

Some reporters looked at Mormon society with more kindness and objectivity. According to the Mormon pioneers themselves, the report which follows from the *Prescott Miner* would describe many of their camps and settlements throughout the West.

The work done by these people is simply astounding, and the alacrity and vim with which they go at it is decidedly in favor of cooperation or communism. Irrespective of capital invested, all share equally in the returns. The main canal is two and a half miles long, eight feet deep, and eight feet wide. Two miles of small ditch are completed and four more are required. Their diagram of the settlement, as it is to be, represents a mile square enclosed by an adobe wall about seven feet height. In the center is a square, or plaza, around which are buildings fronting outward. The middle of the plaza represents the back yards, in which eleven families, or eighty - five persons are to commingle. They are intelligent, and all Americans.¹

1886 – Ammon Returns to Apache County from Prison

In St. Johns about 10 months after Ammon's return, Ammon's wife, Anna Sariah Eagar, gave birth to a son, John Eagar, on 14 September 1887. John lived until he was nine years old and probably died in Mexico. A year after Ammon returned to Apache County, Ammon joined with Christopher, son of Gilbert D. Greer, to accept a mission call to the Papagos Indians. Their mission started 30 November 1887. According to Ammon, he took “a tent, cooking utensils, two horses, a mule, a light wagon, and one saddle.”²

For several months, the wagon was home for Ammon and his companions as they traveled many miles from one side of Arizona to the other. The men also went into Mexico as far south as Caborca. Tenney said that he walked, rode on horseback and in his wagon for at least 5,000 miles during this mission.

Prior to Ammon's mission, Church leaders worked to purchase land in Mexico so the saints would have a place to live, a place where they would not be jailed for polygamy. On 5 February 1885 about 60 of the leading men in Northern Arizona moved with their families to the colonies. With this many people coming into Mexico at the same time, it was difficult for the saints to survive because the pioneers lacked food.

After his mission, Ammon found his way into the Mormon Colonies at Colonia Diaz, but his families were not always with him. For example, sometimes Eliza (second wife) visited her father in Utah. Although Anna (first wife) and her children moved to Colonia Diaz, in the summer the children sometimes returned to St. Johns for schooling.

¹ McClintock, 193 - 194.

² Smiley, 103.



Figure 1 Brigham said, "It's Better to Feed Them Than Fight Them."

1890 – Ammon Marries a Third Time

During part of his time in Mexico, Ammon lived with the J. J. Adams family. They had a daughter, Hettie, who became Ammon's third wife in March of 1890. Ammon married Hettie Millicent Adams when Hettie was 18 and Ammon was 45. Nine children came from this union. While in Mexico, Anna Sariah Eagar gave birth to Lurline Tenney on 19 May 1891.



Figure 2 This is part of Ammon's and Hettie's family. Hettie was Ammon's third wife.

1894 - The Zuni Indians

The following article was written by church historian Andrew Jensen and published in the Deseret News on April 7, 1894. It was titled, "Zuni Indian Village, Valenta County, New Mexico, March 9, 1894."

Yesterday we left our friends at Ramah and traveled twenty two and a half miles on our return trip to Zuni, the famous Indian village which in past years has been visited by quite a number of our Indian missionaries and other elders among whom was Ammon M. Tenney who baptized quite a number of the villagers by means of the Spanish language which is spoken by quite a number of the Indians and which is also spoken fluently by Prest Gibbons.

We have conversed considerably with our dusky friends several of whom after being told that we were Mormons replied that they also were Mormons and while they went through the gestures which were intended to illustrate the ordinance of baptism and the laying on of hands they would exclaim, 'Yes, Ammon Tenney did so and so to us.' Their knowledge of the gospel and the nature of its ordinances beyond this seemed to be extremely limited.

