

Figure 1 Lorenzo Hubbell. Source. Arizona State Library, Archives and Public Records, Achieves Division, #02 - 9367

At Fort Defiance during the two days of negotiations, feelings toward the white men were often hostile. For example, Tenney reported that a change had come over the Indian from one day to the next. He said,

> The excitement was terrible to witness. Their moves, their gestures, their war - like attitude as they rode the very animals they had stolen, flaunting them in our faces like saying, 'Here are your horses, take them if you can.' They laughed and sneered at us carrying a taunt of defiance over us.[1]

The whites requested the Indians return the stolen stock, but Chief Barboncito said the animals had been traded several times among the Indians, and they could not be returned at this point. The white negotiators accepted that but Ammon said it was hard to see an Indian riding one of his horses.

The trip was successful for both Hamblin and Powell although for different reasons. Speaking of this trip, Hamblin said of Ammon, "Through Ammon M. Tenney being able to converse in Spanish, we accomplished much good." From the Navajos' point of view, the meeting was good too. In essence, the Indians said, "We hope we may be able to eat at one table, warm by one fire, smoke one pipe, and sleep under one blanket."[2]

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[1] Smiley, 92.
[2] McClintock, 83.



Figure 2 A Hopi Village



Figure 3 Photo Source - National Archives

Regarding the above picture, the two white men on the right are Jacob Hamblin and John Wesley Powell. Powell is likely learning from the Southern Paiutes what happened to his men who climbed

out of the Grand Canyon on Powell's first expedition. This picture was likely not at Fort Defiance. This meeting likely occurred near Mount Trumbull (north side of the Grand Canyon). According to Powell's and Hamblin's histories, the men made such inquiries shortly before Powell's second expedition in 1871.

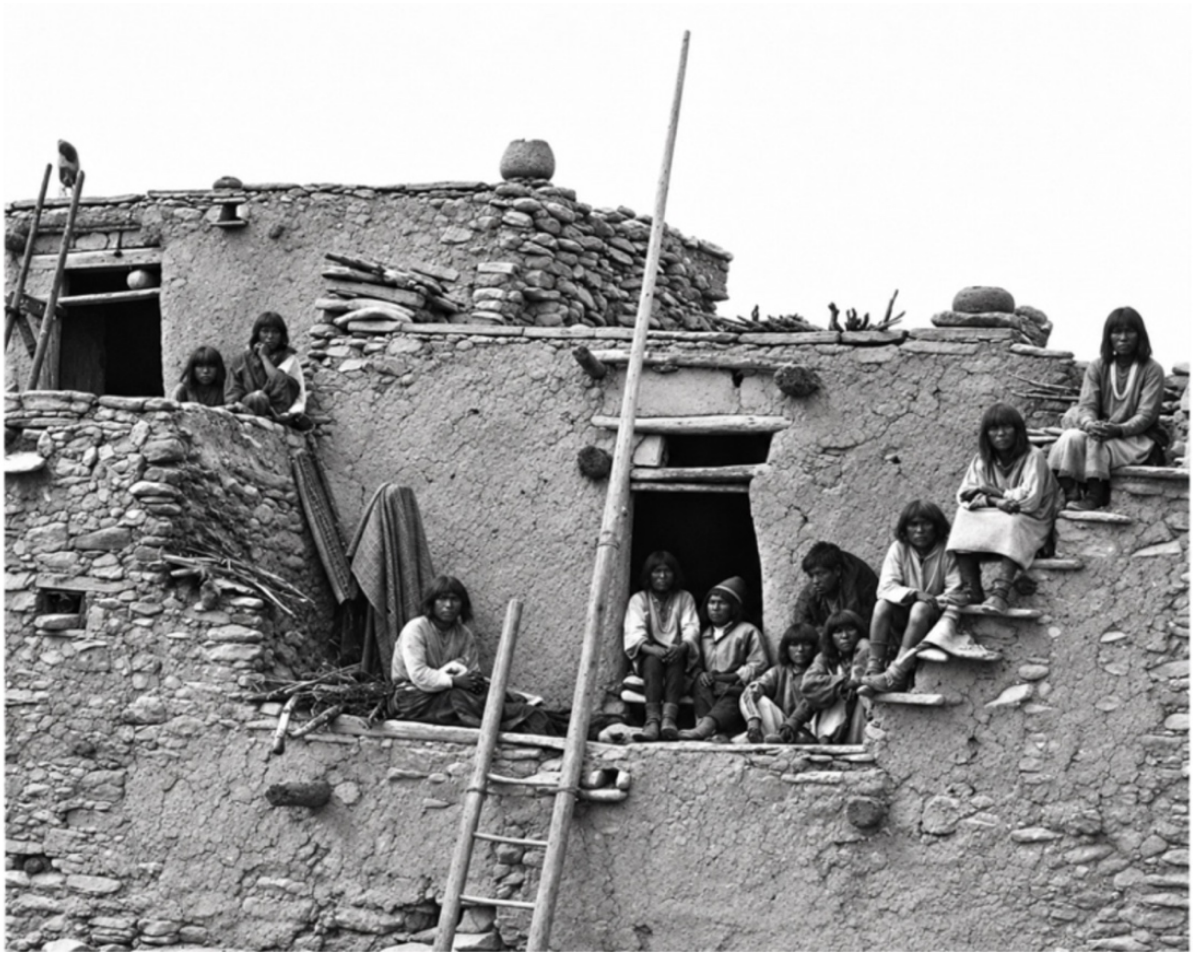


Figure 4 Moquis Indians in Arizona

1872 – Ammon Marries a Second Wife

In 1870, the David Udall family settled in Kanab, Utah. This allowed the Udalls and the Tenneys to get acquainted. Then in 1872, a plural marriage occurred for Ammon. His new wife was Eliza Ann Udall, sister of David King Udall and daughter of David Udall and Eliza King. Ammon was 28 and Eliza Ann was 17. The marriage, performed in Salt Lake City, eventually resulted in the birth of two children.A



Figure 5 Ammon and Eliza Udall, Second Wife

1874 – Three Navajos Killed in Utah

In January 1874, two years after Ammon's second marriage, the peace negotiated by Hamblin, Powell, and Tenney in 1870 unraveled when four Navajos came into Southern Utah to trade with the Utes. While north of the Colorado River, the Indians got caught in a snow storm and could not get back home. To survive, the young bucks killed a calf which belonged to a non - Mormon named McCarty. When McCarty discovered the act, he, along with Frank Starr and others, descended on the Indians and killed three of them. The fourth Indian, although wounded, returned to his home. When the injured survivor told how he and his companions had been abused, the peace with the Mormons was shattered. The Navajos began to prepare for vengeance and for battle.

Ammon became involved in this event. Hamblin said:

> Arriving at Kanab I found Hastele [a Navajo chief] and his party, including two good interpreters. I had been away so much, that my family seemed badly in need of my help at home, and I, at the time, thought I was justified in remaining with them. I

> requested Brother Ammon M. Tenney to go with Hastele over on to the Sevier River, and satisfy him of the facts concerning the murder of the young Navajos.[3]

Although Jacob tried to stay at home, the anxiety he felt because of the Navajo unrest caused him to leave Kanab and to travel alone to Arizona to restore the peace. After he left Kanab, Bishop Levi Stewart sent a message with Jacob's son. The son pursued his father until he caught him. The son told his father to please return to Kanab, that the mission was far too dangerous. Jacob said,

> I have been appointed to a mission by the highest authority of God on earth. My life is of [a] small moment compared with the lives of the Saints and the interests of the kingdom of God. I am determined to trust in the Lord and go on.[4]



[3] Hamblin, 140.
[4] McClintock, 89

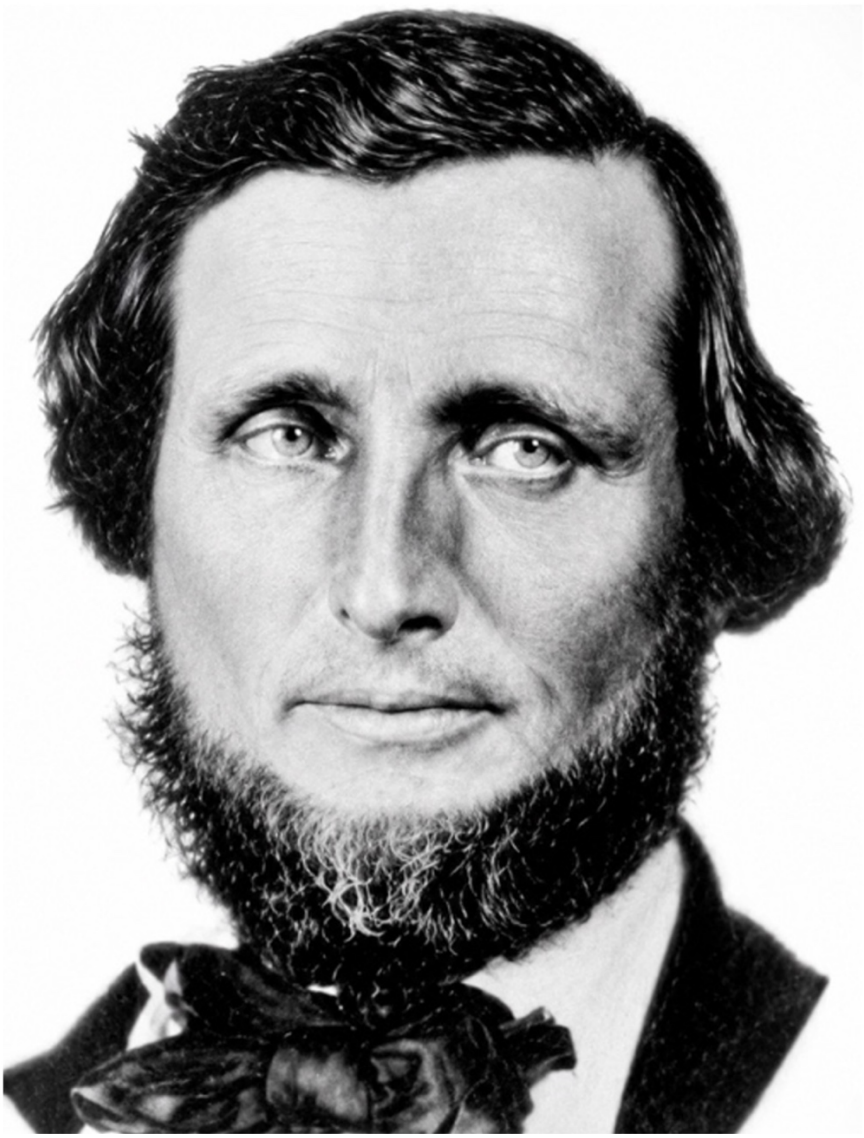


Figure 6 Bishop of Kanab, Levi Stewart. A Strong Disciple of Jesus Christ and a Man of Honor

On route, two Smith brothers, not Mormons, joined Jacob. They wanted some high adventure. After traveling to Arizona near the Moencopi Wash, the three men arrived around 1 February 1874. The Indian council started,

> . . . in a lodge twenty feet long by twelve feet wide, constructed of logs, leaning to the center and covered with dirt. There was only one entrance. Hamblin and the Smiths were at the farther end. Between them and the door were 24 Navajos. In the second day's council came the critical time.



According to Charles S. Peterson, who was an Associate Professor of History at Utah State University and Associate Editor of the Western Historical Quarterly, this picture is thought to show Chief Tuba (in the center). The early pioneers named Tuba City (next to Moencopi) in honor of this chief. The picture comes from the Smithsonian Office of Anthropology.

Hamblin knew no Navajo and there had to be a resort to a Paiute interpreter, a captive, terrified by fear that he too might be sacrificed if his interpretation proved unpleasant. His digest of a fierce Navajo discussion of an hour was that the Indians had concluded all Hamblin had said concerning the killing of the three men was a lie, that he was suspected of being a party to the killing, and, with the exception of three of the older Indians, all present had voted for Hamblin's death.

They had distinguished the Smiths as 'Americans,' but they were to witness the torture of Hamblin and then be sent back to the Colorado on foot. The Navajos refereed especially to Hamblin's counsel that the tribe cross the river and trade with the Mormons. Thus they had lost three good young men, who lay on the northern land for the wolves to eat.

