

ANNOTATED CONTENTS

VOLUME 9: 1856

Title page

Identical in every respect to the title page for volume 8 (1855) of *Zion's Trumpet* except for two—the volume number and the year. The volume 9 (1856) title page was printed and distributed at the same time as the 27 December issue, along with the foreword and the contents.

Foreword

Daniel Daniels states that the “Trumpet” in this volume calls thousands “to enlist under the banner of Jesus” and “to journey toward the strongholds of Israel in the tops of the Everlasting Mountains.” He also declares that the “present campaign” of the Saints is “the preparatory work for the coming of our Great King in his glory, with his majestic host on high, to place vengeance on those who have refused the conditions of peace which we offer in His name.” The constant message of the periodical, he says, will be “the destruction of Babylon, and the rise and increase of Zion.”

Contents

An alphabetical listing of 76 major headings in the original Welsh. The English translation is also arranged alphabetically, making the order different from that of the original. There are 5 indented headings under “Conferences,” 31 under “Editorial,”

and 14 under “Letters.” Nineteen incorrect page references in the original are corrected in the translation of “Contents.”

JANUARY 5

The English Language 1

The Welsh translation of this article by Franklin D. Richards as printed in *Millennial Star* 17 (29 December 1855): 821–23. President Richards encourages all Saints to learn English if they do not already know it.

Letter from the Valley. 5

This letter by Thomas Job is dated 27 August 1855 from Salt Lake City and addressed to Daniel Daniels, the uncle of Thomas’s wife Hannah. Just over one year earlier, Thomas had spirited away his two-year-old daughter Elizabeth and left Wales with her to come to Utah. At that time his wife was unwilling to make the journey, but she later changed her mind. Thomas indicated in his letter that he would gladly pay her way as well as the way for various other relatives. When he met Hannah in Salt Lake City a year later he revealed that he had a second wife. Hannah divorced Thomas and a few months later married Albert Miles. Years later she told a granddaughter that she wished she had stayed with Thomas. Eventually Thomas converted to the Reorganized Church of Jesus Christ of Latter-day Saints and became their most effective missionary in Utah. In 1988 Bliss J. Brimley, a great-granddaughter of Thomas and Hannah through their daughter Elizabeth, published *The Book of Thomas Job*, a book that is available in its entirety at <http://welshmormon.byu.edu/>.

Word of Wisdom 7

A poem of twenty 4-line stanzas by John Richards of Glan Teifi about the evils of drinking alcohol and chewing tobacco.

(Editorial) 9

In the first part of this editorial, Jones reflects back over the previous year and the opposition the Mormons dealt with during that time. In the second part, he explains that many more Welsh

Saints will be able to emigrate by pushing handcarts across the plains than by waiting for teams and wagons to be made available to them, and he quotes extensively from the *Millennial Star* to support his argument. The third part is Jones’s appeal to Church members to reach out to the poor among them. In the fourth part, Jones tells of the departure of the *John J. Boyd* and encourages future emigrants to send in their deposits to secure their reservations for future departures. In the fifth part, Jones asks those who intend to cross the plains by wagons and ox teams to send their payments immediately. The sixth part is the announcement of the arrival of new missionaries in Britain. And the seventh part is a notice that bags can be obtained by contacting the office in Swansea.

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In light of the many conference presidents released to emigrate in the spring Jones uses this editorial to encourage them to leave	

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Notice to the Emigrants to the States 47

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 In the first part of this editorial, Jones provides details for those who intend to emigrate this year. President Richards had given permission for the Welsh Saints to be on the same ship whether they go with a wagon company or a handcart company. Jones declares that he will have the privilege of going with them. Over five hundred Welsh were together on the *S. Curling* that left Liverpool about six weeks later. Most of these crossed the plains in the Bunker handcart company. The second part of the editorial is a

lament from Jones that the book distributors are remiss in sending in the book money.

Minutes of the Council and the General Conference 74

The presidency of the Church in Great Britain—Franklin D. Richards, Daniel Spencer, and Cyrus H. Wheelock—were in attendance for most of the four-day conference held in Merthyr Tydfil 23–26 February. Dan Jones and his only counselor, Daniel Daniels, were in attendance, as well as all except for three of the conference presidents from North Wales. Many topics were addressed by a number of speakers during what the scribes called a “never-to-be-forgotten council.” Daniel Daniels was set apart as Dan Jones’s replacement. American elders Israel Evans and Benjamin Ashby were also set apart as his counselors.

Feeling of a Young Saint. 79

A poem of twelve 4-line stanzas by David John, a young convert from Pembrokeshire who had studied at the Haverfordwest College to become a Baptist minister. Without a doubt, he had the greatest amount of formal education of any of the Welsh converts to Mormonism. For more information and a link to his journals see his page on the website at <http://welshmormon.byu.edu>.

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Summary of the Address of President Franklin D. Richards, in a Council with the majority of the outgoing and incoming Presidents of the Welsh Conferences, which was held in the “White Lion” Inn, Merthyr Tydfil, Tuesday, February 26, 1856 81

Richards tells the gathering that he was there “at the request of Brother Jones to assist him to leave his departing blessing.” Richards gives a number of instructions to the new conference presidents telling them to now give their allegiance to President Daniel Daniels as their new leader. He also gives extensive

encouragement for all to learn English in order to be effective in their callings and to encourage all the Saints in Wales to do likewise. These remarks were transcribed and translated by William Lewis, Swansea.

