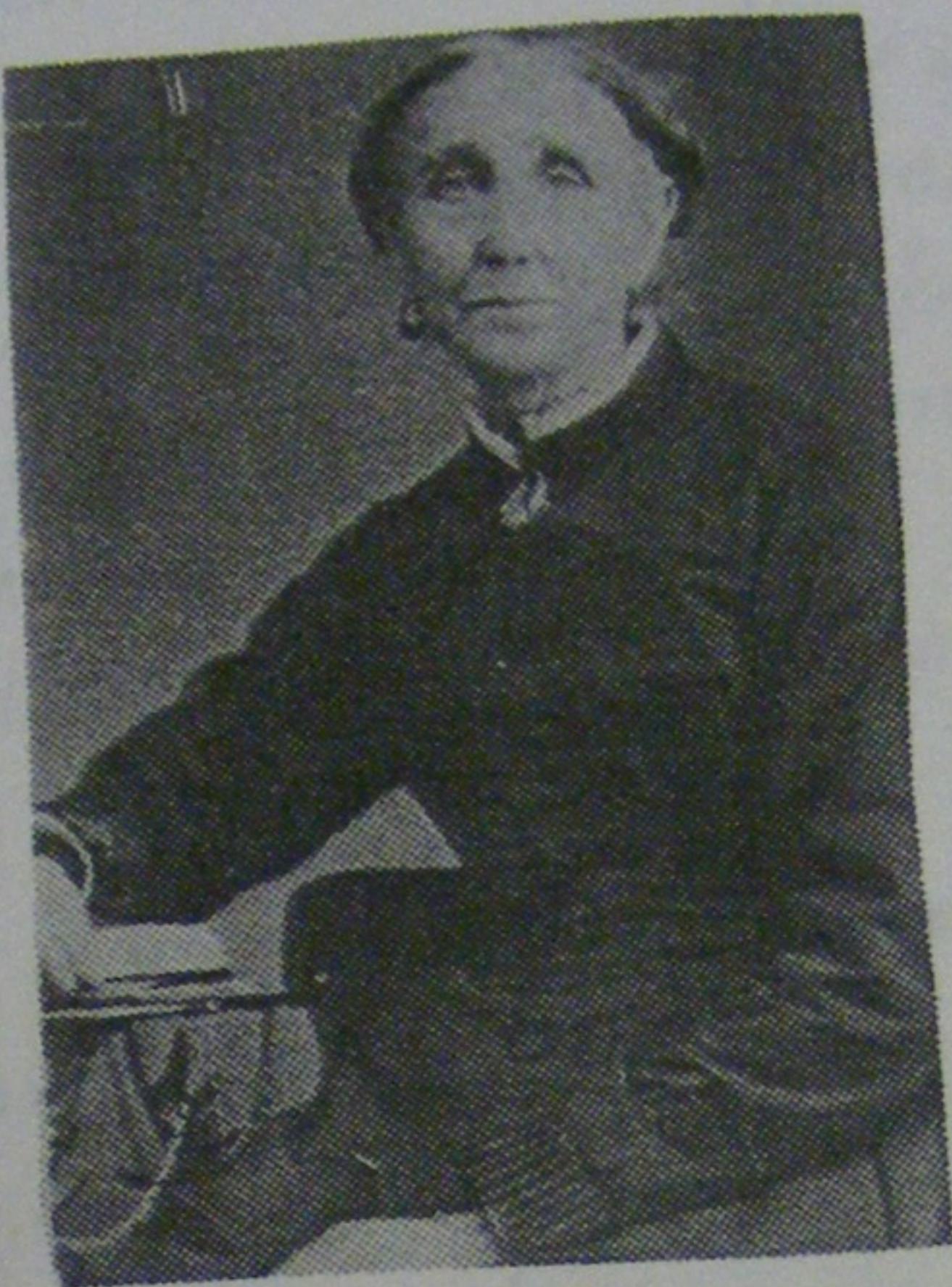


Louisa Minnerly Shumway



Born: 8 January 1824  
Where: Tarrytown, New York  
Moved to: Thompson, New York 1830  
Moved to: Nauvoo, Illinois 1840-1841  
Came to Utah: August 1847  
Married: August 1845  
Baptized: in Church  
Endowed: 10 January 1846  
Died: 28 February 1890  
Buried: Taylor, Arizona Cemetery

## Introduction

The other morning when I awoke, I was thinking about three of my very special grandmothers. They are special because they gave their lives in the service of Heavenly Father. They suffered much persecution and trials most of their lives.