Among the chiefs to whom we were introduced was the noted Reman Luna, the present governor of the village who treated us very kindly. He was among those baptized by Elder Tenney and because of his friendship to the Mormon missionaries, he was, through certain influences, brought to bear upon the majority of his people by Mormon haters, deposed from his governorship and stood thus for several years, but the reaction came and when he was chosen governor again, it was also owing to the fact that he had been a friend to the Mormons whose consistent course toward their Indian friends had finally gained their utmost confidence and today these Zuni villagers look upon our people as their best and truest friends.

Be it said to the honor of our Indian missionaries that they have made a good record among the natives while other white men who have associated themselves with the Indians have become notorious for their immoral conduct and betrayal of confidence our brethren have invariably acted like men and saints and the fruits of their example and precepts are now quite among the natives.

1901 – Ammon Called to Mexico City as the Mission President

“Ammon served as President from 1901 until January 1903. In the beginning, Elder Tenney was the only missionary serving in Mexico City. To help support the work, two church leaders, Apostle John Henry Smith and Elder Anthony W. Ivins, joined Ammon on a visit to the Mexican president, Porfirio Diaz. The men asked for President Diaz's support for the new mission. The Mexican president's response was cordial and supportive.”³

Twenty six years earlier in 1875, Anthony W. Ivins and Ammon were missionaries with Daniel Webster Jones on a mission to Mexico. After visiting with President Diaz, needing to return home, Elders Smith and Ivins left for Utah, and Ammon started his important work. He soon found,

... that many Protestant traditions had crept in among the Saints and that common - law marriages had become prevalent. The members had set up their own congregations and did not want to give up control to President Tenney, for fear that they would be left alone again in the future. In Cuautla, he found Simon Zuniga, who had been among that Mexican Saints who returned from the colonies in 1887.

President Tenney was welcomed there. He retaught the Saints and brought them back into the fold. Six converts soon came into the Church there. At Ozumba he found Lino Zarate, a former missionary. Brother Zarate enthusiastically joined President Tenney in his efforts to locate the Saints.

³ F. LaMond Tullis, "Reopening the Mexican Mission in 1901" BYU Studies Vol. 22, No. 4



Figure 3 Mission President Tenney with Eliza Ann Udall. Second Wife.



Figure 4 Eliza Ann Udall. When Younger. 1855 - 1913

In Atlautla, they found Simon Paez and his family. This family had stayed in the Mormon colonies for five years before returning home. Brother Paez received them with kindness, still faithful to the gospel. In Chimal they found the Nicolas Rodriguez family. This family agreed to return to the Church only with the promise that the missionaries would not again desert them.

In Tecalco they located Julian Rojas, a former missionary, who for years had provided leadership in his branch. It took them a long time to convince Brother Rojas to allow

his congregation to be brought back under priesthood leadership. On August 18, 1901, Brother Rojas and seventy - five followers were rebaptized into the Church.⁴

The work was challenging, but President Tenney labored daily in an effort to bring the Mexican saints back into the church. David Crockett, in his article "History of the Church in Mexico," reported that,

Branches were organized in Tecalco and San Andres de la Cal, and priesthood conferred on worthy brethren. Local missionaries were called to labor. Of the nearly 300 people brought into the Church before the mission was closed in 1889, only 55 of these Saints were on the Church rolls as of August, 1902. But the Church in Mexico started to grow again. During President Tenney's fifteen - month presidency, 175 converts came into the Church.

After Ammon's mission to Mexico, he returned to the Colonies for a period of peace. More children were born.

1907 - Journal Entry from the Colonies

A journal entry by Miles Romney Brown of Colonia Juarez, Chihuahua, Mexico, records the following:

The word Studebaker brings to mind a rather humorous remembrance to me. Ammon Tenney in Mexico, the fellow that I traded my big workhorse to for the little mare, had a brand new Studebaker wagon and drove two stallions hooked to the wagon. Well, I couldn't read very well. I think I was about 10 years old, and I thought it said on the side of the wagon, "Stud Breakers."