(Editorial) 88

In the first part of this editorial, Jones urges his readers to pay careful attention to the instructions about emigration contained in a notice printed elsewhere in this issue of *Zion's Trumpet*. The notice is from Franklin D. Richards and his counselors to the Saints in England, Scotland, and Ireland who have been members of the Church for ten years or more and to those in Wales who have been members for six years or more. Because of the lack of funds in the Perpetual Emigration Fund, it had become necessary to focus on "the most worthy and the most needy" Saints to be the recipients of financial assistance for emigration purposes. The notice was to be read in all Church meetings throughout the British Isles. Jones then gives some lengthy instructions specifically to the Welsh members of the Church.

In the second part of the editorial, Jones states that the emigrants should leave for Liverpool at the end of March.

In the third part, Jones reports on the departure of 120 Welsh Saints on board the *Caravan*.

In the fourth part, Jones encourages conference presidents and book distributors to send in the money for books that was owed to Jones personally and to the *Zion's Trumpet* accounts.

The Emigration 91

The message, dated 5 March 1856, to which Dan Jones refers in the first part of his editorial in this issue. Franklin D. Richards, Daniel Spencer, and Cyrus Wheelock present details as to how Church members, in light of inadequate available funding, could still be able to leave Britain for America during the next few weeks.

Sermon by President B. Young, which was delivered in the October Conference in Great Salt Lake City, 1855 92

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Address of President Daniel Daniels to the Conference
 Presidents 94

This is Daniels’s first missive to his fellow leaders of the Church in Wales as their new president. He declares his “chief objective” to be that of getting as many Welsh Church members on their way to Zion as possible, and he details the manner to be used by the conference presidents in making this happen. He also encourages them to motivate their book distributors to collect the outstanding debts and submit the money to the office in Swansea. Finally, he reminds them that they are to be diligent in all their responsibilities.

The Maddocians 95

Jones expresses his determination to continue the search for the Maddocians—the American Indians thought to be the descendants of Prince Madoc and the members of the group which, according to Welsh tradition, sailed with him in 1170 to North America. He makes an appeal to his readers and even to editors of other periodicals in Wales for any information they may have that would aid him in his quest. Six years earlier, Jones had joined the Parley P. Pratt “Southern Expedition” to search for the “Welsh Indians.” See *Zion’s Trumpet*, vol. 3 (1851): 256–58. Also see *Dialogue: A Journal of Mormon Thought* 18, no. 4 (Winter 1985): 112–17, for my article entitled “Captain Dan Jones and the Welsh Indians.”

(No title) 96

Jones announces the beginning of a new weekly publication, the “Western Standard,” in San Francisco, California, under the editorship of George Q. Cannon.

Receipts for Books from February 9 to March 13 96

Payments from five book distributors are shown.

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Merthyr Tydfil General Council, February 23, 1856 97

By arrangement with the leadership in Liverpool, Dan Jones, his counselor Daniel Daniels, and the majority of the conference presidents throughout Wales had come together in Merthyr Tydfil in a special conference at the White Lion Inn. The purpose of the meeting was to effect the release of Dan Jones as the president of the Church in Wales and the setting apart of Daniel Daniels in his place. But the leaders from Liverpool had not arrived by the appointed starting time. Six years earlier, also in the White Lion Inn, Jones had experienced a similar disappointment in a similar kind of gathering as he was about to leave Wales after presiding over the missionary work in Wales. The leaders from Liverpool failed to attend the conference as previously arranged. And on that occasion Jones essentially released himself and set apart his replacement. For Jones's account of the 1849 conference, see *Millennial Star* 11 (1 February 1849): 38–42. At the gathering in 1856, however, Jones did not act on his own; rather he elected to offer instruction to those gathered while awaiting the arrival of Franklin D. Richards and his counselors Daniel Spencer and Cyrus Wheelock. He postponed the afternoon meeting until 6:00 o'clock "in the hopeful expectation of the arrival" of the visiting brethren. Spencer and Wheelock arrived before the evening meeting began, and Richards arrived as it was nearing a close. On Tuesday, the fourth day of this special conference, Daniel Daniels, Israel Evans, and Benjamin Ashby were set apart as the new presidency of the Church in Wales. During the four-day conference, Dan Jones gave several talks touching on numerous aspects of the responsibilities of the conference presidents throughout Wales.

(Editorial) 105

In the first part of this editorial, Jones expresses his gratitude for having been able to serve his compatriots over the past three years during this, his second mission to Wales. He then commends Daniel Daniels and his counselors to Church members throughout Wales and urges all to give their support and love to this new presidency. The second part is the announcement that

Daniel Daniels is the new editor of *Zion's Trumpet* and that all correspondence be directed to him. In the third part, Jones reminds the conference presidents of their responsibility to make sure that their treasurers send money collected for the Perpetual Emigrating Fund and the Temple Fund to the main office in Swansea.

Notice to Emigrants. Excerpt from the Letter of President F. D. Richards. 108

Dated 5 March 1856 from Liverpool, this letter is from Franklin D. Richards directly to Dan Jones. Richards first tells of getting 530 “souls of Saints” on board the *Enoch Train* and then asks for Jones’s opinion regarding the possibility of securing the *S. Curling* for the transport of the large group of Welsh emigrants on about the 19th of April. The owners of the *S. Curling* had said many good things about the large group of Mormon emigrants they had taken to New York the previous year, and Richards stated that he was inclined toward the idea of using the ship again this year. In a lengthy bracketed response directed to the readers of *Zion's Trumpet*, Jones explains why he agrees with Richards that the *S. Curling* is no doubt the best option for the Welsh emigrants.