All three of them had testimonies of the gospel and were obedient to its laws. They were prepared for new revelations and when it came they were willing to embrace it.

My three grandmothers names are: Charity Sharpnet Taylor, Cathrine Taylor Minnerly, and Louisa Minnerly Shumway.

These women helped their husbands establish the Mormon Church. They were not savages. These women had known the comforts of life and the delicacies of civilization and refinement. They came from lovely homes, decorated with flowers and enriched with fruit trees.

They were prepared for new revelation when it came, and were willing to embrace it and were ready to live its principles no matter what it cost.

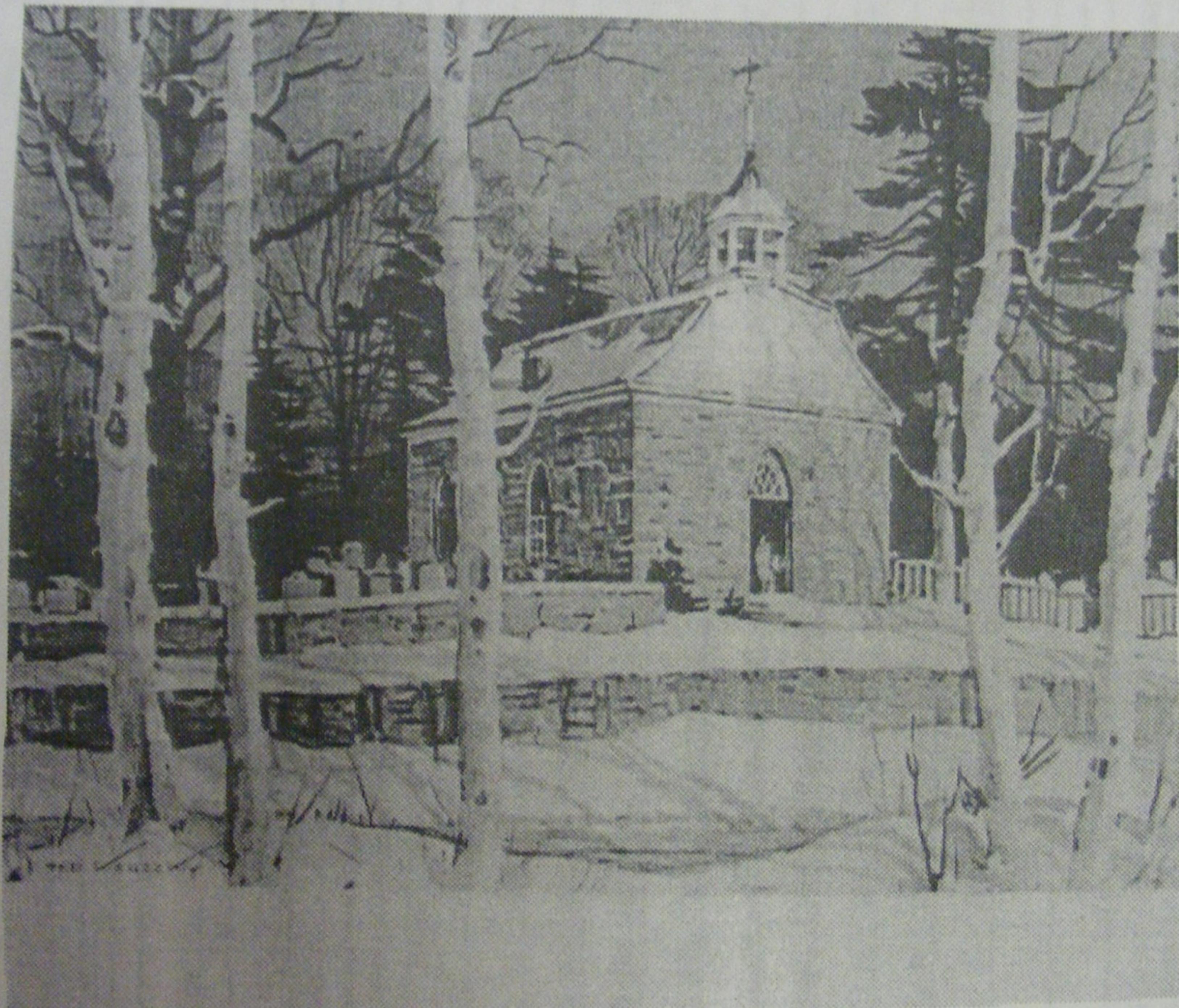
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The Story of Three Faithful Grandmothers,