The fourth was produced to show his wounds and tell how he had traveled for thirteen days, cold and hungry and without a blanket. There was suggestion that Hamblin's death might be upon a bed of coals that smoked in the middle of the lodge. The Smiths tightened their grips upon their revolvers. In a letter written by one of them was stated: 'Had we shown a symptom of fear, we were lost; but we sat perfectly quiet, and kept

> a wary eye on the foe. It was a thrilling scene. The erect, proud, athletic form of the young chief as he stood pointing his finger at the kneeling figure before him; the circle of crouching forms; their dusky and painted faces animated
> by every passion that hatred and ferocity could inspire, and their glittering eyes fixed with one malignant impulse upon us; the whole partially illuminated by the fitful gleam of the firelight (for by this time it was dark), formed a picture not easy to be forgotten.
>
> Hamblin behaved with admirable coolness. Not a muscle in his face quivered, not a feature changed as he communicated to us, in his usual tone of voice, what then we fully believed to be the death warrant of us all. When the interpreter ceased, he, in the same easy tone and collected manner, commenced his reply. He reminded the Indians of his long acquaintance with their tribe, of the many negotiations he had conducted between his people and theirs, and his many dealings with them in years gone by, and challenged them to prove that he had ever deceived them, never had spoken with a forked tongue. He drew a map of the country on the ground, and showed them the improbability of his having been a participant in the affray.[5]

The three men walked away from this village and the conflict. Later, Hamblin took some Navajos to Utah, to the place of the killings, and Jacob convinced the Indians that the Mormons had not participated in the death of the braves.

1874 – Ammon and Jacob Leave for Fort Defiance

Two months later in 1874, word was received in Utah that some of the Indian missionaries south of the Colorado River were in danger from hostile Navajos. Brigham Young learned of this and passed the word to John R. Young in Kanab to take men to Arizona and help the missionaries return to Utah.

Jacob Hamblin felt this was a mistake because the Saints should not show fear to the Indians. John R. Young describes his role in this experience:

[5] McClintock, 91.

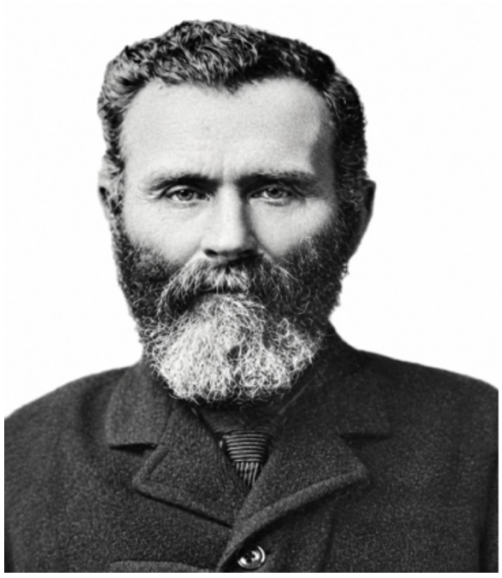


Figure 7 John R Young on his 60th birthday

In the winter of 1874, four Navajos, the sons of a chief, were on a visit to the Utes. On the return trip, as they were camped one morning in a deserted house in Circle Valley, they were set upon by some stock men, led by Mr. McCarty, and three of the Indians were killed.
The fourth one was severely wounded, an ounce ball having passed clear through his body, just below the shoulder blades; yet he lived, traveled one hundred miles over mountains and deep snow, swam the Colorado river, reached his homeland told his story. The Navajos believed the Mormons to be the perpetrators of this cruel tragedy. Two Mormon families and a few Indian missionaries were living at the Moenkopi and Mawaby. Peokon, a war chief, visited these and demanded two hundred head of cattle as pay for their murdered sons, and thirty days was given in which to get the stock.

John L. Blythe and Ira Hatch dispatched the word to Bishop Stewart and me, and we telegraphed it to President Young. Upon receipt of the message, John W. Young telegraphed for me to raise a company of men and bring the families and all the missionaries to this side of the Colorado river, and leave the Navajos alone until they should learn who their friends are. Andrew S. Gibbons of Glendale, Thomas Chamberlain of Mt. Carmel, and Frank Hamblin of Kanab, with six men each, responded promptly to the call. We reached the Moenkopi two days before the time set by the Navajos to make their onslaught. I found my task a hard and delicate one. Jacob Hamblin and John L. Blythe were older and more experienced in frontier life than I. Each of them, moreover, was presiding in some capacity over that particular mission, and so they were reluctant to yield to my counsel and suggestions. I have always felt thankful to Frank Hamblin and Ira Hatch; for, by reason of the loyal

> manner in which they supported me, the task was accomplished without loss or accident of any kind. This was my last labor in Indian matters.[6]

The men led by John R. Young (not John W. Young) left Kanab and Long Valley to give assistance to the Saints at Moenkopi. Jacob Hamblin, Ammon Tenney, and a few others started for Fort Defiance to talk peace and to mitigate the conflict. Although a Navajo attack had been planned on the settlement, because of the Utah reinforcement, the Indian threat faded away, and Hamblin and party turned around at Oraibi. The map shows the relationship between Moenkopi (B), Oraibi (C), and Fort Defiance (A). In the histories various spellings are given for Moenkopi (Moen Copie). Today the spelling is Moenkopi.



Figure 8 John L. Blythe. Leader of the Moenkopi Settlers

[6] John R. Young, Memoirs of John R. Young: Utah Pioneer 1847, (Salt Lake City: The Deseret News, 1920), 153 - 154.

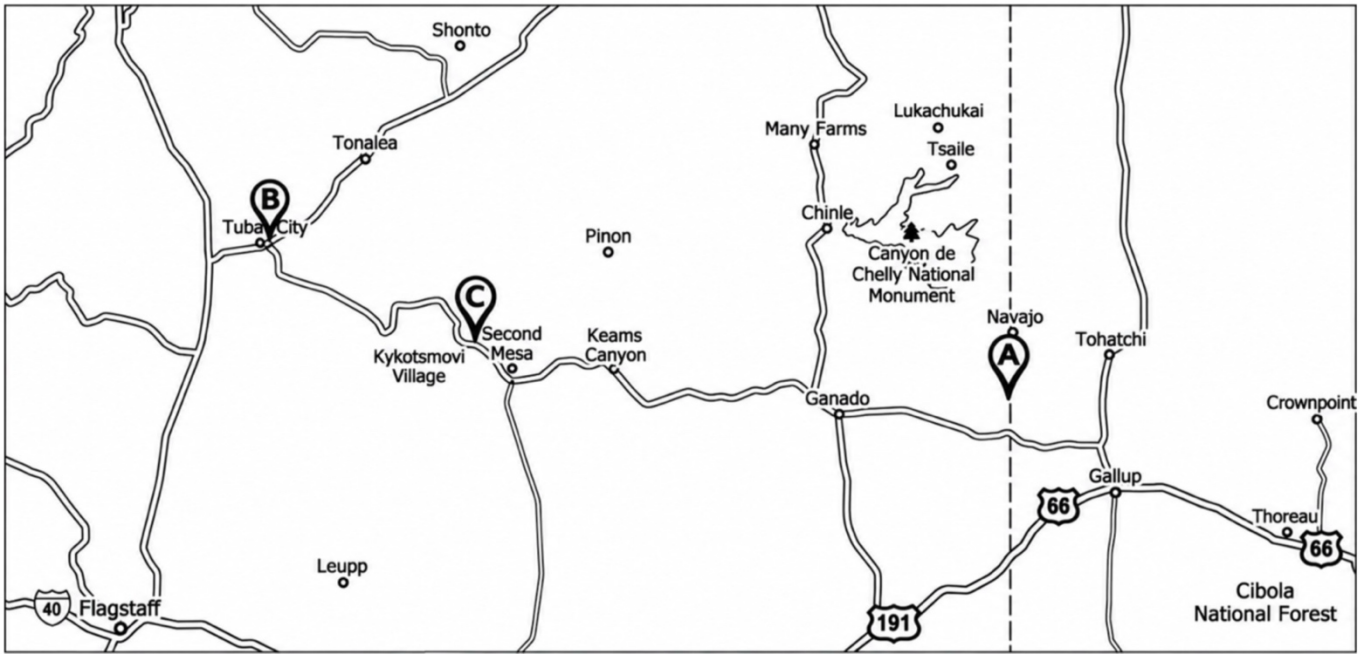


Figure 9 Moenkopi (B), Oraibi (C), and Fort Defiance (A)

1874 - Ammon and Jacob Later Travel to Fort Defiance

Later in 1874, Ammon was again involved with Jacob Hamblin as Jacob worked to solve problems caused by the killing of the Indians. According to Hamblin,

> It was decided to establish a trading post at one of the crossings of the Colorado, east of St. George. For this purpose a party returning to Kanab, we found Hastele [a Navajo chief] and his companion waiting for us. It was thought advisable for me, with Brother A. M. Tenney as Spanish interpreter, to visit the Indians on the east side of the Colorado River, and go to Fort Defiance and have matters properly understood there. We visited the Moqui towns, and had much interesting talk with the people.
>
> Arriving at the Navajo agency, we found there a Mr. Daniels, who had been sent out by the government to inspect the Indian agencies. He had called on the agent at Fort Defiance to report the condition of his agency. Learning of the Utah difficulty with the Navajos, he made an effort to throw the blame on the 'Mormons.'[7]

At Fort Defiance, Jacob explained the facts of the killings of the three Navajos as he understood them. After the meetings, Jacob left "full of thanksgiving."

[7] Hamblin, 142.

1875 – Ammon Joins Dan Jones on a Mission to Mexico

When Jacob Hamblin needed men to help him accomplish difficult tasks, Ammon was on the list. The same thing happened when Daniel Webster Jones needed some faithful, brave, hardy men for a mission to Mexico. Daniel included Ammon along with a few other men.

Ammon's record states: "I relieved myself of all financial obligations and true to the spirit woven in every bone of my body made ready to join the missionaries."[8]

In a section of his book, *40 Years Among the Indians*, Elder Jones tells of their common experiences; consequently, two chapters from that book are included here.[9]

At first Dan Jones was not a member of the LDS Church. He left Missouri as a volunteer to fight in the war against Mexico. After the conclusion of this conflict, Dan stayed in Mexico and learned Spanish. He was a rough, fighting man, and after accidentally shooting himself in the leg with his own gun, Dan was nursed back to health by some Mormons in the Provo area. Dan was near Provo because he had joined a group of men who were headed from Mexico to California. Dan was eventually baptized and then he dedicated his life to serving as a missionary to the Indians.



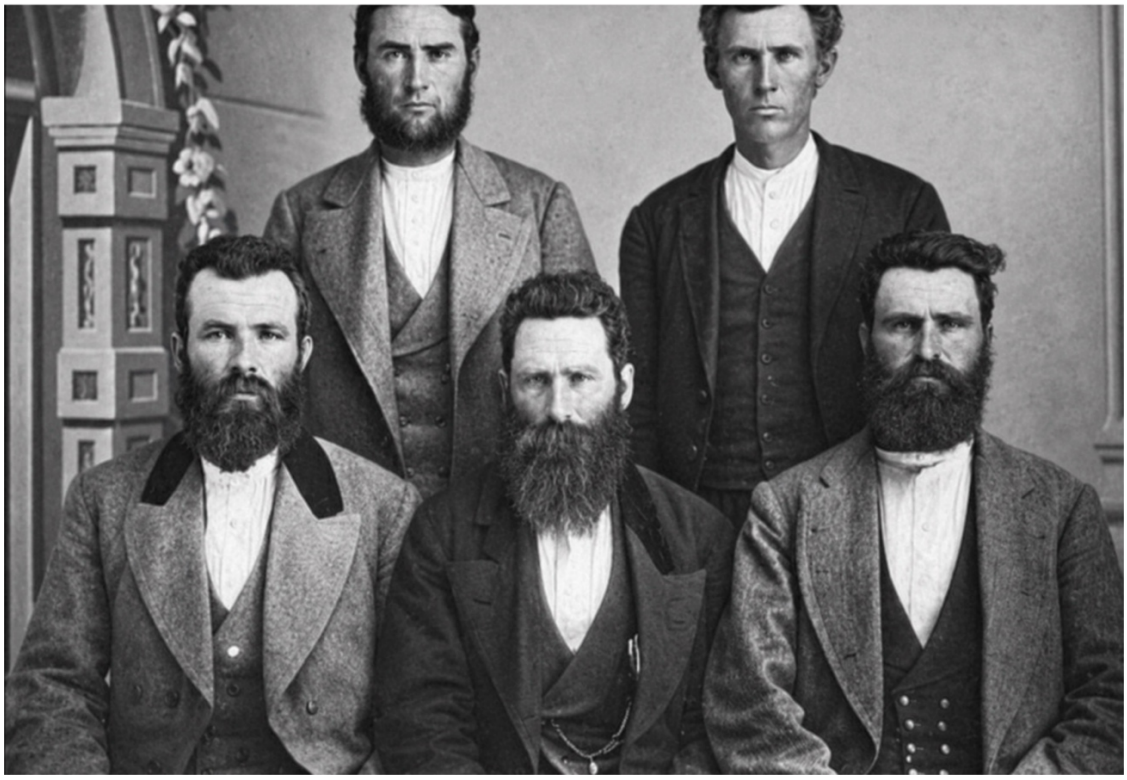
Figure 10 Meilton Trejo

[8] Smiley, 95.

[9] Daniel Webster Jones, 40 Years Among the Indians (Springville, Utah: Council Press), p 181 - 193. The book was first published by the Juvenile Instructor in Salt Lake City in 1890.

