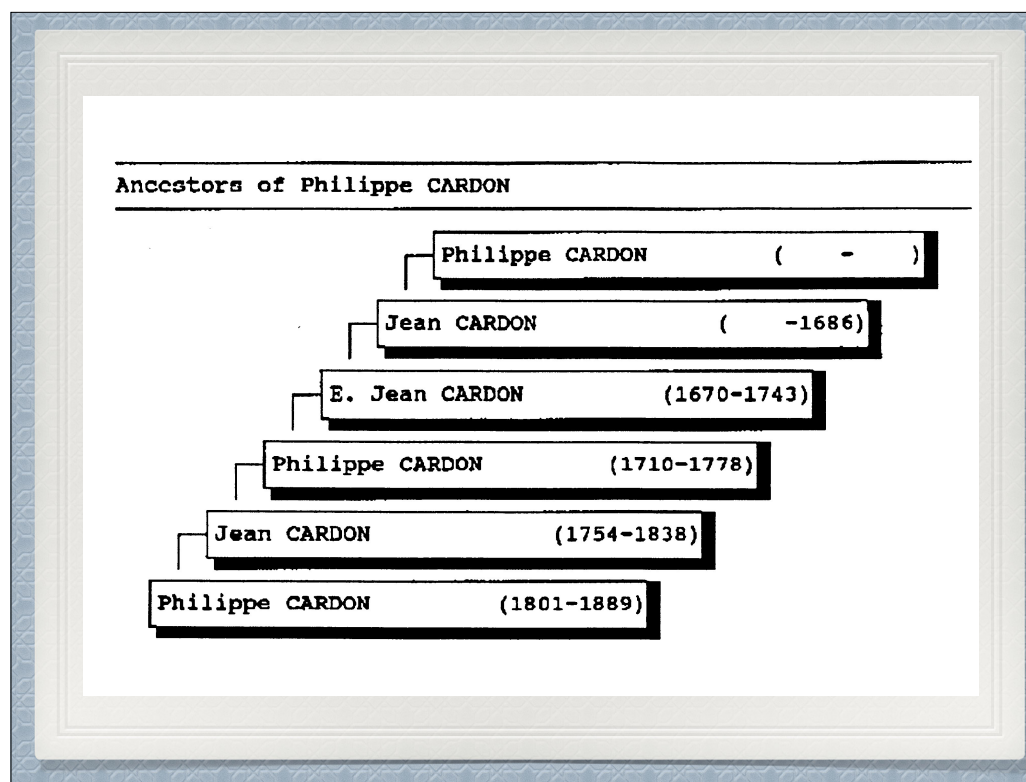
To keep persons of the same name somewhat distinct, the records of the churches, called parish records, and the civil records of the state, mostly kept by notaries, gave a little bit of a person's genealogy whenever that person was mentioned. Thus, a record of our Philippe's father, Jean, would show him as Jean Cardon di Philippe while his father was still living, or Jean Cardon fu Philippe if his father had passed away. Sometimes a second generation link to his grandfather was given: "Jean Cardon di Philippe fu Jean." And notice how a pattern of alternating names appears back through the generations.



(Middle) Elder Jean Cardon's burial record.

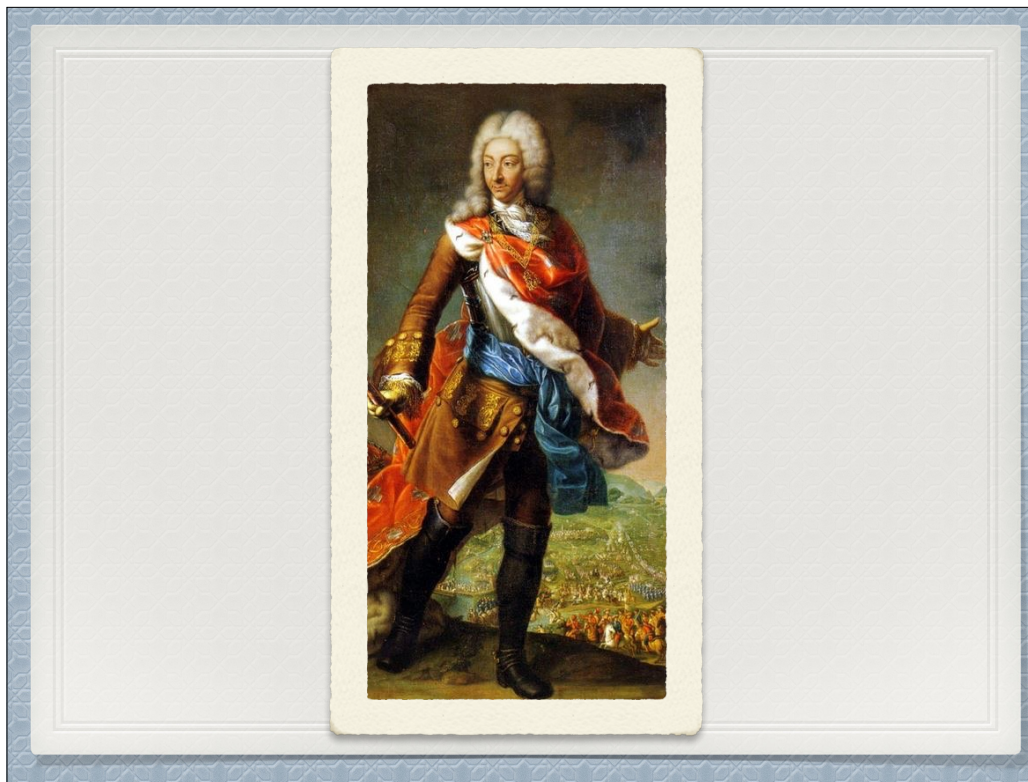
I learned the name of Elder Jean's father when I scanned through the parish record for the Roccapiata-Prarostino parish in which Elder Jean lived and found the record of his burial:

The middle line of these entries for the year 1743 reads, in translation, "Jean, son of deceased Jean Cardon, Elder of this Church, was buried he 18 of June 1743." So now we know that *Elder* Jean's father was also named Jean Cardon.



In a notarial record from 1698 which I'll show you a bit later, *E. Jean* is described as "Jean fu Jean fu Philippe" so we learn that *E. Jean's* grandfather was named Philippe, thus extending the alternating Jean/Philippe pattern we have seen in our ancestral line.

You'll also notice that, in this chart, I've changed *E. Jean's* birth year to 1670—based on authoritative records we'll examine shortly—and shown the year of his death as 1743 based on the parish record we just saw.



The iconic events in the years of *E. Jean's* lifetime were the demand of their ruler, the young Duke of Savoy, that the Vaudois accept Catholicism or leave the valleys; the decision of the Vaudois leaders to refuse to convert or move; the short devastating war in which the Vaudois were taken captive and held for 8 months in prisons in nearby cities; the negotiated release of approximately 1/3 who survived at the end of 8 months and their mid-winter journey over the Alps to exile in Switzerland. This was followed two years later by an attempt by a guerrilla band of Vaudois and French sympathizers to retake their homeland and events which are now celebrated as the "Glorious Return" to their valleys. From various records we can sense how young *E. Jean Cardon* experienced those events.