Catharine, Charity and Louisa

Let us begin this story in Tarrytown sometimes called Sleepy Hallow, New York. It is in this quaint little town that we know these grandmothers. Louisa, Catharine and Charity were born and worshipped, married and baptized their children in the chapel shown below.

So you will understand who I am talking about, let me introduce them. Perhaps you know Louisa best, because you have heard more about her.



Picture of the Reformed Dutch Chapel at Tarrytown (Sleepy Hollow) New York. Hundreds of our Grandparents buried in this Cemetery.

Louisa married Charles Shumway and is the mother of Charles M. Shumway. Her father's name was John Minnerly and her mother's name Catharine Taylor Minnerly. We will tell more about her later.

Catharine was Louisa's mother. Her father's name was Thomas Taylor, her mother's name was Charity Sharpnet Taylor.

Charity was Catharine's mother her father's name was Simeon Sharpnet and her mother's name was Catharine Jones.

It is interesting to note that their progenitors came from nations Holland, France, and England.

These three grandmothers lived together much of their lives, so the beginning of this story will include all three, giving experiences they had and the story of their earlier lives, then I will give an individual story of each one.

There came a time in the 1830's that there was a famine in lower New York, and some of the people moved northward. We know these grandparents left Tarrytown because in 1831 we find Catharine and John Minnerly had a child born in Thompson, Sullivan Co., New York.

Sullivan County is in the central part of New York State. The town of Thompson is quite near Colesville, and is even closer to the Susquehanna area where the Prophet Joseph translated the Book of Mormon.

So there would be missionary activity in that area.

On the 17 December 1837 John died at the age of 45, then Catharine was 39 years old.

Catharine was left alone with much responsibility. John was gone, she had six children still at home ages 14 to 1 year of age. Her oldest child at home, Louisa was 14 years, her oldest son, Levi was 10 years and she had a baby age one. The three other children fit in between these ages. Her parents would have to depend on her too. Catharine must have been concerned.

soil. The city was laid out in blocks. The homes were surrounded by flowers such as marigolds, heartease, lady slippers, heavy headed dahlias, sunflowers, cucumberr and love apples."

"The people in Nauvoo were a friendly, happy people, they were prospering. Each family was awarded sufficient acreage in town for a garden, orchards and sheds. And they could draw for a farm outside the city." How happy our grandparents must have been to see this beautiful place called "Nauvoo", where they could live and worship.

We do not know the financial condition of this family. I have thought of them as poor. One hundred twenty-five dollars couldn't have paid for much land, and kept a family of 9 even then.

I wonder what kind of home they had. In Nauvoo in 1842 we would find some good brick homes, some adobe and some log homes. Yet, Catharine, Charity, and Louisa must have been happy for what ever home they had. They were together, belonged to the true church, and had a home of their own, what else did they need?

Then too, they found there was a community farm for people who could raise crops without cost.

How they must have enjoyed attending meetings in Nauvoo. In the summer meeting were held in the bowery. Here they could enjoy the beauties of nature, feel the soft cool breezes and enjoy the surroundings. Here they were taught the gosepl step by step by those great prophet leaders.

In the winter there were places indoors where they could go--even the temple before it was dedicated. The people in Nauvoo never did build a chapel.

I can picture in my mind, a beautiful day in summer. Catharine and Louisa would walk to the Prophet Joseph's store to purchase groceries for their dinner. Let's see, they could buy a pound of butter for 8 cents, a dozen eggs for 6 cents, they could even have 30 pounds of sugar for \$3.00.

How fun it must have been to visit with a friend who had come to the store that day. Then as Louisa and Catharine start toward home they would visit. Catharine telling Louisa some of her concerns, and Louisa telling her mother how much she loved her. Louisa was now a grown woman, she was 18 years old.

