



A FAMILY HISTORY

The Bruno Line

*From a river in Quebec to a grave on the Iowa prairie
—
the record of a family, proven and kept.*

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GENESIS LEGACY JOURNEYS



Maskinongé, on the north shore of the St. Lawrence — where the line begins.

The Bruno Line

A Family History, drawn from the record

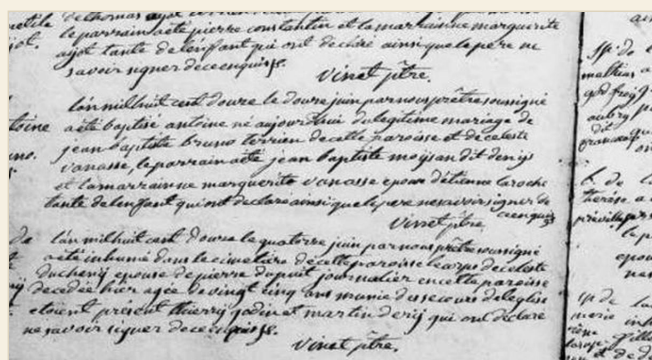
“For one hundred and sixty years they knew only one word for where he came from: Canada. This is the book of everything that word was hiding.”

FROM THE PREFACE

CHAPTER THREE

The Record No One Read

At the top of every census the family ever found, one word sat like a closed door. *Lower Canada*. It told them he had come from the north, and it told them nothing else — not a town, not a parish, not the name of a single soul who had made him. Antoine Bruno had walked out of Quebec and into the American West, and the country he left had seemed to close its records behind him.



The baptism, 12 June 1812. Maskinongé parish register — the entry that named the parents at last.

The trouble was not that the record was lost. The trouble was that there were too many of him. In the year 1812, in one small parish on the north shore of the St. Lawrence, four different boys named Antoine Bruno were carried to the same font. Four baptisms, four sets of parents, four possible beginnings — and for generations, anyone who looked simply picked one and hoped.

The answer was not in the baptisms. It was in a burial. One of those four infants — the son of Antoine Bruneau and Angèle Deserre, christened in the February — was carried back to the same churchyard in the autumn of 1813 and laid in the ground. A child buried at eighteen months cannot marry in Iowa thirty-seven years later — the record no one had thought to read, speaking by its silence, quietly removing a name from the list.

One by one the others fell the same way, each eliminated by its own paper — until a single boy remained. Baptized the twelfth of June, 1812, the son of *Jean-Baptiste Bruneau and Céleste Vanasse*. The only one of the four who then vanishes from Quebec entirely, as a man does when he goes to the other side of a continent and never comes home. The blood had pointed the way. The paper, at last, named the man.



PLATE VII

Julia — a Blackfeet woman of the upper Missouri, and the first family Antoine raised.

He raised two families across two worlds. The first belonged to the fur country: to a Blackfeet woman the family remembers as Julia, whose children the mission priests recorded, and whose people the registers named in the language of the trade — *pied-noir*, Blackfoot. A French-Canadian trapper with a Blackfeet wife was not a strange rumor in those years. It was the ordinary shape of that life, in that exact decade, on that exact river.

The second family began on the Iowa frontier, when the same Jesuit circuit that had baptized his mission-country children married him, in December of 1850, to Lydia Elizabeth Palmer. She would outlive him, run the probate of his estate with her own hand, and carry eleven children west to Utah — the branch of the line that still remembers his name today.



The line, made permanent

He was found because his family refused, for one hundred and sixty years, to stop looking. This book is that search, set down at last in a form that can be held, shelved, and handed to a grandchild.



GENESIS LEGACY JOURNEYS

Researched, written & bound as an heirloom edition.

Set in Georgia · printed on archival stock · Smyth-sewn cloth binding.

One copy for every household of the family.

Illustrative sample. These pages are a demonstration built from the documented Antoine Bruno case; the plates shown are illustrated stand-ins. Your family's book carries your own narrative, your own proven record, and the actual images we recover — printed and bound to last generations.