

P F O REPORT

FYI - To date, we have abstracted all the genealogically useful information from 214 volumes of the notary records, completing 15 towns, and the villages depending on them for notary service. We're therefore about 2/3 through the volumes that predate the parish registers.

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Waldensian History – Part 2 By Louis B. Cardon

Peter Waldo of Lyons, France, now generally recognized as the founder of the “Waldensian movement” in the 1170’s, was similar in certain respects to the German monk, Martin Luther, recognized as the instigator of the great Protestant Reformation in the early 1500’s. Though more than three centuries separated these two important critics of the Catholic Church, they were alike in that both initially hoped that their criticisms of the worldliness and false doctrines of the Church could spark the needed reforms from within the Church. They were also alike in that, when their proposed reforms were rejected by the Church, they became founders of movements which provided an alternative home, outside the Catholic Church, for those willing to accept a religion and lifestyle drawn from the Bible. A further resemblance is evident in that both these path-breakers were disinclined to assume the position of active director of an

organized church. In each case, it was some of their early associates who provided leadership for an increasingly organized movement.

In the case of the Waldensians, no formal, centralized church was established for several centuries. Rather, the Waldensians were a brotherhood loosely united on certain fundamental interpretations of doctrines and lifestyles of the New Testament church. However, before a generation had passed some fairly significant differences developed between the two leading branches of the movement. In Part 1 of this account, we noted that the group which centered in Milan, Lombardy (known as the “Lombard Poor”) practiced a more settled lifestyle than that of the itinerant preachers who typified the original Poor of Lyons. Waldo himself opposed the changes introduced by the Lombard branch, but he died about 1206. In 1207 one of his chief assistants, the theologian Durand of Osca, accepted reconciliation with the Catholic Church. He and a significant portion of the Poor of Lyons were allowed by the pope to establish a monastic order, known as the Poor Catholics, dedicated to observing the Waldensian principles of poverty, preaching, and good works, within the jurisdiction of the Catholic Church. Within a few years Durand had half a dozen communities of Poor Catholics in southern France, where they directed much of their preaching against the Cathars, an extremist group which considered everything material to be evil and totally rejected the Catholic Church. The Pope of the period, the great Innocent III, was willing to tolerate the Poor Catholics, and even, to some extent the more independent Poor of Lyons. But the crusade which he launched against the Cathars (also called Albigensians) was so indiscriminately destructive that the Poor of Lyons were seriously decimated, and even the Catholic Poor were sometimes taken for Cathars by the crusaders. The Cathars, in spite of their radical doctrines, had become widely admired in southern France for their abstemious and charitable lifestyle. Hence most of the feudal lords

of southern France refused to join Pope Innocent's crusade against them. The crusaders were mainly from the north, forces of the French king, and were led by the particularly brutal Simon de Montfort. A favorite battle cry, as they charged into villages in southern France, was: "Kill them all; God will know his own."

By the mid 1300's the Poor Catholics had ceased to exist as a separate order; some of their remnants being absorbed into the new mendicant orders of Dominicans and Franciscans. These important new religious orders, called friars ("brothers") rather than monks, were in several respects a nemesis of the Waldensians, whom they greatly resembled. Rather than living apart from society as did conventional religious orders, or leading disreputable lives, as did many of the conventional Catholic clergy, the Dominicans and Franciscans initially resembled the Waldensians in their emphasis on poverty, preaching, and good works. Saint Francis himself was inspired by the same verse from Matthew 19 which had so impressed Peter Waldo --Christ's counsel to a rich young man to abandon his wealth and follow Him. And Saint Dominic deliberately required his followers to live from alms (which is why they were called mendicants or beggars) and minister to the needs of the populace, as did the Waldensians. Thus there were now popular and admired holy orders within the Catholic Church. The Waldensians had lost some of their uniqueness and it had been shown that an admirable lifestyle was possible within Catholicism.

The Waldensians still possessed some special attractions, however. Perhaps chief among these was their possession and common use of the Bible. The Catholic Church restricted study of the Bible to educated clergy. The laity were considered incapable of understanding and applying its teachings and were prohibited to own or study it. Even Saint Francis discouraged book learning, which he felt interfered with complete poverty and humility. Waldo, on the contrary, believed that only widespread knowledge of the Bible, particularly the New Testament, could take the corrupted Church of his time back to the purity of the church of Christ and his apostles. Accordingly one of his first concerns had been to have the Latin Bible translated

into the common language of the people (Franco-Provencal in his area) and disseminated as broadly as possible. The Waldensians soon became widely known for their assiduous study of their pocket scriptures, and for their ability to quote scriptural passages as evidence for all their doctrinal beliefs.

