

## PROLOGUE

In 1857 William Chandless published in London, England, an account of "A Visit to Salt Lake." Here he also tells of a visit to Ogden. "Ogden was a specimen of the settlements in Utah on the model of Salt Lake: precisely a mile square, part on the bench, part in the valley-bottom, enclosed by an earthen wall, and laid out in 'blocks,' a portion was still unoccupied, but dobie-houses were fast springing up. In the middle of the place was a schoolhouse, also used as a church, and its door plastered over with parochial notices; near it were two small stores..The roads, except on the 'bench' were a miserable alternation of mud and water, and if not frozen over, hardly passable for a foot traveller; there was little cleanliness or neatness about them..Cattle on all sides straggle about, picking up what they can find, and at night return, or are driven within the walls; the cultivated land is necessarily more or less distant but danger gathers the inhabitants and their stock to a single place.

"The summer had been a difficult one, as great, black clouds of grasshoppers had settled everywhere upon the crops..That diastrous summer was followed by a winter of bitter cold and tremendous snows. Thousands of cattle died of starvation. Charles Middleton, in his journal 'thought enough cattle perished to stretch from Great Salt Lake to Ogden, could they have been laid end to end.'

"But life was not an endless round of work for the people. Holidays were celebrated with a wholeheartedness unknown in modern days. Celebration of the 24th of July in 1856 was wholly typical.

"Festivities began at daybreak with firing by Captain J.C. Switzler's artillery. At sunrise the mammoth flag of Deseret was raised on Tabernacle Block, under the direction of the marshal of the day..Thereupon the martial band proceeded to the residence of Lorin Farr, who was not only mayor of Ogden, but, and much more important at the time, President of the Weber Stake of Zion. After giving a general salute, the band and military paraded through the principal streets of the town, saluting President Farr's counselors and the bishops of the various wards.

"At 7 a.m. the Nauvoo Legion, comprising almost every able-bodied man, assembled on the public square, and at 9 the procession was formed. The parade was led by a young man bearing the marshal's insignia of office, 'ORDER, HEAVEN'S FIRST LAW.' Next came the martial band with a banner, 'THE TEN THOUSANDS OF EPHRAIM.' The band was followed by twelve Indians, led by Chief Little Soldier, with a banner, 'THE THOUSANDS OF MANASSEH,' followed by Pioneers, a Mormon Battalion company, militia volunteers. Then came twelve young men on horseback with a banner 'ZION'S STRENGTH' and twelve young women on horseback dressed in white, with black riding skirts, and wreaths of flowers on their hats, their banner reading 'DAUGHTERS OF DESERET,' a company of Life Guards bearing the legend 'THE PRIESTHOOD, WE WILL DEFEND IT', the Ogden City Brass Band and the committee of arrangements followed. Then came bishops and counselors with the inscription 'THE FATHERS OF THE PEOPLE,' priesthood quorum presidents and counselors with the banner 'PILLARS IN THE HOUSE OF GOD' and 'HERALDS OF SALVATION.'

"Then came twelve young men with the banner, 'KINGS IN EMBRYO,' twelve young women dressed in white, with wreaths upon their heads, their banner reading 'PURITY, THE GLORY OF DESERET,' twelve old men with the banner reading 'GOD'S NOBLEMEN,' twelve elderly ladies with the banner, 'WE FOLLOW

OUR LORDS,' twelve small boys in white trousers, white shirts and straw hats 'ZION'S HOPE,' twelve small girls in white dresses with blue sashes, 'VIRTUE OUR MOTHERS' PRIDE', the Nauvoo Legion proudly bearing the banner, 'DEFENSE OF DESERET,' and finally another company of Life Guards, with the banner, 'GOD AND OUR RIGHTS.'

"But the celebration was just getting into stride. After prayer, the Constitution of Deseret was read..followed by seven rounds from Switzler's artillery, and three hosannahs from the congregation. There followed music by the martial band and the brass band, speeches, including such phrases as 'Brigham Young, the Lion of the Lord: When he roars, the wicked fear; when he speaks, hypocrites tremble; when he shakes his mane, they flee away.' 'The martyrs of the last days: Their blood is the seed of the church; may they continue to grow in the garden of the Lord until the earth is over-spread with their immortal fruits.'

