

## George Alma Tenney

From the original Sexton Records:

Name: George A. Tenney

Age: 6y; 10m; 10d

Relationship: Son of Nathen C & Olive Tenney

Deceased: May 1, 1848

Disease: Nervis faver

Birth Place: Jo Daves County Illinois

Birth Date: June 21, 1841

Grave No. 304

Birth Date: 21 June 1842

Birth Place: Bremen, Jo Daviess, Illinois, United States

Death Date: May 1, 1848

Cause of Death: Nervous fever

Burial Place: Grave # 304 Winter Quarters Cemetery

Father's Name: Nathan Cram Tenney

Mother's Maiden Name: Olive Strong

Which Winter Quarters Ward or Iowa Branch was the family:

Where was the family in the 1850 U. S. Census? Household #62 in Utah Territory

Which Pioneer wagon train took the family west? Nathan and his family initially traveled to the valley in 1848. Ten years later, he led a company of members who had settled in California back to Salt Lake City. (Bell, William, "Census of the company on the road traveling from San Bernardino, 1858 February.")

Any interesting facts or stories that might have been submitted.

NATHAN CRAM TENNEY and OLIVE STRONG TENNEY – HISTORY Note:

VITAL INFORMATION Nathan Cram Tenney was born July 28, 1817 in Ontario, Wayne County, in western New York. He was the only child born to Meshach Tenney and Phoebe Cram. When Nathan was still a toddler, his parents divorced. Each of Nathan's parents then remarried and had other children with other spouses. Nathan met and married Olive Strong in Berremen Township, Jo Daviess County, in northwest Illinois on March 18, 1841. They later migrated in 1842 to Nauvoo, Hancock County, Illinois to be with the Latter-day Saints. Olive was born February 18, 1819 in Wales, Genesee County, in western New York. She was the 3rd

of 10 children born to Ezra Strong IV and Olive Lowell. Children of Nathan and Olive: George Alma Tenney b. June 21, 1842 Ammon Meshach Tenney b. November 16, 1844 Nathan Cram Tenney Jr. b. April 4, 1846 Olive Eliza Tenney b. April 27, 1849 Nancy Ann Tenney b. November 17, 1851 Phoebe Relief Tenney b. 1853 Abby Celestia Tenney b. 1854/1855 John Lowell Tenney b. July 29, 1856 Samuel Benjamin Tenney b. March 5, 1858 Marvelous Flood Tenney b. June 18, 1862.

**EZRA STRONG IV AND OLIVE LOWELL CONVERSION AND BACKGROUND** Less than three years after the Church of Jesus Christ of Latter-day Saints was organized, Ezra Strong IV heard of the teachings of the Prophet Joseph Smith while residing in western and upstate New York. Ezra was a Methodist Minister of no small reputation. The Holy Ghost bore witness to him of the teachings of the Prophet Joseph Smith as he heard them from the mouth of the Prophet himself, and on the 13th of May 1833, he entered into the kingdom of God by baptism. Ezra's testimony was a strong influence in the life of his daughter, Olive, his wife Olive, and the other children, as they, too, joined the Church. Ezra was ordained a Seventy just four months after the martyrdom of the Prophet in 1844. Ezra traveled about 10,000 miles to preach the gospel during his lifetime. At age 83, Ezra was still going strong, living "hail and hardy" with his daughter Olive in Tocqueville, Utah, and during the summer with his sons at cooler elevations in Utah.