Well, I thought brother Tenney had quite the outfit. I hope the above will not embarrass anyone. After being at the ranch for about four months, I was to go home to Colonia Dublin with Jodymans. My father brought a large workhorse to me and said, 'Miles, this is your horse in payment of old Bess the black mare and colt we left in Colonia Morelos.'

Now when my dad gave you something, it was yours, and you didn't have to consult anyone if you wanted to trade. Well I did that very thing, and soon after I arrived in Colonia Dublin I traded the old workhorse to one Brother Ammon Tenney for a little mare. I wanted my horse to have a family. Well, in due time that mare did have a colt, and when we left Colonia Dublin during the Mexican Revolution in 1912, I left my mare and colt behind again.⁵

⁴ F. LaMond Tullis, "Reopening the Mexican Mission in 1901" BYU Studies Vol. 22, No. 4

⁵ <http://www.orsonprattbrown.com/martha - miles.html>

1908 - References to Ammon's Wife, Eliza Udall

This next historical note relates to Ammon's wife. As stated earlier, his second wife, Eliza Ann Udall Tenney, was a sister of David King Udall, and a daughter of David Udall. Eliza's father wrote the following entry in 1908:

We raised a good crop of grain; no fruit as the frost took it nearly all. We, worked for our dead in the Manti Temple and we are very thankful to our Heavenly Father for that favor. My daughters, Eliza Ann Tenney and Mary Ann Stewart, helped me very much.

Eliza's brother, David King Udall, also writes about Ammon's wife with the following entry:

Soon after making the last entry in his journal, father complained of a pain in his stomach. My sister, Eliza Ann Tenney, was at that time living in the home, taking care of him and the nearly blind little Aunt Rebecca. After Eliza applied the simple home remedies, the doctor was called. It was thought that father would soon be better, but a few days later, on November 11, 1910, he passed from this earth as he had lived, in fearless simplicity. He was in his eighty - second year.⁶

1909 – The Rumble of Revolution

By 1909, rumblings of revolution sent quivers throughout the land. Eventually, Mexican political unrest, backed by guns and threats, forced the Saints out of the Colonies back into the United States. The Saints' possessions left behind in Mexico were stolen by roving bandits. An episode describing these events is told

by Winn Smiley. She writes:

When the revolution did begin, neither the Federalists nor the Revolutionists bothered the Mormon colonies except to buy or take their farm produce. Civilian rioters and looters let loose by the revolution, however, made the colonists' life in Mexico unbearable. 'My family has been driven by force from our homes and all our accumulations of a life - time [are gone],' Tenney wrote. The Mexicans 'began rioting and looting indiscriminately . . . we were compelled to either leave and flee to the

⁶ David King Udall, Diary, page 286.

<http://www.library.arizona.edu/exhibits/davidkudall/mormon/appendix.html>

mountains or shed the blood of our fellow men Nine of them came into my house and one about seventeen years old held me under a cocked pistol while the remainder looted my home. We the men of the town met at the tithing office with the object in view of retreating into the Sierra Madres where we were to join a complete exodus of all the colonies.'

After waiting four or five days in the mountains for other colonists, they began their march towards the United States crossing the international boundary at Dog Springs in July of 1912. Before reaching the line, the Mormons were frightened by the appearance of a suspicious - looking group. An uproar developed when a Mormon noticed one of the Mexicans riding his horse, and seized it. The Mormons wanted to leave the Mexican without transportation. 'Let the Black Devil go afoot,' they said. Tenney, however, argued that 'the Mormons should not treat the Mexicans like the Mexicans treated them.' He offered to give the Mexican his own horse if the Mormons left him afoot. They reconsidered and gave the horse back to the Mexican.⁷

After returning to the United States, Eliza lived with a married daughter in Thatcher, Arizona; Anna moved to Utah and then back to St. Johns where her son in law, Fred Whiting, built her a house; and Hettie and Ammon lived in El Paso and Mesa.