"After music by the bands and by a string band, and original and comic songs, the assemblage broke up. Under the bowery erected for the purpose they ate dinner at six tables, each 300 feet long, bountifully spread with the luxuries and dainties of life, including wine, 'the product of our mountain home.' At 3 o'clock the procession reformed, escorted the presidency to their homes. An hour later all citizens assembled in the bowery for dancing and other recreation; and the long day's festivities were ended at 7 o'clock when the Ogden City Dramatic Association presented 'Luke the Laborer,' followed by comic and sentimental songs and hornpipe dancing, and 'the mirth-provoking farce, Raising the Wind.'"

Surely all the family of Philippe Cardon and his wife (Marthe) Marie were joining in this big celebration. The family had arrived in Salt Lake Valley in October 1854 from Italy and had settled at Bingham's Fort in what is now Weber County. This area was first known as Mound Fort, a fertile farming district on the north side of the Ogden River. In 1853 the Indians became hostile and it was deemed necessary for the settlers to "fort up." Several forts were located in different parts of the county. Mound Fort was later known as the Terrace Subdivision of Ogden. Bingham's Fort was located just west of the present Five Points in Ogden. (2)

In 1855 both forts were broken up, according to the advice of Brigham Young, and most of the people moved into Ogden in order to make it strong and safe against Indians. This is where the Cardons lived until the "Move South" to Utah Valley to retreat from "Johnston's Army" in 1858.

Moses Byrne, an LDS convert from England and Charles Guild, a convert from Scotland, travelled west in the same company as the Cardons. In November 1854, child #4 Catherine (Kitty) Cardon married Moses Byrne in Salt Lake City and settled near her family in the Ogden area. In February 1855, child #6 Marie Madeleine Cardon married Charles Guild at Mound Fort. (4)

In March 1857, child #8 (Jean) Paul Cardon married his cousin, Susanne Gaudin, daughter of father Philippe Cardon's sister Marthe Cardon and her husband Barthelemy Gaudin. (5) Susanne had come to Utah from Italy in the first handcart company, led by Edmund Ellsworth, which reached Salt Lake City in September 1856. In this same handcart company was Anna Regula Furrer, a physician from Switzerland. (6) She was introduced by Brigham Young to child #2 Jean Cardon when she went to Ogden to live with the Cazier family. Jean and Anna were married a month later in October 1856. (7)

Also watching the parade on July 24th 1856 were possibly two grandchildren, #4 Catherine's first child, 2-year-old Joseph Walter Byrne, and #6 Marie's first child, 18-month-old Mary Madelaine Guild.

This celebration must have reminded the Cardons of the celebration in 1848 in the mountain valleys of northern Italy where they had lived. In her autobiography #6 Marie Madeleine wrote: ⑧

"My parents belonged to a remnant of people known as the Vaudois, ((say voh-dwah)) who had been subjected to the severest kind of persecution at the hands of the Roman Catholics. Many of their ancestry and their associates had been massacred for their religion. The remnant was driven from their homes to the Alps between France and Italy where they subsisted for centuries, as best they could, living in caves and wandering about among the mountains. Their diet consisted mostly of barley, rye and the flesh of wild animals.

"In their hasty flight to the mountains..many barely escaped with their lives, being compelled to leave their homes and property in the middle of the night. Parents tied their children upon their backs and crawled through the woods and brush to make their escape to the Alps and snow capped mountains, where they hid themselves among the rocks and caves. Hundreds died of hunger and exposure. All of this because of serving God according to their faith. It was impossible for many to take with them a book of any kind, not even a Bible, which was their rule of faith and their book of guidance. They endeavored to preserve the New Gospel of Christ as taught by the apostles and as contained in the Holy Bible, undefiled by the Common church."

Finally in 1848, under pressure from the British government, whose good will he wanted, King Charles Albert issued a decree granting freedom to the Vaudois and placing them on a footing of equality with other Italians. Marie writes, "At this proclamation the king prepared a grand feast for all the people in his kingdom..which lasted three days and three nights. The whole country was illuminated by torches which were placed on all the streets, on the porches, and in the windows of homes. Bells were ringing and great speeches were made in behalf of our people. Congratulations were extended to the Vaudois people who had been willing to even suffer death for their religion." (For more information about the Vaudois history see the Appendix "Children of the Valleys" by Marriner and Stephen Cardon)

In an article published by the Waldensian Historical Society, J. J. Parander recounted his own participation in "the glorious days of February 1848": "The night the Emancipation Edict was signed by the king, messengers were sent to carry the happy news to the valleys, inviting them to celebrate with fires of joy. The message arrived at Luserna right in the middle of the market and spread quickly." These mountain people gathered in the church, "where the pastors thanked the All-Powerful. Then they united in patriotic banquets..Young people, and even older people, overcome by excitement, crossed the country-side, singing patriotic songs. In the evening houses were illuminated, and the mountain tops were crowned with hundreds of fires, while echoes of ..songs went back and forth from one side of the valleys to the other.