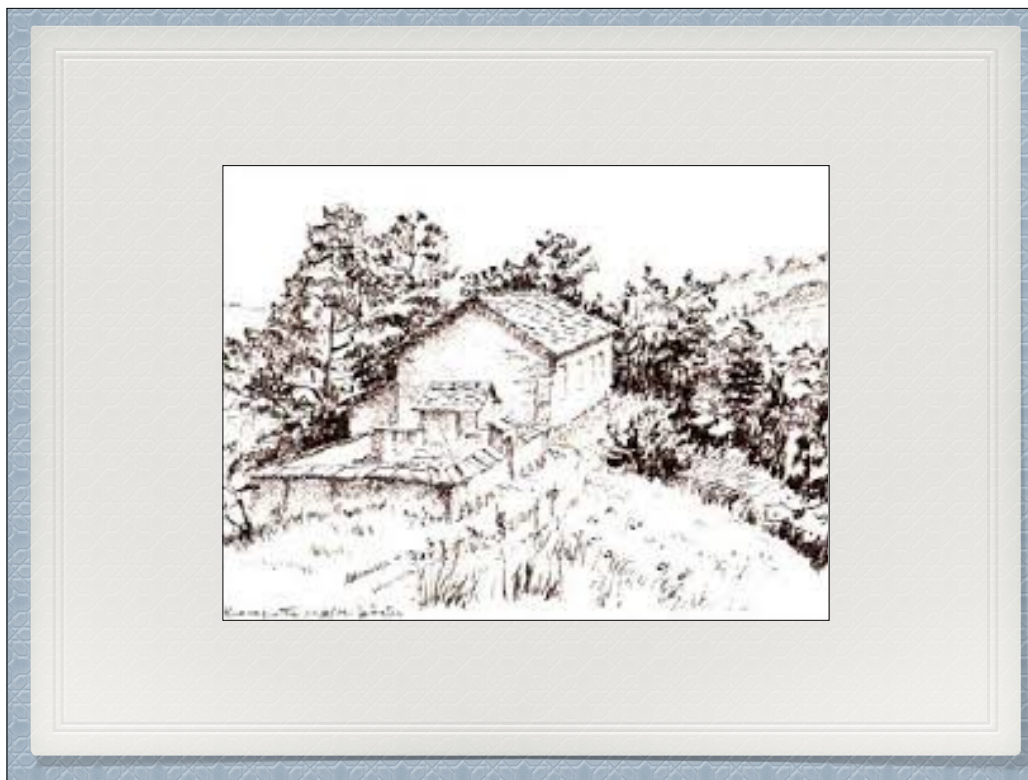
***E.* Jean Cardon lived in Roccopiata, the area that includes homes in the Borgata Cardon and the nearby smaller village of Cardonera both shown in this photo: at the bottom of the photo is the Borgata, the white building top left is the parish church or 'temple' and the long, partly white building in the middle is Cardonera Vecchio.**



Here the foreground is the north-side slope of the valley of Torrente Turinella, a creek sized stream. Across the valley is the Prarostino-San Bartelomeo side of the parish with San Secondo, Pinerolo and Turin in the distance.



The parish church was on a prominence less than a half mile from *E. Jean's* home village.



It was here on the 14th of April, 1686, when Jean was about 16-years-old, that all of the Pastors and Elders from Vaudois churches all over the valleys assembled at the Roccapiatta church to deliberate whether to yield to the demands of the Duke or to stand and fight.

When Henri Arnaud, the 55 year old pastor at Torre Pellice arose in the middle of the assembly and prayed: "*Lord Jesus, thou who hast suffered death for us, grant us the grace that we may bear suffering likewise and may sacrifice our lives for thee,*" we can safely imagine young Jean, perhaps peering in an open window or door, and sense his positive impression of the man who would become his leader into battles in just over two years.

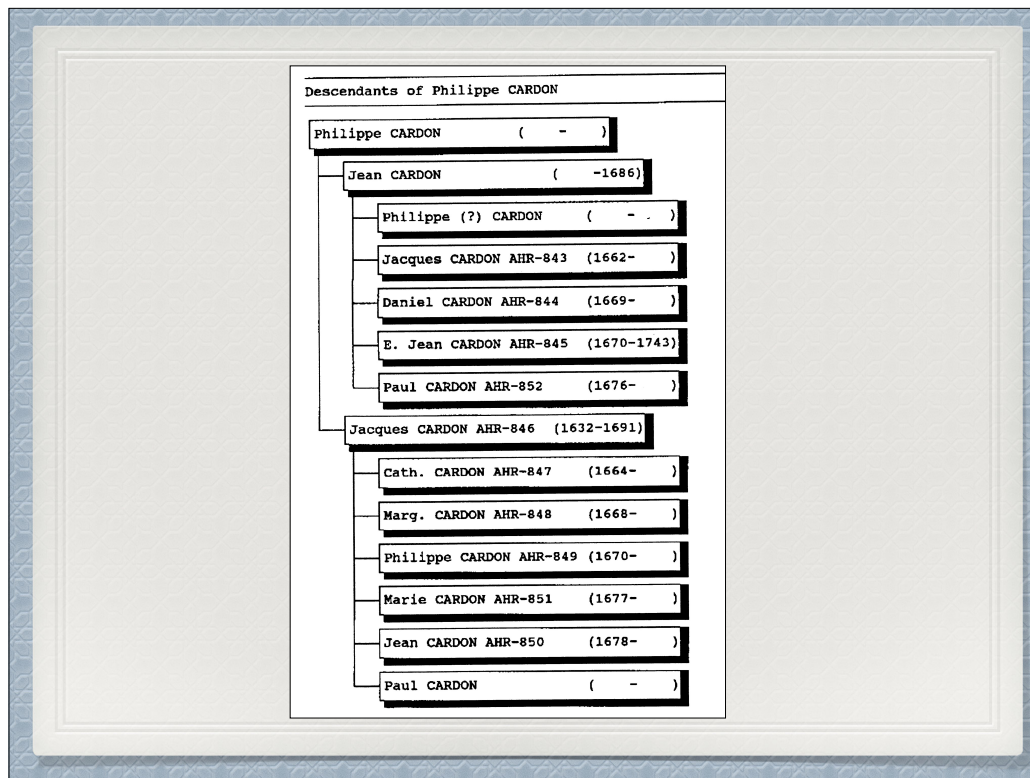


The vote to resist was confirmed and less than a week later the Duke's troops, lead by the young Duke's great uncle, began their mission of driving the Vaudois from their homes. The defenders from the Roccapiatta-Prarostino parish engaged the Duke's troops here at Piani but were driven back through Colletto (where the one lane road to the Borgata begins) and then over the hilltop into Angrogna Valley over a pass called the Bric de Bule. During this short war almost all of the Vaudois villages were burned, as were their churches, so we may be sure that when Jean last saw his home before the exile it lay in ruins.

The soldiers of the Duke separated into three detachments and attacked the valleys from the north, the southeast and up the valley of Angrogna toward the Pra del Tor, the high mountain ringed valley where the Vaudois had taken refuge in previous religious wars, soon overpowering those who sought refuge there. As each group of defenders was engaged, the Piedmontese adopted the tactic of sending emissaries into their midst under white flags of truce who then told each group that they were the last Vaudois defenders resisting the soldiers of the Duke -- all the others had been captured or had surrendered. The Vaudois had no way of challenging this information, and many surrendered based on this untruth.

Prior to this war there were approximately 15,000 Vaudois living in the valleys; of these, roughly 2000 perished in the initial battles and approximately 8500 were imprisoned. Most of the remainder accepted conversion to Catholicism as the price of retaining their homes. Many of these "Cattolozati" were later imprisoned if they were found to be unfaithful in attending mass, or if they were found at work on one of the feast days of the Catholic calendar.

A small group, called "the Invincibles" continued to resist in a guerrilla style war of attrition.



Let's take a quick look at the family and close relatives of Jean who we know from the records were involved in these events.

This is a chart of the descendants of Jean's grandfather Philippe, specifically the family of Jean's father, also named Jean, and the family of Jean's uncle, Jacques. You'll notice that most of the persons in the two families have the letters AHR followed by a number after their name. These are numbers assigned by research historians named Armand-Hugon and Rivoire in a book entitled "Vaudois Exiles in Switzerland, 1686-1690." These authors spent years finding and cataloging every record of the approximately 2700 Vaudois who went into exile in Switzerland during those years. Their identification numbers are extremely helpful in tracing particular individuals and family groups as they went through the trials of the prisons, the exile and the "Glorious Return."