As we saw in Part 1 of this history, however, even among the Waldensians there were significant differences in interpretation of the Bible. Waldo and the Poor of Lyons believed that it was essential for the righteous to live like Christ and the apostles, without involvement in the affairs of this world. They were for the most part full-time traveling mendicant preachers. On the other hand, the Poor of Lombardy, including many artisans and merchants, could see no general condemnation in the Bible of honest labor or of ownership of homes and shops. Furthermore, while Waldo and his French followers considered that a call to serve God was incompatible with marriage and family, the Lombards, for the most part, lived in settled families, though some of their full-time missionary-preachers practiced celibacy. In 1218, a landmark in Waldensian history occurred when six delegates from each of the two wings met in the city of Bergamo, at the foot of the Alps, to try to avert a full split in the movement. In this they succeeded, deciding that there was much more that bound them than that divided them. Prescott Stephens summarizes the results of this important conference as follows:

The two groups continued side by side as part of the same loosely bound movement with its own distinctive character. It was not so much differences of doctrine that prevented complete centralized control as the wide spread of the movement throughout Europe and the need for concealment. It became generally known in the course of the thirteenth century as Waldensian, though Bergamo had left Lombards, not the French disciples of Valdes, in the ascendant. From now on the movement was largely coloured by the beliefs and practices of the Lombard wing, and was spread largely by their missionary activity. The French followers of Valdes had been weakened by his death, by the defection of Durand and the decimation of the Albigensian Crusade. Under the Poor Lombards the Waldensian movement became

more than a community of voluntary poverty devoted to preaching; it gradually developed into an alternative Church. (Prescott Stephens, *The Waldensian Story, A Study in Faith, Intolerance and Survival*, 1998, pp. 42-43.)

By the early years of the thirteenth century (the 1200's), the Catholic papacy and leading Catholic scholars were also drawing their lines for more effective action against the Waldensians, increasingly viewed by the Church as dangerous heretics who must be eliminated. Common Catholic complaints against them were that they refused obedience to the local and central Catholic hierarchy; they insisted on preaching and on use of the Bible, even when forbidden to do so; they refused to recognize that the Catholic Church held the "power of the keys", to bind and to loose. In addition they objected to war and to capital punishment, and some of them even rejected infant baptism and all sacraments performed by sinful priests.

It was Pope Innocent III (commonly considered the strongest pope of the Middle Ages), through his Fourth Lateran Council in 1215, who formally declared the Waldensians to be heretics, and began to construct special machinery to eliminate them and other heretics. Although the Inquisition was not fully organized at this time, it was established in principle. It was in the 1230's that this system for ferreting out and disposing of heretics began full scale operations both in southern France and in Lombardy. Building on the foundations laid by Innocent III, his successor Pope Gregory IX had developed efficient machinery for this purpose. Bishops were required to select men in each parish to find suspected heretics and bring them before an Inquisition court. To fill the vital function of Inquisition judges, Pope Gregory had decided to use scholarly men from the respected new mendicant orders – the Dominicans and Franciscans. For the followers of Saint Dominic, himself a zealous foe of heresy, an assignment as Inquisition judge was perhaps not out of character. "But for the followers of the gentle mystic St. Francis, to whom all men were brothers, this exercise in inhumanity was surely [a] betrayal of their founder's principles." (Stephens, p. 44.)