President Brigham Young called Dan Jones on a mission to Mexico. In preparation for his mission, Dan worked with Brother Meilton Trejo to translate into Spanish selected pages of the Book of Mormon. At this point, Dan and Ammon share the same story, so two relevant chapters from Dan Jones book are included next.

1875 – Mission to Mexico and the Dan Jones Journal



The First Expedition Into Mexico
Bottom Row, L to R: Helaman Pratt (Parley's Son), Dan Jones, James Zebulon Stewart
Back Row, L to R: Wiley C. Jones, Anthony W. Ivins

While the work of printing was in the press, the brethren wanted to go on the mission were selected. It was agreed, instead of going by railroad and ocean to Mexico, we would fit up with pack and saddle animals and go through and explore Arizona on our trip. At this time there was but little known by our people of Arizona. Even Salt River Valley was not known by the head men. Hardy, able - bodied men of faith and energy were wanted for the trip. Besides myself there were selected, J. [James] Z. [Zebulon] Stewart, Helaman Pratt, Wiley C. Jones (my son), R. [Robert] H. Smith, Ammon M. Tenney, and A. [Anthony] W. Ivins. The book of one hundred pages was now ready, being bound in paper.

About the 1st of September, 1875, we appointed to meet at Nephi and start from there with pack animals. Two of the company, being in the extreme south, were to join us at Kanab. We left Nephi about the tenth of September, and with our books, some two thousand packed on mules, we started out. We had a good outfit for the trip. The people of the settlements, as we passed along, assisted us in every way. Some additions were made to our outfit. One place, Cedar City, gave so much dried fruit that it became necessary for us to have another pack mule, which was readily furnished. We stopped a short time at Toquerville, where Brother Ivins joined us. From here we went to Kanab where our company was completed by Brother Tenney joining.

The route chosen was by the way of Lee's Ferry, thence to the Moqui villages, Brother Tenney having been to these villages some years before, was to be our guide to that point, after which we were to make our way through an unknown country the best we could. Our instructions were to explore the Little Colorado. Some few years previous to this a large company had been called to go and settle Arizona. They had penetrated beyond the Colorado some forty - five miles, but finding no water had all returned except one small company, under Brother John Blythe, the names of which as far as obtained are, David V. Bennett, William Solomon, Ira Hatch, James
Mangrum, Thomas Smith and son. These remained doing all they could to carry out the design of the mission, until circumstances caused their honorable release. Their history and experience there would make quite a chapter, but I cannot claim the right or memory to record it.

One little incident I will relate, to show how I came to be called to explore Arizona in connection
with the mission to Mexico, which could have been made in an easier way than traveling so far
with pack mules. I was in President Young's office one day when several others were present. Brother W. C. Staines came in and was telling about having heard a Brother McMaster, of the 11th Ward, related a remarkable occurrence whilst on this first Arizona trip. Brother McMaster's
statement, as told by Brother Staines, was that there were several hundred persons with teams,
in perishing condition. They had passed some forty - five miles beyond the Colorado and no water could be found. Someone had gone on up the Little Colorado and found that entirely dry. Brother McMaster being chaplain went out and plead with the Lord for water. Soon there was a fall of rain and snow depositing plenty of water for the cattle, and to fill up all their barrels.

They were camped in a rocky place where there were many small holes that soon filled up. In the morning all were refreshed, barrels filled up, and all turned back rejoicing in the goodness of the Lord in saving them from perishing. They returned to Salt Lake and reported Arizona
uninhabitable.

After Brother Staines had finished, some remarks were made by different ones. I was sitting nearby and just in front of Brother Brigham. I had just been telling him something about my labors among the Indians. He said nothing for a few moments,

but sat looking me straight in the eye. Finally he asked, 'What do you think of that Brother Jones?'

I answered, 'I would have filled up, went on, and prayed again.' Brother Brigham replied putting his hand upon me, 'This is the man that shall take charge of the next trip to Arizona.' Not long after crossing the Colorado we were overtaken by an Indian bringing us a telegram from President Young, sent to Kanab, directing us to visit Salt River Valley as he had been informed
something about it since our departure. This changed our intended direction somewhat as we were intending to make toward the Rio Grande, a country that I was acquainted with.

On arriving at the Moqui villages, the Indians were much pleased to see us, and were very friendly. Their country and villages have been described so well and often that I will say but little about them. They are a peaceable, honest class, dwelling in villages that have a very ancient
appearance on high bluffs, facing a dry, sandy plain and distant some sixty miles from the Little
Colorado River. The Indians farm by catching the rain water which runs down from the hills, and conduct it upon the more sandy spots; thus gathering moisture enough to mature beans,
pumpkins, early corn, melons and a few other early vegetable. They have a number of peach trees that grow in the sand ridges, bearing a very good fruit of which they dry the most. They save and eat everything they possibly can. They own quite a number of horses, sheep, and goats. They seem to be happy, well fed and contented, making some blankets and clothing of a rude kind. As there may be readers of this work more interested in the travels and the country through which we passed than the mission in which we were engaged, for their benefit I will describe our outfit and mode of travel.

On leaving Kanab there were seven of us with saddle animals. Brother Pratt rode a contrary mule. We had some fourteen head of pack animals. Our books were in convenient bales for packing. All our provisions, which were ample, were put up in uniform - sized canvas bags. There was one mule for water kegs and one horse for kitchen traps. The latter was well suited for his position, for nothing would excite him.

We had to depend entirely on the grass to sustain our animals, as we could not carry grain for. them. In the early travels of western explorers grass was the only feed. It was much more fresh and abundant than at the present time. Now throughout the western country almost every watering place is occupied by the ranch man's cattle.

At night our animals were hobbled and turned out. When any danger was expected we would guard them. If there was no danger we went to bed and hunted them up in the morning. Sometimes this was quite a labor. We had one span of mules that seemed determined to get back to Utah. We tried many times to hamper them, sometimes with seeming success, but they soon learned to travel side or cross - hobbled, or one tied to the other.

Most of us were old travelers, that is, we had all had considerable experience in handling animals in camp, but these mules showed more cunning and perseverance than any we had seen before. Once they traveled with hobbles some sixteen miles. I happened to strike their trail first. After tracking them about five mile I found Ammon Tenney's saddle horse with a few other animals.

I managed to catch the horse, and with nothing but my suspenders for a bridle I followed on alone until I overtook the mules. They tried to run away from me, but I managed to head them back and drove them several miles before daring to take the hobbles off. The horse I was riding was quite sharp backed. By this time, not like the king who cried, 'My kingdom for a horse,' I thought, 'My kingdom for a saddle.'

So I commenced to study how to make one, and succeeded finely. I took off my overalls, pulled
some hair out of the horse's tail and tied the bottom of the legs together, then pulled the grass and stuffed the overalls full – both legs and body. This formed a pad fast at both ends but separate in the middle. This I place lengthwise on the back of the horse with body end forward so that I could hold the waistband end together with one hand to keep the grass from working out. Under the circumstances this made me quite comfortable, and I drove the mules back to cam all right. My companions laughed heartily as I rode in, but acknowledged that I was a good saddler.

A few nights after we were discussing these mules, Brother Tenney proposed that we tie each
mule to the other's tail. This worked like a charm. We had no further trouble, as they simply
followed each other round and round and got their fill of travel without going very far from camp.

There was some uneasiness felt by Brothers Tenney and Ivins about meeting the Indians who had killed Dr. Whitmore, as they had never come in to make peace with the Mormon settlements. As we neared the Moa - abby, we were all somewhat anxious and kept a good lookout. Brother Tenney knew these Indians well and said he would be able to recognize them from any others.

The Navajos who had formerly been hostile were now at peace and coming in to trade for horses; but the Indians dreaded were still supposed to be on the war path. On arriving at the Moa-abby, we camped near the edge of some willows, keeping a good watch. We made an early camp shortly before sundown. Brother Tenney, who was on the alert, suddenly said, 'Here they are. We are in for it.'

At this time about twenty Indians on horseback showed themselves some two hundred yards from us. They came somewhat slyly out of the willows. Brother Tenney recognized them at once as the hostiles. I told him to make friendly signs and tell them to approach, as he talked their language well. I told the rest to be ready but to make no moves. Brother Tenney and I stepped unarmed out from the willows and walked a little way in the direction of the Indians. They approached us slowly. Brother Tenney told them to come on as we were friends. We stood

waiting for them to approach us. When they came up we shook hands and I was introduced as a Mormon captain who was a great friend to the Indians; one who never wanted to fight them and had a good heart for the Indian race.

Really, I felt no fear, for we were sent out as messengers of peace to this very people. Still I believed in being prudent and not giving them a chance to get the advantage of us, for this band of Indians were noted for their treachery even by the other Indian tribes. Like most Indians, they wanted to know if we had anything to eat. I told them we had, and if they would do as I wanted them to that I would give them a good supper. They agreed to do so.

I showed them where to make their camp, some twenty - five yards from ours, in an open spot. I told them that my men were not acquainted with them and were a little afraid, and that they must not go near them, but that Brother Tenney and I knew them and were not afraid of them. I told two of the Indians to bring some wood to our camp, which they did. I also told them to get their wood and water and turn their horses out with ours, and get everything ready before night, so that they would not want to leave their camp after dark, as our men might be scared if they moved about them.

We had an abundance of provisions, so we gave them a good, hearty supper. Brother Tenney and I talked with them until bedtime. They said they desired to make peace with the Mormons but were afraid to come in. I agreed to give them a paper next morning stating that we had met them and that they desired peace. Our party laid on their arms all night watching these Indians. None slept.

They kept faith with us and not one of them stirred during the night. We had breakfast early in the morning and sent two of the Indians to bring up our animals. We gave them some more provisions, wrote their recommend and then started on, leaving the Indians cooking their breakfast, and we saw no more of them. I never heard of them committing any depredations afterwards.

1875 – More Dan Jones Journal

We visited a few days with the Moqui, who received us very kindly. After taking into consideration our instructions to visit Salt River Valley, we tried to hire an Indian to pilot us across the country to the Little Colorado River, wishing to strike it at the nearest point. We were told that there was no water on the route. No one seemed to want the job to guide us. Finally an Indian was found who said he would go for a certain number of silver dollars. We agreed to give him his price.

We packed up, filled our water kegs and started out in the afternoon. The guide was to come on in the morning and overtake us. We traveled a few miles and camped. Next morning the guide came up, but demanded more pay. Finally we consented. We

had traveled but a short distance when he demanded another advance. This we did not feel inclined to make so Brother Tenney told him we could get along without him. He then turned back.

There was no trail. We took a southerly direction trusting to our own judgment to get through. After traveling a few hours we approached near some hills where the country looked like there might be water. We turned off from our direction, went up into the hills and found a spring of good, fresh water. We refilled our kegs and watered our stock. It was somewhat difficult as the banks were steep and the water was a foot or more below the surface.

All our stock drank except a little Mexican burro that would not approach the spring. We all got around him and pushed him up to the brink several times but he would slip away from us. We knew he was thirsty, but donkey - like, he would not drink. At length we grabbed hold of him, lifted him clear from the ground and put him in the middle of the spring, where he stood quite still but would not drink; so he beat us after all. We named the spring Tussle Jack. I doubt if anyone has been there since.

On leaving this place we were forced by the formation of the country to bear in a westerly direction. Soon we struck dim trails. Following along we came to some water holes in a ravine but passed on. The trails soon giving out we again turned south. At night we made a dry camp; traveled next morning about two miles, still no trail. We found some water, but it was barely sufficient to water our animals.

We continued traveling all day without a trail. Towards night, we came to a large dry wash with cottonwoods growing along it. Having heard that the Little Colorado was subject to drying up, we thought this was perhaps the dry bed of the river. If so, we were in a bad fix for there was no knowing when we would reach water. Brother Ivins, having a good horse, rode out on a high hill to look for signs of the river ahead. The sun was just setting. He helloed back that he could see the river a few miles further on. This news was received with a shout of joy. We started on, traveling with the stars for guides. The country became quite rough and broken, and it was with much difficulty that we finally descended from the bluffs to the river bottom. We had to travel some time before getting to water.

We struck the bottom at a bend of the river where the direction of the stream was the same as our direction of travel. At length we got to water where grass and wood were plentiful. All felt happy, for here we knew by information that we would soon strike the main road leading to Prescott, Arizona. We had a map of this road and country. We had been traveling for some time through a strange country, but little known, some of it, even to the natives. We now felt as though we could get along with less anxiety. We remained a few days looking at the country further up the river so as to be able to report to President Young, which we did as soon as we found a chance to mail our letters.

We now took the wagon road leading from the Rio Grande to Prescott, followed a westerly direction and soon reached the Mogollon Mountains. The first night out from the Little Colorado we camped at a mail station which had two men in charge. They gave us considerable information about the country.

Next day we reached Pine Station, a place then deserted. Here we met two men from Phoenix, Salt River Valley, a Dr. Wharton and a Mr. McNulty. They had come out to meet their families, who were moving into Arizona. The night was cold and stormy. Next day was the same, so we laid over and had a good visit with these gentlemen. They were two of the most prominent men in Phoenix. McNulty was county clerk for several years. They both still live in the country. They were always kind and friendly to our people, and we will never forget our first friendly acquaintance in the lonely camp on the wild mountain road.