"On Saturday, 26 February 1848, great crowds of Waldensians ((Vaudois)) from the valleys came down to Turin to take part in the festivities of that and the following day..A great parade was prepared..Fate decided the place of each troupe in the parade, but by an exquisite show of good will, the committee..decided by acclamation that the Waldensians would march in front.. 'They have been the last long enough, may they be the first for once!..' And now across these immense streets where their name had been heard only accompanied with insult, a continual cry made itself heard, 'Long live the

Waldensian brothers! Long live the emancipation of the Vaudois!..Who can describe the emotion which took possession of them when they arrived on the square of the Castle, on this square celebrated by the martyrdom of so many of their brothers, they heard..instead of the ancient cry: 'Death to the Waldensians! Death to the heretics!'...with demonstrations of the most cordial sympathy, this cry so sweet to their hearts: 'Long live the Vaudois brothers! Long live the emancipation of the Waldensians!'"

Remembering the 1848 celebrations, the Cardon family must have had many thoughts of child #1, Anne, daughter and sister, who had stayed in Italy when the rest of the family went to Salt Lake Valley.

Anne had married in 1847 Jaques Rivoir at Prarustin. In December 1850, two years before the family joined the church, Anne's first child was born, a daughter they named Marie. Philippe and Marthe Marie must have been overjoyed at the birth of their first grandchild and must have been reluctant to leave her.

In 1852 Anne's parents eagerly accepted the news of the restoration of the gospel of Jesus Christ and were baptized into the Church of Jesus Christ of Latter-day Saints. Her brothers and sisters were baptized also, except #9 Barthelemy who was too young. #6 Marie Madeleine, Anne's sister, said that Anne's husband forbade her to have anything to do with the Mormons, so when the family decided to emigrate to Utah Territory, Anne stayed in Prarustin.

Watching the parade in July 1857, the family probably was unaware that #1 Anne had another daughter, Anne, born about a year after the family left Italy. And then in February 1857, Anne's husband, Jaques, had died. How could #1 Anne, in a small mountain village in Italy in 1857, possibly get a letter to her parents in an isolated community in the mountains of Utah Territory in the far western United States?

In 1856, after the Cardons had sold some of their land and given the rest to #1 Anne, they left Prarustin by carriage for Pignerolo. From there they travelled to Turin, capitol of the Piedmont Department of Italy, then by railway to the town of Susa, where they changed to a large coach. This coach was placed on sleds drawn by sixteen mules to carry them up steep Mount Cenas, through perpetual snow and ice, to Loundsburg on the Savoy side. By regular coach they went to Lyons, France, and from there to Paris by rail. From Paris they went by railway to Calais where they took a steamer to London. From London they went by rail to Liverpool where they waited for their ship, the "John M. Wood" for seventeen days. They finally sailed 12 March 1854.

Among the passengers listed from Switzerland, Italy and other European countries were "Philip Cardon, 53; Marie, 56; Jean 28; Catherine, 22; Phillip 20; Magdaline, 17; Paul, 13, and Barthelemy Cardon, 10." (12)

After the arrival of their ship 2 May 1854 at New Orleans, these emigrants were conveyed by river steamers on the Mississippi and Missouri rivers to Westport, now a part of Kansas City, Missouri, the outfitting place for the LDS emigration which crossed plains and mountains by wagon to Salt Lake City. Here the company was outfitted and, under Captain Robert L. Campbell, on July 18th began the overland journey with ox teams. They arrived in Salt Lake City 28 October 1854. (#6 Marie Madeleine's autobiography contains a more detailed account of their trip from New Orleans to Salt Lake City.)

How did it happen that this family in a remote valley in northern Italy decided to go to Utah Territory? #6 Marie Madeleine, in her autobiography<sup>(?)</sup> written in 1903 (edited) addressed to her children said, "This account shall be a testimony unto you of the existence of God and of His divine guidance of those who trust and serve Him..As you read my writings ask the Lord for a testimony that I speak the truth for I do, as God lives and bears record.. this account was written for the benefit of you, my children..I feel satisfied my beloved children, that Joseph Smith was a true prophet of the living God.