Certainly many of the judges in Inquisition courts were men of conviction, who truly believed that trial by torture and execution by burning were necessary means to protect members of the community against an intolerable threat to their eternal salvation. Their logic held that it was better that a few persons should experience extreme agony in this life, than that they and all those they might mislead should experience much greater agony in the un-extinguishable fires of hell. One of the earliest documented cases of a trial and conviction of Waldensians by the Inquisition occurred in 1319-20, in Pamiers, a town in southern France. The inquisitor was Jacques Fournier, a bishop who later became pope Benedict XII. The accused were a group of four humble Waldensians. One was Raymond de la Cote, a forty-year-old deacon who used his sixteen years of scripture study and his native courage and intelligence to give "lucid and shrewd answers backed by relevant quotations from Scripture" to all of Fournier's probing questions. The other three were relatively unlettered but just as firm in their faith. These were old Agnes Franco, a domestic worker, Jean de Vienne, a carpenter, and Jean's wife Ughette, daughter of a baker, who had converted to the Waldensian faith at 12 and was about 30 at the time of her trial. When Fournier tried to impress her with the terrible fate that would be hers if she persisted, "she replied that she wanted to live and die in the faith she shared with her husband.... Each individual in this little group had a coherent faith which stood up to what one modern scholar has described as 'the diabolical and tenacious skill' of Fournier's interrogations. Yet they were not broken; in May 1320 they accepted their sentence of death by burning with quiet dignity. Fournier is said to have been so affected by their serenity that he wept for them." (Stephens, pp. 47-48)

With the Cathars virtually exterminated, the medieval Inquisition from mid-thirteenth century gave its main attention to the Waldensians, by now scattered in communities over much of Western Europe. Many of the accused did not stand as firmly as did the four in Pamiers; in most areas the Inquisition was quite successful in containing or extinguishing Waldensianism. But in the Piedmont valleys Alpine geography abetted courage and the

Waldensians withstood all that the Inquisition and armed crusades could bring against them

**The TRAVERS Line of the Malans,
with Cardon Tie-Ins
By Ronald F. Malan**

Greetings from the Santo Domingo Temple, where my wife Donna and I are serving a temple mission. Fortunately, the assignment permits me time each day to continuing working on our genealogy lines.

This time I focus on the TRAVERS family, which intermarries with the FRACHE family. The Cardons also have Frache ancestors, and Boyd Cardon is heading up the research on the Frache families.

The Travers family also is an intriguing study of how those from one of the French Waldensian valleys intermarried with families from the Savoyard (later, Italian) Waldensian valleys. For centuries the Travers family had lived in Perosa Valley. But the generation after the Exile and Return lives at Torre Pellice. Since the surviving exiles were terribly impoverished, the obvious question is how members of the family could come to have inheritance rights so deeply in the Savoyard region.

The Travers line first enters the Malan ancestry in the person of Anne Travers, born and christened at Torre Pellice in 1708. In 1737, she married Jean Justet, also of Perosa Valley. Her parents are given in the Piedmont Project (based on the parish registers) as Antoine Travers and Marguerite –, of Perosa Valley. In the records of the French exiles (1698-99), we find her father as a young man with his parents, Anthoine and Anne. We can then link the Travers line back through the notary records.

The Torre Pellice notary records give us a boost in identifying the correct Travers line in the Perosa records. A quittance in 1707 names siblings Anna (wife of Giovanni Rostagnol son of deceased Stefano), Giuseppe, and Antonio Travers children of Antonio son of deceased Daniele of Pinasca (which is in Perosa Valley). And a purchase the next year confirms that generational link.

But the parish registers, the exile records, and the Torre Pellice and Perosa Valley notary

records do not explain their claims to inheritance at Torre Pellice. The key document is found in the San Giovanni notary records, where we find a settlement in favor of Antonio Travers son of deceased Daniele of Pinasca, Perosa Valley but residing at Torre Pellice, by Bartholomeo Frache, Giacomo Jalla and his wife Gioanna, and Gioanni Frache son of deceased Pietro.

To shorten a long story, it turns out that Maria Frache, daughter of the Bartholomeo mentioned in that settlement, married Jacques Costabel, and Jacques' sister Anne married Antoine Travers son of Daniele. Among the children of this Antoine and his wife Anne was a son Antoine who married Marguerite—who turns out to be Marguerite Frache, daughter of (Capt.) Jean Frache and his wife Maria Bellion (the Jean son of deceased Pietro in the settlement).

The imprisonment and subsequent exile so decimated the Waldensian population that whole branches of families were wiped out, giving inheritances to descendants of daughters who would normally have had no claim to paternal properties, their allotment being provided in the marriage settlement (dowry).