We left our letter at the first mail station. We got the direction from these gentlemen as to the shortest and best road to Salt River, and as there were no natives to visit or country suitable for settling, before reaching Phoenix, we concluded to take the shortest route. We were now traveling through a country that was considered somewhat dangerous, more from outlaws than Indians. The Apache having been driven from their former haunts were now occupying the reservations at Bowie, San Carlos, and Camp Apache, where they had recently been located by the management of General Crook.

While crossing the Mogollon Mountains the weather was quite cold. As we descended toward the lower valley the temperature changed very rapidly. Instead of overcoats, we soon hunted shade trees.

We were much surprised on entering Salt River Valley. We had traveled through deserts and mountains (with the exception of the Little Colorado Valley, a place which we did not particularly admire) for a long ways. Now there opened before us a sight truly lovely. A fertile looking soil and miles of level plain. In the distance the green cottonwood trees; and what made the country look more real, was the shade trees, for miles. Strange as it may seem, at the time we started, in September, 1875, the valley of Salt River was not known even to Brigham Young.

Our animals were beginning to fail, as they had lived on grass since leaving Kanab. We bought corn at four cents a pound and commenced feeding them a little. Although Salt River Valley is naturally fertile, owing to the dryness of the climate, there is no grass except a little coarse stuff called sacaton.

We camped on the north side of the river. On making inquiry, we learned that Tempe, or Hayden's Mill, seven miles further up the river, would be a better place to stop for a few days than Phoenix. C. T. Hayden being one of the oldest and most enterprising settlers of the country, had built a grist mill, started ranches, opened a store, blacksmith, wagon shop, etc.

As we were passing through Phoenix, we met a few Indians, Maricopas and Pimas. I called one of them to me, and asked him if he understood Mexican. He said he did. I

told him who we were and that our mission was to talk to the natives, that we wished to get the Pimas and Maricopas together, over on the Gila, and talk to them. He said, 'All right, how much will you pay me to go and notify them?'

I replied, we will pay you nothing. We are not traveling for money; we are here more for the good of your people than for our own. You can go and tell them or not, just as you please.'

He said that he understood who we were, and would go and tell the Indians about us. On arriving at Hayden's place, we found the owner an agreeable, intelligent gentleman, who was much interested in the settlement and development of the country, as well as friendly toward the Mormons, he being a pioneer in reality, having been for many years in the west, and could fully sympathize with the Mormon people in settling the deserts. He gave us much true and useful information about the country and natives.

Here we traded off some of our pack mules and surplus provisions. We had already traded for a light spring wagon, finding that the country before us could be traveled with wagons. We remained here a few days, camping at the ranch of Mr. Winchester Miller. His barley was up several inches high, but he allowed us to turn our animals into his fields, and treated us in a kind, hospitable manner. The friendly acquaintance made at this time, has always been kept up. Mr. Miller was an energetic man, and manifested a great desire to have the Mormons come there and settle. He had already noticed the place where the Jonesville ditch is now located. He told me about it, saying it was the best ditch site on the river. What he said has proved true. We wrote President Young describing the country.

After resting a few days we started for the Gila, striking it at Morgan's station. This was near the lower villages of the Pimas. The Indians had heard of us and wanted to hear us talk. We did not say much at this place, but told the Indians we would stop at Sacaton, the upper settlement and have a good long talk with the people; that there we hoped to meet all the leading men of the tribe. Next day we traveled up along the north side of the river Gila, passing a number of the Pima villages, talking a few words and giving out our appointment. Most of the way there was no road, and sometimes it was rather difficult to get along with our carriage.

We arrived that night at Twin Buttes or Hayden's trading station. Here quite a number of Indians came to see us, and we had a pleasant talk with them. It was here I met for the first time an Indian named Francisco Chico, who spoke Spanish quite well. This man will appear again in this history.

Next day early we arrived at Sacaton. There was no feed, except a little grass among the thorny brush on the river bottom. There was a trader here, doing quite a business. I went to his store and asked him if he had any hay or fodder for sale. He looked at me in surprise and said, ‘Mister, that is something the country don't produce.’

‘Then, what are travelers to do that wish to stop over here for a few days?’ I asked.

'There are no travelers with any sense that want to stop over here. You had better pack up and go on. You can get fodder up at Juan Largo's near Florence, but there is none here.'

I answered, 'Well, we want to stop, and will have to put up with what there is. I see there is a little grass among the brush. We will have to feed all the more grain. We can get plenty of that, I suppose.'

'You had better not stay,' he said. 'If you turn your stock out they well be stolen from you. I have lived here ten years; am friendly with the Indians, but they are the biggest thieves you ever saw. I tell you not to trust them. There are some poor people now in camp down there, two men and a woman. The damn thieves have stolen their stock and will not fetch it back unless they pay them five dollars a head, and as they have not got the money they are in a bad fix. The Indians will serve you the same way.'

We concluded that here was a chance to commence to work and do some good. We made camp in an opening among the brush. Soon quite a number of Indians collected around camp. I told some of them to take our animals and watch them until night, then bring them in for their corn. We put a bell on one of the animals. I told the Indians not to take them so far we could not hear the bell.

We went back to the trader's for some grain. I told him what we had done. He said I was like other 'smart alecks' that had just come among the Indians, but that we would be in the same fix as the party was who had lost their stock. I told him we would not lose one of our animals; but that I believed I could induce the Indians to return those they had stolen from the poor people. He said, ‘You must be either crazy, or in collusion with the Indians.’

I told him we were neither. At feeding time all the animals were brought in. After feeding them they were again turned over to the Indians. Next morning all were brought in. This being the day appointed for the meeting, about ten o'clock the Indians commenced gathering. We found an excellent interpreter before requesting the people to listen to us. Finally there gathered between three and four hundred.

We were told that all the captains had arrived and were ready to listen to what we had to say. I told the interpreter to explain to them what we had been telling him. He talked quite a while in the Pima tongue, in an earnest, spirited manner. When he got through, a few remarks were made by some of the old men. The interpreter told us they were much interested in what they had heard and wished me to talk more, and tell them about their forefathers. Said they know nothing about them, but that they always understood that sometime there would be those coming among them who knew all about these things.

I now felt it was my time to get the animals which had been stolen from the poor travelers. These people were sitting in sight, looking very much disheartened. I pointed to them and told the Indians it made me feel sorrowful to see those poor people there,

and that it weighted on my heart so that I could not talk; and I wished some of the young men would go and hunt their stock up. I never hinted that I thought they had stolen them away.

After this, there was some little side - talk among the Indians. The interpreter asked me to go on and talk to the people. The Indians got very much interested when I commenced to explain to them the Book of Mormon. (I will here say that in all my labors among the Indians, I have never known of one failing to be interested when the Book of Mormon was introduced).

These Pimas were intelligent and capable of understanding, all we said to them. I then again referred to the disagreeable subject, telling them that I still felt grieved. One of the chiefs spoke up, asking me to go on, as the stock had been found and were being brought to the owners. I now felt free to talk and gave them much instruction.

Brother Tenney being a good interpreter, having had much experience among the native of Lower California, explained with much clearness the gospel of repentance to these people. A good spirit prevailed and the Indians manifested a desire to be instructed, acknowledged their degraded condition, and said they wished the Mormons would come to their country to live and teach them how to do. We all felt well paid for the hardships we had gone through, for we could see here was a chance for a good work to be done.

We were in no way annoyed. Our animals were watched and brought in regularly to feed. When we got ready to start on, everything was in good shape. We bade the Indians goodbye, promising that the Mormons would visit them again and some of them would probably come and live in their country. The trader never knew how to account for our way of doing with the Pimas. From here we went a day's travel farther up the Gila to Juan Largo's villages.

Juan, a Papago Indian, presided over quite a settlement of his people. His son was educated so as to read. We gave him a copy of our book. These extracts from the *Book of Mormon* we had been presenting to a few of the Indians, and some of the Mexicans, on our road. Many years afterwards, the Indians showed me these books. They prize them highly.

At Juan Largo's the people came together, and we taught them the same as we had the Pimas. Francisco Capulla went to this village with us. He became much interested in our teachings. His home was in Sonora; he was here only on a visit. I have often heard of but have never seen him since. We found that many of the older Indians on the Gila remembered the Mormon Battalion that passed through their country in 1846.[10]

The next Jones chapter tells about the preparations the missionaries continued to make to get into Mexico. However, Ammon Tenney and Robert Smith chose not to go into Mexico but preferred to work with the Pueblo and Zuni Indians in New Mexico. Elder Jones writes,

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[10] Daniel Webster Jones, 202.

> Brothers Tenney and Smith did not want to go into Mexico, so we agreed that they should have the privilege of laboring in New Mexico among the Pueblos and Zunis, and then return home. As they never reported to me, all I know about them is what I have learned from others. . . ."[11]

McClintock writes about this same expedition.[12] And this missionary expedition was reported by an Arizona newspaper, the *Tucson Citizen* on 14 December 1875. A few weeks later, the same article, included here, was reprinted by the *Deseret News*.

> Quite a number of immigrants arrived here yesterday from Utah. They started out on a mission to preach the gospel in Mexico but may conclude to stop in Arizona. They understand this kind of country and all about irrigation and are very much pleased with what they have seen of the territory and the reception given them by the people here.
>
> The names of the gentlemen composing the party are Captain D. W. Jones, Helaman Pratt, J. Z. Stewart, Ammon M. Tenney, R. H. Smith, A. W. Ivins, Wiley H. Jones; Mr. J. Z. Stewart being secretary. We believe they are Mormons by profession but they are very intelligent men and just suited to develop a new section of country.[13]



Figure 11 The First Presidency of the LDS Church around 1925.
L to R: Anthony W. Ivins, Heber J Grant, Charles W. Nibley.

[11] Daniel Webster Jones, 202.

[12] McClintock, 187.

Anthony W. Ivins was one of the missionaries that went with Dan Jones and Ammon to Arizona and Mexico. Look back in this book at that earlier picture when President Ivins was a younger man on a mission.

Again, as stated, instead of going into Mexico, Ammon Tenney and Robert H. Smith split off from the Jones group to work with Zunis in New Mexico. Robert Smith writes that he and Ammon arrived at the Zuni village on 2 April 1876. The Elders were pleased with the Zuni people.[14] Elder Smith said,

> We held meeting after meeting with them and explained to them the principles of the gospel and also told them that the *Book of Mormon* was a history of their forefathers which greatly pleased them as they said it was in fulfillment of what had been promised them by their forefathers. Many of the leading men said they believed all we told them and that their fathers had often told them that at some time in the future a class of intelligent people would come among them and bring them a knowledge of whom they were and where they came from.[15]

After several weeks, Ammon and Robert returned to Utah and reported their success to President Young. President Young then called Lorenzo Hatch and John Maughan to take their families and make their homes near the Zuni villages.

1876 - Ammon Returns to Teach the Zunis

Ammon Tenney left Kanab to return to the Zuni villages. A newspaper correspondent writing from Kanab, Utah to the *Deseret News* in a letter dated 20 August 1876 said that Elders Ammon Tenney and Lorenzo Hatch were in good spirits as they left for a mission to the Indians in New Mexico. They would depart from Kanab in a couple of weeks. We read:

> On the 6th a number of brethren who had been appointed to go on missions to New Mexico to preach the gospel to the Lamanite left Kanab in good spirits. Elders L. H. Hatch and Ammon M. Tenney are of the party.

[14] Robert H Smith, "Life Among the Zunis," The Juvenile Instructor, Vol XI, (1876), 202.

[15] Robert H Smith, 224.