"The only book my father had was a Bible which then was over two centuries old, handed down by his ancestors. I well remember the time when all our family would gather around my mother and father each night, just before retiring, and listen to him read a chapter in whole or in part from the Bible. After he had read he would review what he had read and explain to us little ones many good principles.

"When I was a child of but six or seven years old, in the year 1840 or 1841, I received a very remarkable manifestation..I desire to tell it just as it happened so that you may realize how I felt. I was upstairs in bed. A strange feeling came over me. It appeared that I was a young woman instead of a mere child. I thought I was on a small strip of meadow close to our vineyard, keeping my fathers milk cows from the vineyard. It seemed that I was sitting on the grass reading..I looked up and saw three strangers in front of me. As I looked into their faces I dropped my eyes instantly, being very much frightened..One of them seeing that I was afraid said: 'Fear not for we are servants of God and have come from afar to preach unto the world the Gospel, which has been restored to the earth in these last days..'

"They told me that God had spoken from the heavens and had revealed His everlasting Gospel..and that all the honest in heart would be gathered together..we would leave our homes and cross the great ocean. When they had finished their message to me they..took small books from their pockets and gave them to me saying, 'Read these and learn.' Then they disappeared.

"I became frightened. I took my clothes in my arms and ran downstairs to where my mother was preparing breakfast..As I came in she saw that I looked pale. She asked me if I was sick. I said, 'No.' Just at that instant I was not able to talk. My mother told me to sit on a chair and she would soon see to me and learn what was wrong. Soon my father came in and my mother called his attention to me. She knew..that something had happened which caused me to look so strange. My father took me up, dressed me, and questioned me until I had told him all I had seen and heard. After a few years I forgot the dream or vision.

"When I was seventeen or eighteen years of age..I well remember my father coming home on Friday or Saturday afternoon and asking my mother to get his Sunday clothes ready. He had just heard of three strangers being in Palais de la Tour ((now Torre Pellice)), preaching the same doctrine which the three strangers had taught me in my dream or vision when I was a child."

Father "changed his clothes and started afoot in search of the strangers. He had travelled over mounts and through valleys and arrived on Sunday morning just in time to hear Elder Lorenzo Snow preach. My dear father was a most happy man to hear the pure truth so well and earnestly explained. His heart was full of joy.

"After meeting my father approached these servants of God, shook hands and kindly invited them to come to our home where he desired them to make their headquarters. They kindly and willingly accepted his hospitality.

"On the way home my father related unto them all about what I had seen and heard in my dream. He had stored it in his memory and had kept it in his bosom a secret until now. ②

"When the elders reached our home that Sunday evening they inquired for me. I was not at the house at this time, but was out on a small strip of meadow land. I was sitting on the grass reading..I did not hear them until father said to the elders, 'This is my daughter who had the vision or dream concerning the strangers, who told me to "Fear not for they were the servants of God."' Upon being introduced I shook hands with each of them. They took some..small books from their pockets and spoke the very same words I had heard in the dream..Thus was the remarkable manifestation partly fulfilled. As you read you will find that it was fulfilled to the very letter."

"Not long after the elders had brought unto us the message of truth my parents and brothers and I embraced the gospel and joined the Church of Jesus Christ of Latter-day Saints, my father being the first man to join in that part of the country." ((Actually, the Italian Mission Records ③ (film 160244 in Salt Lake, show John D. Malan was baptized first and Philippe Cardon was the second person baptized. He was baptized by Jabez Woodward.))

"At that time I had two sisters living..My older sister Annie became very much interested and desired to see the elders, and to hear them explain the gospel. Her husband became angered and forbade her to visit our home." ④

At the time the the others were baptized, #4 Catherine was a governess for their minister's children. She lived in his home with his wife and children, three miles from the Cardon family home. Marie urged Catherine to leave the minister's employ and join the church. It was a hard choice for Catherine to make because this was the minister who had confirmed her in the Vaudois church just a few years before, when she was 15. Finally Catherine too was baptized and went back home.

"The humble mountaineers could speak neither English, French or Italian. ((Of the missionaries, Elder Toronto spoke Italian, Elder Stenhouse spoke French and English and Elder Woodward spoke English.)) They had lived apart on the mountains so long that they had developed a dialect of their own. Thus it was almost impossible for the elders to make themselves understood. It was my good fortune to be able to speak both French and Italian. I could also speak and understand the dialect of the mountaineers. I therefore was selected to travel with the Elders on their journeys and act as their interpreter. Saturday nights the people on the mountains would arrange for their work to be done early. They would sleep a few hours in the early part of the night, arise early Sunday mornings and travel for miles, arriving at our home in time for meeting in the afternoon. ⑤

"Each Saturday arrangements were made for the visitors for the following day. We had a large brick oven. It was a usual occurrence to bake up to one hundred pounds of flour and large quantities of meat, etc. to feed the people. It was our pride to see that all were satisfied and that none went hungry. It was not long until our little band of Saints numbered forty-seven all in full fellowship.