Summary of the Teaching of President Dan Jones, in the Merthyr Council. 110

Continued from page 105. In this final part of the “Summary,” Jones encourages the conference presidents to promote the emigration with all their might. He is eager to get all of the old-time members of the Church in Wales on their way to America. Doing so, he explains, would clear the way for hundreds, even thousands, of new converts to come into the Church.

Man Surprised 111

A poem of five 4-line stanzas by Pencrych from Aberdare.

Let the Emigrants Take Notice 112

Jones is able now to confirm the April 19th departure from Liverpool of the ship for all the Welsh emigrants. He gives instructions for those going to Liverpool by steamer and also for those going by train. And he proudly states that the price for all passengers except for the Saints has risen to £6 10 shillings.

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The Welsh translation of Brigham Young's 11 December 1855 speech delivered in Fillmore, Utah. See <i>Deseret News</i> for 19 December 1855, 4.	
Letter from the Valley	116
A letter from Rice Williams, a member of the 1849 crossing on the <i>Buena Vista</i> . The letter is dated 9 December 1855 from Fort Ephraim and contains assurance that Jones's wife and children are doing well. Williams also mentions that he had seen Edward Jones, Dan Jones's only sibling to convert to Mormonism, in Ephraim.	
Letter of John Jones, Merthyr, to Captain Dan Jones	117
A letter from John Jones, also a member of the 1849 crossing on the <i>Buena Vista</i> . He is now back in Wales, and the letter is dated 22 March 1856 from Merthyr Tydfil. The contrite John Jones apologizes to Dan Jones for his bad behavior of seven years earlier and recognizes that his excommunication was justified. Together with his signature he includes the name of William Sims, who had also been excommunicated.	

Response of Captain Dan Jones to the Foregoing Letter . . . 118

Dan Jones’s letter of response is dated 8 April 1856 from Swansea. He addresses his response to Daniel Daniels, the leader of the Church in Wales as of 26 February 1856. Dan Jones extends his forgiveness and requests that Daniels publish John Jones’s letter in *Zion’s Trumpet* so that other Church members who were possibly offended by John Jones would be enabled to better understand the situation. Dan Jones indicates that he is “deprived of the pleasure of reconciling” with William Sims until such time as he receives a personal request from him. Jones, who would be sailing for America in a matter of days, leaves the matter to be resolved by Daniel Daniels.

Prayer Verses of the Troubled Saint in Babylon 119

A poem of eleven 4-line stanzas and a 3-line chorus by Thomas Conway of Flint. He pleads for God to deliver him “from Babylon” and laments that he is being left behind by the hundreds of Welsh converts then about to sail off to Zion.

(Editorial) 121

In this, his first editorial for *Zion’s Trumpet*, Daniel Daniels laments the departure of his mentor Dan Jones and readily admits his feelings of inferiority. He pleads with his “fellow soldiers” to join with him in combining their efforts to move the work forward the best they can.

The “Spaulding Story” or the Worst Bugbear to Prevent a Host from becoming Saints. 122

Thomas Harris expresses gratitude that he had converted to Mormonism before the story began circulating throughout Wales that the Book of Mormon had its origins in the “Spaulding Romance.” He recommends that “every lover of the truth” obtain copies of Dan Jones’s *Irrefutable Proofs that the Book of Mormon was not obtained from the “Spaulding Romance”* to give to “every Vicar, Curate, and Sexton who are ringing the clapper of this old bell daily,” for if they would read the pamphlet “it would have a better effect on their bowels to improve the colic which churns inside their insides than a tub of drugs and a whole lot of quacks.” The English translation for this pamphlet is in my

Defending the Faith: Early Welsh Missionary Publications (Provo, UT: Religious Studies Center, Brigham Young University, 2003), item J24.

- Farewell to Captain Jones! 125
 A poem of fourteen 4-line stanzas by Thomas Harris in praise of Dan Jones’s tireless efforts to preach the restored gospel to his Welsh compatriots. The poem is dated 10 April 1856 and was most likely read aloud to Dan Jones as he was about to board the steamer in Swansea that would take him and other Welsh Mormon emigrants to Liverpool to sail away to America.
- Stanzas on the Same Topic 127
 A poem of four 4-line stanzas by John Davies, previously from Merioneth, again in praise of Dan Jones’s missionary work in Wales and wishing him well. This poem is dated 4 April 1856.
- Slave Trading of America. 127
 In a recent proclamation the governor of Mississippi had threatened to “rise in its might for its rights” should the government of the United States interfere in any way with slave trading.
- The Emigrants 128
 “T. H.” gives a brief description of the emigrating Saints in Swansea as they prepared to board the steamer for Liverpool.
- Conferences 128
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- Contents. 128
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APRIL 26

The Millennium 129

A doctrinal treatise on the Millennium by Thomas Harris, who had replaced Dan Jones as the President of the West Glamorgan Conference. Thomas Harris is among the earliest converts to Mormonism in South Wales and is mentioned several times in the three volumes of *Prophet of the Jubilee* as a missionary. His poetry and essays are sprinkled throughout all the volumes of *Zion's Trumpet* from 1849 through 1855. On page 134 is the following statement: "Peter foretold that Jesus should come in flaming fire." Here Harris has confused Paul with Peter, as the quote is from 1 Thessalonians 1:8.