CARDON	
833	Anne, Pra., b. 1657. A prisoner at Fossano. Morges 25.2.87. Zu. 87/88. Went to Brand. Aug. 88. Stendal 89. Returned Oct. 90.
88/89	Marie, sis., b. 1659. A prisoner at Fossano. Morges 25.2.87. Zu. 87/88. Departed Apr. 88. Sc. Oct. 88. Zu. Departed May 89.
835	Marthe, sis., b. 1662. Same as the preceding.
	Catherine, Roc., b. 1647. Moudon 16.2.87. Bas. 87/88. Went to W. Aug. 88. Sc. Oct. 88. Neu. 89/90/91/92.
	David, Pra., b. 1639. Moudon 16.2.87. Bas. 87/88. Went to W. March 88. Sc. Oct. 88. Zu. 88/89. Departed Apr. 99. G. R. Died in combat Oct. 89.
	Jeanne (CONSTANTIN?), wife, b. 1652. Same as her husband until the repatriation.
	Michel, son, b. 1670. Gen. Feb. 87. Then with his family. G. R.
840	Susanne, dau., b. 1677. Same as his parents until March 88.
	Barthélemy, son, b. 1679. Same as his parents until Oct. 88.
	Marguerite, dau., b. 1685. Same as her mother.
	Jacques son of [deceased] Jean, Pra., b. 1662. Morges 25.2.87. Zu. 87/88/89. Departed May 89.
	Daniel, bro., b. 1669. Same as his bro. G. R.
845	Jean, bro., b. 1670. Same as his brothers. G. R.
	Jacques, Pra., b. 1632. A prisoner at Fossano. Morges 25.2.87. Be. 87/88. Went to Brand. Aug. 88. Stendal 88. Returned Oct. 90. Died Bagnolo 91.
	Catherine, dau., b. 1664. Same as her father. Chivasso July 91.
	Marguerite, dau., b. 1668. Morges 25.2.87 destination Be.
	Philippe, son, b. 1670. Same as his father, but a soldier in Brand.
850	Jean, son, b. 1678. Abducted at S. Gio. of Moriana Feb. 87. Rolle 12.3.87. Then the same as his sis. Catherine.
	Marie, dau., b. 1677. Same as the preceding.
	Paul, relative, b. 1676. Same as the two preceding.
	Jacques, Mas., b. 1665. At Be. prior to the repatriation. Zu. 87/88. Departed March 88.
	Jean, Pra., b. 1644. A prisoner at Fossano. Morges 25.2.87. Zu. 87/88. Departed Apr. 88. Sc. Oct. 88.
855	Marguerite, wife, b. 1648. Same as her husband.
	Jean Louis, son, b. in exile 88. Then same as his parents.
	Jean, Pra., b. 1620. Zu. 19.3.87. There 87/88. Departed Aug. 88.
	Daniel, bro., b. 1625. Same as his bro.
90.	Susanne, Roc. A prisoner at Mondovì. Payerne 13.2.87. S. Ga. 87/88. Went to Brand. Aug. 88. Returned Oct. Chivasso July 91.
...	

This is the Armand-Hugon Rivoire list of the 27 Cardons they traced during those years in Italy, Switzerland and Germany. We're going to look at it in detail.



We know from other documents that these two families, from the Roccapiata-Prarostino parish, were sent to prison, following the defeat of the Vaudois resistance, in the dungeons of this castle in Fossano, a city some miles south of the valleys on the Piedmont plains.

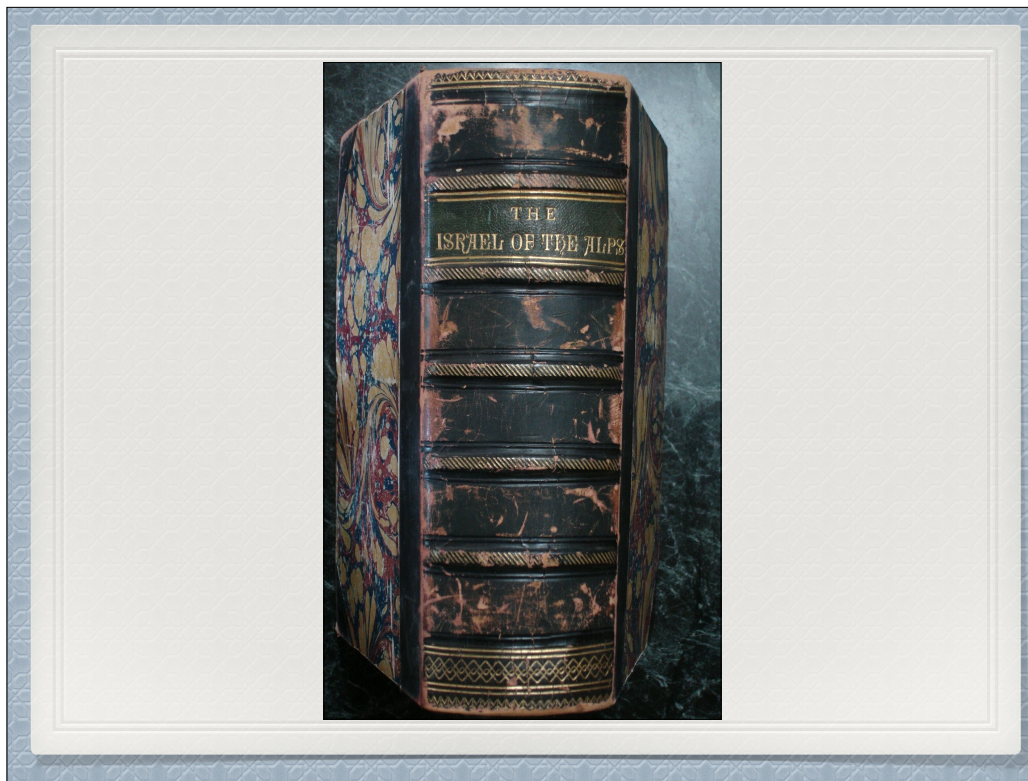
The Vaudois in the Piedmontese prisons did not fare well. From April to the following January (1687) nearly two-thirds of the prisoners perished from the privations of their living conditions. The accommodations were likened to those of the slave ships then crossing the Atlantic. Food was scarce and often rotten. Water was putrid. Prisoners slept on the stone floors with just a sparse covering of lice infested straw. A number of Cardons, including *E. Jean's* father Jean of Roccapiatta were among those who died in these adverse conditions.

The Swiss emissaries negotiated with the Duke and entreated him to allow the prisoners to go into exile and stem the death tolls in the prisons. Finally, in late December 1686, the choice was offered: conversion or exile.

Approximately 2700 (virtually all of those remaining alive) chose exile. Nearly one in ten of these would die on the winter journey across the Alps into Switzerland.

The Cardons left Fossano as part of a group of 320, in the midst of a violent snowstorm. 86 of the group perished in the snows on the way to Switzerland. Several of their children were abducted and given to Catholic families to raise.

A footnote in an early 19th century history of the Vaudois, *The Israel of the Alps*, gives this account:



Notice of a Great Misfortune which has befallen the Vaudois on Mount Cenis

"A note addressed to the Council of State of Geneva, by the Swiss commissioners sent to meet the exiles. It is dated the 3rd of February. --- A letter ... gives the particulars of this catastrophe [the deaths of 86 in the snowstorm]. --- The Vaudois troop consisted of 320 persons; it was reduced to 230, not only by this accident, but also by a number of children being carried off as they passed through Savoy. Thus, Mary Sarette of Prarostino, Mary Cardon of Angrogna, John Pasquet, James Pascal, Paul and John Cardon, were carried off at St. Jean de Maurienne." [Emphasis added.]

CARDON	
833	Anne, Pra., b. 1657. A prisoner at Fossano. Morges 25.2.87. Zu. 87/88. Went to Brand. Aug. 88. Stendal 89. Returned Oct. 90.
	Marie, sis., b. 1659. A prisoner at Fossano. Morges 25.2.87. Zu. 87/88. Departed Apr. 88. Sc. Oct. 88. Zu. 88/89. Departed May 89.
835	Marthe, sis., b. 1662. Same as the preceding.
	Catherine, Roc., b. 1647. Moudon 16.2.87. Bas. 87/88. Went to W. Aug. 88. Sc. Oct. 88. Neu. 89/90/91/92.
	David, Pra., b. 1639. Moudon 16.2.87. Bas. 87/88. Went to W. March 88. Sc. Oct. 88. Zu. 88/89. Departed Apr. 99. G. R. Died in combat Oct. 89.
	Jeanne (CONSTANTIN?), wife, b. 1652. Same as her husband until the repatriation.
	Jacques son of [deceased] Jean, Pra., b. 1662. Morges 25.2.87. Zu. 87/88/89. Departed May 89.
	Daniel, bro., b. 1669. Same as his bro. G. R.
845	Jean, bro., b. 1670. Same as his brothers. G. R.
	Jacques, Pra., b. 1632. A prisoner at Fossano. Morges 25.2.87. Be. 87/88. Went to Brand. Aug. 88. Stendal 88. Returned Oct. 90. Died Bagnolo 91.
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	Marguerite, dau., b. 1668. Morges 25.2.87 destination Be.
	Philippe, son, b. 1670. Same as his father, but a soldier in Brand.
850	Jean, son, b. 1678. Abducted at S. Gio. of Moriana Feb. 87. Rolle 12.3.87. Then the same as his sis. Catherine.
	Marie, dau., b. 1677. Same as the preceding.
	Paul, relative, b. 1676. Same as the two preceding.
	Jean, Pra., b. 1620. Zu. 19.3.87. There 87/88. Departed Aug. 88.
	Daniel, bro., b. 1625. Same as his bro.
90.	Susanne, Roc. A prisoner at Mondovì. Payerne 13.2.87. S. Ga. 87/88. Went to Brand. Aug. 88. Returned Oct. Chivasso July 91.
...	