McClintock on the Mormon Colonies in Mexico

James McClintock writes,

The colonists took no part in the politics of the country. Only a few became Mexican citizens. Junius S. Romney stated that in each settlement pride was taken in maintaining the best ideals of American government. Occasionally there was irritation, mainly founded upon the difference between the American and Mexican judicial systems. According to Ammon M. Tenney, in all the years of Mormon occupation, not a single colonist was convicted of a crime of any sort whatever. In 1912 the colonists numbered 4225.

1925 – Ammon Dies

When we consider the life of Ammon Tenney, we may be impressed with the many challenging activities in which he was engaged. We may admire his resolute commitment to the Christian ideals he learned from his father, mother, and church leaders. And we may sense from his behavior that he was a relentless, brave warrior: always fighting for the underdog.

In his sunset years, Ammon traveled to Mexico on two occasions: first to meet with Pancho Villa, and second to meet with the Governor of Sonora. He wanted to obtain land for a gathering place for the Mexican Saints in Chihuahua. In preparation for his trip, he obtained a letter of

⁷ Smiley, 104 - 105.

introduction and recommendation from Arizona Governor Thomas E. Campbell. In the letter, the Governor said about Ammon:



Figure 5 Governor Thomas E. Campbell served from 1919 – 1923.

As early as 1858 he was among the Indians in the missionary capacity and in the following year he was a member of the party of the first white men to cross the Rio Grande del Norte [Colorado River] at El Vado de los Padres since the Franciscans crossed in 1776. . . .

He was a guide for Major Powell, the great explorer of the Grand Canyon. . . . Especially there must be consideration for Mr. Tenney as a colonizer. He was active

in the establishment of colonies in southern Utah, northeastern Arizona, northwestern New Mexico and in northern Mexico.⁸

Although Pancho Villa was respectful, he would not help, and no help was obtained in Sonora. Ammon died 28 Oct 1925 in Mesa, Arizona, and he is buried in Thatcher, Arizona. After his death, relating to the Mexican Mission, a happy event was described by Agustín Rojas Santos in 1991. This event would have pleased Ammon Tenney. Writing for the *Ensign* magazine, Agustín said,

In 1989, the 100th Stake in Mexico was created in Tecalco, Mexico. One of the members of this new stake was the oldest member of the Church in Mexico, 106-year-old, **Fidencia García de Rojas**. She had joined the Church in 1901 and was baptized by Ammon Tenney, shortly after the Mexican Mission was reopened.⁹

Conclusion

This writer respects the courageous, bold people who came to the West to find religious freedom and to find a place to create Zion. For them, Zion meant building communities where people practiced the ideals taught by Jesus Christ. They wanted communities where love passed from person to person and where doors could be unlocked at night because the people did not steal from one another.

For the Saints, Zion was also a place to learn history, languages, principles of science, issues of government, and the fine arts. The people wanted wholesome growth for their children. This dream has never died among the Mormons. For them, this dream is Christ's dream for all the people of the earth who are willing to follow Christ's example.

The pioneers' goals for settlement of the West were lofty, and James McClintock realized that as he wrote his book, *Mormon Settlement in Arizona*. Writing in 1921, Mr. McClintock will have the last words here:

Oases Have Grown in the Desert

The Mormons of Arizona today are not to be considered in the same manner as have been their forebears. The older generation came in pilgrimages, wholly within the faith, sent to break the wilderness for generations to come. These pioneers must be considered in connection with their faith, for through that faith and its supporting Church were they sent on their southward journeyings. Thus it happens that 'Mormon settlement' was something apart and distinctive in the general development of Arizona and of the other southwestern sections into which Mormon influences were taken. It has not been sought in this work even to infer that Mormons in anywise had loftier aspirations than were possessed by any other pioneer people of religious and law-abiding sort. However, there must be statement that the Mormons were alone in their

⁸ Smiley, 105.

⁹ Agustín Rojas Santos, "Fidencia García de Rojas: Life of a Mexican Pioneer," *Ensign*, February 1991.

idea of extension in concrete agricultural communities. Such communities were founded on well - developed ideals, that had nothing in common with the usual frontier spirit. They contained no drinking places or disorderly resorts and in them rarely were breaches of the peace. Without argument, this could have been accomplished by any other religious organization. Something of the sort has been done by other churches elsewhere in America.