I wonder if Catharine and her mother Charity attended the first Relief Society that day in 1842? I hope so. How happy they must have been to serve and attend these meetings. I wonder what contributions they made to the temple fund.

The Prophet always encouraged the people to take part in the recreation provided for the saints. True, they were encouraged to work hard, but fun was just as much a part of life. The saints were provided with good, wholesome recreation. There were choirs, vocal groups, theatre's and dances. Several ward cutting bees, quilting and rug bees. They would sleigh ride, and even occasionally a circus would come and if they could pay 25¢ they would be admitted.

I wonder if Louisa liked to sing, and dance. I hope so, I hope she had lots of fun.

Now I will take each grandmother and give their special history, and tell of their activities.

### Charity

Not too much is known of Charity, and even less is known of her husband, Thomas Taylor. I find no record of Thomas even joining the church. It is quite probable he didn't. After the Logan Temple was dedicated in 1884, his youngest daughter had his baptism and other ordinance work done for him. She would have known of his baptism in life.

But Charity was active. In the church history writing we find, "On the 6 September 1842, Joseph the Prophet wrote another epistle to the saints, giving further instruction respecting baptism for the dead. (see D and C 128). This communication made a deep and solemn impression upon the saints, who manifested their intentions to obey the instructions to the letter."

On 11 September 1842, just 5 days after this directive we find the following recorded in the Nauvoo Temple records:

Charity Sharpnet Taylor did work for:

- Simson Sharpnet - daughter
- Catharine Sharpnet - daughter
- George Sharpnet - sister
- Peter Sharpnet - sister
- Mary Burbeck - sister
- Jacob Stettler - mother-in-law

Catharine's relationship to each person

Thus Charity showed obedience to the Lord and to his Prophet.

During the years 1842-3 there was comparative peace in Nauvoo, with the exception of some serious concerns for the persecutions of the Prophets by apostates and law breakers.

But in 1845, the people living in Nauvoo and surrounding mormon towns suffered greatly. Charity and her family were in Nauvoo when many trials and threats were made by mobs. Some of the homes were burned to the ground, women were threatened, guns were fired, and many horrible atrocites took place.

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It was during this year Charity died in Nauvoo. She was 60 years old, and must have suffered a lot with the horrible things happening around her. Catharine and Thomas would miss Charity, she had been a part of the family for so many years.

I have thought about these great people. During all of the persecution they had and would yet pass through, they kept their testimonies. All they had to do was to denounce or say they were no longer Latter-day Saints, and they could have kept their home and lived in comparative peace in Nauvoo. But they knew the gospel was true, they knew Heavenly Father was real, and they would rather suffer than deny it. And so our beloved grandmother Charity literally gave her life, a martyr for the gospel which she loved so much. How I love grandmother Charity for the great heritage and example she has given me. I hope I can see her and thank her some day.

Catharine

After Charity's death, Catherine, her father, Thomas and family had to make a new life for themselves.

But before we talk about his, let's find out more about Catharine's activities in 1842. She too heard the epistle given by the Prophet concerning baptism. She too, went to the Temple and did baptisms for her loved ones:

Jane Minnerly - daughter-in-law  
John Minnerly - husband  
Sally Minnerly - sister-in-law  
Henry Minnerly - sister-in-law

It was also in 1842 that Catharine received her patriarchal blessing from Hyrum Smith. This blessing is an unusual one and many promises are

given to Catharine. The patriarch seemed to know of her troubled life, her worries and concerns from the year 1837 to 1842. I am writing the blessing in full in her history because it is so beautiful and because it is a little hard to read.

The patriarchal blessing of Catharine Minnerly daughter of Thomas and Charity Taylor, born in the state of New York, Westchester Co, in the town of Mount Pleasant the 16th day of February 1798.

"Beloved Sister I lay my hands upon your head in the name of Jesus to place a blessing upon you according to the office of my calling Behold you shall be blessed being a daughter of Abraham as Sarah and Rachael be remembered in the covenants and your children also together with your father's house in the last days which I bless you you have entered upon its threshhold the sonne has called you unto obedience and inspired your heart and brought you to enter into the enjoyment of the labours of your fathers and still there is a reward laid up for you because of your pilgrimage and your sacrifices and your losses and crosses and afflictions you have passed through for which shall suffice for the past and the future. You have wrought the will of the gentiles unto the producing of their feelings and to your joy and satisfaction in beholding your last days crowned with truth in the midst of a shining light bringing salvation to you and your posterity receiving the blessings which are in store as they shall be fulfilled in the providence of God even until you shall receive a fullness according to the covenants made with your fathers as to your avocations of live and your inheritance prosperity spiritually and temporally and adversity as it could in the days of your probation having patience being steadfast and immovable always abounding in good works Then shall the Lord your God crown you his in his mansions these I seal upon your head even so amen. Given by Hyrum Smith at Nauvoo, Ill 2 February 1842. James Sloan, Clerk (City recorder of Nauvoo).