**PAGE 1** Ezra Strong IV was born June 26, 1788 in Philipstown, Rensselaer County, in eastern New York to Deacon Ezra (III) and Nancy Gates Strong. Ezra met and married Olive Lowell on November 19, 1814. She was the daughter of Timothy and Olive (Carleton) Lowell. She was born March 7, 1794 in Andover, Windsor County, in southeastern Vermont. Olive Lowell Strong was baptized into the LDS Church in 1838. Ezra has a farm and he taught his children the importance of "Hard Work" while he also taught them about the Lord. Ezra IV and Olive Lowell had several children, as follows: Sampson (born January 6, 1816), Solomon (born November 11, 1817), Olive (born February 18, 1819), Ezra V (born April 4, 1820), Nancy (born April 30, 1822), Wesley (born June 7, 1823), Fletcher (born July 18, 1826), Willard (born May 10, 1828), Priscilla (born December 11, 1830), and Silas Gates (born May 13, 1833). What a lovely large family they raised to be fine women and men. Olive Lowell Strong taught her children the importance of "Service to Others", while teaching them to cook, mend, clean-up after themselves and others, and how to sing and laugh and enjoy life. Olive Strong Tenney was exposed to strong religious teachings by her Methodist Minister father, Ezra, and her kind and loving mother, Olive, until she was 14 years old. When she was 14, and her father converted to Mormonism, their home became an LDS home where they studied out of the Book of Mormon as well as the Bible each day. Olive spent most of her childhood in Erie County in western New York. In 1840 Ezra Strong brought his family, including his twenty-on-year-old daughter, Olive, to Illinois, to be closer to the body of the Church, since the Prophet Joseph had sent out a letter asking for all the Saints to gather to Illinois. The Prophet did this because of increased persecutions of the mob. The Prophet sought strength in numbers. **OLIVE STRONG MARRIAGE TO NATHAN CRAM TENNEY** Prospective brides on the frontier were quite scarce. After moving to Illinois, Olive met and fell in love with Nathan Cram Tenney, who was not a member of the Church at the time. He posed as a non-sectarian, and felt he was unable to participate in a religious life. Nathan had spent most of his childhood in Ontario, Wayne County, in western New York, which is close to where Olive was raised. When Nathan was 19 years of age he decided to head for the

frontier in Northwestern Illinois. Nathan was always seeking to tame the forbidden country and was anxious for new adventures. Nathan became the first permanent settler of the area which was later to be known as Berreman Township, Jo Daviess County, Illinois. (The following comes from Nathan's son, Samuel Benjamin Tenney, in writing his life story.) My father, Nathan Cram Tenney, was a very forgiving man. During Father's younger life he experienced a test of patience and forgiveness. Father's first wife, whose name is seldom mentioned, was unfaithful to Nathan. She is not mentioned in the family genealogy to any extent to be known as much by others. During his early marriage, Father Nathan had been working in the iron mines in Minnesota. He was away from home a great deal of the time. He would be gone a month at a time away from home, sometimes longer. On one occasion, Nathan returned home two weeks or so earlier than he expected to do. When he arrived at home, he found another man in his bedroom with his wife. It was really a test of patience for Nathan. Instead of getting a gun and ending things, Father calmly had them prepare themselves for a council meeting with him. As they sat discussing the problem before them, he asked his wife if she loved this man. Her reply was that she did. My Father then took inventory of his goods in the home and divided them up with her. Turning to the man he advised him to take the woman and leave quickly. There was no drawn out legal trial connected with this divorce. Everything was orderly. Father obtained the divorce without malice or hatred or contempt, which very often accompanies such occasions. When Nathan met Olive, she was a member of the Mormon Church. He was not a member of a church.

**NATHAN CRAM TENNEY CONVERSION TO THE GOSPEL** Nathan was willing for the girl in his life to worship as she may. In 1841, very much against the will of her parents and friends, Olive consented to become the wife of an honorable non-Mormon man – Nathan Cram Tenney. They were married March 18, 1841 in Berreman, Jo Daviess, Illinois. Nathan with the help of friends and family had a cabin built for them to live in. After much faith and prayer, and by the Spirit of Truth, it was revealed to Olive that Nathan would embrace the Gospel and become a faithful member. Nathan thought that he would be so nice to Olive that soon she would forget her enthusiasm for him to join the Church. So, when they started their married life he was willing to “bend the knee and pray”. “But”, he said, “don't ask me to pray.” He was true to his pledge and for a while, all went well. PAGE 2 Nathan started to break prairie land with three yoke of cattle, with a large breaking plow attached to the hind wheels of a wagon, and a pole for a tongue to guide the cart. He attached a spring seat on which he and Olive sat. On they went, day after day. This elapsed in great joy to both. Finally, Olive's heart was so full of appreciation for the way she had been honored by her husband that her former testimony returned to her mind. One day she asked to remain at home to meditate and pray, and he joyously consented, provided she would pledge with him to reveal to him her thoughts during the day. The agreement was reached with a heart full of joy. Olive took advantage of her opportunity that day and yearned for the Lord to touch the heart of her worthy husband, that very day, to the end that he might gain an unimpeachable testimony of the gospel, that the Lord did hear and answer prayers. Night came and Nathan returned home and immediately asked Olive her thoughts during the day. Olive told him it was unfair unless he would tell her about his thoughts first. He declined and she observed emotion in him. “Well,” she said, “this day has been a day of prayer, supplicating the Lord to touch your heart and cause you to think of the Gospel Plan and of the necessity of baptism.” He could constrain himself no longer, and confessed that he was ready for baptism, because her