But in the Southwest such work of development on a basis of religion was done only by the Mormons. There was need for the sustaining power of Celestial Grace upon the average desert homestead, where the fervent sun lighted an expanse of dry and unpromising land. The task of reclamation in the earlier days would have been beyond the ability and resources of any colonists not welded into some sort of mutual organization. This welding had been accomplished among the Mormons even before the wagon trains started southward. Thereafter all that was needed was industry, as directed by American intelligence.

Prosperity Has Succeeded Privation

Today the Mormon population of Arizona does not exceed 25,000, within a total population of over 300,000. The relative percentage of strength, however, is larger than the figures indicate, this due, somewhat, to the fact that the trend of Mormon progress still is by way of cultivation of the soil. Of a verity, a family head upon a farm, productive and independent, is of larger value to the community and of more importance therein than is the average city dweller.

The immigrant from Utah who came between 1876 and 1886 no longer has the old ox - bowed wagon. His travel nowadays is by automobile. His log or adobe hut has been replaced by a handsome modern home. His children have had education and have been reared in comfort that never knew lack of food. Most of the Mormon settlements no longer are exclusively Mormon. There has come a time when immigration, by rail, has surrounded and enveloped the foundations established by the pioneers.

To the newer generation this work is addressed especially, though its dedication, of right, is to the men and women who broke the trails and whose vision of the future has been proven true. Many of the pioneers remain and share with their children in the benefits of the civilization that here they helped to plant. The desert wilderness has been broken and in its stead oases are expanding, oases filled with a population proud of its Americanism, prosperous through varied industry and blessed with consideration for the rights of the neighbor.¹⁰

¹⁰ James H. McClintock, *Mormon Settlement in Arizona*, Bibliobazaar 2006. Original copyright 1921, pgs. 254-255.

Color-coded Text Connects Wives and Children

Blue – Anna Sariah Eagar

Green – Eliza Ann Udall

Red – Hettie Millicent Adams

Toquerville UT, Utah

1868 6 Dec Ammon Tenney Jr, Toquerville UT, Washington, Utah
1870 23 Mar Anna Sariah (Minnie), Toquerville UT, Washington, Utah

Kanab, Utah

1871 25 Dec Nathan Cram III, Kanab, Kane, Utah
1873 22 Dec Levi Stewart, Kanab, Kane, Utah
1874 14 Jun Olive Eliza, Kanab, Kane, Utah
1876 13 Jul Abbey Celestia, Kanab, Kane, Utah
1876 10 Feb Phoebe Relief, Kanab, Kane, Utah