Letter of the Editor to His Printer 135

The letter is dated 20 April 1856, Liverpool, and is addressed to Thomas Harris. The author, Daniel Daniels, had accompanied Dan Jones and the large group of Welsh Mormon emigrants on board the steamer *Troubadour* from Swansea to Liverpool. Daniels requests that Harris include a brief account in *Zion's Trumpet*.

Verse 136

An eight-line poem by D. W. from Alltwen.

(Editorial) 137

In the first part of this editorial, Daniels instructs the Saints still in Wales to focus on gathering to Zion and not to worry about the impact their absence will have on those who remain behind. He reminds everyone of the assurance they received from Dan Jones and other leaders at the "unforgettable Merthyr Council" a few weeks earlier that baptisms in Wales would increase in direct proportion to the increase in emigration. In the second part, Daniels encourages conference presidents to make sure their book distributors are diligent in collecting the subscription money for *Zion's Trumpet* and submitting it to the central office. He explains that the lower number of subscribers resulting from the recent emigration makes it difficult to keep the cost per issue at just one penny unless the collection process is handled properly and promptly. In the third part of the editorial, the new editor

extols the virtue of the captain and the mate of the *Troubador*, the steamer that took about 150 Saints from Swansea to Liverpool to board the *S. Curling*. Seven years earlier it was also the *Troubador* that took Dan Jones and a large number of Welsh Mormon converts from Swansea to Liverpool to board the *Buena Vista*.

Greeting of Elder Israel Evans to the Welsh Saints 138

Recently installed as a counselor to Daniel Daniels, Israel Evans writes this open letter to all the Welsh Saints to introduce himself to them and to explain his excitement at receiving this assignment. Evans was an American elder whose ancestors had left Wales in the eighteenth century.

Triumph of the Saints over the World. 141

A poem of seven 12-line stanzas by John Davies, formerly of Merionethshire. It is dated 10 April 1856, Swansea, and is to be sung to the tune “The Delight of the Men of Harlech.”

The East Glamorgan Conference 143

As scribe of the East Glamorgan Conference John Price reports the proceedings of the meeting held 20 April 1856 in Merthyr Tydfil. Daniel Daniels was not present as he was yet to return from Liverpool where he had gone to accompany Dan Jones and the hundreds of emigrating Welsh Saints.

Receipts for Books from March 31 to April 24 144

Payments from four book distributors are shown.

(No title) 144

Daniels encourages all in the West Glamorgan Conference who have not as yet paid their “Promises” to do so. These “Promises” were made at the request of Dan Jones several months earlier to make up for funds that had been embezzled by Dewi Elfed Jones, the former president of the West Glamorgan Conference. Brother James Tuckfield is recognized for paying his commitment of 10 shillings.

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MAY 10

Speech of President Brigham Young to the Territorial
 Senate of Utah. 145
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Commemorative Certificate 147
 A transcription of a lengthy certificate that was presented to Dan Jones prior to his departure from Swansea on April 9. The certificate was signed by the new presidency of the Church in Wales and the various conference presidents who expressed their appreciation to Dan Jones for serving two missions to Wales and for bringing the gospel to thousands of his compatriots. Mentioned also are his close association with Joseph Smith, his numerous publications in defense of Mormonism, and his tireless efforts in taking two large groups of Welsh converts to America.

Summary of the Teaching of President F. D. Richards, in a
 General Conference Held in Merthyr Tydfil, on the 24th of
 February, 1856 150
 The summary that begins on page 81 of the 15 March issue is of Richards’s sermon on Tuesday, the last day of the four-day conference. This summary, however, is of his teaching on Sunday, the second day of the conference. At the outset of his Sunday sermon Richards verifies that the majority of his audience—the outgoing presidency of the Church in Wales as well as the new presidency and most of the conference presidents—could understand English. He promises to speak to them “in a manner easy for them to understand.” He then tells them of some things they should consider in preparing to emigrate. At the top of the list, he explains, is for them to learn English in order to be able to communicate with the Saints in Zion. At the end of this three-page segment of Richards’s remarks is an indication that the summary would continue in future issues of *Zion’s Trumpet*, but this turns out to be the final part of the summary published.

(Editorial) 153

In the first part of this editorial, Daniels outlines what the Saints still in Wales must do to qualify for emigration. First he encourages all to focus carefully in completing the instructions given by Dan Jones in the 13 October 1855 of *Zion's Trumpet*. Then he emphasizes that all Saints should also be diligently preaching the gospel to their neighbors and making sure that all book debts are paid. In the second part, Daniels tells of the feast hosted by the First Presidency in Zion to honor returning missionaries and their wives for their sacrifices in spreading the gospel. And the third part consists of instructions as to how Church members can purchase a copy of the Commemorative Certificate that was presented to Dan Jones a few weeks earlier. Only eighty of these "splendid" copies made on blue silk in golden letters were still on hand for the price of one shilling.