prayers were answered. The whole day had been spent in faithfulness, for he knew that, if prompted by man, she would have faltered by now. Both of them attended cottage meetings weekly. He had heard the missionaries talk before, but on occasion they talked in tongues. Sometimes they were not interpreted; other times they were. He could discover in himself a more serene feeling when the interpretation was given. Finally, Nathan was baptized on August 11, 1841. **NATHAN AND OLIVE FAITHFUL IN THE GOSPEL** Nathan had a conservative nature and took time to join the Church, but once converted, he became extremely faithful to the Prophets, and readily cast aside all self-comfort. Olive and Nathan were willing to face numerous hardships and dangers for their convictions. This conservative nature was observed when the first request he made of his wife, once he was a member, was for her to not ever talk in tongues because it would mortify him to death. She replied, "I am as far from that as you are." He said, "I believe it is all right for them that so desire, but we will be satisfied without it." At the next cottage meeting, however, the presiding priesthood blessed the congregation with the spirit of testimony and told them not to quench the spirit. "Olive was the first speaker and she spoke in tongues and Nathan sprang to his feet, as Olive sat down, and interpreted what she had said. She prophesied that she and her husband would preach the Gospel to the Lamanites on the Pacific Coast, and then encouraged the Saints to be faithful to the covenants they had made with the Lord, for God would not be mocked. Upon arriving home dumbfounded over their experience, they never repeated it to each other for nearly 15 years."

**MOVE TO NAUVOO** A year after their marriage, in the fall of 1842, Nathan and Olive Tenney sold their property at Berreman Township, Illinois and moved closer to Nauvoo. Their residence was at Lee County, in southeast Iowa, just across the Mississippi River, where so many of the Latter-day Saints had farms. In 1843, Nathan and Olive moved into the city of Nauvoo, but we have been unable to locate their home site. Olive's brother, Ezra Strong V, upon returning from a three-year mission to preach the gospel to his step-brothers and sisters in Wisconsin and Indiana, also lived in Nauvoo from 1843 to 1846. Nauvoo records demonstrate that very few people purchased land because of the uncertain times, and usually rented land or homes. Because Nathan and Olive had one small son when they moved there, and because of the pressure of the mob upon the residents in 1843, Nathan and Olive probably rented a home at Nauvoo or built a home on Ezra's property, as that was the custom at the time. Nathan had enjoyed a very nice yield from his farm, and since Ezra V had just returned from a three-year mission, the Strong's probably spent the winter of 1843 helping the Tenneys "make a start". **MOB VIOLENCE IN NAUVOO** It was a bitter cold night in Nauvoo one night in the fall of 1846 (September). On that bitter cold night . . . their hearts were warm and strong in the faith that was to see them through . . . on that night and many more nights to follow. The mob violence had finally erupted. There was not a star in sight; there was no moon. It was three o'clock in the morning when the mob, with faces blackened, "as black as night," arrived, and with hundreds of others, Nathan and Olive were forced to flee from their lovely home to save their own lives. They were driven across the Mississippi River. Olive was in her night clothes. The multitude of saints were without food or shelter for three days and nights. Three hundred homes were burned that night, and Olive and Nathan's home was one of them. **FORCED FROM THEIR HOME, FED BY QUAILS** As the record tells the story . . . "The Great God of Israel" knew their condition, and by His power sent thousands of quail into their camp. The Saints were fed for three days. Olive would use only