I have not tried to punctuate this blessing except as I can see them on the original blessing. There is very little punctuation given.

The Patriarch mentions the losses and crosses that Catharine had had in her life time and seems to promise Catharine that her suffering in the past "shall suffice for the past and the future." But as we shall see, Catharine had many trials to go through before her death.

As we mentioned before, Catharine's mother Charity died in 1845. Then too, Louisa, Catharine's daughter who was also her friend married 4 of August 1845 to Charles Shumway. It would be hard to have Louisa leave.

Catharine would still have the care of her 71 year old father and probably five other children, Levi 18, Rebecca 16, Eliza 14, Sarah 11 and Albert 9. Of course, we don't know if they stayed with her or not. Some of them could be away from home or married. Thus ends the year of 1845.

New experiences were waiting for Catharine in 1846. She was one of those saints who was given the privilege of having her endowments in the Temple. We find her with her daughter Louisa having their ordiances on the 21 January 1846. How happy she must have been. But then, on the 4 of February that same year the saints started leaving Nauvoo.

There had been terrible persecutions, murders, and horrible atrocities take place. Jealous, corrupt men, some of whom were apostates of the church did everything possible to drive the saints out. The saints tried to sell their property but most of them couldn't, and many left everything they owned and were ill prepared for the experiences that were ahead.

We do not know for sure when Catharine and family crossed the Mississippi into Sugar Creek, it would have to be before September 1846. We know all saints were out of Nauvoo by then.

## The Miracle of The Quail



In 1846 over 600 destitute Mormon refugees from Nauvoo were encamped on the Mississippi river organizing for the move Westward. On October 9, 1846, thousands of quail landed in the camp too exhausted to fly farther. The hungry Mormons caught them.

This miracle saved their lives. The saints were starving at that time.

It is very probable that Cathrine Minnerly and her ailing father, Thomas Taylor, experienced this miracle. They stayed in that camp longer because Cathrine's father was too ill to go on. He died in 1847, in Montrose Iowa.

But knowing of Charles Shumway's kindness and willingness to help others there is no doubt in my mind that he provided transportation for Catharine and her family when he and Louisa came. And would have provided transportation for this family to come West but Thomas was too old to travel and Catharine would not leave him.

If this is what happened, then Louisa and Catharine could be together until March because that is when Louisa and Charles left Sugar Creek. Catharine, Thomas and children were in Sugar Creek and were probably a part of the terrible experiences of the poor saints.

There were, all totaled, not more than 640 souls suffering dreadfully because they were too poor or too ill to travel.

The following is taken from the description of the sufferings of the saints by Colonel Kane, a friend of the Mormons. He had visited Nauvoo after the saints left, then tells about the conditions found in Sugar Creek (Montrase) Iowa.

"I crossed the river and made my way to the place where 640 refugees huddled on the Iowa shore near the present town of Montrase. There I saw a man dying by the light of a tallow candle in a paper funnel shade. Over his head was something like a tent made of a sheet or two and he rested on a partially ripped open, old straw mattress with a hair cushion under his head for a pillow."

I quote now from a book "The Story of the Mormon Trail", by W. Stegner.  
"That is how death could have come to what the Mormons learned to remember as the poor camp. ... Every evidence indicates that death must have been appallingly frequent. There were the lame, the halt, and the dying, the aged and infirm. They literally had nothing but clothes on their backs."

"They sat there in the rain and sun sunburned by day and chilled by night, hungry, without adequate shelter."

"On the morning of the 9th of October 1846 they had evidence that other eyes than those of their fellow saints were on them. God one of his signs, as miraculous as the visitation of the Seagulls in 1848 would save the crops in Utah."