St. Johns, Arizona

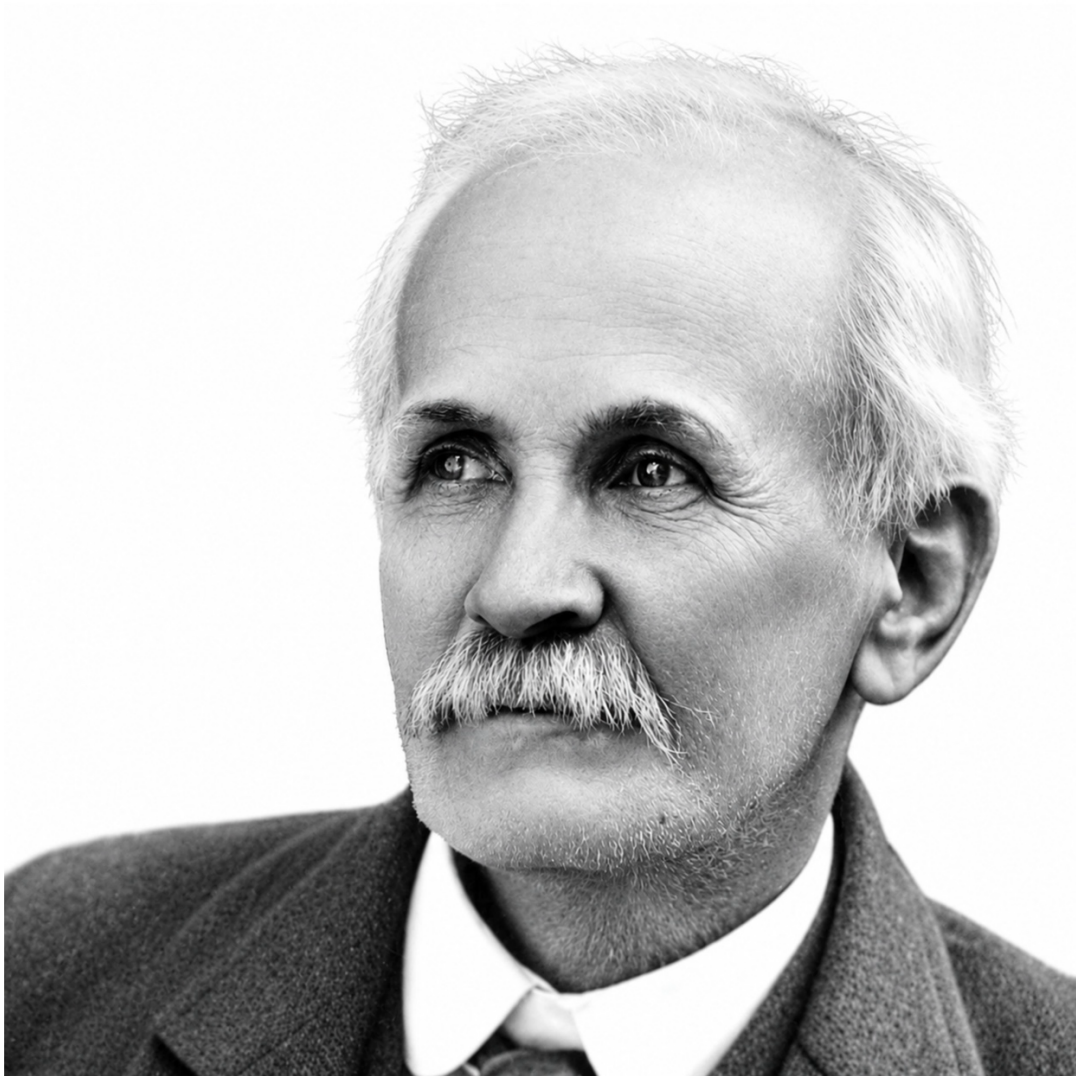
1879 28 Dec Lois Janette, Windmill Ranch, Apache, Arizona
1882 16 Oct Lula Maude, St. Johns, Apache, Arizona
1884 23 Oct Rosalia, Saint Johns, Apache, Arizona
1887 14 Sept John Eagar died young, Saint Johns, Apache, Arizona

Colonia Diaz, Mexico

1890 25 Dec Millicent /TENNEY/ Colonia Diaz, Chihuahua, Mexico
1891 19 May Lurline Colonia, Diaz, Chihuahua, Mexico
1892 23 Aug Eugene Adams, Colonia Diaz, Chihuahua, Mexico
1895 4 Apr Helaman Pratt, Colonia Diaz, Chihuahua, Mexico
1897 25 Mar Paul Frost, Colonia Dublan, Chihuahua, Mexico
1899 10 Feb Anthony Ivins, Colonia Dublan, Chihuahua, Mexico
1901 22 May Udall Adams, Colonia Dublan, Chihuahua, Mexico
1903 4 Aug Ezra Strong, Colonia Dublan, Chihuahua, Mexico
1905 27 Aug Allen Dwight, Colonia Dublan, Chihuahua, Mexico
1910 28 Sept Sadie, Colonia Dublan, Chihuahua, Mexico¹¹

