

PFO Report

Piedmont Families Organization

No. 48, February 2009

Ordinances Report: 2008 & Cumulative (1987 – 2008)

Year	Baptism		Endowment		Sealing to Spouse	Sealing to Parents	TOTAL ORD.
	Male	Female	Male	Female			
2008	1,140	1,069	1,149	1,076	899	1,411	6,746
1987-2008	6,327	6,401	6,337	6,407	3,816	5,001	34,291

The total number of *individuals submitted* during 2008 was **2,245**, bringing the grand total of individuals whose names have been submitted for ordinances since 1987 to **12,765**. Thanks for all you do!

The Cardons in the Mexican Colonies

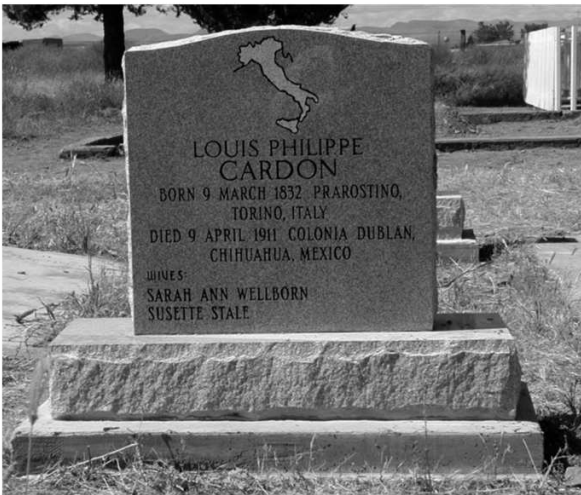
by Boyd L. Cardon

In 1851 in Italy, the Philippe Cardon family converted to the church, and immigrated to the US in 1854 and traveled with the Robert L. Campbell Company to Salt Lake. Susette Stale and her family converted to the church in 1853 in Italy and came to Utah in 1857 with the first handcart company led by Edmund Ellsworth. The Cardons met the Stales in Salt Lake and took them to Ogden. Louis Philippe, the oldest son of Philippe, married Susette Stale as a second wife. Louis Philippe and his family farmed and lived in Oxford, which is north of Preston, Idaho. In 1876 Louis Philippe Cardon and his family, which included his sons Joseph Samuel, Emanuel Philip and Louis Paul Cardon, were called as missionaries to help settle the Little Colorado area in Arizona. Another reason they left Utah was to escape persecution from polygamy. They colonized and tamed the Obed, Taylor, and Woodruff areas. My grandfather, Joseph Elmer, was born in Woodruff to Joseph Samuel Cardon. As persecution for the practice of polygamy increased, the Cardons went to Mexico in 1885. They first settled in Colonia Juárez and later moved to Colonia Dublán some 15 miles away. In 1901, my father, Joseph Phillip Cardon, was born to Joseph Elmer Cardon in Colonia Dublán. The Cardons spent 27 years in Mexico until the first exodus in 1912. Emanuel Philip Cardon was the only one to return to Colonia Dublán.

For many years I have had a desire to identify and monument the gravesites of my ancestors who lived and died in Mexico. I contacted the Church History Department to acquire more information about the locations of their gravesites in Mexico. In July, 2007 as my wife and I returned from serving a mission in Monterrey, Mexico, we stopped in El Paso, Texas, to visit with our good friends Raquel and Robert Whetten. The Whettens took us on a guided tour to Colonia Dublán and Colonia Juárez. We visited the graveyards in search of markers for my ancestors. My great-grandfather and his wife, Joseph Samuel and Selenia Mesenile Walker Cardon, and my great-great-grandfather, Louis Philippe Cardon died in Colonia Dublán and were all buried in the cemetery. In the Dublán cemetery, I found the marker for a brother of my great-grandfather, Emanuel Philip Cardon and his wife, Amelia Merrick. There were three unmarked graves nearby, and I felt impressed that this is the location of where my ancestors were buried.