From comprehensive History of the church by Roberts, we have this report:

The remnant expelled from Nauvoo under circumstances of such great cruelty, was made up of those who were either too poor to purchase an outfit, with which to leave the city or of those who could not dispose of property to buy teams with which to remove (or were too ill to travel). They took refuge on the Iowa side of the Mississippi where they as best they could on the river bottoms. They numbered about 640 souls. An encampment was improvised of such materials as were at hand. There were a few old wagons with covers: tents were constructed by stretching quilts and blankets over frames made of small poles. Here were huddled women and children destitute of both food and adequate clothing. It was the latter part of September, and the cold fall rains frequently drenched them. It was a sickly time of year and most of the camp suffered from chills and fever. Such as were able to leave camp went into neighboring towns up and down the river and applied to farmers and settlers about them for work and relief from starvation. This was the conditions of the "Poor Camp" in Iowa?

In the midst of their greatest distress for want of food, a most remarkable circumstance happened. This was no other than the following into their camp--and for several miles up and down the river--an immense number of quails. The birds are quite common in this country, but there

flocks were so exhausted, evidently from a long flight, that the women and children and even the sick, since they came tumbling into the tents and bowers could take them up with their hands. Thousands were so caught and the sick and destitute were fed upon daintiest food. When Brigham Young was told of the suffering of these people he sent wagons and teams to bring them to their friends in the camps on the Missouri.

\* Whether Catharine and family were taken to Montrase in February, or crossed over in September, they were with the group of "poor saints". We know this because Thomas Taylor, Catharine's father died there in 1847.

I have always wondered how Catharine managed, how she lived and cared for her loved ones after the saints left in October 1846.] & 46.

Thomas died early in 1847 in Montrase. I suppose Catharine left soon after to go to St. Louis, Missouri to spend her few remaining years. At any rate, she was there when her daughter Sarah died in 1849.

The last days of Catharine's life were her best days, as the Patriarch told her they would be, as she resided in St. Louis, most of her married children joined her there. How happy she must have been, at last she was comfortable and she knew she had stood the great tests that had been given her to bear.

After Catherine's father died, Catherine moved to St. Louis, Missouri. When I first read this I was a bit concerned, I really wondered if she had drifted away from the church. I felt I had to know if this was true. I searched the records and history of early St Louis, and I found what I needed to know. I am enclosing a few pages I have copied that gave me the information I wanted. I found that St. Louis was the place where the latter Day Saints stopped to prepare for their Journey West. Catherine was an active member of the church.

It was in St Louis that Catherine's children gathered after living in other places. Catherine died in St Louis in 1850 after being a widow for many years.

Catherine's last years were her best years as a Patriarch promised her.

I will tell more about Catherine's life as we we read Louisa's history.

## THE MORMONS IN ST. LOUIS

to act in the capacity of a bishop to superintend his ward according to the order of the Church. Brother George Norval was appointed to have supervision of the 1st Ward; Brother Thomas Forester of the 2nd Ward; Brother Wm. Standing of the 3rd; Brother John Barker of the 4th; Brother James Beck of the 5th; and Brother Samuel Musick of the 6th Ward. (Record St. Louis Branch 1847-50 pg. 5). During that year the Saints collected their money to aid the Saints in Winter Quarters.

1848: Elder William Clayton accompanied by Elder Lucius N. Scovil, who had left Winter Quarters February 8th for St. Louis, made successful arrangements for the publication of 5,000 copies of the *Latter-day Saints Emigrants' Guide from Council Bluffs to Great Salt Lake*, by W. Clayton. This little book published by the Missouri Republican Steam Power Press, Chambers and Knapp, proved of great value to the travelers who crossed the plains before the advent of the railroad. (Copy on exhibit Pioneer Memorial Museum). On the 11th of April the steamer *Mandan* sailed from St. Louis with 108 Saints bound for Council Bluffs. April 12th. In a letter written by Apostle Orson Hyde to Elder N. H. Felt in St. Louis the following statement occurs:

"The Council highly approves of your wisdom and firmness in managing the affairs of the Church under all circumstances . . . No ill report of the Church as a body in St. Louis will be believed here for a moment, let it be brought from whom it may, for nearly \$2,000 raised there within the last year of voluntary contributions is a stronger proof of righteousness and fidelity than any man's word can be against them." August 26th Brother Remond having left St. Louis for the East, it was recommended by the Council of the St. Louis Branch that Brother Daniel Sutherland succeed him in the presidency of the 6th Ward. On November 6th a company of 232 Saints, who had crossed the Atlantic from Liverpool on the ship *Erin's Queen* arrived in St. Louis. They all remained in that city for the winter, except four families who went to Alton, Illinois. Most of the company got work in St. Louis immediately on their arrival.