¹¹ <http://www.familysearch.org/eng/default.asp>

Ammon Tenney



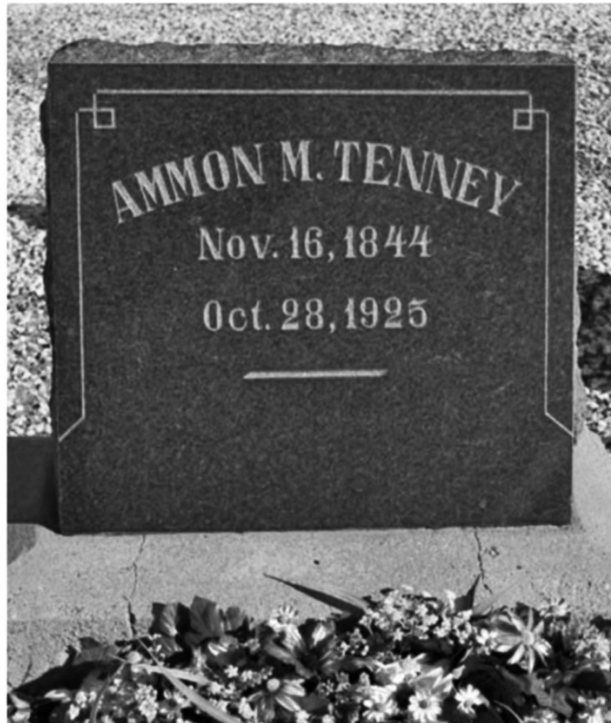
Thank you, Ammon,
for your example, service,
toughness, and intelligence.



Thank you, Mom and Dad,
Olive Strong and Nathan Cram Tenney.

You started it all.
You raised an honorable son.
People are still talking about Ammon Tenney.

Relevant Gravestones



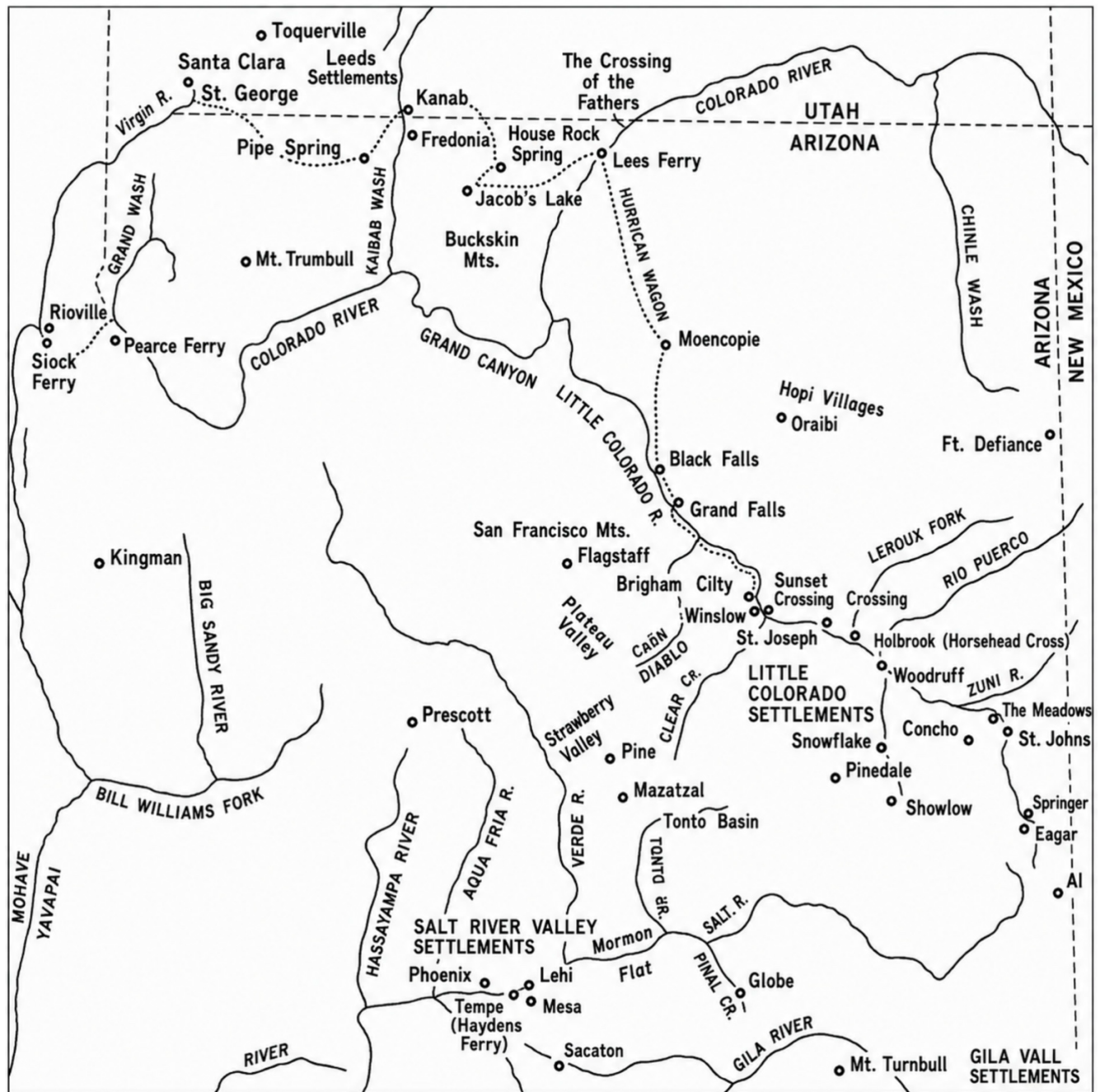
Ammon Meshach Tenney
Buried in Thatcher, Arizona.