Letter of Reconciliation to President Daniel Daniels. 156

The author of this letter is David Bevan Jones, better known by his nom de plume Dewi Elfed Jones. Prior to his conversion to Mormonism, Jones was an ordained Baptist minister. Following his baptism in the Cynon River on 27 April 1851, he was confirmed in the Gwawr Baptist Chapel in Aberaman, near Aberdare, Glamorganshire. And after his confirmation, he handed the chapel keys to William Phillips, then president of the LDS Church in Wales, and declared the chapel to be a Mormon chapel from that time on. While presiding over the West Glamorganshire Conference in mid-1855, Jones was excommunicated for "moving pounds into his pocket" that rightfully belong to the Church. (See *Zion's Trumpet* 8:235–38.) In this 3 May 1856 letter, Jones tells of a "loving and reconciling conversation" a few weeks before that he had had with Dan Jones. Present also were Daniel Daniels, Thomas Harris, and others. The letter is to confirm the contrite feelings he now has with respect to his transgressions and the earnest desire he has to be received back into the Church in full fellowship. Included as part of the letter is a poem entitled "Hymn of Tribulation." For further information about this very colorful figure in the history of the Church in Wales, see the page for David Bevan Jones at <http://welshmormon.byu.edu>.

Hymn of Tribulation	157
A poem of eight 8-line stanzas by Dewi Elfed Jones in which he expresses the great anguish he suffered after being excommunicated from the Church a little less than a year earlier.	
To President Daniels.	159
Thomas Harris, President of the West Glamorgan Conference, writes this 8 May 1856 letter to Daniel Daniels in support of Dewi Elfed Jones and his desire to be accepted back into the Church.	
Response of President Daniels.	160
In this response Daniels endorses wholeheartedly the acceptance of Dewi Elfed Jones back into the Church.	
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This conference was held on 11 May 1856 at the Saints' Hall in Swansea. According to John Davies, the scribe, reports were given of the various districts within the West Glamorgan Conference by their presidents during the morning session. Following the hymn and prayer of the two o'clock meeting, President Thomas Harris announced that "since a great many gentlemen there had come to the meeting to listen" that the greater part of the meeting would be in English. He encouraged the Welsh to be patient. The American elders Israel Evans and Benjamin Ashby, counselors to President Daniel Daniels, spoke only English.	

(Editorial) 169

The first of the six items that comprise this editorial is Daniels's call for more missionaries to go out and preach the gospel. The second item is entitled "Notice of the British Presidency" and is the Welsh translation of Franklin D. Richards's plea for all the leaders throughout the British Mission to resolve all money matters prior to 30 June 1856. See *Millennial Star* 18 (24 May 1856): 330. The third item is a notice that the *Thornton* had sailed toward New York on 4 May 1856 with "764 souls on board." The fourth item is entitled "New Deseret Alphabet" and contains an announcement that "a number of books will be printed at the Liverpool Office in the New Alphabet." The fifth item is a brief report from Israel Evans of the Brecon Conference held on the 27th of April. And in the sixth item Daniels gives a brief report of the Monmouthshire Conference held in Tredegar on the 4th of May.

The Indian War 172

Reports that the Indians have begun to retaliate for the atrocities brought upon them by the whites. In the Territory of Utah, however, the Indians are peaceful because of the good treatment given them by the Mormons. See *Millennial Star* 18 (24 May 1856): 335–36.

"Hymn of Tribulation."—the Second Part 173

In the previous issue of *Zion's Trumpet*, Dewi Elfed Jones expressed his discouragement at being out of the Church for nearly a year with a poem entitled "Hymn of Tribulation." In a brief introduction to this second part of his hymn, he asks permission of the reader to sing "Welcome Rejoicing." Dated 22 May 1856, this second poem consists of fourteen 8-line stanzas.

Book Debts for the Various Conferences for the Quarter
Ending, March 31, 1856 176

A total debt of over £326 owed by 10 conferences plus the Liverpool Branch, the Liverpool Office, Hereford and Brecon is shown.

Receipts for Books from April 25 to May 23 176
 Payments from ten book distributors are shown.

Contents. 176
 A list of this issue’s contents and their respective page numbers.

JUNE 7

Marriage and Morals in Utah. 177
 The practice of plural marriage in The Church of Jesus Christ of Latter-day Saints was recognized and officially announced at a special conference in Salt Lake City on 28 August 1852. But its practice was not announced in Great Britain until 1 January 1853 in the simultaneous publication of the issues of the *Millennial Star* and *Zion’s Trumpet* for that date. On 21 December 1855, Parley P. Pratt delivered his “address on the laws of marriage and morals” to the Council of the Utah legislature. Ten days later it was read by Thomas Bullock to the full joint session, which ordered it published in the *Deseret News*. It was reprinted in the *Millennial Star* of 31 May 1856. Dewi Elfed Jones prepared a Welsh translation of the address which ran in two issues of *Zion’s Trumpet*—the one for June 7 and the next one for June 21.

Opening of the “Saints’ Chapel,” Aberafan 184
 Emrys Davies gleefully reports to Daniel Daniels that “through the blessing of God and the instrumentality of President Thomas Harris” the Saints in Aberafan, near Port Talbot, had secured “a convenient place” to hold their meetings. The place was a chapel formerly used by the Wesleyans. The owner, John Richards, had been approached unsuccessfully by the “enemies of the truth” to dissuade him for leasing the building to the Mormons. In his letter Davies gives an account of the opening of the chapel on 18 May 1856.

(Editorial). 185
 In very strong terms Daniels tells the Saints in Wales that it is not sufficient for them to receive the gospel and do nothing further. He reminds them that recipients of the word of God had a sacred

obligation to share that with others, for “he who disregards the word of God will have his knees knocking, and every joint of his body shaking, when the golden ligature of his knees breaks from the intensity of his agonies, for refusing to listen to the voice of God through his servants, and bend his ear to their teaching.”