what they needed each day. On the fourth day help came from the State of Illinois.” “Their foes were touched upon observing their humility with the gifts of food and kindness. Their foes said to the Saints, “All that will denounce Joe Smith as a prophet may return to their homes. And those that will not, may return long enough to take their animals and wagons and personal effects that had not been burned by fire, and then they must immediately leave the state.” Nathan found an old wagon with an old wagon cover that had sat unused on the edge of the farm. He also found his wild cow and a steer he had raised, and with great haste he yoked them together. Olive, having left in the night with only her night clothes on, wanted to have a dress to wear, so she took that old wagon cover and fashioned herself a dress. Now they were ready to leave to journey towards the Body of the Church. They were forced into Winter Quarters, Nebraska.”

**TEMPLE ENDOWMENTS AND LEAVING FOR WINTER QUARTERS** From December 10, 1845 to approximately February 25, 1846 the Quorum of the Twelve began administering the temple ceremonies in the Nauvoo Temple. The Temple was open for 24 hours a day to provide the Saints with the keys to an advanced knowledge, which they would need to face the trails and trials ahead. In that two-month period, more than 5,000 men and women went through the temple ceremonies with great urgency. Nathan and Olive received their endowments on February 3, 1846. **OLIVE LOWELL STRONG PASSES AWAY ON THE PLAINS** Nathan and Olive were doing all they could to help Olive’s parents and family to travel toward Winter Quarters when a great calamity struck the family. Olive’s mother Olive Lowell Strong, the mother contracted an illness from which she never recovered. She died two months after the expulsion from Nauvoo, on the 23rd of April 1846 in Monroe, Mahaska County, Iowa, leaving the family heartbroken. Olive Tenney’s brother, Ezra V, was still recovering from the financial strain of a three-year mission, and Olive generously shared their means and commodities with him, his pregnant wife, and their three small children. Their means were further inadequate to further risk the lives of loved ones in the face of the untamed wilderness. Her brother Ezra V therefore took part time work in the area and finally settled at Burlington, Iowa until 1854, when they could finally emigrate to Utah. President Brigham Young was later to comfort the families of those who lost a loved one because of the persecutions, by stating that they were guaranteed eternal life in the Celestial Kingdom with their Heavenly Parents because of the price they had paid for the establishment of Zion in the Dispensation of the Fullness of Times. With the loss of his wife, Olive Lowell Strong, Ezra Strong IV remained in Iowa for a time with eight of his ten children and later joined a wagon train and emigrated west. Of all of his children (that we know of at this time), only Olive and his daughter, Pricilla, left with the main body of the Saints to gather at Winter Quarters. **NATHAN BUILDING CABINS AT WINTER QUARTERS** It should be remembered that at this time, in 1846, Olive was 7 months pregnant and had two babies (George and Ammon) under the age of 5. It was therefore necessary for Nathan to make what arrangements he could with the members of the Strong family that could not emigrate at that time to Winter Quarters, so he could take his wife immediately to Winter Quarters so she could have a better place to deliver her baby. The baby, a boy named Nathan Cram Tenney Jr., was born in Florence (also known as Winter Quarters), Douglas County, Nebraska. When they arrived at Winter Quarters, because 500 of the young Latter-day Saint men had just been enlisted in the Mormon Battalion to fight in the Mexican War, Nathan was assigned by the brethren to be responsible to make living adobes for the widows and orphans. His granddaughter later said of