In August 2007, a project to collect funds to craft the markers began. By February 2008, adequate funds had been generated to begin the project through a monument company in El Paso, Texas. A decision was made to mark all of the Cardon graves in Dublán. The monuments were completed in May 2008. The next challenge was to get the monuments across the US-Mexican border to the Colonies. An unusual amount of rain in Colonia Dublán in June and July delayed the placement. In August, serious drug wars broke out in Ciudad Juárez and rippled down into Casas Grandes and the Dublán area. The monument company feared to go into Mexico. An answer to our prayers came in September, when the monuments were finally placed in the Dublán Cemetery. In October, a group of 70 descendants of Joseph Samuel, Emanuel Philip, Louis Paul and Louis Philippe Cardon went to the Mormon Mexico Colony of Dublán to rededicate the gravesites of the unmarked Cardon graves.

While there the group attended the Colonia Juárez temple and did ordinance work for the Cardon ancestors born in the Piedmont valley in Italy. We were able to visit some Cardon homes: 1) the Louis Paul Cardon home, where Joseph Samuel, my great-grandfather died of typhoid fever while constructing the canal system in Dublán in 1908; 2) The home where my great-great grandmother, Susette Stale Cardon, lived and which still stands next to the home of her son, Louis Paul Cardon.



May the monuments placed be a memory of this branch of the Cardon family who helped settle Juárez and Dublán be an inspiration to their descendants. For details see www.thecardonfamilies.org and look under Mexico Project.

An Even Earlier Antonietto GARDIOL (born abt. 1522)

by Ron Malan

Recently while doing some research for another Waldensian descendant, I had occasion to review the list of Waldensian village leaders who signed the accord with the Duke of Savoy in 1594 after the end of the wars of religion in the region.

The name *Antonietto Gardiol*, representing Roccapiatta, jumped out at me—and I realized that I somehow had missed that in my previous study of the article. Many of our PFO families have GARDIOL ancestors: the Bouchards, the Cardons, the Clapiers, the Gardiols (of course), the Malans, and the Rivoires. All these clans descend from this Antonietto Gardiol and his wife, whose name has not been preserved.

This Antonietto was the father of Gioanni, previously the earliest known ancestor of the clan. So that all descendants can update their PAF files, family details are included here:

Antonietto GARDIOL born abt 1522 of Roccapiatta; died after 21 Nov 1594; md abt 1546, Roccapiatta; bapt 12 Dec 2008, end 17 Jan 2009, sealed to spouse 13 Dec 2008, all ordinances MTimp.

Mrs. Antonietto GARDIOL born abt 1526 of Roccapiatta; bapt 17 Dec 2008, end 3 Jan 2009, both MTimp.

Child:

Gioanni GARDIOL born abt 1547 of Roccapiatta; bapt 29 Dec 2000, end 2 Feb 2001, sealed to parents 12 Dec 2008, all ordinances MTIMP.

Sources:

1. P. Rivoire, “La Soumission des Vallées Vaudoises à Charles Emmanuel 1^{er} en 1594” (“The Submission of the Waldensian Valleys to Charles Emmanuel I in 1594”), *Bulletin de la Société d’Histoire Vaudoise* volume 19 (1902) pages 31-47, at page 47; act of 21 Nov 1594.

2. P. Rivoire, “Storia dei Signori di Luserna. Parte Seconda, I Temp Moderni, Capitolo V” (History of the Lords of Luserna, 2nd Part, Modern Times, Chapter 5”), *Bulletin de la Société d’Histoire Vaudoise* volume 14 (1897) pages 23-44, at page 34; act of 28 Jan 1593.

The Misleading 1666 Will of Giacomo AVONDET

by Ron Malan

Several PFO families have Avondet ancestry—the Bouchards, Cardons, Clapiers, and Rivoires all feature at least one Avondet descent. It’s a large, complex clan and, as with other families from the upper Valleys there are far more notary records early and late in the 1600s than in the middle half of that century.