With that background, here are the family summaries:

TRAVERS FAMILY SUMMARIES

Antoine PP: b abt 1679, d bef 31 Jan 1737;

French Exile: age 19 in 1698 so b 1679

Marguerite Frache Esuli: b 1684; daughter of Capt.) Jean and Maria Bellion (also a Cardon line)

1. Marie b abt 1705, of TP, md Thomas Ribet
2. **Anne** chr 1708, TP; md 1737 Jean Justet
Anthoine age 30 in 1675 so b 1645; md (2) 1677
(2) **Anne Costabel** b abt 1657, daughter of Joseph and Barthelemie (Gilles) Costabel

1. **Antoine** (above)

2. Anna age 17 in 1698 so b 1681

3. Magdalene age 16 in 1698 so b 1682

Daniele b abt 1612; wd 14 May 1674, d bef 21 Aug 1680

Cattalina – b abt 1616

1. Susanna b abt 1637; md, husband unknown
2. Madalena b abt 1639; md Pietro Bert
3. Maria b abt 1641
4. **Antonio** (above)
4. Giuseppe b abt 1647; md (1) Margarita Long, md (2) Martha-Gioanetta

Antonio b abt 1583; wd 4 Jan 1626

Madallena – b abt 1587; d aft 4 Jan 1626

1. Suzanna b abt 1608
2. Gioanni b abt 1610; md Maria Martinat
3. **Daniele** (above)
4. Abram b abt 1614
5. Isacco b abt 1616; d 18 years in 1670 so d 1652; md, wife unknown
6. Giacob b abt 1618; md Maria Bonnet
7. Pietro b abt 1620

Gioanni b abt 1558; d bef 10 Mar 1612

Mrs. Gioanni b abt 1562

1. **Antonio** (above)

SOURCES: Notary records of Perosa Valley, Pinasca, Luserna San Giovanni, and Torre Pellice; Piedmont Project family group records (based on parish registers); and *Bulletin de la Société d'Histoire Vaudoise* vol 10 (1883) pg 53 [French exiles, 1698-99].

KEY FOR FOLLOWING ARTICLES: b= born; md=married; bro=brother; dau=daughter; dec=deceased; fu=child of deceased followed by the parent's name. PP=Piedmont Project Group Sheets
Film # 472233; Es=Gli Esuli Valdesi
Add one to the number to get the spouse, double the number to get the father.

**Extend your Pedigree
Another Cardon line:
JOUVE ANCESTRY
By Boyd L. Cardon**

Extension of the Cardon- Jouve Line starting with the parents Jean Jouve listed in the Piedmont Project and the PFO Report No. 31 Aug. 2001 pages 3 and 4:

1. **Jean Jouve** b abt 1669 md (1) Gioanna Gardiol b abt 1666 Prarostino, Torino, Italy d abt 1696 by whom he had Maria, Daniele, Marthe, Giacob, and Gioanni. She was the dau of Giacob and his 2nd Wife Marth Godin. md(2) Marguerite Marie Jouve b abt 1673 Prarostino, Torino, Italy . The Cardon line comes through the second wife, Marguerite Marie. Sibling Margarita b abt 1670 md Bartolomeo Griglio b abt 1690 son of dec Gioanni
2. **Daniel Jouve** b abt 1638 San Giovanni, Torino, Italy; md abt 1663 (1) Filippa Rostagno dau of Daniele and Gioanna and widow of Pietro Talmon d before 1668
3. (2)**Maria Gardiol** b abt 1648 San Giovanni, Torino, Italy
- 4.**Giorgio Jouve** b abt 1592 San Giovanni, Torino, Italy had siblings Tomasso b abt 1596 md Maria Danna dau of Gioanni; Giuseppe(Malan ancestor) b abt 1594 md(1) Cattarina Bertin-Maguit dau of Steffano of Angrogna; md(2) Margarita Maraude dau of Gioanni of Rora.
5. **Margarita Paschetto** b abt 1596 San Giovanni, Torino, Italy
6. **Gioanni Gardiol** b abt 1618 San Giovanni, Torino, Italy siblings Paolo b abt 1650 and Michele b abt 1652
7. **Marta Pasquet-Magnard** b abt 1622 San Giovanni, Torino, Italy
8. **Gioanni Jouve** b abt 1567 San Giovanni, Torino, Italy
9. **Mrs (Gioanna) Gioanni Jouve** b abt 1571 San Giovanni, Torino, Italy
10. **Giacomo Paschetto** b abt 1571 San Giovanni, Torino, Italy
11. **Mrs Giacomo Paschetto** b abt 1575 San Giovanni, Torino, Italy
12. **Paolo Gardiol** b abt 1593 San Giovanni, Torino, Italy