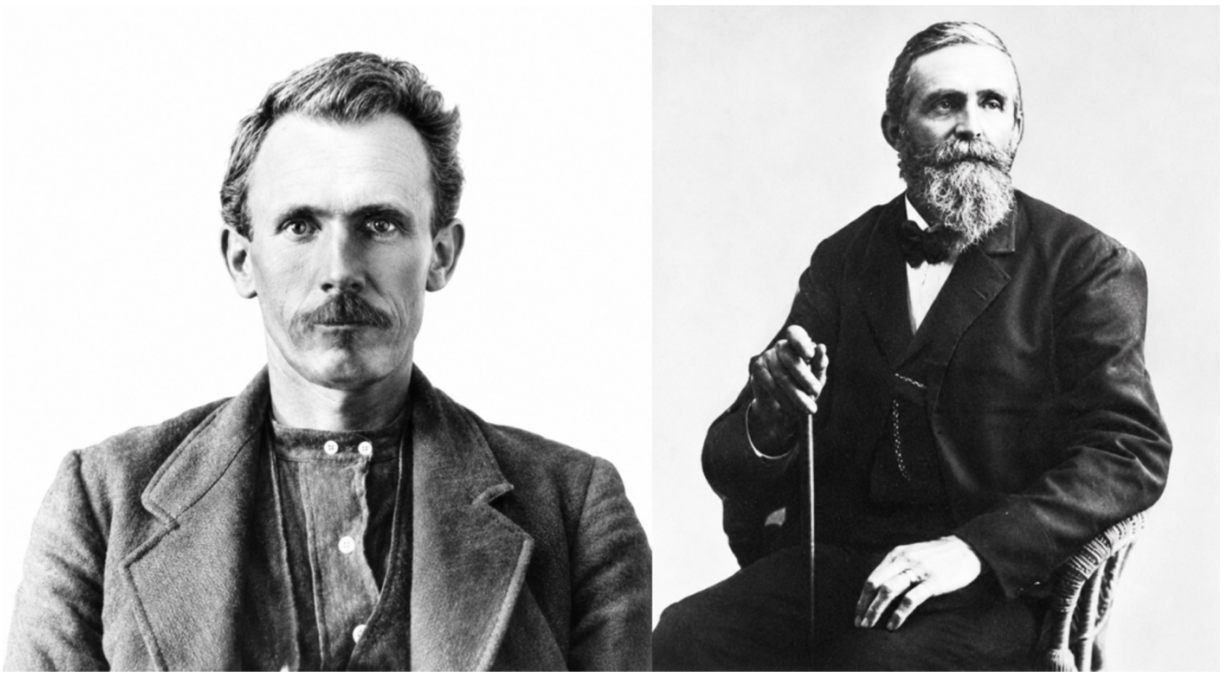


Figure 12 On the left, Ammon M. Tenney. *On the right, Lorenzo Hatch*

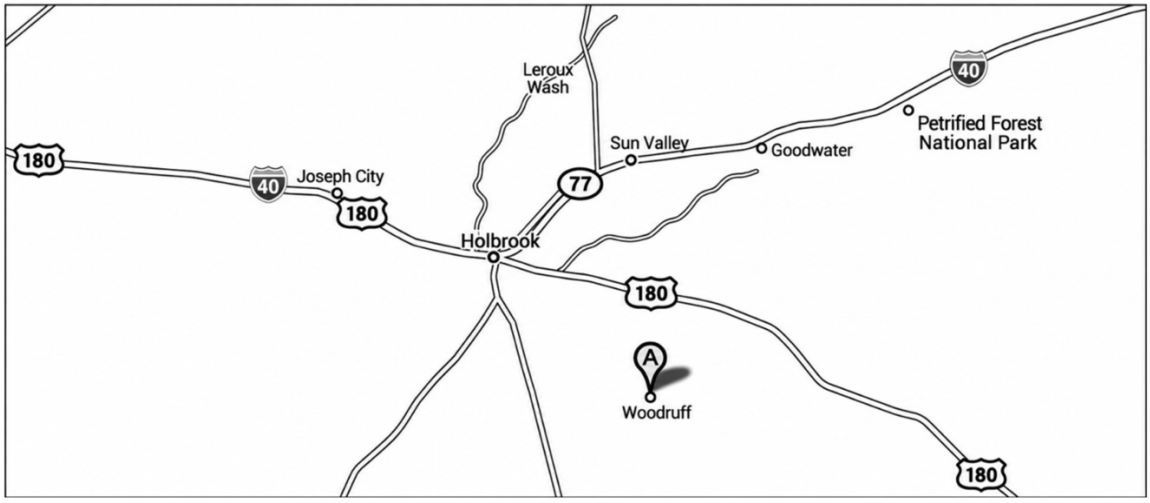
The next year, Elder Lorenzo Hatch sent a report back to the *Deseret News*, published 11 April 1877. As he tells about the mission, he gives credit to Ammon for his work with the Indians. Published in the paper's correspondence portion in a section entitled "Labors of the Elders," Elder Hatch writes from San Lorenzo, New Mexico:

> In company with Brother John Maughan and Wm. J. F. McAllister, I arrived here five months ago, I and Bro. Maughan with a portion of our families. We passed through the camps on the Little Colorado, where we were warmly received and aided on our journey. The object of our mission was to the natives of this country, some having received us in a friendly manner, and a number having been baptized through the labors of Elders Ammon M. Tenney, of Kanab, and Robert H. Smith, the latter formerly of Logan.

We learn about Ammon's and his father's activities for the next few years from Arizonan historian, Winn Smiley. She writes:

> . . . In March of 1877 his father, Nathan Tenney, came to the Woodruff area where he and two of Ammon's brothers, Sam and Arthur, established 'Tenney's Camp.' In the summer of 1877 they exchanged their holdings at Woodruff for land near Ramah, New Mexico, which was called Savoia and Savoita [Cebolla and Cebolleta]. The Tenneys traveled to and from the Little Colorado River settlement as they proselyted, sometimes stopping at the Mexican town of St. Johns. Ammon Tenney traded for the

Bar S or Windmill Ranch a few miles west of Zuni. His wives joined him, and they lived there until 1882.[16]



1877 – Brigham Young Sends Ammon out Scouting

Early in 1877, Brigham Young asked Ammon, now recognized as a skilled scout and missionary, to select places in Arizona for colonization. Ammon did so. Others had explored the Little Colorado River area, but not many stayed. In an area called Woodruff,

> . . . There appeared to have been no indication of occupancy when, in March, 1877, Ammon M. Tenney passed through the valley and determined it a good place for location. In the following month, however, Cardon and two sons, and Wm. A. Walker came upon the ground, with other families, followed, three weeks later, by Nathan C. Tenney, father of Ammon M., with two sons, John T. and Samuel, Hans Gulbrandsen and Charles Riggs.
>
> For about a year the settlement was known simply as Tenney's Camp. L. H. Hatch was appointed to take charge in February, 1878. About that time the name of Woodruff was adopted, in honor of President Wilford Woodruff, this suggestion made by John W. Young.[17]

Later, in his report to President Young, Ammon recommended St. Johns, Concho (16 miles west of St. Johns), the Meadows (eight miles northeast of St. Johns), and Woodruff. To help understand the location of these towns, a map is shown next. As it turns out today, Woodruff is close to the Petrified Forest National Park.

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[17] McClintock, 156.

(This is an important place for you to visit. The trees are horizontal, but they are as hard as a rock and beautiful. In a store nearby, you can buy for $15,000 a coffee table with a polished top made of petrified wood. So start saving your money Honey.)

Figure 13 The Location of Woodruff, Arizona

1878 – Ammon Presides over the Zuni Mission

Around 1878, Elder Lorenzo Hatch was released as mission president, and Ammon was assigned this responsibility. In David Kay Flake's master's thesis, we read:

> Ammon M. Tenney replaced Lorenzo Hatch in presiding over the Zuni mission which included the Savoia Valley Navajo Mission and served until 1881 when he was replaced by Elder Tietjen.[18]

1879 – Ammon Buys Land

In November 1879, Ammon was given authority by the church to purchase land in the St. Johns area. The land was purchased from Solomon Barth. Solomon Barth, a Jewish trader, settled in the area with his brothers, Morris and Nathan, in 1873. He laid claim to 1200 acres, and he sold his claim to Ammon for 770 head of American cows.[19] Joseph Fish, a historian and contemporary of Ammon Tenney, wrote about the purchase:

> After conference, Apostle Woodruff and some others started over to St. Johns to see about locating the saints at that place that had recently come in from Utah. A portion of the land and water right had been purchased by Ammon Tenney for the church, he gave 700 head of American cows and he afterwards bought some other claims for the church so that the whole purchase came to about $17,000. This was considered by many to be an extravagant price, and it was claimed by some that this might have been bought the year before for $3,000. Tenney did the main business and purchases through Sol Barth who doubtless saw that the Mormons were coming in and wanted homes, so he asked an extravagant price for his claims also for the claims of the others who sold. There were very little improvements on these claims, it was simply giving this sum for their claims on the water and land.[20]

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[18] David Kay Flake, A History of Mormon Missionary Work with the Hopi, Navajo, and Zuni Indians, (Provo: BYU Thesis, July 1965), p 67

[19] McClintock, 170 - 171.

[20] Joseph Fish, Autobiography of Joseph Fish, p. 196.



Figure 14 Solomon Barth from the James McClintock Collection

1880 – January Weather Conditions in Northeastern Arizona

When we read about the pioneers, no matter where they lived in the United States, varied weather conditions always challenged the people and their animals. Such challenges have been already reported here with the 1862 floods in Southern Utah and the snow storms which threatened the missionary explorers in their travels. But winter conditions in Arizona in 1880 also should be noted. We may think of Northeastern Arizona as a land with a mild climate, more hot than cold; however this was not the case in the winter of 1880. The lucid prose of Joseph Fish, living in Snowflake, helps us understand what the Saints were up against in their fight for survival. After a day of rest and Sunday meetings, on Monday the 26th of January, Joseph Fish and his friend Joseph W. Smith went to the forest for house logs. Mr. Fish writes:

> On the 26th I went to the timber to get out some more house logs. Joseph W. Smith also went along, he was getting out some for himself. The next day it snowed a little. We loaded up on the evening of the 27th [Tuesday] and during the night it commenced to snow and continued to fall all day. This snow was the heaviest that had been known for years. It fell, before it stopped, to the depth of from two to four feet deep in the forest.
>
> We got our animals as soon as it was light and throwing off a part of our loads started for home, but on going about four miles we found it so hard getting through the snow which was constantly falling that we threw off the balance of our loads. Proceeding on we made but slow progress through the snow and before we reached Snowflake one

of Joseph W. Smith's horses gave out and we left him. We toiled on through the snow until about midnight before we reached home and got warmed through. We went back for the give out animal the next morning but found it dead and half covered with snow.

This was one of the worst storms that I was ever out in. It was a regular blizzard, the snow in town was about 18 inches deep. This snow lay on the ground at Snowflake for about 1 month and the weather during that time was extremely cold, the thermometer getting down at times to 20 degrees below zero. This storm stopped all out door work with us and all we could do was to try to care for our animals.

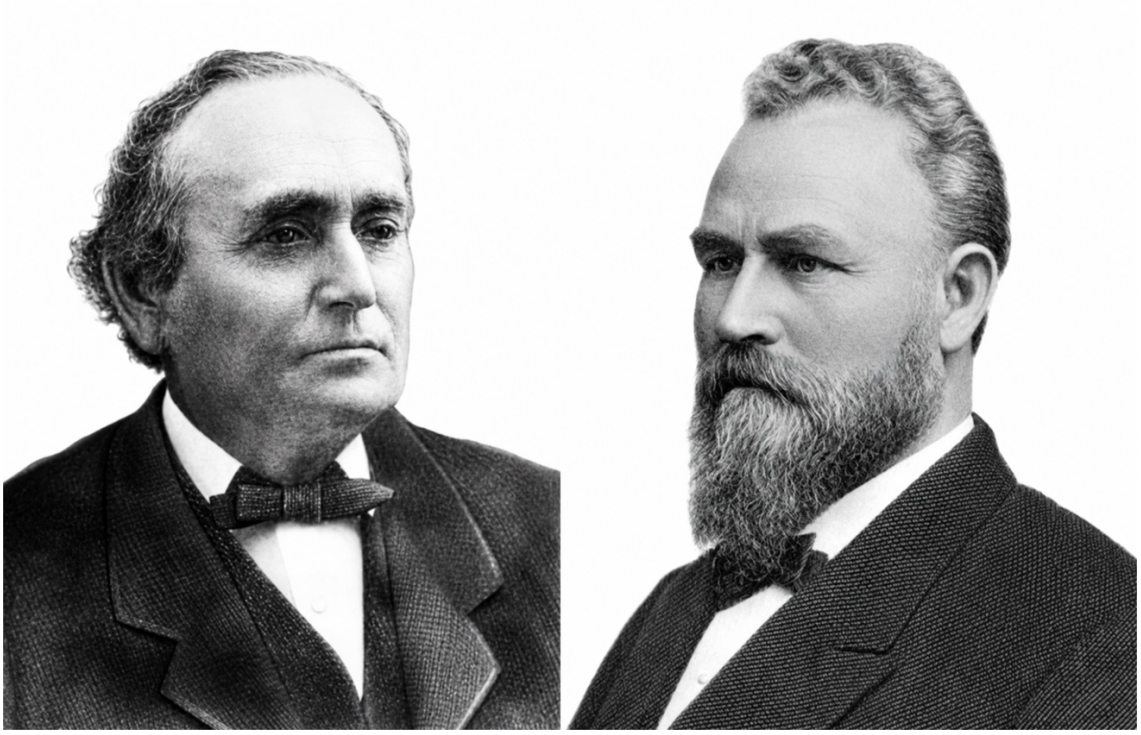
Many of the saints who had just come in from Utah were living in their wagons, and they suffered very much and the stock that had just come in were poor and weak and were not able to stand such a storm and cold weather with scarcely anything to eat and great numbers of them perished. Some of the brethren who arrived at about this time lost the greater part of the stock.