1849: February 11th Elders Augustus Farnham and Alexander Robbins were sustained as counselors to Elder N. H. Felt. May 3rd. At a council meeting held in St. Louis the propriety of procuring some place as a rendezvous for the Saints emigrating from Europe was discussed, so that the poor might have some place to stay until they were enabled to get houses. Appointed a committee to investigate and report.

851: The Missouri Republican gave the following report:

— Although we have no Mormon Church in St. Louis, and though these people have no other class or permanent possession or permanent interest in our city, yet their numerical strength here is greater than may be imagined. Our city is the greatest recruiting point for Mormon emigrants from England and the Eastern States, and the former especially, whose funds gener-

## OUR PIONEER HERITAGE

ally become exhausted by the time they reach it, generally stop here several months, and not infrequently remain among us for a year or two pending a resumption of their journey to Salt Lake . . .

There are at this time in St. Louis about three thousand English Mormons, nearly all of whom are masters of some trade, or have acquired experience in some profession, which they follow now. As was said, they have no church, but they attend divine services twice each Sunday at Concert Hall, and they . . . perform their devotional duties with the same regularity, if not in the same style as their brethren in the valley . . .

We heard frequently of Mormon balls and parties, and Concert Hall was on several occasions filled with persons gathered to witness Mormon theatrical performances. We have witnessed the congregation as it issued from the hall at the religious meetings on Sunday, and certainly we think it does not compare unfavorably with other congregations.

1854: "In the spring of 1854, I, (Milo Andrus) was sent from Salt Lake City to St. Louis to preside over the Stake there. Stayed there one year, baptized and confirmed 800 Saints. Was sent up the river to buy cattle for the emigration of 1855 and in the fall was appointed by E. Snow and D. Spencer to bring the last company of 63 wagons home." Elder Erastus Snow wrote from St. Louis to Franklin Richards September 12th: "Brother Andrus has succeeded well in his labors here and on my arrival he was stirring up the Saints to renew their covenants in baptism and nearly all have done so since my arrival and with them many who had never before been baptized. The Lord is shedding forth His spirit upon the people and many say they never saw such a good spirit among the Saints in St. Louis before. After this month we shall leave Concert Hall and occupy the Old Baptist Church on Fourth Street, a spacious building with a gallery, which will be under our entire control, including a basement in three rooms, suitable for councils, storage, or a rendezvous for our emigration . . . I propose calling a special General Conference in this place on the first Saturday and Sunday in November at which time we hope to have with us Elder John Taylor and his company, who are probably at this time on the plains." (Mill. Star Vol. 16:685). On November 4th the St. Louis Stake was organized by Erastus Snow, the only one then existing outside of Utah. Fifteen branches were organized in the area including the six located in the city of St. Louis.

The following report was published November 8, 1854 in the Missouri Republican:

• Editor Republican: Permit me to give you a sketch of the proceedings of the Conference held by the Latter-day Saints, in their Chapel at the corner of Fourth Street and Washington Avenue, on Saturday and Sunday last.

We have told the story of Louisa up to her marriage to Charles Shumway on the 4 August 1845. She was his second wife and they lived in polygamy until the death of his first wife Julia Ann Hooker.

It would be nice to know how Charles and Louisa met, and whether Louisa and Julia Ann lived in the same home. At his time Julia Ann and Charles had three living children. According to his oldest daughter, Mary Eliza who was old enough to remember, Charles had brought lumber from Galena to Nauvoo, when he joined the church, and he had built a nice home for Julia Ann and children.

In any event however, Louisa and Charles together with Julia Ann and children didn't stay in Nauvoo very long after he and Louisa were married.

We know the story of Charles and family crossing the Mississippi River, how his wagons were the first to cross. We remember, too, terrible conditions in Sugar Creek (Montrase, Iowa). How, because of weather conditions they remained in this place, suffering from cold. They didn't leave Sugar Creek until March.