Nathan, "Grandfather was an expert axman and he worked night and day, while Grandmother would hold a pine torch for him to work on the houses." Nathan helped in the erection of 538 log houses and 83 sod houses that first winter. These were sufficient to shelter about 3,000 souls. By spring, the houses and people were twice that number, therefore, Nathan turned to building only sod houses in 1847. Also, thousands of tons of prairie hay were cut with scythes and stacked for the next winter. The meat of wild game was salted down and dried, and from the river bottoms, hundreds of bushels of wild berries were gathered. The wagons of those at Winter Quarters were emptied out and sent back over the prairies to Nauvoo, to aid the poor and the elderly to reach Winter Quarters. Winter Quarters was divided into thirteen wards with a Bishopric presiding over each. The number of wards was later increased to twenty-two, and High Councils were selected. In the winters of 1847 and 1848 schools were held and the majority of young people had an opportunity to gain some formal education. Winter Quarters proved to be a time of great happiness and great sorrow for the family. Two months after arriving at Winter Quarters, Nathan Cram Tenney, Jr. was born. Then on the 10th day of February 1848 Olive's sister Pricilla married Chauncey Porter as his 3rd plural wife. PAGE 5 DEATH OF FIRST SON, GEORGE ALMA Olive's oldest baby son came down with a high fever which attacked his nervous system and caused him to go into spastic convulsions. Olive and Nathan did all that they could to save his life, but on the first day of May 1848, George Alma Tenney crossed the veil. His name is engraven on a large memorial plaque, which is part of the monument there. In the spring of 1848, Olive and Nathan went west with the body of the Church. They left Winter Quarters and Council Bluffs in large wagon trains. Nathan and Olive secured a home site at Cottonwood, Grand County, Utah, not far from Salt Lake City. Arriving in August 1848, they quickly began to till the ground. Nathan and Olive missed the major devastation of the crickets and the miracle of the sea gulls, which took place in May of 1848 (which was the exact time that their son, George Alma died at Winter Quarters). FIRST SEASON IN UTAH They did arrive in time for what was called the "Feast of the Harvest". Because of the crickets, the first harvest had not been very plentiful, but enough had been raised to tide over the winter, even with the oncoming of constantly increasing populations from Winter Quarters and Council Bluffs. "The people celebrated with music, songs, speeches, prayer and thanksgiving," their grandson would later say. "This great miracle of producing a harvest sufficient to feed 15,000 souls in one season by less than a quarter of that population, was never to be forgotten for those who had such great faith and had given their all to follow the directions of the Lord, now had even greater faith come into their very being. After many miles had been traversed, many heroic feats had been won, undoubted faith and love for the Gospel was ingrained into their very souls and would be ingrained into the souls of their great posterity that was to follow them." CALLED TO SAN BERNARDINO San Bernardino had been discovered by members of the Mormon Battalion when they had been sent on a detail from Fort Moore in Los Angeles to get a tall tree for a flag pole for the fort. They stumbled across the San Bernardino Valley and became acquainted with the abundant water and rich soil there. When they were back at home in Salt Lake City, the battalion boys boasted of the advantages of Southern California and the necessity of establishing a "Mormon" road from Salt Lake City to the Southern California coast, which was an area of great sea commerce. President Young gave permission for the establishment of a community in the San Bernardino area. Some 500 individuals came under the directions of Apostles Amasa M.