John A. West was one of the heaviest losers, he had brought out quite a herd but they nearly all perished on the road and after he got through. This severe winter and the scarcity of bread was a trying time for the poor saints who were struggling to make homes in Northern Arizona, and the scenes like that in the settling of Utah was one long to be remembered by those who passed through them.

In the spring as soon as we were able to work I went to putting in some grain. My team had lived through the winter but was very weak and poor. The horses were able to do but very little and I had no feed to give them, so I would go out with them some three or four miles to where the grass was a little better and camp and the next morning would bring in a little wood or fencing. They were not able to haul much more than one third of a load. About the last of March I hurt my back and was not able to do very much for a week or so.[21]

[21] Joseph Fish, 198.

1880 - Apostle Lyman Reports



Apostle Erastus Snow | Apostle Francis Lyman

The heavy snows of January provided life - giving water in the spring and summer. Now in the fall, church leaders from Utah visited St. Johns. Based on some natural resources and a potential for prosperity, Ammon's choice may have been a good one. It was judged to be so by Apostle Francis Lyman because he wrote an encouraging report about the area after he visited there with Brigham Young and Erastus Snow.

Elder Lyman submitted his report to the *Deseret News*. It was published on 20 October 1880. While in St. Johns, the visitors talked with Solomon Barth, the man who originally sold his land to Ammon Tenney on behalf of the LDS church. Elder Lyman writes,

> . . . we drove into first and while looking at their one story, flat - topped, dirty adobe buildings set in all shapes, and at random, Mr. Sol. Barth, one of the brethren who sold the land and water below and including the bridge in this town to Brother Tenney, came to us and talked with Bro. Snow about the country.

Another gentleman who put in an appearance and shook us all heartily by the hand was the Governor of the Zunis with whom Mr. Cushing makes his home; he was away when we visited the village. At the 'Mormon' St Johns we found Brother Richey in charge, and his place we made our head - quarters. Brothers Hyrum Watkins, William James, R. N. Allred, and Edward Noble. Noble were the first of our brethren who came upon the place to settle after the purchase of the country by Brother Ammon M. Tenney and came about New Years Day 1880.

There are now 48 families, 350 souls, 3 adobe houses, 1 log house, 4 old Mexican houses and 40 shanties and tents; 140 acres of small grain, 121 acres of corn, 25 acres of cane and a mill to grind it, 15 acres of garden stuff including squashes, melons, beans, beets, mangles, etc., 1 acre of potatoes, 12 orchard trees, plenty of swine of good quality. Many yards are worked making a very poor dirty looking adobe. I am sorry they have better material to build of. They have good foundation rock one and a half miles away. Bro. James Richey, 'our host,' & Co. have a fifteen horse power steam saw mill that will be making lumber in the Mokeyone Mountains miles away from St Johns, and in easy access of the other settlements in six weeks or less which will cut 4,000 feet a day.

The supply of pine timber in size from one up to four feet in diameter is inexhaustible. Their crops look well the soil is good and water poor. They are now settled in the flat very low among the farms but I trust they will see the wisdom of Bro. Snow in advising them to choose higher land for their town lots. When the purchase is completed and they find they have good title to plenty of water undisputed, they have a good place for a large flourishing settlement.

We spent the sabbath with the good people of this place when the Lord gave them much good council through Bro. Snow, Prest. Jesse N. Smith,[22] Lorenzo Hatch and others in their Bowery, which was clean and proof against winds. The sides were made of grease wood a wall three feet thick and a good covering of brush overhead The people seemed very much to enjoy the presence of the visiting brethren including Bros. Smith, Hatch and John H. Rollins who joined us at this point and made the rest of our tour with us round to Snowflake.

On Monday 20th, after a rather long call upon Mr. Barth in the upper St. Johns from whom we learned there were some chances for difficulty about the water claims purchased by Bro. J. C. Naile above the claim purchased by Bro. Tenney, we drove 3 miles in a southeasterly direction over a tolerably good uphill road to Round Valley on the headwaters of the Little Colorado which at this point is a very fine mountain stream.

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[22] Jesse N. Smith was a 1st cousin of Joseph Smith Jr, a 1st cousin of William B. Smith, a 1st cousin of George Albert Smith, a 1st cousin, once removed of Joseph F. Smith, and a 1st cousin once removed of John Henry Smith. His daughter, Leah, married John Hunt Udall, mayor of Phoenix, Arizona and his son, Asahel Henry Smith, married Pauline Udall, daughter of David King Udall.

> Why this valley is called round is more than I can tell for it is as angular as it could well be, but it is a very fine little valley, but the heart and cream of it is in the hands of Mexicans and outside whites. This valley has very many natural advantages and is altogether a very desirable location. The climate is cold like Panguitch, plenty of good timber within 10 miles, plenty of good land and water. Our people will build up two villages in this valley four miles apart. The valley slopes generally to the north and lies up to the foot of the Mokeyone mountains. This valley has also another attraction. It has the county seat of Apache County.[23]

1880 – Ammon and Others Work for the Railroad

The Lyman report stimulated more settlement from Utah, but according to McClintock, the people suffered for insufficient food. Luckily, a solution was found when many of the men found work with the railroad. Food supplies could then be purchased. McClintock writes:

> Just as the Saints of Utah benefited by the construction of the Central and Union Pacific railroads, so there was benefit in northeastern Arizona through the work of building the Atlantic and Pacific railroad in 1880 - 1882. John W. Young56[24] and Jesse N. Smith, joined by Ammon M. Tenney, in the spring of 1880 took a contract for grading five miles, simply to secure bread for the people of the Little Colorado Valley. During the previous winter there had been a large immigration from Utah, where, erroneously, it had been reported the Arizonans had raised good crops, so comparatively little food was brought in. The limited crop of 1879 soon was consumed and the spring found the settlers almost starving. Lot Smith had loaned the people a quantity of wheat the previous season and much of the crop was due him.
>
> Young and Smith went as far as Pueblo, where they secured their contract and on their return made arrangements with merchants at Albuquerque for supplies. The first contract was for a section about 24 miles east of Fort Wingate, N.M., and to that point in July went all the men who could possibly leave home. The first company was from Snowflake, Jesse N. Smith taking about forty men. Soon thereafter, flour was sent back to the settlements and there was grateful relief. After a while, Smith drew out of the railroad work. Tenny returned to the railroad the following year to assist Young in filling a contract for the grading of 100 miles and the furnishing of 50,000 ties.[25]

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[23] *Deseret News*, Salt Lake City, 20 October 1880.

[24] Apostle John Willard Young, ordained by his father, Brigham Young, was never a member of the Quorum of the Twelve, but he was called as first counselor to his father on October 8, 1876. He served until President Brigham Young's death on August 29, 1877.

[25] McClintock, 182.



Apostle John Willard Young
Son of Brigham Young

Jesse N. Smith[26]

The railroad work is also documented by reports from Thomas L. Greer which were sent to the *Deseret News*. On 22 September 1880 the paper printed news about the same happy event just mentioned which allowed Ammon and other men in St. Johns to earn cash money by working for the railroad. We read:

> We are indebted to Brother Thomas L. Greer for a few items of news written from St John, Apache County, Arizona on the 31st. A good many of the inhabitants of that place were at present working on the grading of the Atchison, Topeka and Santa Fe Railroad. Messrs. John W. Young, Jesse N. Smith and Ammon M. Tenney having one contract of five miles which was nearly completed and another for the same distance not yet commenced.[27]

Ammon hauled supplies for the Little Colorado settlements from Albuquerque, New Mexico. He arrived in Snowflake on Friday and left the next day to return to Albuquerque. Fish writes:

> Ammon M. Tenney came in from Albuquerque with a load of oats and returned the next day. Most of the teams that went down to Albuquerque on our arrival here

[26] See page 114 which explains the relationship between Jesse N. Smith and Joseph Smith Jr.
[27] *Deseret News*, "From the South," 22 September 1880.

> returned on the 31st with tools and supplies which were greatly needed for we not only had been short of provisions but had no tools to work with.

During this time Smith, Young, and Tenney formed a company to complete a contract which required that they make a bed for the railroad. President Smith's motive for organizing the company was to supply work for the men, allowing them to buy supplies for their families. By August, President Jesse N. Smith concluded he was no longer needed, and that he should return to help in his own colony, Snowflake, so a financial settlement was made with Young and Tenney, and President Jesse N. Smith left the company. During this time, Young and
Tenney provided boarding for men coming in from other communities. The men were in a camp near a location where the road was being prepared. As the track bed lengthened, the camp would move west to a new location.

With all the work, some of the men still took time out for Sunday meetings. On Sunday, September 5, Ammon joined August Wilkin and Edmund Richardson who all spoke in Spanish during the meeting because a few Mexicans visited the services.

1880 – Hard Issues for Ammon

By this time, Ammon had passed through many hardships, many regarding issues with the Indians. But also challenging was dealing with friends in politics and business. During 1880, a split developed between Ammon and Jesse N. Smith.

In Arizona, anti - Mormon sentiments developed mostly because of polygamy issues. Also, those not members of the LDS church worried about the Mormon vote. Solomon Barth, an outsider, was forming a ticket for public offices, and Sol wanted the Mormon vote. If the Mormons supported him, this would show the gentiles that Mormons were willing to support an outsider. Through Lorenzo Hubbell, a friend to both Ammon and Sol Barth, Ammon sent word to Mr. Barth that Sol would have the Mormon vote. This was seen by Ammon as the best way to soothe troubled political waters, and the best way to avoid a Mormon/gentile division.

In the meantime, President Jesse N. Smith returned to Snowflake and helped create a ticket which would run against Mr. Barth. Ammon felt President Smith made a great error in doing this, and he had hard feelings against President Smith for not negotiating with Solomon on a ticket.



Solomon Barth (left) and Governor George W. P. Hunt. He was the first governor of Arizona and was elected seven timesJ. Mr. Hunt called himself the "Old Walrus." He stood 5 feet 9 inches tall and weighed close to 300 pounds.

Ammon argued his case before John W. Young and his brother, Brigham Young Jr. These men seemed to agree with Ammon, yet nothing happened to correct the direction that the politics were moving. Because of these hard feelings, Ammon resigned as president of the Indian mission. He was replaced by Elder Ernest A. Tietjen in 1881. But this would not be Ammon's last opportunity to be a mission president. As will be shown later, Ammon was called to be the president of the Mexican Mission.

During 1880 another relationship problem struck Ammon hard. This occurred because of a conflict between Ammon and John W. Young. But before learning about this case, consider a few events in the life of John W. Young.

When John Willard Young was 11 years old, his father ordained him an apostle. In fact, Brigham ordained two more of his sons apostles, Brigham Young Jr and Joseph Angell, but only Brigham Jr became a member of the Quorum of the Twelve.

Nevertheless, "On April 8, 1873, Brigham Young added John, Brigham Jr., George Q. Cannon, Lorenzo Snow, and Albert Carrington as additional counselors to him in the First Presidency. After

Young's First Counselor George A. Smith died in September 1875, John Willard Young was called as First Counselor to his father on October 8, 1876."[28]

Some church leaders did not like John W., and they blocked his becoming a member of the Quorum. If John would have become a member of the Quorum, he would have been in line to become the president of the church as one of the longest ordained apostles. Some felt such an event would seriously damage the church.

Eventually, John was brought before the Quorum on three different occasions for alleged issues of misconduct. He was accused of: (1) living a lavish life style by using church funds, (2) making his home in New York City, and (3) not spending enough time with his church duties.

Although the events mentioned above happened after the event described next, perhaps John's later behaviors provide a key to understanding his earlier actions. The new contract called for 100 more miles of road. But Ammon was no longer a partner, and he could not understand why John cut him off. Being cut out of the partnership hurt Ammon deeply. Joseph Fish, a careful observer, was in the middle of all that was happening. His comments follow:

> During their journey he had taken a contract from Supt. Smith of 100 miles of road to grade and the contract might be extended to 150 miles. In taking this contract he left Ammon M. Tenney out, taking the whole thing in his own name.
>
> Brother Tenney felt very much hurt about this as they had been in partnership on the work that they had been doing and he thought that the partnership should continue, he talked some of suing Brother Young. He claimed that they were partners in this first contract and should still continue to be so in taking the next contract.
>
> Brother Tenney had many trials and disappointments and shed many bitter tears over them and grieved over them very much. Instead of making them lighter than they were, he always made them worse than they were, which constantly kept him in hot water.[29]

[28] http://en.wikipedia.org/wiki/John_Willard_Young

[29] Joseph Fish, 207.