Letter from the Valley 186

In this 30 November 1855 letter, Daniel Francis Thomas tells his relatives in glowing terms of his journey across the plains and his arrival in Salt Lake City. He encourages all to join with him and enjoy the “riches of Zion.” Traveling with him the entire journey from Wales was his former missionary companion David Jeremy. For a detailed account of the savage attack on the two of them by a mob in October 1854, see Thomas’s page at <http://welsh-mormon.byu.edu>.

Carmarthen Conference 189

William Jones reports on the conference that was held in the town of Carmarthen on 25 May 1856.

Longing for Zion 190

A poem of twelve 4-line stanzas and a 2-line chorus following each stanza by Joseph Proser.

The Volunteers 192

Daniel Daniels reports that “several of the brethren have gone out into the field.” He rewards Noah Roberts for failing to “feel at peace without returning to the field again” by printing his poem of three 4-line stanzas.

Conferences of the North 192

The dates and places of four conferences are shown.

Conferences of the South 192

The dates and places of eight conferences are shown.

Receipts for Books from May 24 to June 5 192
 Payments from four book distributors are shown.

(No title) 192
 Daniels laments that the account of the Llanelli Conference reached him too late to be included in this issue.

(No title) 192
 Daniels states that the article of Elder Wm. F. Williams, Alltwen, will appear in the next issue.

Contents. 192
 A list of this issue’s contents and their respective page numbers.

JUNE 21

Marriage and Morals in Utah. 193
 Continued from page 183.

(Editorial) 201
 In the first part of this editorial, Daniel Daniels reports the success that several missionaries are having in a number of places. In the second part he quotes from a letter written by Thomas Harris about his travels and success in preaching the gospel with several others in the towns of Pontardawe and Neath.

Fulfillment of Prophecies about Ancient Babylon 203
 This is the first of three installments by this title to be published in *Zion’s Trumpet*. Mormons in Wales often referred to their homeland as “Babylon” and looked forward to fleeing to their “real home” in Zion. The author, William F. Williams, takes the Old Testament prophecies about Babylon and describes their fulfillment with a Mormon twist. His reference to the Greek historians Herodotus and Xenophon suggests that much of his information about the history of Babylon comes from their works. One of the most oft quoted scriptures to encourage Mormon converts in Britain to leave their home land and gather to Zion is Revelation

18:4, “Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues.”

Letter from President Jones. 205

Dan Jones writes from Boston, May 1856, in a very positive tone about the crossing of the *S. Curling* with over five hundred Welsh Saints on board. Seven years earlier after reaching New Orleans on the *Buena Vista* with about half the number Jones had a much more somber tone in his letter. The difference may well have been the Church maturity of the Saints on board the *S. Curling*. Their presence on board this later ship had been determined by their faithfulness and their service, whereas many of those on the earlier ship were very recent converts. And because of their lack of experience in the Church some parted company with the others in New Orleans and St. Louis, an indication that they had probably used the Church only as a means of getting to America. In this letter from Boston, Jones reports the cooperative conduct of the passengers during the voyage: “I don’t believe that so many people have ever before lived so happily united, gentle and devout for so long under such circumstances.” He had high praise for the captain and the crew and invited all the Saints in Wales to sail to America as soon as they were able.

(No title). 208

Daniels informs his readers that a “likeness” of President Orson Spencer was available through the *Zion’s Trumpet* office.

(No title). 208

Daniels reminds the conference presidents to remember the collections for the various funds, and he reports payments received from five book distributors.

Contents. 208

A list of this issue’s contents and their respective page numbers.

JULY 5

The Millennium 209

Continued from page 165.

The East Glamorgan Conference 214

The scribe, T. Stephens, reports the proceedings of this conference held in Merthyr Tydfil on 29 June 1856. Israel Evans, first counselor to Daniel Daniels, warned that being selective in leaders to obey was “inconsistency and hypocrisy.” There was a “Tea Party” the following afternoon, and in the evening a concert was held. Choirs from Merthyr Tydfil, Cwmbach, and Aberaman participated.

(Editorial) 216

Daniels laments the mockery and persecution heaped upon the Saints because of the practice of plural marriage among the Mormons in America. In an effort to educate the public concerning this practice, Franklin D. Richards was encouraging all the Saints in Britain to purchase a copy of the newly published pamphlet *Marriage and Morals in Utah*. The Welsh Saints had received the text of Parley P. Pratt’s pamphlet in the two previous issues of *Zion’s Trumpet*; nevertheless, Richards wished for “the new English pamphlet . . . to have a place on *every hearth and family of Saints in Wales*.” Daniels endorsed the idea and said that since all Welsh Mormons were encouraged to learn English the day would come when they would be “happy to have secured a copy of this valuable treatise.”

Fulfillment of Prophecies about Ancient Babylon 218

Continued from page 205.

The Hand of Providence 221

A poem of forty-eight lines by Dark Nathan of Llywel in praise of God’s handiwork in his creation of plants, animals, the world, and especially man. Dark Nathan is the nom de plume of Jonathan J. Thomas.