13. **Mrs Paolo Gardiol** b abt 1597 San Giovanni, Torino, Italy
 14 **Daniele Pasquet- Magnard** b abt 1592 San Giovanni, Torino, Italy
 15 **Mrs Daniele Pasquet- Magnard** abt 1596 San Giovanni, Torino, Italy
 Sources: San Secondo vols 124,126,129,132,133,135, Camerale, Senato; Luserna San Giovanni vols 5, 7-12; 15-18; 20; 25; 29

**Extend your Pedigree
 Another Cardon line:**

**ROSTAN (ROSTAGNO) ANCESTRY
 By Boyd L. Cardon**

Rostan(Rostagno) Cardon- Stalle Line extended
 The Piedmont Project lists Michel Rostan b abt 1675. The GLI ESULI VALDESI IN SVIZZERA. The Waldensian Exiles in Switzerland lists Jean Rostan of Roccapiatta b 1619 with children Michel b 1670;Lydie b 1672 ; Madeleine b 1674. I will not dispute the birth date given on the Piedmont Project.

1. **Michel Rostan** b abt 1675 had siblings as listed above. md **Marie Peyrot** b abt 1679
2. **Jean Rostagno** b abt 1625 Roccapiatta, Torino, Italy md (1) Maria Rostagno dau of dec Paolo and Mrs Paolo Rostagno of Roccapiatta by whom he had Giacomo b abt 1650 and Anna b abt 1652 had sibling Stefano b abt 1623
3. (2) **Maria Gaij(Gay)** b abt 1647 Prarustino, Torino, Italy siblings Martha b abt 1644;Margarita b abt 1646; Anna b abt 1649; Baggina b abt 1651 md Giacomo Berger son of Giovanni Berger(See PFO No. 35 May 2002); Susana b abt 1674
4. **Giacomo Rostagno** b abt 1598 Roccapiatta
5. **Lidia Godino** b abt 1602 Inverso Porte
6. **Michele Antonio Gaij** b abt 1619 Roccapiatta
7. **Madelena Romano** b abt 1623 Roccapiatta
8. **Stefano Rostagno** b abt 1573 Roccapiatta
9. **Mrs Stefano Rostagno** b abt 1577 Roccapiatta
14. **Giacob Romano** b abt 1598 Roccapiatta
15. **Matara Richardo** b abt 1603 Roccapiatta siblings Matteo, Filippo
16. **Gioanni Rostagno** b abt 1548 Roccapiatta
17. **Mrs Gioanni Rostagno** b abt 1552 Roccapiatta

10. **Francesco Godino** b abt 1575 Inverso Porte See PFO No 30 June 2001 p3
 11. **Maria Fornerone** b abt 1579 Prarostino See PFO No 30 June 2001 p3
 - 30.**Francesco Richardo** b abt 1575 Roccapiatta
 - 31.(**Madalena**) **Mrs Francesco Richardo** b abt 1579 Roccapiatta
 60. **Bartholomeo Richardo** b abt 1550 Roccapiatta
 61. **Mrs Bartholomeo Richardo** b abt 1554 Roccapiatta
- Sources: San Secondo vols 118, 123, 125, 126, 128; 134; Pramollo vols 59; 61

Please do not submit these names for temple work.

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“A t the opening of the conference, I urge you, my brethren and sisters, to utilize the temples of the Church.

Go there and carry forward the great and marvelous work which the God of heaven has outlined for us. T here let us learn of His ways and His plans. T here let us make covenants that will lead us in paths of righteousness, unselfishness, and truth. T here let us be joined as families under an eternal covenant administered under the authority of the priesthood of God.

And there may we extend these same blessings to those of previous generations, even our own forebears who await the service which we can now give.

May the blessings of heaven rest upon you, my beloved brethren and sisters. May the Spirit of E lijah touch your hearts and prompt

you to do that work for others who cannot move forward unless you do so. May we rejoice in the glorious privilege that is ours.”

Gordon B. Hinckley – October Conference
2002