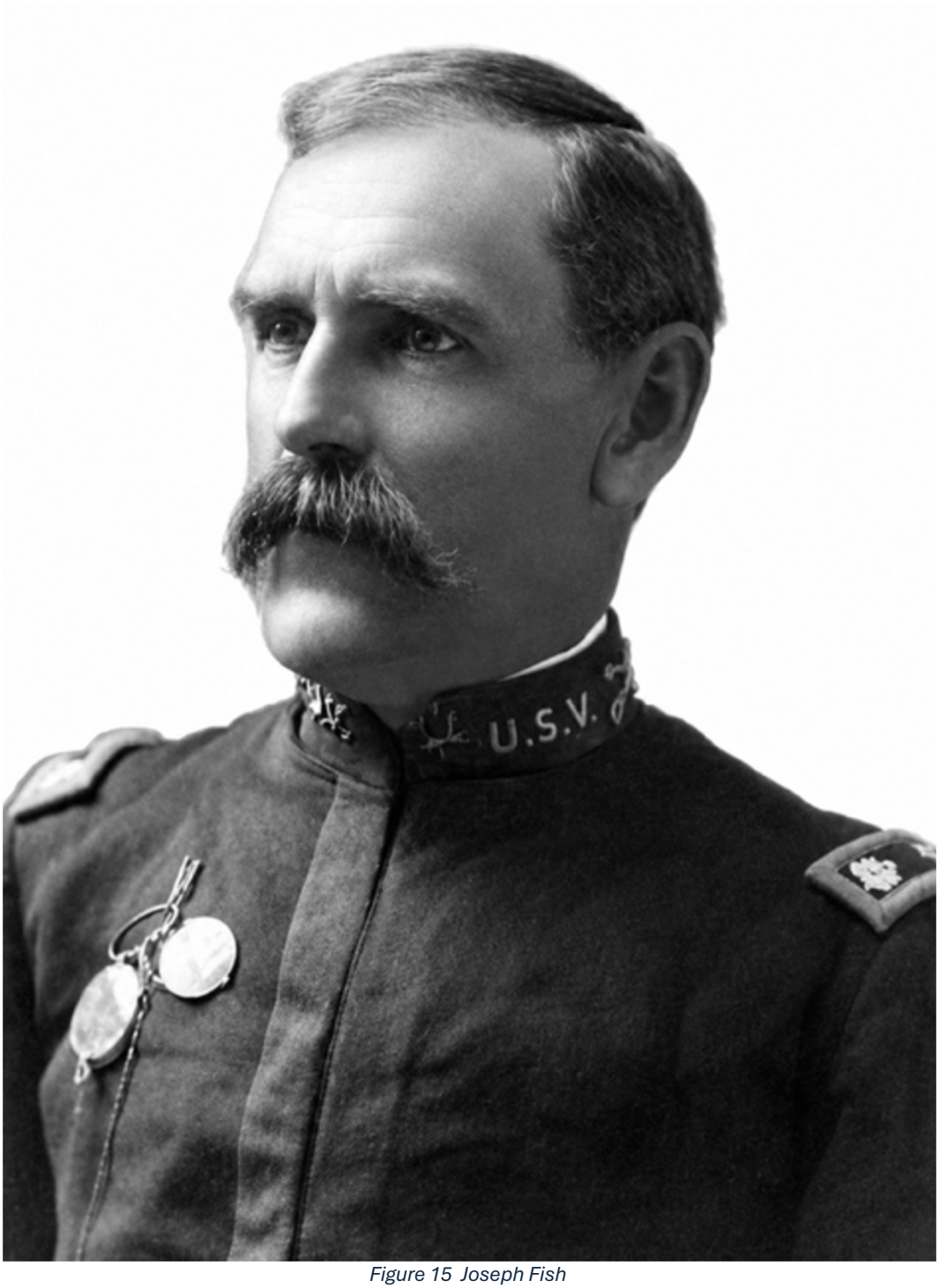


Figure 15 Joseph Fish

1881 – Ammon Leaves the Railroad Camp and Returns to St. John

Joseph Fish, bookkeeper for the Young and Tenney Company, worked to balance the books. Joseph writes:

> On February 1st, 1881 I balanced up my accounts for the month of January which showed the sales amounted to about $23,000 including supplies forwarded to Holbrook. Young and Tenney were now settling up their accounts as their contract was practically completed, and the next contract, as I have stated, Brother Young had taken for himself. A F. Doremus from Salt Lake City had come out to look after John W. Young's business and to aid in settling up with Brother Tenney. The first week in February was spent in settling up the accounts of Young and Tenney and dividing up the property. Brother Tenney took mules, wagons, etc. for what was coming to him. He got some advantage of Brother Young who took all the debts, liabilities, and responsibility of the work. The settlement was completed by the 6th and Brother Tenney who had figured on taking a contract in his own name started for St. Johns.[30]

On February 6, Joseph Fish and Ammon Tenney finished their business at the railroad camp and started for home: St. Johns for Ammon; Snowflake for Joseph. Joseph Fish wrote:

> He [Ammon Tenney] left the camp about noon and went over the mountain to the Neutra, the road had been broken through and we got over without much difficulty. February 7th we started early and after going about three miles one of the axle - trees that had been broken gave out and we changed all the load into the other end of the wagon and tied up the broken axletree and went on about two miles further when one of the thimbles came off the wagon. We got some sagebrush and made a fire heating the thimble and put it on again cooling it with snow. We then went on without further trouble and reached St. Johns the next day, where I remained one day waiting for a chance to go on to Snowflake.[31]

1881 – Ammon and Joe McFate Remain Good Friends

Ammon and his brother - in - law, Joe McFate, remained close friends through the years. Their friendship was remembered by Beatrice Riordan, a granddaughter of Joe McFate. One time Beatrice and her husband were interviewed for an oral history project. Some of her words have been transcribed below as she describes a close relationship between her grandfather and Ammon Tenney:

> In 1881 my grandfather came up here to Flagstaff, left his family in St. John's, came up here to Flagstaff, and out here. Now I don't know… I don't believe the Riordan

[30] Joseph Fish, 210.

[31] Joseph Fish, 211.

> mill site was there at that time in 1881. Richard could tell you that. Wasn't there a Riordan in 1882? Okay. In 1881 my grandfather was situated about a mile north of where that Riordan mill became situated and uh, and he was running a tie operation. He had a contract with the railroad to haul ties. And he hauled them from that northernly mill… they had a kin book (?) somewhere north of town.
> Uh, my [Grand] father and his [Olive Eliza] wife's brother, M. Tenney (sp?) were dear friends and they worked together and now, the contract may have been in both their names, I really don't… I don't know about that. I know my grandfather was one of them and uh, so, for three years the family was situated in St. Johns, but he was hauling ties over to… around near Holbrook.[32]

Fort Moroni, owned by John W. Young, was a few miles north of Flagstaff. A stockade was constructed around the fort for protection from the Apache Indians. This location was one of several where logs were harvested for railroad ties. Young's contract called for 50,000 ties. Later this was a cattle ranch.



Figure 16 Fort Moroni

The site of Fort Moroni was between the car and the red home. A well - researched, short

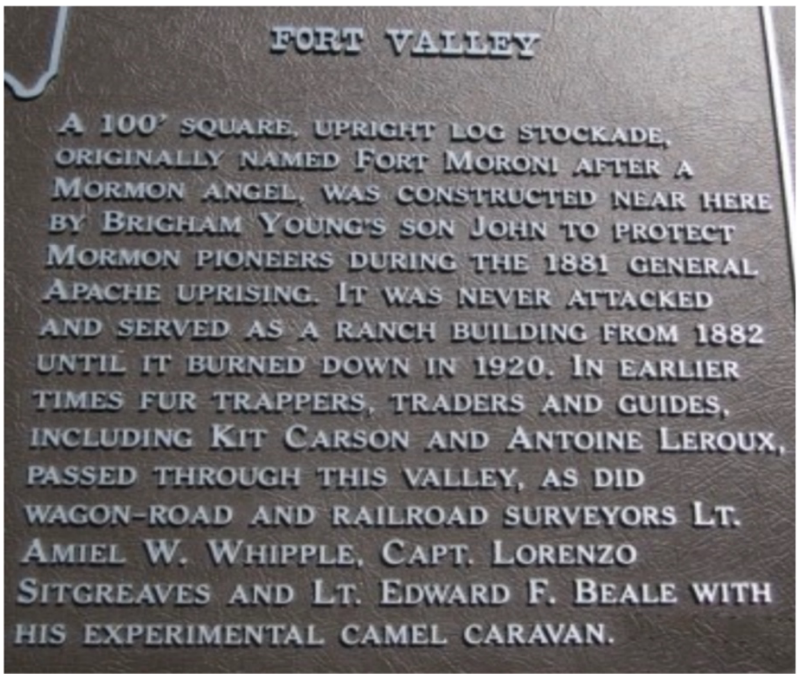
[32] Flagstaff Public Library Oral History Project, Richard and Beatrice Riordan, Interview number NAU.OH.28.79 http://library.nau.edu/speccoll/images/text/txt/38226.htm#a119

book on the history of this area is *Fort Valley Then and Now: A Look at An Arizona Settlement* by Susan Deaver Olberding.



Figure 17 Old Fort Moroni Location. Photo by author.

The site of Fort Moroni was between the car and the two - story home. At this location north of Flagstaff, historians have erected a monument to remember Fort Moroni and the history of Fort Valley. The plaque is shown below.



1882 – Ammon Again Works on the Railroad

The hard feelings felt against John W. Young passed, and Ammon was later employed by John in fulfilling the new railroad contract. McClintock writes: "Tenney returned to the railroad the following year to assist Young in filling a contract for the grading of 100 miles and the furnishing of 50,000 ties."

We learn again from the faithful record of Joseph Fish. We find Ammon in St. Johns during March of 1882. Joseph Fish writes:

> On March 22nd, I started for St. Johns to attend our Stake Conference which was to be held at that place. I took my wife Eliza with me and drove as far as the Tanks where we had a pleasant evening singing. There were about 23 persons in the company and these visits to different places were like a picnic and the people went for enjoyment as well as for religious duties. The next day we drove to Concho (then called Erastus) where I took dinner with Columbus R. Freeman. We then drove on to St. Johns where I stopped with brother Ammon M. Tenney.[33]

For this next event, the exact date of Ammon's presence is not yet clear, but McClintock connects Ammon with a settlement in New Mexico which was started in 1880, abandoned, and restarted in 1882. Even with an ambiguous date for Ammon's presence, the reference is worth noting:

> In 1880 were Indian troubles that caused abandonment of the locations, but a new start was made in 1882, when a number of families came from the deserted Brigham City and Sunset. A new village was started, about 25 miles east of the Arizona line, at first known as Navajo, but later as Ramah. The public square was on the ruins of an

[33] Joseph Fish, 215.

ancient Indian pueblo. Ira Hatch came in the fall. A large degree of missionary success appears to have been achieved among the Zuni, with 165 baptisms by Ammon M. Tenney, but at times there was friction with Mexican residents. The land on which the town stood later had to be bought from a cattle company, which had secured title from the Atlantic and Pacific Railroad Company.



Figure 18 Building the Atlantic and Pacific Railroad

1882 – Ammon's Father, Nathan Cram Tenney, is Shot

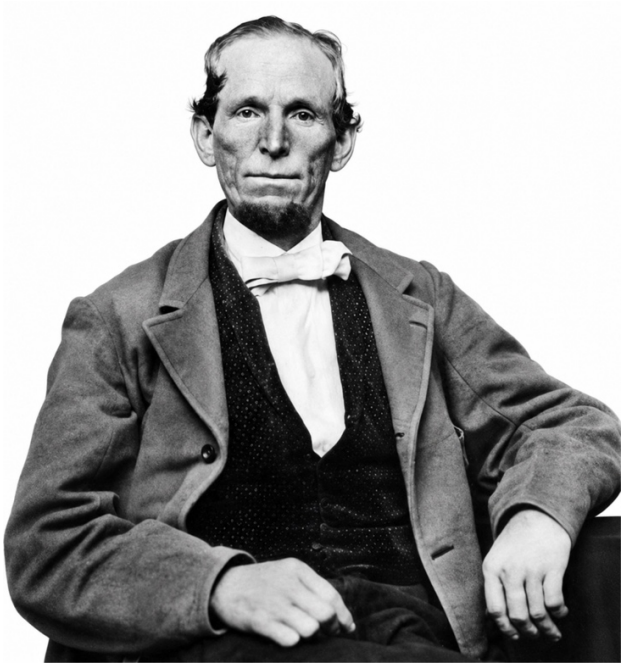


Figure 19 Nathan Cram Tenney

In 1882, a tragic event happened to the Tenney family. According to McClintock,

> There was a wild time in St. Johns on the day of the Mexican population's patron saint, San Juan, June 24, 1882, when Nat Greer and a band of Texas cowboys entered the Mexican town. The Greers had been unpopular with the Mexicans since they had marked a Mexican with an ear 'underslope,' as cattle are marked, this after a charge that their victim had been found in the act of stealing a Greer colt. The fight that followed the Greer entry had nothing at its initiation to do with the Mormon settlers.
>
> Assaulted by the Mexican police and populace, eight of the band rode away and four were penned into an uncompleted adobe house. Jim Vaughn of the raiders was killed and Harris Greer was wounded. On the attacking side was wounded Francisco Tafolla, whose son in later years was killed while serving in the Arizona Rangers. It was declared that several thousand shots had been fired, but there was a lull, in which the part of peacemaker was taken up by 'Father' Nathan C. Tenney, a pioneer of Woodruff and father of Ammon M. Tenney. He walked to the house and induced the Greers to surrender.
>
> The Sheriff, E. S. Stover, was summoned and was in the act of taking the men to jail when a shot was fired from a loft of the Barth house, where a number of Mexicans had established themselves. The bullet, possibly intended for a Greer, passed through the patriarch's head and neck, killing him instantly. The Greers were threatened with lynching, but were saved by the sheriff's determination. Their case was taken to Prescott and they escaped with light punishment.[34]

Although the next picture is poor, it is helpful. The town likely had a similar appearance in 1882 during the gun battle. In the middle of the picture is the Barth property, identified by the tower.