The gaps in the records complicate the research task and make each of the surviving records crucial to the proper identification of family groups.

Most if not all of the PFO families with Avondet ancestry descend from a Giacomo Avondet, who made his will 9 Jul 1666. He names his wife Marta and their children Maria, Anna, Margarita (wife of Gioanni PASQUET son of deceased Michele), Susanna, and Gioanni.

We naturally would suppose that list included all of his children who were still alive at that date.

And yet other acts, put together, prove that his will failed to mention at least one son.

An acknowledgment of the payment of a marriage settlement (dowry) dated 13 Mar 1671 names siblings Margarita (wife “10 years” of Gioanni PASQUET-PAGNON son of deceased Michele) and Bartholomeo AVONDET children of deceased Giacomo. That Margarita in the will and Margarita in the settlement are the same person, with the same husband, is evident; the fact that one act gives his compound surname and the other gives only part of his surname is inconsequential, for that occurs frequently in these records.

Further, a marriage settlement dated 10 Mar 1670 names siblings Maria (wife “3 years” of Agostino FORNERON son of deceased Gioanni of San Bartholomeo) and Bartholomeo AVONDET children of deceased Giacomo of Inverso Porte “but residing at Prarostino.” Other records corroborate that this is the same Maria daughter of Giacomo named in his 1666 will.

And another marriage settlement, this one dated 3 Feb 1677, names siblings Susanna (wife “3 years” of Samuel BOUC son of Gioanni of Prarostino) and Bartholomeo AVONDET children of deceased Bartholomeo. Again, other acts confirm that this is the same family.

The fact that the brother Bartholomeo—*lacking* in the will—is mentioned but the brother Gioanni—in the will but not in the marriage acts—means either that he was dead by 1670 or else that he was the younger of the two brothers.

But the fact that Bartholomeo is *not* named in the will is intriguing. The other records, complete with the number of years the daughters had been married—not very common in the notary records—conclusively show that Bartholomeo belongs in this family and dismiss any possibility that the records are speaking of different generations with the same names.

The following possible explanations have come to mind:

1. The notary may have simply erred in inadvertently omitting Bartholomeo from the list of children. In practice, the notaries jotted notes in their own shorthand on whatever scrap of paper was at hand. Later, at a time and place more convenient, he made the formal record. Part of his note may have torn away, or he may have been distracted while he was transcribing the act from his rough notes.
2. Bartholomeo may have been “emancipated” by the time of the will, the act of emancipation not having been preserved for some reason. Such acts do appear in the records. Basically, a father was the “patriarch” of his family as long as he lived, regardless of how old his sons became; unless he emancipated one or all of his sons, they were under his direction. In such a case, the “emancipated” son(s) would have received their inheritance already and therefore might not be listed in the will.

If this was the case for this family, this means Bartholomeo was older than the Gioanni named in the will. And because this Giacomo was son of a Gioanni, it also means there was an earlier Gioanni, older than Bartholomeo, who died before the second Gioanni was born.

3. The father Giacomo and his son Bartholomeo may have had a serious disagreement of some sort, with the father refusing to name him in the will. In this case, after the father’s death, a brother (or guardian) would have had to represent the family in the marriage settlements, regardless of a previous grievance. A girl couldn’t give herself away, nor (in most circumstances) could her mother do so, at least not alone.

At any rate, the preponderance of the evidence—a genealogist’s basic guideline—is that Bartholomeo is indeed a son in this family and, by the time of these marriage-related acts regarding his sisters, he was the oldest surviving male in the family.

Please do NOT submit any of these names for temple ordinances. Their work has already been done.

Sources: San Secondo vol 123 pg 267, 8 Jul 1666, will; SS vol 125 pg 36, 13 Mar 1671, payment of Margarita’s marriage settlement; SS vol 124 pg 406R, 10 ar 1670, Maria’s marriage settlement; and SS vol 128 pg 298R, 3 Feb 1677, Susanna’s marriage settlement.