OK, let's look again at what the AHR records have to say about this kidnapping:

The top three of those highlighted, numbers 843, 844 and 845 (our *E. Jean*) were brothers.

The next seven are one family with a slight twist that we'll explore in a moment.

This record says the son Jean, son of Jacques, number 850, who was probably 8 years old at the time, was abducted by the Piedmontese at a point where the group was passing through a French hamlet called St. Jean on the downhill side of the pass over Mt Cenis on their way to Switzerland.



Somehow this 8-year-old Jean was restored to the family as he went on with them to Bern, and then to Germany.

But the footnote in *Israel of the Alps* says there was also a Paul Cardon kidnapped at the same time. The Paul, number 852, shown as the last person highlighted would have been about 10-years-old and, curiously, he is identified, not as a "son," but as a "relative," so I don't believe he was the Paul who was abducted.

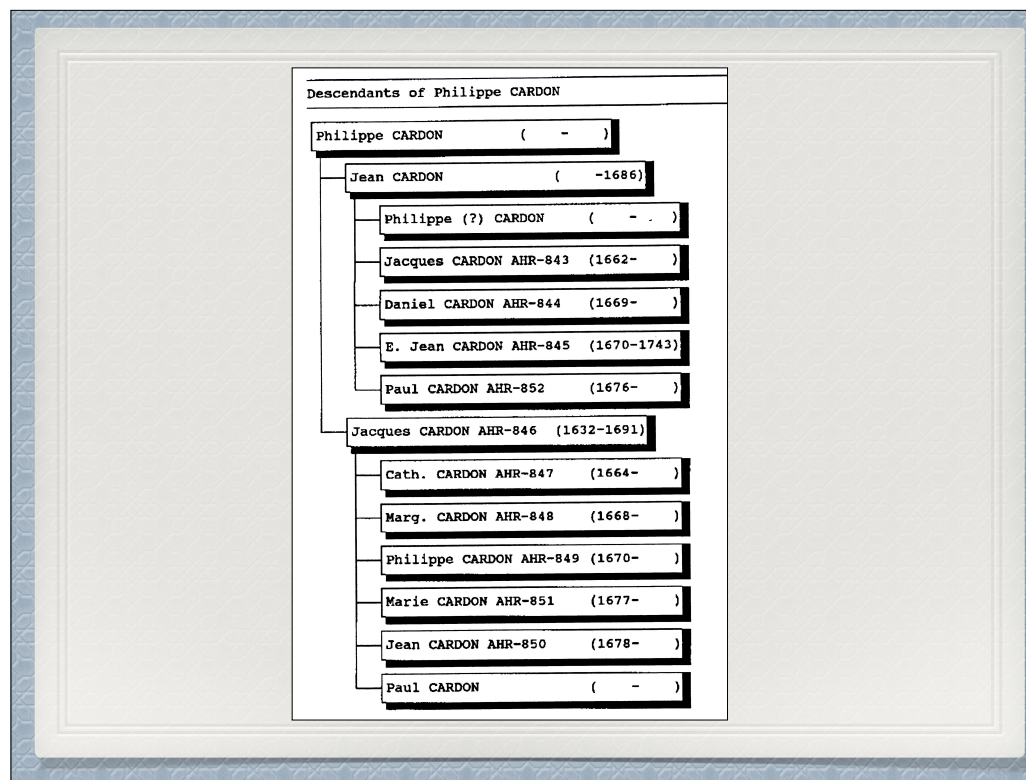
Later on I found notarial records in the State Archives in Torino which explain the full story.

First a bit of background.

There were dozens of Vaudois children forcibly taken from their parents and given to Catholic families to raise during these turbulent times.

Several sources have lists of names, and many of the lists name Cardon children. I recall accounts of a kind hearted Catholic priest who made great efforts to assist the Vaudois in achieving the return of their children when they were reestablished in the valleys after the Glorious Return.

Some were frustrated in their efforts to have their children returned, sometimes, as we shall see, because after several years of separation the children themselves chose to stay with their foster families in more comfortable living conditions and to continue the relationships built in that period of time.

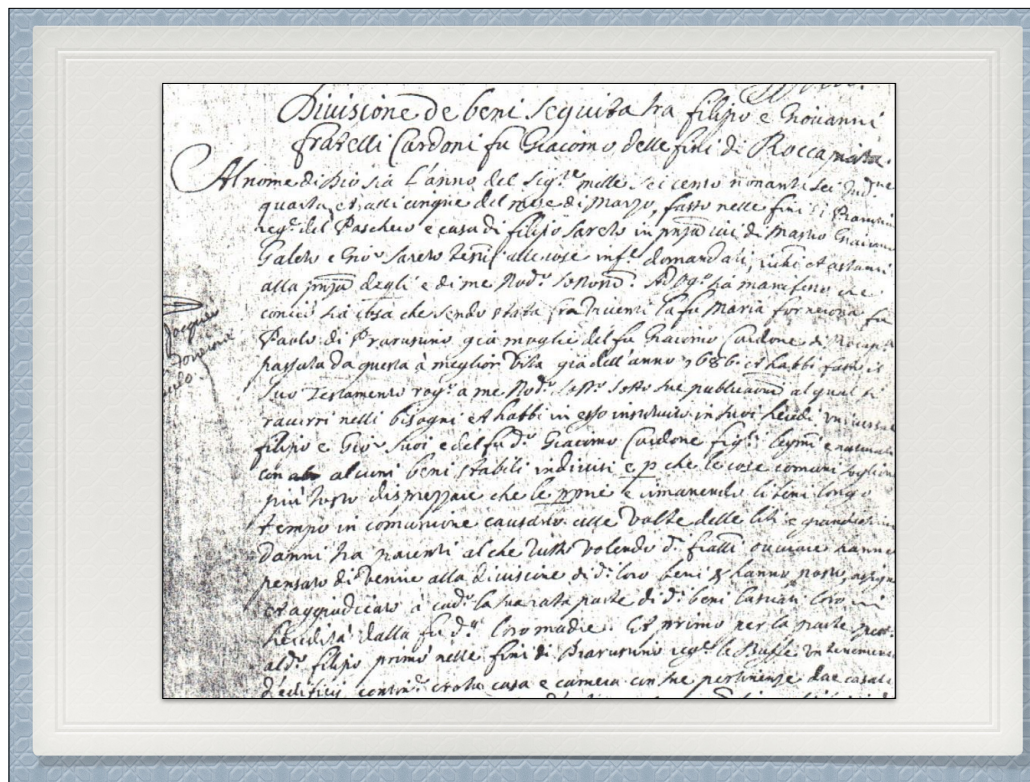


A quick look again at these two families of brothers and cousins:

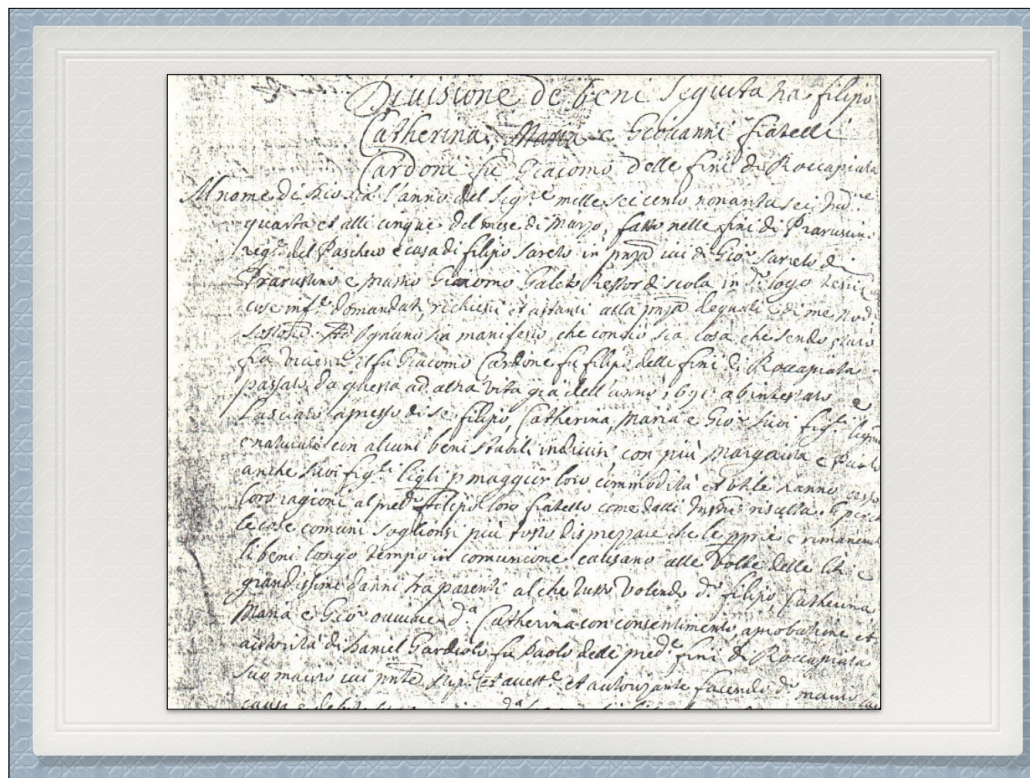
You'll see that based on the records of later events I found in the State Archives, I've put the Paul Cardon, number 852, as the probably 9 or 10-year-old youngest brother of *E. Jean Cardon* who, after the death of his father in Fossano prison, traveled to Germany in the care of his uncle Jacques and his cousins (and therefore was listed as a 'relative') while his older brothers, 25-year-old Jacques fu Jean, 17-year-old Daniel fu Jean, and 16-year-old *E. Jean fu Jean* went to Zurich and later to Geneva,

I've also put a Paul who has no AHR number because he didn't experience the exile in Switzerland, and for whom we have no precise dates, as the last child of this family of Jacques fu Philippe (the uncle and cousins of E. Jean.)

I believe he was the Paul Cardon abducted at the village of St. Jean. If I'm right in placing him as the youngest member of the family he would have been, at most, 6 or 7-years-old at the time of his abduction.

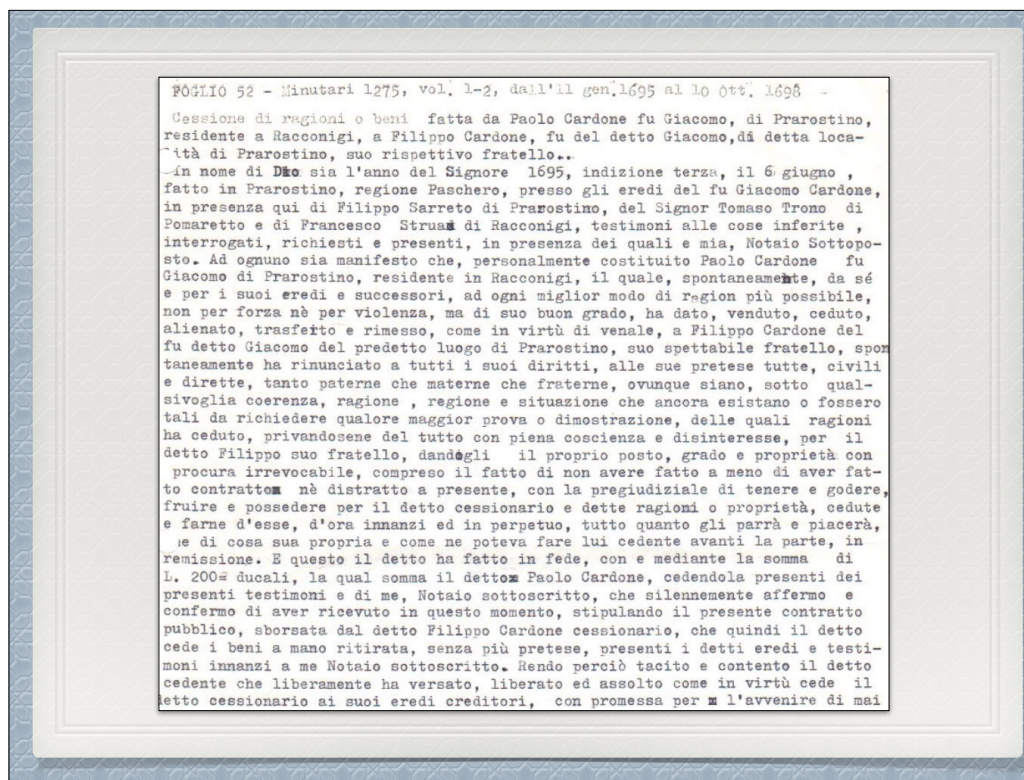


The records I found were from a later time, 1695 and 1696, 5-6 years after the Glorious Return, when the approximately one-third of the pre-war inhabitants of the valley who lived through the turmoil and returned to their homes were responding to decrees requiring them to make formal settlements among family members to show what properties were owned by each of them.



These documents are notarial records of settlements between Philippe, Catherine and Jean, all fu Jacques (in *E. Jean's* cousin's family) on March 5, 1696. Maria is named also in the first of two settlements but then her name is crossed out. There is a second settlement document between Philippe and Jean of the same date. I don't pretend to understand the details of the settlements, but they describe more than 45 parcels of pasture, orchard and woodlot scattered over the mountainside.

In more than a third of the cases, these properties were adjacent to properties owned by our ancestor *E. Jean* fu Jean, their cousin, or *E. Jean's* brothers Daniel or Paul, thus confirming the close relationship between these two families.



The third notarial record comes from nearly a year earlier—June 6, 1695, nearly 8 years after the winter flight into exile of the Cardon group and the abduction of Paul, son of Jacques.

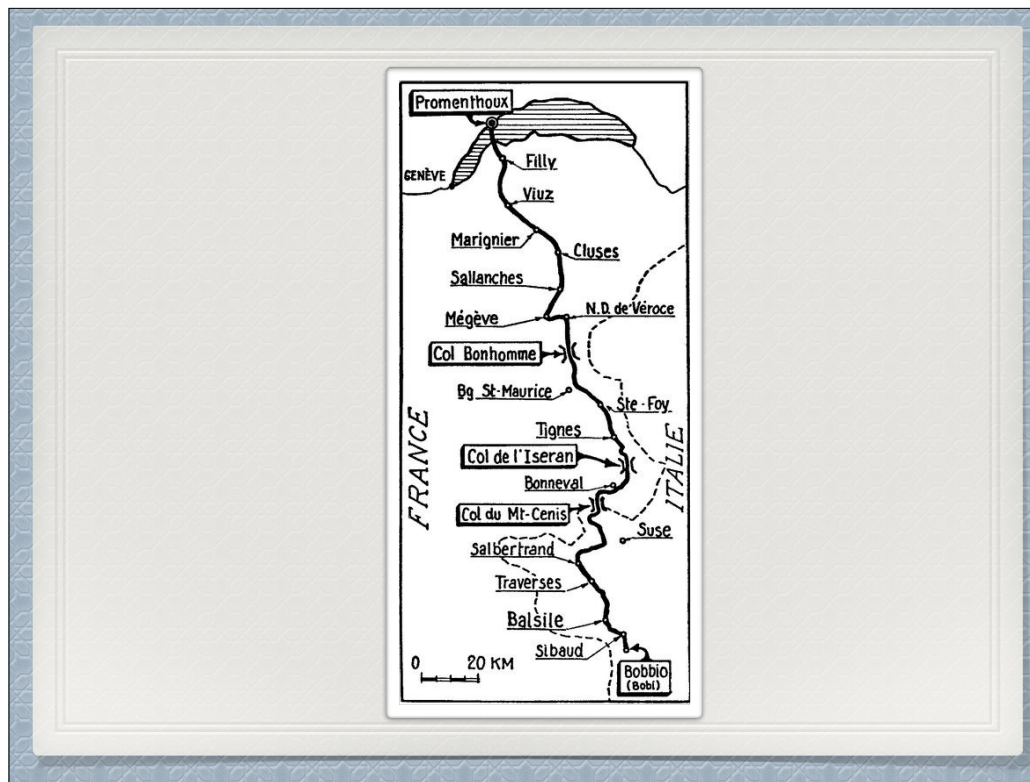
On that date *Paul Cardon fu Jacques* deeded to his brother Philippe “*fu the said Jacques*” all of his interest in their father Jacques’ estate. Paul is described as “from” Prarostino, but now living in Racconigi, a Catholic city south of the valleys and outside of the area where the Vaudois were permitted to live.