[34] McClintock, 172.



The gunman in this tower shot Nathan on the 24 June 1882, one month before Nathan's 65th birthday. The Greers had been asked to stay away, but that only meant the cowboys could NOT stay away. It was like telling children, “Don't put beans in your ears.”



From left to right: Joseph Woods, Jeff Tribbet, Nat Greer, Hiram "Hi" Hatch, and Albert Porter. The picture comes from the Arizona State Library, Archives and Public Records, Archives Division, No 97-9493.



Picture from the St. Johns Historical Society and Museum

The above picture was originally Barth property. Mexicans fired shots from this building and tower.

The cowboys fired shots from the adobe house shown below. At the time, the adobe house was unfinished, and this adobe - house picture was taken after 1882.

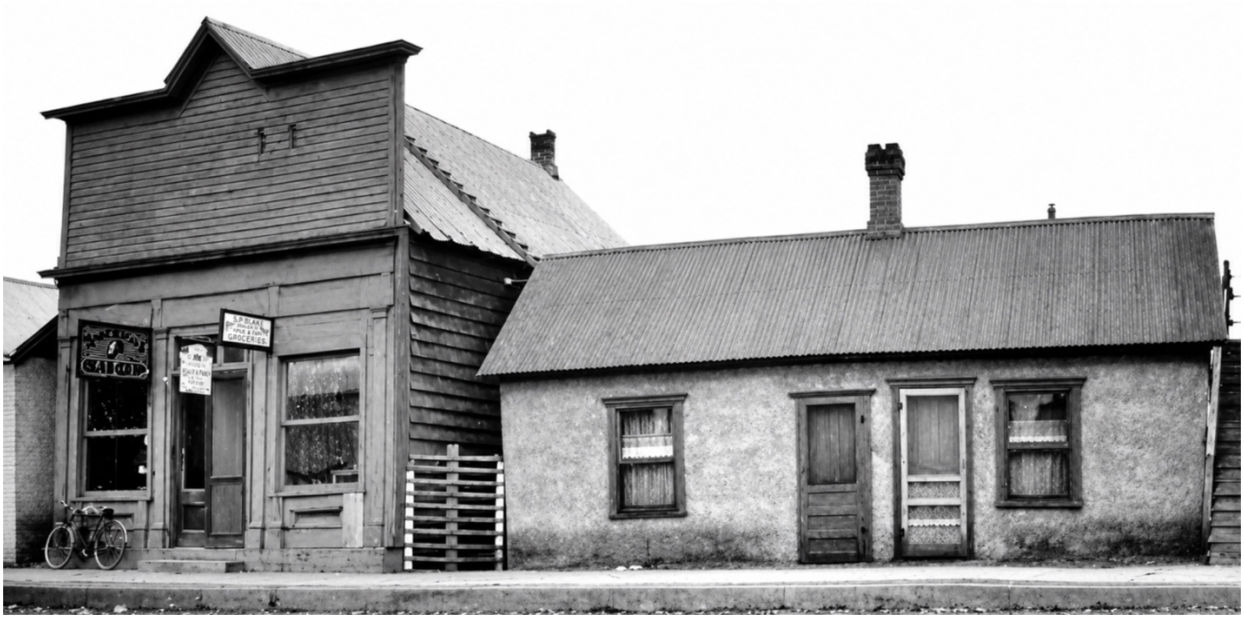


Photo from St. Johns Family History Center

Although one Mexican was wounded (Francisco Tafolla), it was a bad day for the cowboys. The Mexicans shot Hi Hatch in the shoulder and Harris Greer in the hand. Another bullet struck Jim Vaughn in the neck and passed through his head. Jim bled to death. Nathan Cram Tenney walked up the street with a white flag and went into the adobe building. A cease fire was arranged, so Nathan walked out of the house. A Mexican then shot and killed Nathan. Shortly after, the Sheriff arrested the cowboys.[35]

Ammon's father, Nathan Cram Tenney, was buried in St. Johns next to his wife, Olive Strong. She was buried a year and a half earlier after she died on 12 January 1881.



Figure 20 Ammon's Mother, Olive Strong Tenney

When we look back at early pioneer settlements, we observe sparse conditions: no green lawns, no paved streets, no shade trees, no colorful flowers. Many times, building supplies including lumber and nails were hard to obtain, yet the pioneers wanted beauty if they could have it.

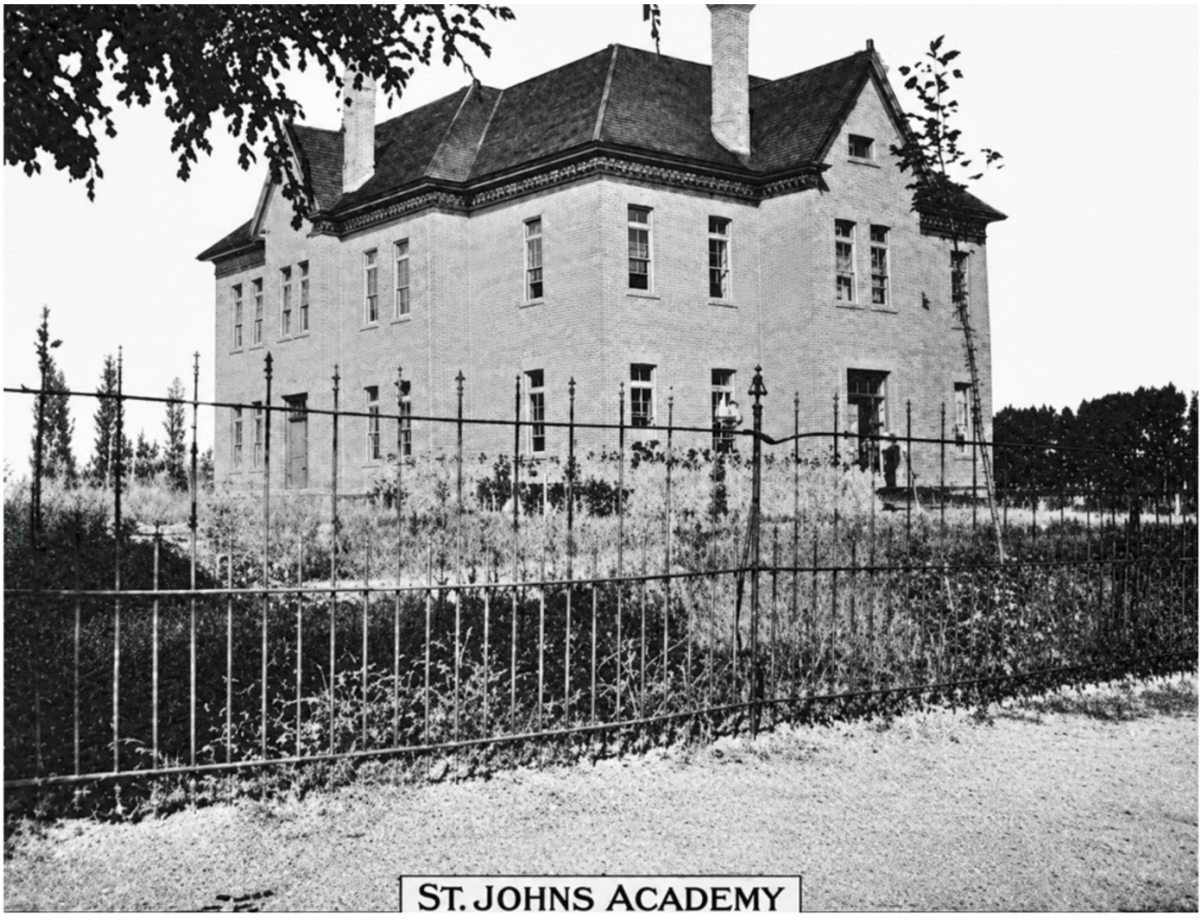
They also wanted peace, security, water, milk, meat, fruit, vegetables, and cleanliness. Some remembered the verdant slopes of Europe. Some remembered the gardens and trees of eastern United States. These old pictures of St. Johns, Arizona give you a glimpse into Ammon's world.

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[35] Cameron Udall, *Images of America*: St. Johns, (Charleston, SC: Arcadia Publishing, 2008), 40 - 42.

With an eye for beauty, the pioneers worked to make the world a better place. Shown here is the Stake Academy where learning was cherished and practiced. Notice the students standing in the front of the building.
The building was opened for use in 1899. From David King Udall's autobiography, we read:

> In no other phase of our ministry did we put forth greater effort than we did in establishing and maintaining our Church school - - the St. Johns Stake Academy. While I was in England on my mission, I had solemnly vowed if the Lord blessed me with children they should have all the educational advantages I could possibly give them. The memory of my vow urged me on in this undertaking. Back in the year 1899, we first opened the St. Johns Stake Academy, with Elder John W. Brown as principal. He deserves great credit for his wholesome and forceful work. Pearl tells me that there were fifty of Brother Brown's students (now teachers themselves) in attendance at a Teacher's Institute in Phoenix in 1906. Three of our daughters were in this group.[36]



[36] David King Udall, *Arizona Pioneer Mormon David King Udall: His Story and His Family*, 1851 –1938, 152.

1883 – Ammon Still in St. Johns

In some locations where church members built homes, worked to develop farms, and promoted a gentle society which fostered learning and industry, the saints met opposition and resistance. This happened in St. Johns, Arizona.

Here, according to Joseph Fish, the school board of supervisors took the school district away from the Mormons and gave the district to the Mexicans. The LDS leaders wanted the district back, and they planned to solve this issue by going to court. Joseph Fish was invited to handle the case, but he declined. Brother Fish's
journal entry mentions Ammon.

> On the 13th [January] Bishop Udall and a few of the leading men of the Mormon community had a consultation to see what could be done about the recovery of the District. They had sent for me to come over and take the case for them. I told them that with the store and my duties in the church that I had more already on my hands than I could properly manage, and did not think that I could possibly leave the store business and come over there to look after this case which might drag along for months. So it was decided to retain Harris Baldwin in the case. He was a good lawyer but had not been in the place very long.
>
> Ammon M. Tenney made the arrangements with him, and he thought that he could win the case, but later when it came up it went against the people just the same as every case did when the Mormons were trying to regain their rights through the courts. It was quite evident that the Mormons could not win a case in the courts at this period when the ring were fighting them to the bitter end.[37]

1884 – Four of Ammon's Children are Born in St. Johns

In 1884, Ammon was still in St. Johns. In fact, his wife, Anna Sariah Eagar, bore four children in this area during these years: 1879, 1882, 1884, and 1887. Joseph Fish included Ammon in his 1884 journal entry for May 15 - 16. He wrote:

> On the next day I started to St. Johns to attend our quarterly conference and took my wife Eliza Fish and daughter Della. I drove to Concho where meeting was held, the

[37] Joseph Fish, 232.

apostles occupying the most of the time. We stopped with Sister Wilhelm. We reached St. Johns the next day where I stopped with Ammon M. Tenney.[38]



Figure 21 Anna Sariah Eagar Tenney. First Wife.

[38] Joseph Fish, 236

During her childbearing years, Anna Sariah Eagar bore 10 children. The town of Eagar, Arizona is named after Anna's brothers.

1884 – Polygamy Caused Strife

At this time in Arizona, some people were concerned because some church members practiced polygamy. At this time, Ammon had two wives, so the law was not in his favor. Consequently, Ammon was arrested, found guilty, and sent to the Detroit Michigan House of Corrections. The image below shows how the prison looked when Ammon was an inmate. He was sentenced to three and a half years imprisonment and fined $500. After serving two years, Ammon received a pardon for good behavior.



Figure 22 Detroit Michigan House of Corrections

Although the Mormons believed in law, in the Constitution, and in the divine destiny of America, they felt abused by their government. Let Jacob Hamblin's case be considered as representative of many of the Saints. At a time when he and his family were weakened, damaged, and pursued by government agents, at a time when Jacob had three wives, he made this statement before a group which gathered in the St. George Tabernacle:

> Thirty-one years ago, the tenth of this month, I passed over the present site of St. George as an Indian missionary, seeking to benefit the remnants (Indians) of the land, residing in this vicinity. My great-grandfather fought in the French and Indian War, my grandfather in the Revolutionary War and my father in the States and in the Republic of Mexico, seeking for the religious liberty fought for by my forefathers and denied me in the United States.[39]

[39] Pearson H. Corbett, 415.