"I have tried to be faithful to my covenants, to overcome all my weaknesses and be charitable and forgiving to all who may have wronged me or spoken evil of me. I am happy to say, my dear ones, that I have been blessed in that way. I cannot long hold malice against anyone. I feel that each of us is responsible for our own acts, and at the judgment day we shall be seen as we are and we shall be judged according to our deeds whether good or evil.

"Regardless of the strong ties which we had, for that land and people, we were willing to sacrifice them for the gospel's sake..When it became known that we were intending to go to Utah, the people became concerned. Many threats were made against us. We could not get what our property was worth. Father gave considerable property to my oldest sister as she was to remain in that land.. We obtained enough money..to take us all to Zion. We also brought with us another family of five persons, who were unable to raise means for themselves.⑧

"Some few days before we were to start on our journey the elders held a meeting. We were given all instructions possible for our journey, both over the great ocean and across the desert plains. The elders..gave us each a blessing. They prophesied that if we would live as we should..every one of our family would reach the end of our journey in health and strength..We were promised that we would overcome all obstacles and that when we reached Zion we would be happy and prosperous and that in later years our posterity would call us blessed, for having opened the way before them to serve God.

"Three days before we were to make our departure all the Vaudois who belonged to our former faith or church came to bid us an impressive good-bye. They came from all the surrounding..villages. They manifest sincere sorrow at seeing us depart never to return.

"Dear children can you imagine the feelings and emotions which we possessed? How I earnestly pray that you may know the true motives which prompted us in this great undertaking and sacrifice! We had embraced the true gospel of Christ, newly restored to the earth by God of Heaven. We had complied with its principles. We had repented of our sins and had been baptised by immersion for the remission of our sins by those who held authority from on high. The elders had laid their hands upon our heads and conferred upon us the Gift of the Holy Ghost. We had laid the foundation for the spirit of the Lord to take possession of us and it was his spirit which prompted us."

When all arrangements were completed, the Cardons bade their relatives and friends good-bye. #6 Marie writes, "We could realize but in part the magnitude of our journey." They left home 8 February 1854, left Liverpool England 12 March by ship, arrived in New Orleans 2 May, went up the Mississippi River and Missouri River to Westport, Kansas and began the trek to Salt City 18 July, arriving in Salt Lake 28 October!

Marie writes of the journey to Salt Lake City, " My three older brothers had each a wagon and from three to four yokes of cattle ((oxen)) to each wagon, as they were very heavy loaded, besides the roads were very rough.. some of the cattles were pretty wild and unmanageable..My brother John took the lead. When my brother Bartholomew or Thomas my youngest brother was suddenly taken sick with the cholera we had to postpone our journey again until he would recover. We had him administered to by the elders..and they commanded the disease to depart..and he very soon got well so that we were able to start the next morning.

"One night about 12 o'clock we were awakened by Indian yells all around our camp and they stampeded all our cattle. We all dressed ourselves as quick as possible, not knowing but what we would be attacked next..At day break.. our president called all the men together to find out who could swim as it was found that all our stock had been driven across a large river, and as that was the only way left for us to get our stock, was for some of the men to swim across the river as we had not even a horse left us. My brothers Phillip, John and Paul volunteered to go also about seven or eight others..they found our stock among the brush.⑧

"After all the stock had been driven back across, the boys thought of having a little fun..but while pulling one another about in their fun, my brother Phillip stepped backward into a whirlpool and was carried off instantly..when they got him he was so far drowned that they had to carry him to camp as quick as possible..the Elders administered unto him.. His life was saved after much work and faith in God..he soon began to breathe. The first word he muttered was why did you not let me sleep, instead of causing me such great agony? Death is easy to a drowning person to what the sufferings are to be brought back to life again.

"Now my dear children may God bless you and all your posterity that we may meet in the first resurrection and accepted in the Kingdom of heaven. I remain as ever your loving Mother and Well Wisher Mrs. Marie M. Cardon Guild." ⑧

Now let's follow the family through their lives, beginning with mother Marthe Marie's birth in 1799.