Paul was accompanied by two witnesses from non-Vaudois areas, Thomas Trono of Pomeretto and Francis Strauao of Racconigi. If my assumptions as to his age are correct, he was then a youth of about 15 or 16 years, and had decided, or was being pressured, to remain in Racconigi and continue his life with his foster family. Philippe paid Paul the sum of 200 ducats (which seems to be a large sum for Philippe to have) for transferring to Philippe all of Paul’s interests in their deceased father’s estate. These would then be part of the property rights that were shared by Philippe with his other siblings in the settlements of a year later.

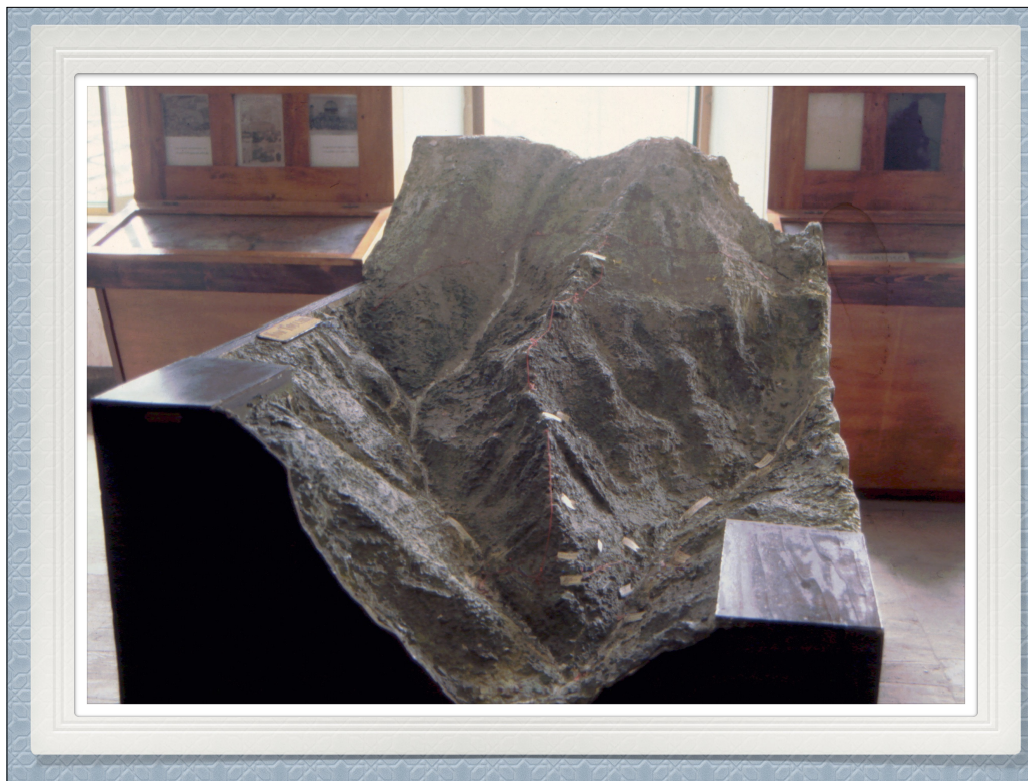
As I look at these records I can feel the heart-rending emotions that must have filled that room 320 years ago.

CARDON	
833	Anne, Pra., b. 1657. A prisoner at Fossano. Morges 25.2.87. Zu. 87/88. Went to Brand. Aug. 88. Stendal 89. Returned Oct. 90.
	Marie, sis., b. 1659. A prisoner at Fossano. Morges 25.2.87. Zu. 87/88. Departed Apr. 88. Sc. Oct. 88. Zu. 88/89. Departed May 89.
835	Marthe, sis., b. 1662. Same as the preceding.
	Catherine, Roc., b. 1647. Moudon 16.2.87. Bas. 87/88. Went to W. Aug. 88. Sc. Oct. 88. Neu. 89/90/91/92.
David, Pra., b. 1639. Moudon 16.2.87. Bas. 87/88. Went to W. March 88. Sc. Oct. 88. Zu. 88/89. Departed Apr. 99. G. R. Died in combat Oct. 89.	
Jeanne (CONSTANTIN?), wife, b. 1652. Same as her husband until the repatriation.	
Michel, son, b. 1670. Gen. Feb. 87. Then with his family. G. R.	
840	Susanne, dau., b. 1677. Same as his parents until March 88.
Barthélemy, son, b. 1679. Same as his parents until Oct. 88.	
Marguerite, dau., b. 1685. Same as her mother.	
Jacques son of [deceased] Jean, Pra., b. 1662. Morges 25.2.87. Zu. 87/88/89. Departed May 89.	
Daniel, bro., b. 1669. Same as his bro. G. R.	
845	Jean, bro., b. 1670. Same as his brothers. G. R.
Jacques, Mas., b. 1665. At Be. prior to the repatriation. Zu. 87/88. Departed March 88.	
Jean, Pra., b. 1644. A prisoner at Fossano. Morges 25.2.87. Zu. 87/88. Departed Apr. 88. Sc. Oct. 88.	
855	Marguerite, wife, b. 1648. Same as her husband.
Jean Louis, son, b. in exile 88. Then same as his parents.	
Jean, Pra., b. 1620. Zu. 19.3.87. There 87/88. Departed Aug. 88.	
Daniel, bro., b. 1625. Same as his bro.	
90.	Susanne, Roc. A prisoner at Mondovì. Payerne 13.2.87. S. Ga. 87/88. Went to Brand. Aug. 88. Returned Oct. Chivasso July 91.
...	

I'm going to skip over many of the details of the Glorious Return but want to remind you that only 128 names of the band of 900 soldiers assembled by Henri Arnaud to retake possession of the Vaudois homelands are known. Four of these known persons are Cardons. Here in the AHR listing of all the Cardons involved in the exile and Glorious Return the four who were in Arnaud's band of soldiers are marked by the letters "G.R." So far as I can tell, David Cardon and his son Michel were not part of *E. Jean's* immediate family circle but were likely relatives who lived over on the Prarostino side of the parish. The other two were our (then 18-year-old) ancestor *E. Jean* and his one year older brother, Daniel. I think it quite likely that their 26-year-old brother Jacques was also part of Arnaud's band — he just wasn't remembered by Daniel Rivoiro, a young man close in age to Jean and Daniel Cardon, who, in a later deposition, named those he could remember. In the notarial records we just reviewed, some of the properties were adjacent to "the heirs of deceased Jacques Cardon fu Jean." Jacques may have lost his life in one of the early battles of Arnaud's band.



Arnaud's rag-tag band of warriors left Geneva 900 strong in August of 1688 and fought a series of battles and skirmishes with French troops positioned along their route south. After entering the valleys in September, they fought and prevailed in major battles with Piedmontese and French troops in the towns of Villar and Bobbio. Losses from battles and desertions of many of the non-Vaudois French adventurers who made up part of the original number reduced their number to less than 400 as they were driven back to the mountains surrounding the village of Balsiglia.



There they entrenched themselves on a natural fortress-like mountain called the Quattredent for four teeth-like promontories jutting from its ridge.

Surrounded by hostile troops, Arnaud's men repulsed several attacks and responded with sorties of their own against the enemy. During one of these, David Cardon, a man in his 50s, was killed. The full Piedmontese and French force left a garrison of forces to prevent the escape of the Vaudois warriors during the winter months and returned in late April of 1689 bringing with them large cannons to destroy the fortifications of the Vaudois. When this destruction had been accomplished, the Duke's soldiers prematurely announced their victory and scheduled a celebration in the square in Pinerolo the following day when any captured Vaudois stragglers were to be hanged.