Eliza Ann Udall, Ammon's second wife,
is buried in Thatcher, Arizona.



Hettie Millicent Adams Tenney,
Ammon's Third Wife,
Is buried in Phoenix, Arizona.



Relationship Notes

George A. Smith (1817–1875) was Joseph Smith Junior's first cousin.

Jesse N. Smith (1834–1906) was Joseph Smith Junior's first cousin.

Asael Smith. (1744–1830) was Joseph Smith Junior's grandfather.

Asael's SONS

→ Joseph Smith Sr. (1771–1840) →

→ John Smith

→ Silas Smith (1779–1839)

Asael's GRANDSONS

Joseph Smith Jr. (1805–1844)

→ George A. Smith (1817–1875)

→ Jesse Nathaniel Smith (1834–1906)

Picture

The six men in the picture are all related. The three men on the top row are brothers. Their images represent the following people: Top Row, L to R, John Smith, Joseph Smith Senior, and Silas Smith.

The three men on the bottom row are all first cousins, and the men on the top row are their fathers. The bottom row represent: L to R, George A. Smith, Joseph Smith Jr., and Jesse Nathaniel Smith.

Two significant friends, George A. Smith and Jesse Nathaniel Smith, were part of Ammon Tenney's world. These men helped to settle and develop the Southwest. St. George itself carries George A. Smith's name.



Notes and a Selected Bibliography

Pictures

In the U.S.A, pictures published before 1931 are considered to be in the public domain. All pictures used in *Ammon Tenney and His World* are for educational purposes. Many of the pictures were taken from FamilySearch where photos are designated either Public or Private. At FamilySearch, if a photo is private, the public cannot see the photo. That means I would have no access to that picture unless the submitter wanted that picture to be available for public viewing.

Every picture, when needed, has been sharpened by the author using AI. Thus, these sharpened photos appear to look more modern than they really are. Some old, historic pictures shown here have been taken from the selected history books. These pictures have been sharpened too using the powers of AI.

Pictures and a few illustrations have been used abundantly to help history come alive. When learning about people and their stories, to put “a name with a face” is most helpful.

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