Lyman and Charles C. Rich, and in 1851, they went to San Bernardino. They purchased a large portion of the large San Bernardino Valley for \$77,500. Nathan helped to survey a new city, and in later years was paid \$5,000 for his services. **SUCCESSFUL FARMER AND BISHOP IN SAN BERNARDINO** Nathan was described as being six feet three inches tall with red hair and blue eyes. He was a farmer by trade, but was also considered to be dependable and capable in other jobs such as house building and settling new land. As we have seen, Nathan was an extremely successful farmer. Every time he had turned his hand to the soil in Illinois or Iowa he had been greatly prospered. So, it is not surprising to find that in March of 1852 the Apostles gave him charge of all agricultural operations for the mission lands, so that his extraordinary farming talents and abilities could be used to train others. When they first moved to San Bernardino they found serious Indian problems, so they quickly built a stockade. It was in this fort where 150 families lived under incredibly crowded conditions for over a year, until the danger was passed. In 1852, Nathan was called to be Bishop at San Bernardino, a calling he held for several years. In 1853 Apostle Lyman wrote, "Bishop Tenney has set in the first fruits of the vineyard in the mission district, and in quality they are unsurpassed by any in the country." Nathan was considered to be competent with the jobs that were his duties as a bishop in the new pioneering effort in San Bernardino. **PAGE 6** When the Apostles left the area, Bishop Tenney was asked to move into the Asistencia Mission Building, which was the large home that the original Mexican founders had built and lived in. Nathan used it as the tithing store house and as the polling place during elections. One large job Nathan supervised in San Bernardino was to turn the Santa Ana River around the land in a large canal. He at one time employed several hundred Mexican workers. Olive opened a school in a room of the old Spanish Mission at San Bernardino. Nathan and Olive sent word to Cottonwood, Utah to their friends, telling them about their success, and inviting them to come to San Bernardino. In 1856 so many families had moved into the neighborhood adjacent to Nathan and Olive that it was called "Cottonwood Row". **OLIVE TEACHES SCHOOL; NATHAN BUILDS FURNITURE** Because of Olive's more advanced education, when compared to some of the pioneers, she conducted a school for the children of the area in her home in the Asistencia Mission. Both Mormon and non-Mormon students attended. These duties she performed in addition to the many duties of a pioneer wife and a mother. From November 1851 to July 1855, Olive gave birth to four children, and three of them died before reaching their first birthday. Nathan also invited some of his cousins from his Cram Family to join them there "to manufacture furniture." Their furniture was of primitive character, but substantial, and in good demand in the vicinity, and even in other neighborhoods. Rosalia Tenney Payne, a granddaughter of Nathan and Olive, described her grandparents and their home at the Asistencia, "Bishop Tenney fenced in 100 acres with saplings so near together that the rabbits could not get through", indicating that the crops were carefully tended. While at San Bernardino, Nathan learned how to establish and run lumber mills. Under his direction, a large quantity of lumber was produced and sold at a good profit, while Nathan required the Mormons themselves to build their own homes with adobe. **RETURN TO SOUTHERN UTAH FROM SAN BERNARDINO** When Johnston's army threatened Salt Lake City in 1857, Brigham Young called all of the pioneers home. Nathan and Olive, always true to the call of the Prophet, left a farm of over 100 acres, fenced, a large cattle herd and ranch properties, and their beautiful home at the Asistencia. Liquidating what cattle they could, but leaving a full crop in the

field, they loaded what belongings they could in a few wagons and left beautiful San Bernardino for the barren Dixie country. In the spring of 1858 we find Nathan and Olive in Queckpaw and later in Cedar City. They remained in Cedar City long enough for Olive to give birth to Samuel Benjamin Tenney on March 5th. They ultimately joined the majoring of the San Bernardino Saints, who had immigrated to New Harmony, Utah, which was one of the largest Mormon settlements at that time in Dixie. **TEMPLE SEALINGS; PLURAL WIVES** During this time Nathan and Olive were to participate in the blessings of polygamy. Nathan and Olive were sealed for eternity at the meeting house at New Harmony on the 5th of August of 1858 by Apostle Amasa Lyman. Later Nathan married Grace Tippet Jose on March 18, 1859. They had a son, William Arthur Tenney, born May 26, 1862. Later Nathan married twice more – to Mary Ann Settleton and then to Nancy Beaufort Morris. By the time they left California, Nathan and Olive's 14-year-old son, Ammon Meshach Tenney, had learned to speak Spanish very fluently while in San Bernardino. President Brigham Young ordained young Ammon to be an Elder and sent him on a mission to the Lamanites to preach to the Papago and Pima Indians in the Southwest. **PAGE 7 BUILDING NEW COMMUNITIES IN VIRGIN AND GRAFTON, UTAH** In December of 1859, Nathan was called by the Brethren to again leave a home that they had just established at Virgin, to commence a new settlement at Grafton. Olive's brother, Ezra Strong V, had now immigrated to the valley and had become the first Presiding Elder at Rockville, Utah, which was a branch of the Grafton Ward. How pleased Olive was to again reside in the immediate vicinity of her father, Ezra, and her brother, Ezra, and family. Grafton, Utah was named for Grafton, Massachusetts, the original home of the Tenneys. At Grafton Nathan received substantially greater numbers of settlers into his Ward in 1860 and 1861. Dams were built across the Rio Virgin River, and agriculture commenced. This prosperity did not last long. Soon floods, caused by the overflow of the river, washed away nearly all the lands claimed by these early settlers. **MOVE TO SHORT CREEK, ARIZONA; INDIAN TROUBLES** Those living polygamy, who had large families to provide for, were simply incapable of surviving in Grafton and Rockville. President Young released Nathan and Olive from their assignment and then asked them to take their polygamous families to the help establish Short creek, Arizona (now Colorado City, Arizona). They only lived there a few months. In 1860 trouble with the Indians began when they killed two white men in the vicinity of Pipe Springs. The Church authorities advised all ranchers and anyone living out of town to come in until the Indians quieted down. Always obedient, Nathan moved his families to Toquerville, Utah, where he had the greatest probability of being successful at his two natural skills, farming and running a lumber mill. They retained their earlier residence at Grafton. Then they proceeded to build a beautiful home at Toquerville. **MARVELOUS FLOOD TENNEY BIRTH** Olive gave birth to a son in the middle of the largest floods in the recorded history of Southern Utah. Early in 1862, a huge multi-day rain storm inundated Utah's Dixie. All of the settlements along the Virgin River literally had their homes and all that they possessed washed down stream by the flood. Olive, expecting a baby, was carried in the wagon box to higher ground by several men who had rushed to their rescue. The baby boy could not wait to arrive, so, to commemorate the event, Olive named him Marvelous Flood Tenney. He was known as "Marv". He didn't stay long as he died in 1865. **LIVING IN TOQUERVILLE, UTAH** Olive enjoyed her large home in Toquerville, which again became the center of activity. Their home was used as the polling place. Church