Another Witness for Mormonism 222

This letter by David John is dated 7 June 1856, Pembrokeshire. Its author had been baptized into the Mormon church seven years earlier at age fifteen and had received a powerful witness of the truthfulness of the restored gospel. His father, however, forbade him from associating with the Mormons. David sought counsel from the Mormon elders and was told that because of his age he was to follow his father’s instruction until age twenty-one at which time he should return to Mormonism. He eventually was able to study for the ministry at the Baptist Academy at Haverfordwest, Pembrokeshire. But on the night of 29 January 1856, the eve of his twenty-third birthday, it was made known to David in a dream that he should return to the Mormon faith. When David’s father learned the news, the shock was so great to him that he fell ill, an illness that led to his death two months later. People in the neighborhood called David a murderer and accused him of having caused his father’s death. In his letter to Daniel Daniels, David says that although his friends and family predicted that he would not last more than a few days with the Saints he is happy to report that he is “staying safe in the most holy faith.” He closes his letter with a poem of seven 8-line stanzas, a strong affirmation of his testimony. For more information and a link to his journals see his page on the website at <http://welshmormon.byu.edu>.

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JULY 19

Tithing. 225

The Welsh translation of an article on tithing as printed in the *Millennial Star* 18 (12 July 1856): 440–43.

Letter of Reconciliation to President Daniel Daniels. 231

In this 12 July 1856 letter, William Sims requests forgiveness for all his transgressions as well as a place back in the Church. His name was included in John Jones’s letter dated 22 March 1856 sent to Dan Jones. But the latter indicated in his response that he

was “deprived of the pleasure of reconciling” with William Sims until he received a personal request directly from him. And since Dan Jones left for America soon after extending forgiveness to John Jones only, William Sims addresses his 12 July letter to Daniel Daniels. Daniels generously responds to Sims and assures him that were Dan Jones still in Wales he would be happy to forgive Sims and welcome him back into the Church.

Religious Freedom 231
 The Welsh translation of a brief notice that appeared in the *Millennial Star* to the effect that religious freedom had recently been granted in Turkey.

(Editorial) 232
 In the first part of this editorial, Daniels lends his support to Franklin D. Richards’s reflections on tithing in the first article of this issue. The second part is entitled “State of Deseret” and contains Daniels’s observations on the growth of the Church from a membership of six persons to a consequential group that has become the Territory of Utah on the verge of becoming a state.

Constitution of the State of Deseret 234
 The Welsh translation by Dewi Elfed Jones of the proposed constitution for the proposed State of Deseret. See *Deseret News* (2 April 1856): 6.

(No title) 240
 An urgent invitation for all Conference Presidents in Wales who understand English to attend a special council meeting in Birmingham with newly arrived Presidents Orson Pratt and Ezra T. Benson.

(No title) 240
 An announcement that Elders John Jones and Dewi Elfed Jones have been appointed as traveling elders.

Receipts for Books from June 20 to July 16 240
 Payments received from eight book distributors are shown.

(No title) 240
 Daniels indicates that the accounting of the book debts is not included with this issue for lack of space. Also the biannual report is not included because the conference presidents failed to send a copy to Daniels of the report they sent to Liverpool.

Contents 240
 A list of this issue’s contents and their respective page numbers.

AUGUST 2

Letter of President Brigham Young 241
 The Welsh translation of Brigham Young’s 11 April 1856 letter from Salt Lake City to Franklin D. Richards. See *Millennial Star* 18 (26 July 1856): 465–67.

The Merionethshire Conference 245
 A report of the conference held in Machynlleth on 6 July 1856. The scribe William Ajax comments that the remarks made by President Benjamin Ashby “pleased all who could understand him.” Ajax explains that “a summary of these observations were translated” into Welsh by John Treharn, the conference president. William Ajax would become the assistant editor of *Zion’s Trumpet* in 1861 and would supervise the relocation of the press from Swansea to Liverpool where the last issue was printed in April 1862. See his page on the website at <http://welshmormon.byu.edu/>.

Fulfillment of Prophecies about Ancient Babylon 246
 Continued from page 221.

The Fall of the Great Babylon of the Latter Days. 247
 This is actually the concluding segment of “Fulfillment of Prophecies about Ancient Babylon” by William F. Williams. He makes the comparison between the Babylon of old and the Babylon of modern times and concludes that the “Great Babylon of the Latter Days will fall like a stone cast into the sea never to rise again,

just as ancient Babylon fell after a like stone was bound to a book, and which was cast into the river by the prophet Jeremiah.”

(Editorial) 248

The first part of this editorial consists of Daniels’s glowing report of the “General Council of the Presidencies of the Church of Jesus Christ of Latter-day Saints in the British Isles and the surrounding countries” held in Birmingham recently. He and his two counselors were in attendance along with six of the presidents of the Welsh conferences. He promises that further details will appear in *Zion’s Trumpet*. In the second part Daniels emphasizes the urgency of getting the English version of *Marriage and Morals in Utah* in the home of every Latter-day Saint home in Wales and also of distributing it “generously among our neighbors the English.” He then recommends the plan of John Kay by quoting Kay’s letter to Daniels from Liverpool, dated 27 June 1856. Included in Kay’s letter was a circular intended for “ministers, editors, officers, lawyers, merchants, craftsmen, etc.” Daniels says in the final part of his editorial that he would have the circular reproduced in large quantities in English and in Welsh with the name and information of each conference president in Wales. In the 13 September 1856 issue of *Zion’s Trumpet*, Daniels announces that the Welsh translation was then off the press and available for one penny each.