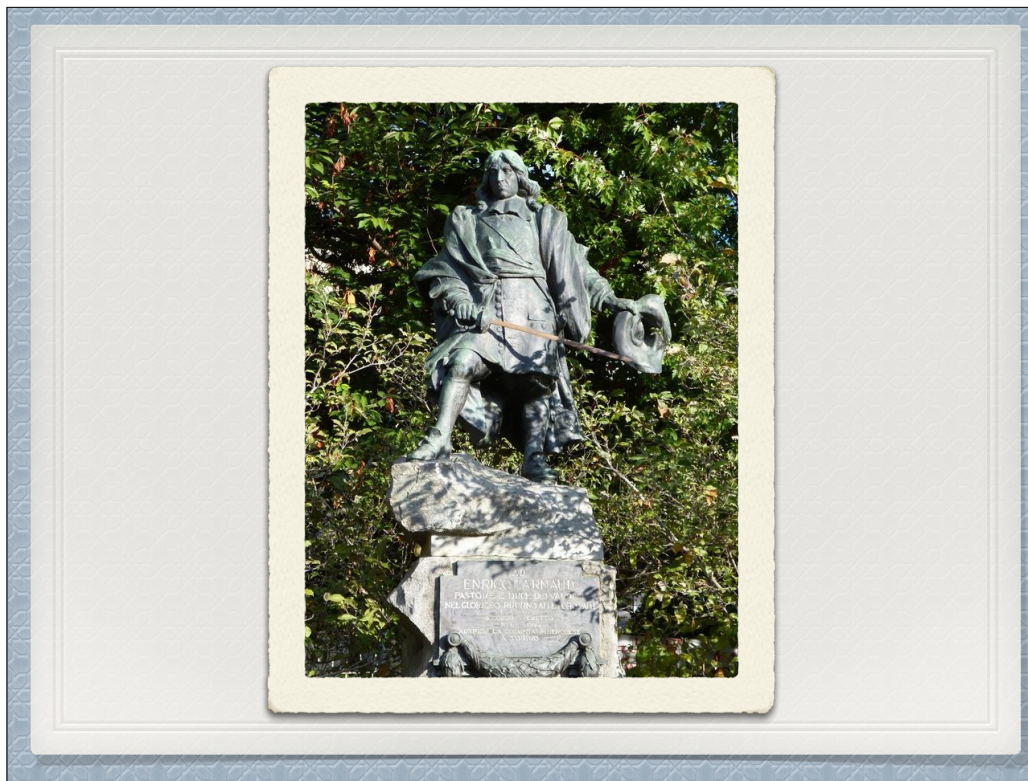
But in the darkness of the night before this mopping-up operation, and in the midst of a providentially thick fog, the entire Vaudois force scaled down a little known back trail and escaped their enemies, eventually arriving back at the then desolate stronghold of Pra del Tor.

International wars and events intervened. In '*The War of the Grand Alliance*' England, the Netherlands and Austria were allied against France and Louis XIV's expansionist ambitions.

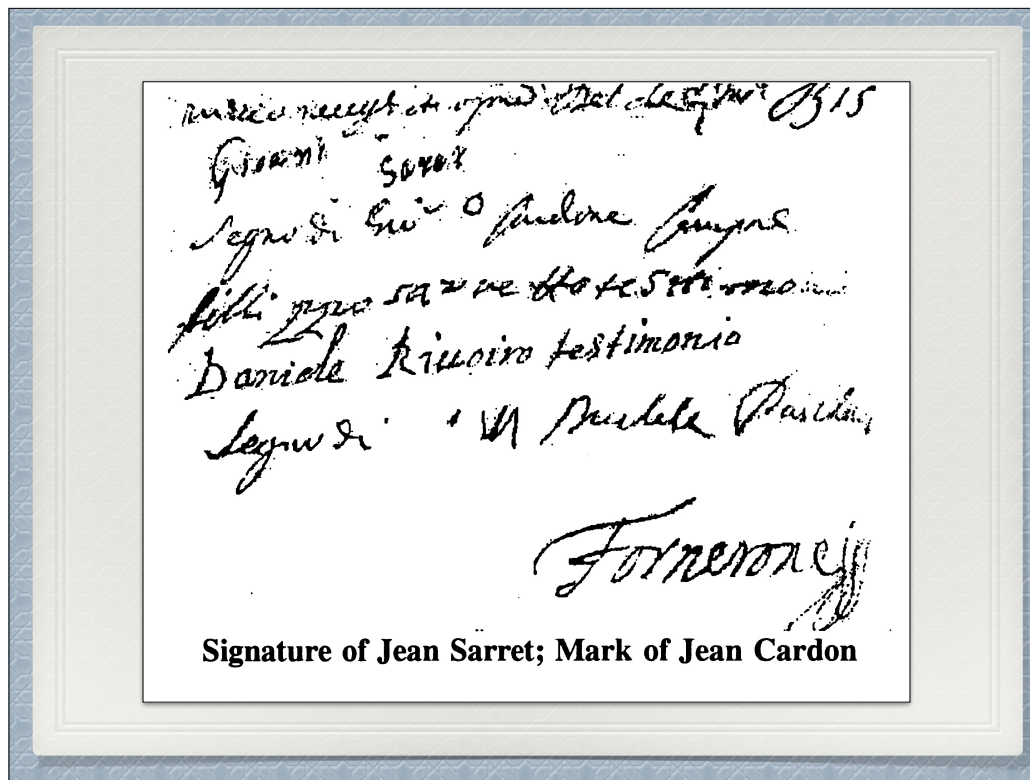


In the "Glorious Revolution" in England itself (note the resonance with "Glorious Return") Protestant William of Orange of the Netherlands deposed Catholic James II of England and, with James' daughter Mary, became the constitutional monarchy of William and Mary. This shifted the balance of power across Europe and resulted in young Duke Victor Amadeus II of Savoy changing his allegiance from France to the Grand Alliance and England.

In those negotiations, England had insisted that the Vaudois would be permitted to return to their homeland. Henri Arnaud appears to have spent the two years of the Swiss exile in the service of, and winning the favor of, William of Orange, the new King of England.



Thus, within days of their arrival at the Pra del Tor, Arnaud's band were met by emissaries of the Duke of Savoy bearing a decree from the Duke which allowed the Vaudois in exile to return to their homeland and freed the Vaudois still held in the Piedmontese prisons. Such was the "Glorious Return" and, again, the poignant impact these events had in the lives of our ancestors is still tangible.



On the signature lines at the close of this document Jean Sarret printed his name in a laborious hand which suggests that may be all he had learned to write, a common condition for many in that age. Jean Cardon signed the document with his mark, a small circle, indicating he was probably not literate, also a common condition for those whose youthful years were preempted by war.

Two of the witnesses, Philippe Sarret and Daniel Rivoire also wrote out the word "testimonio" meaning "witness." Daniel Rivoire is the name of a young Vaudois about Jean's age who was a member of the G.R., and who, after being captured by the Piedmontese, gave the names of the participants whom he could remember. It is from his deposition that we know the names of Jean and Daniel Cardon and many of the other participants in the Glorious Return.