meetings were also held there, and when the Young Ladies Improvement Association was established, it was established in their large downstairs. This large two-story brick house was later to be the place of the annual dinner given by the Horticultural Society. This annual dinner and social was held every year, and "cuts" (tickets) cost \$1.00 to admit one gent and one lady. Also, the annual wood haulers party was held at Olive's home, which consisted of a dinner and dance at which all who hauled wood were guests. The wood was hauled for the widows, the old people, and the wives of the men who were off on missions. And wood was hauled for the Church meeting house. The "Old Folks Day" was also a dinner at the house, followed by a program consisting of reading, singing, and step dancing. Prizes for the best numbers were always given.

**ONE YEAR INDIAN MISSION FOR NATHAN** In the October conference of 1862, Nathan was sitting in the old tabernacle when the Prophet read his name from the pulpit to be called on an Indian mission. After a year, Nathan was released in October of 1863.

**THE SILK WORM ADVENTURE** Olive was asked to raise silkworms in Toquerville. Like the women of all ages of history, Olive loved the touch of fine silk, and in her extraordinarily large beautiful home, her favorite silk dresses, a paisley shawl, a "shot silk", or even a brocade, was something extra special to her. One day in 1874, President Brigham Young sent Olive and Nathan some silk worm eggs that had been shipped from overseas to this far western valley. What an experience this was for an already over extended pioneer woman, already beset with numerous problems just providing the day-to-day necessities. But the prospect of silken gowns erased every negative thought. Nathan planted small grove of mulberry trees, which today, 1995, are of enormous size. They can still be seen in the backyard of their beautiful Toquerville home.

**PAGE 8** Flats of newspaper arrived with the tiny silkworm eggs and with limited instructions as to the hatching, feeding and rearing of the silk worms. The eggs were distributed to those women who were willing to try this unusual experiment. Olive had a friend, Armand Hoff, a convert from Germany, who was the skilled artist in the weaving of silk. From him Olive learned how to weave silk.

**MOVE TO KANAB, UTAH** In 1873, Nathan with his wives and families moved to Kanab, Utah, where his son Samuel Benjamin, then 15 years old, "Met the little girl of my heart, Belle Brown, then 14 years old." Three years later, on January 25, 1877, Samuel and Belle were married in the St. George Temple, at which time the family was called to move to Arizona.

**MOVE TO ARIZONA** Nathan and Olive's son, Ammon, was called on another mission to the Lamanites. He and his companions were called to explore Northern Arizona and portions of New Mexico, looking for suitable places in which to settle colonies of Latter-day Saints. Soon after entering upon his mission, Ammon received word of the death of President Young. After consulting with his father, Ammon and his father both felt that they needed to proceed as directed by the Prophet. Therefore, Nathan left Kanab at that time with his son, Ammon and the large families and headed to Arizona. They established a place on the Little Colorado River which they called "Tenney's Camp". A few months later they changed the name to Woodruff.