So many beautiful things have been said about Charles Shumway, his obedience and abilities that I will not go into detail of many things.

I want to tell what we know about Louisa's life and accomplishments. We do not know too much about her, but we do know some of then, they must be recorded. I'm sorry to say this, but it raises my "dander" a bit when I read histories of Grandpa Charles, (and I know he was great) but it is so seldom Louisa is given credit for the things she did. How brave she was, and how she must have supported Charles by taking care of responsibilities at home so he could be obedient to the Prophets in their callings to him.

\* Now let us continue with the story of Louisa's life, as she crosses the Mississippi River with Charles, Julia Ann, Andrew, little Harriet and Mary Eliza, Louisa was pregnant, and one can empathize with them and what their feelings would be. They were leaving Nauvoo the beautiful. How greatful they must have been as they looked back at the temple and knew they had been so blessed as to have their endowments and sealings 21 January 1846. Now they belonged to each other throughout eternity.

They must have been sad to leave Nauvoo, but too, they must have been happy. They were leaving the mote and wickedness behind them, and they were to be guided and helped to their new "Zion".

As they left Sugar Creek, Mary Eliza says, "As we left Sugar Creek, Charles' family experienced the worst traveling in the entire journey. The melting snow and spring rains dissolved the earth into deep sticky mud into which the wagon wheels sunk ~~hole~~<sup>hub</sup> deep. The children and women pushed. The ox teams were doubled, but it was several months of slow, ponderous travel, some times going not more than two or three miles a day."

We have heard the story about their experiences at Winter Quarters. It was here all of the family were ill, even Charles. Their lives were threatened, and neighbors had to give them help. It was here that this family experienced sadness. Julia Ann, the first wife died, after suffering dreadfully. A few days later little Harriet died. Then too, <sup>Catharine</sup> Louisa's baby <sup>1</sup> was born and lived one day. This all happened at Winter Quarters. Louisa's little Catharine was born 18 of April 1846 and died 29 April 1846 shortly after they arrived in Winter Quarters. Julia Ann died 14 November 1846, and Harriet several days later. Charles was called to go West with the first company. But as he always did, he provided a home for his family. He built a large room log home in Winter Quarters and took the boxes off of the wagons, for sleeping quarters.

After making arrangements for a Mr. Bird to drive one of his wagons, and preparing the other wagon and oxen for Louisa to drive, he headed West with Brigham Young's lead company. He left Winter Quarters after Julia Ann died, but received word of Harriet's death after he had left.

Louisa and Mary Eliza must have left Winter Quarters not too long after Charles company. She was in Jedidiah M. Grant's hundred, Willard Snow's fifty and John Vance's ten. She was in Salt Lake in August 1847.

Louisa drove one wagon pulled by two oxen across the plains. This would not be easy, but she had the company of Mary Eliza who was about 13 years old.

We have no recorded experiences of Louisa crossing the plains. She would experience many happenings as did all of the immigrants, driving all day, dancing, singing, worshipping at nights, greatful she was on her way to Zion.

They arrived at a place called Rocky Road in August 1847, and here they met Charles, their husband and father. What great joy they must have felt, and how relieved Louisa was--now Charles could take the responsibility of driving and caring for Louisa and Mary Eliza.

Charles had been chosen as one one to go back to Winter Quarters with Brigham Young to bring their families. He told Charles to return to Salt Lake with Mary Eliza and Louisa. How relieved they must have felt.

When they got to Salt Lake Charles had prepared a home, he had built a log room up to the square, but did not have a roof on it. But they put a canvas over the top and managed. It is interesting to note - Charles had arrived in Salt Lake on the 22 July, he was chosen with others to plan and plant, and he would be kept busy in this responsibility, yet, he was thinking of the confort of Louisa and Mary Eliza and by the time they got there in August, he had a place for them to live.

### Summary

I have now told the stories of Charity, Catharine and Louisa up until Louisa and Charles entered the Salt Lake Valley, and the home Charles provided for Louisa to live in.

I will stop here. I have compiled the lives of Louisa and Charles in the Charles Shumway book. The two books are too large to put together.

I have enjoyed doing this book, but it has been a long search. I have felt the Holy Spirits direction as I wrote it and feel these three great grandmothers appreciate the effort, expense and time I spent in preparing it.

How thankful we should be for these great progenitors.

Lucetta