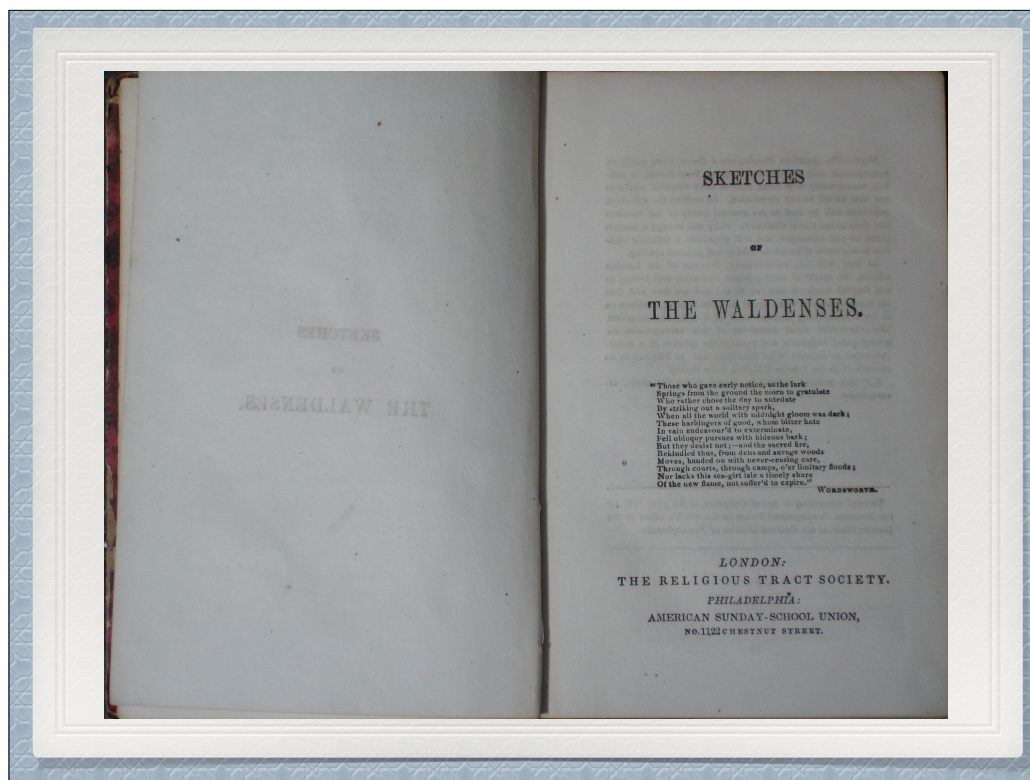
The third witness, Michael Paschet, made his sign, a wavy "M," likewise indicating he was not literate.



Finally I'd like to move back two generations and talk about the sad history of Bernardin Jahier (5th GGF of Philippe Cardon, our immigrant ancestor), and also some details of the lives of his descendants in our ancestral line. The son of *E. Jean Cardon*, Philippe, through whom we are descended, married Jeanne Jahier. Her great grandfather was Capt. Jacques Jahier, whose grandfather, in turn, was the Capt. Bernardin Jahier whose sad history we recount here.

If one looks up Capt. Bernardin Jahier's family group sheet, it can be noted that both Bernardin and his 14-year-old son Elisee are shown as having died in the year 1599. On my copy of this family group sheet the compiler had added a note: "... Elisee, 14 yrs. old in 1599, a martyr for refusing to go to mass (C.Ch.)."

I had noticed this entry, and wondered about the circumstances. On one occasion when I was looking through used and rare book stores in San Francisco, I asked the salesperson in one such store if they had anything dealing with the Waldensians or Vaudois. He went to their rare book case and drew out a small volume...

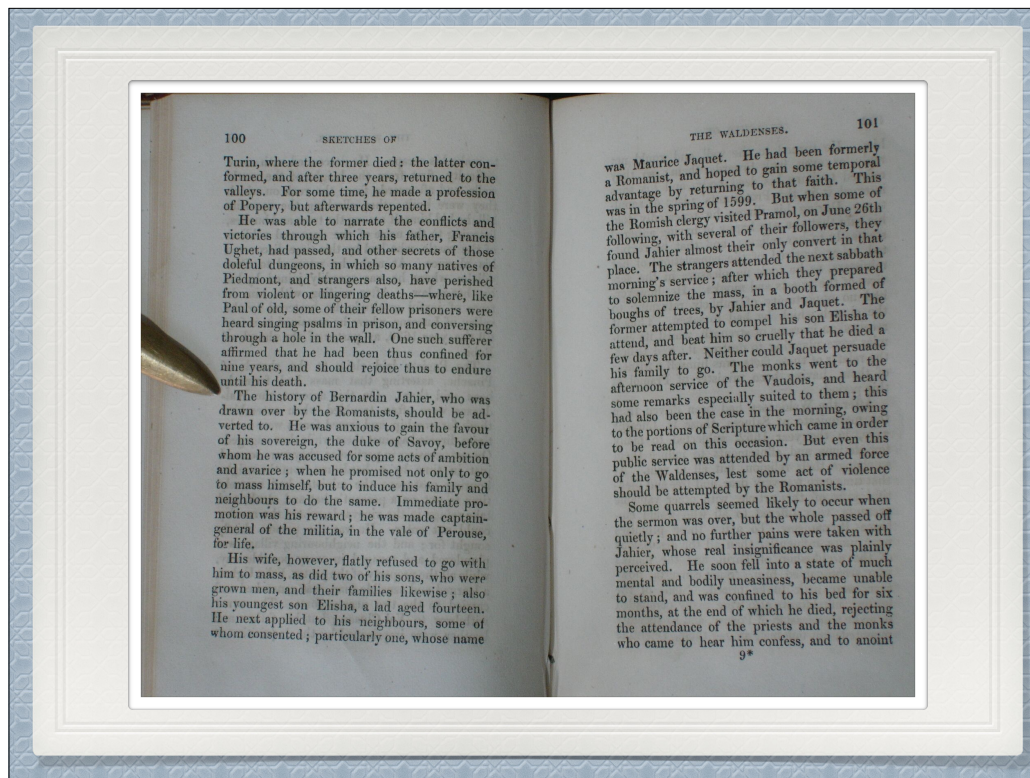


entitled "Sketches of the Waldenses."

No author was named. It was published by the American Sunday-School Union in Philadelphia in 1846.

I stood, leafing through its pages, and noted that it contained the "Hymn of the Vaudois Mountaineers" by Felicia Hemans from which the words of the Mormon hymn, "For the Strength of the Hills" were adapted.

Then as I told the salesman I would buy it, and continued to look through it while he wrote up the sale...



I noticed the name Bernardin Jahier with which I was familiar, and read the following account which began on page 100 of the volume:

"The history of Bernardin Jahier, who was drawn over by the Romanists, should be adverted to. He was anxious to gain the favour of his sovereign, the duke of Savoy, before whom he was accused for some acts of ambition and avarice; when he promised not only to go to mass himself, but to induce his family and neighbors to do the same. Immediate promotion was his reward; he was made captain-general of the militia, in the vale of Perouse, for life.

"His wife, however, flatly refused to go with him to mass, as did two of his sons, who were grown men, and their families likewise; also his youngest son Elisha, a lad aged fourteen. He next applied to his neighbors, some of whom consented; particularly one whose name was Maurice Jaquet. He had been formerly a Romanist, and hoped to gain some temporal advantage by returning to that faith. This was in the spring of 1599. But when some of the Romish clergy visited Pramol, on June 26th following, with several of their followers they found Jahier almost their only convert in that place. The strangers attended the next sabbath morning's service; after which they prepared to solemnize the mass, in a booth formed of boughs of trees, by Jahier and Jaquet. The former attempted to compel his son Elisha to attend, and beat him so cruelly that he died a few days after. Neither could Jaquet persuade his family to go. The monks went to the afternoon service of the Vaudois, and heard some remarks especially suited to

them; this had also been the case in the morning, owing to the portions of Scripture which came in order to be read on this occasion. But even this public service was attended by an armed force of the Waldenses, lest some act of violence should be attempted by the Romanists.

"Some quarrels seemed likely to occur when the sermon was over, but the whole passed off quietly; and no further pains were taken with Jahier, whose real insignificance was plainly perceived. He soon fell into a state of much mental and bodily uneasiness, became unable to stand, and was confined to his bed for six months, at the end of which he died, rejecting the attendance of the priests and the monks who came to hear him confess, and to anoint him. He turned to the wall, and would not reply, or even look towards them; so they refused to bury his dead body, and his sons interred it in the Protestants' place of sepulture. During his illness, he repeatedly told his wife that she was happy in having adhered steadfastly to her religion, and that he regretted being deprived of the consolations of her ministers, as he took no pleasure in the services of the priests and monks. He, however, had no opportunity of publicly returning to the church which he had forsaken. Thus it received an increase of strength, whilst its enemies were planning to destroy it; and Gilles, the relater of these facts, was himself a witness of them, having been minister of Pramol at this period."

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Whatever we may think of the tragic life of Bernardin Jahier, he passed on some stalwart genes. His two grandsons were involved with the Vaudois hero Joshua Janavel in the defense of the Vaudois who survived the massacre of 1655 and many of his descendants were noted Captains, Pastors and Elders in later generations.

Thank you for this opportunity to expound on the lives of some of my favorite ancestors.

The Book, The Search for Jean Cardon is available for viewing or download in the 'Reports' section of <http://cardonfamilies.org>.