**ESTABLISHING TENNEY'S CAMP (WOODRUFF, ARIZONA)** From March of 1877 until the fall of 1878, the Tenney's were joined by numerous families at Woodruff. Bishop Nathan Tenney established the United Order there. They also constructed a large dam made of rock and brush, and they built a small fort for protection from the Indians. After a year of extreme hardship and hard physical labor for all the families at Woodruff, the town was finally established.

**TRADING HOUSES WITH STAKE PRESIDENT; MOVE TO NEW MEXICO**

Nathan and Olive and their families traded homes with Stake President L.H. Hatch when he came down to Woodruff from Savoita, New Mexico, as he desired to be closer to the people over whom he presided. Olive remained in Savoita, New Mexico for two years. NATHAN'S NORTHERN STATES MISSION TO MINNESOTA In 1879, Nathan was called by the Brethren on a proselyting mission in Minnesota. Soon after Nathan left, his son, Ammon received a letter from Apostle Woodruff asking him to proceed at once to St. Johns, Arizona, to purchase property and cattle and to establish a Mormon colony there. Ammon took his large polygamous families and Nathan's large polygamous families and arrived in St. Johns in November of 1880. A letter was sent to Minnesota to inform Nathan of the family's move, if Nathan could be found. After a year and a half in Minnesota, Nathan was released to return to his family, who were now in St. Johns, Arizona. OLIVE PASSES AWAY IN ST. JOHNS Olive was described by her son as a stout, short woman, weighing about 200 pounds. She had a dark completion and dark eyes. She was attractive to both old and young. Olive was a student of the gospel and of history, which she loved. She had a splendid was of delivering her knowledge to the understanding and satisfaction of all old and young. She was also a wonderful governess and mother to her children. She seldom chastized her children without tears running down her face. She helped the children to overcome evil by doing good. While on his way back to his family, Nathan received the news that his wife, Olive, had passed away on January 12, 1881 in St. Johns. PAGE 9 WILD TIME IN ST. JOHNS, JUNE 24, 1882 (From the book, "Mormon Settlement in Arizona, by James H. 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 of St. Johns. The Greer's had been unpopular with the Mexicans since they had marked a Mexican with an ear 'underslope' (cutting off part of the ear), 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 into St. Johns had nothing, initially, to do with the Mormon settlers. Assaulted by the Mexican police and the populace, eight of the Greer band rode away. Four were penned in an uncompleted adobe house. Jim Vaughn of the cowboy raiders was killed and a Harris Greer was wounded. "Francisco Tafolla of the Mexicans was wounded. "It was reported that hundreds of shots were fired. "When there was a brief lull in the shooting, 'Father' Nathan Cram Tenney, a pioneer of Woodruff, respected by all, took up the role of peacemaker. He walked to the house where the Greers were penned down and induced them 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 one of the Greers, passed through patriarch Tenney's head and neck, killing him instantly. "No one was indicted for Bishop Tenney's murder. The Greer boys were indicted for the murder of a Mexican, but were later acquitted." NATHAN DIES FROM GUNSHOT WOUND Nathan died on June 24, 1882 in St. Johns from a stray bullet while trying to stop the fighting between the Mexicans and the Greer boys. It is said, that they honored Nathan so much that his death did stop the fighting. Nathan and Olive Tenney lived great and died great, and great will be their eternal reward. SOURCES The above has be adapted from the manuscript writing of "A tribute to Nathan Cram & Olive (Strong) Tenney by Marsha and Clifford Stratton (November 1981) and submitted by Marsha Stratton. Also, adapted from the Life History of Samuel Benjamin Tenney, Sr., compiled by Ben

W. Tenney (1978) by Arizonan Printing in Chandler, Arizona, which Ben Tenney owned. Also adapted from the Dwight History of the Strong Family of Northampton, Mass. By Benjamin W. Dwight (1975) and the Jedidiah Strong Update.

The Tenney Family Descendents Book, by Debbie Montgomery