Letter from President D. Spencer—Journey of the Welsh Emigrants. 251

Excerpts from a letter written by Daniel Spencer on 22 June 1856 from a “Camp of the Latter-day Saints, near Iowa City. He gives many details about the Welsh who sailed with Dan Jones on the *S. Curling* just over two months before. Such information would be of great interest to those back in Wales who had plans to emigrate. See *Millennial Star* 18 (2 August 1856): 489–90.

Truth 253

Dewi Elfed Jones sends this bit of poetry to Daniel Daniels to be printed in *Zion’s Trumpet* “for the instructional delight of the children of the muse among the Saints in Gwalia.” The poem consists of two stanzas of 14 lines each. The structure is inverted

parallelism with the first line of the first stanza and the last line of the second stanza being very similar, the second line of the first stanza and the second-to-last line of the second stanza being very similar, and so on in a chiastic format. The English translation for this poem and all poetry throughout *Zion's Trumpet* is merely informational and makes no attempt to imitate the rhythm, meter, or rhyme scheme.

Railway to Zion 255

This poem of thirty-six lines is by Thomas Harris and is dated 5 April 1849.

Book Debts, June 30, 1856 256

The outstanding book debts of twelve conferences are shown.

(No title) 256

Daniels relays the news he received from Salt Lake City about what action is being taken to remedy the bad harvest of the previous year. The rain is increasing, however, and the forecast for refilling empty storehouses is encouraging.

Receipts for Books from July 17 to 24 256

Payments from four book distributors are shown.

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AUGUST 16

Constitution of the State of Deseret 257

Continued from page 240.

Difference between the Baptists and the Latter-day Saints . 261

The Welsh translation of this April 1841 essay by "A Baptist" that was printed in the *North Staffordshire Mercury*. See *Millennial Star* 18 (16 August 1856): 516–17.

Condition of the Conferences, &c. 263
 Thomas Rees sends a report of the Flintshire Conference from Brymbo, dated 1 August 1856. Because the ministers in the town of Mold had announced anti-Mormon lectures in English for the following week Rees requests that Daniels send “a brother who speaks English well, with instructions concerning the wisest way to act under the circumstances.” In a letter dated 4 August 1856, Llanidloes, John Jones sends an account of his travels with Brother Treharn in Radnorshire. Because of the expense of traveling Jones asks that some of his money be sent to him.

(Editorial) 265
 The Welsh translation of the editorial on tithing in *Millennial Star* 18 (26 July 1856): 473–75.

Invitation to Become Saints 269
 A poem of nine 4-line stanzas with a 4-line chorus by Rachel Davies of Twynnyrodyn, Merthyr. Poetry by women is very rare in *Zion’s Trumpet*.

To Zion 271
 A poem of three 10-line stanzas by Aneurin L. Jones, the son of Dewi Elfed Jones.

(No title) 272
 Among the 4,395 Saints who had left Britain on eight different ships from 30 November 1855 to 6 July 1856 were 667 from Wales.

An Irishman and a Cardi 272
 A humorous 10-line poem by Thomas Harris, Georgetown, 1849. Georgetown is an area of Merthyr Tydfil and is the modern-day location of a stake center. This poem appears to be a space filler to complete the final page of this issue of *Zion’s Trumpet*.

Receipts for Books from August 1 to 14. 272
 Payments from five book distributors are shown.

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AUGUST 30

Epistle by Orson Pratt 273

The Welsh translation of this epistle by Orson Pratt, recently assigned to preside over the Church in Great Britain, Ireland, and all European countries. See *Millennial Star* 18 (23 August 1856): 529–32.

Circulating Tracts 280

The Welsh translation of an editorial from the *Millennial Star* in which Orson Pratt emphasizes the importance of tracts in propagating the gospel. He announces that the first two numbers of a new series of tracts—*The True Faith* and *True Repentance*—are now ready for circulation. See *Millennial Star* 18 (23 August 1856): 536 and *Millennial Star* 18 (30 August): 553.

(Editorial) 281

The first part of this editorial is “Condition of the Conferences.” Brothers Evans and Ashby praise the efforts of the Pembrokeshire Conference. Brothers E. D. Miles and David John are “traveling and preaching diligently.” Brothers Israel Evans, J. Evans, and T. Jones have had large crowds in Cardiganshire. W. Jones and D. Davies report that things are going well in the Carmarthen and Llanelli conferences. Brothers John Kay and Thomas Williams from the Liverpool Office give high praise to the efforts of Brothers T. Harris and J. Davies in the West Glamorgan Conference. Evan S. Morgans, J. H. Davies, B. Davies, J. Morgans, and Noah M. Jones—all from South Wales—are now in North Wales preaching.

In the second part Daniels reports that Israel Evans is now traveling throughout the North and that Benjamin Ashby is traveling throughout the South. In the third part Daniels reports that Joseph W. Tuckfield has gone to Aberystwyth to preach.

Letter from Sister Daniels. 284
 This letter from Mary Daniels, the wife of Daniel Daniels, is dated 27 June 1856, Great Salt Lake City. She reports that mail transport was slow in coming from the Eastern States and that it had been nearly a year since receiving a letter from her husband. She learned of his call to remain longer than anticipated from someone who had read the news in the *Millennial Star*. “This news was not sweet to me at first,” she writes. But she sees it as the will of the Lord and encourages her husband to do his best. She gives other news, especially of the Welsh, and sends her regards to a number of acquaintances still in Wales.

Happy Is the Mormon 286
 A poem of nine 8-line stanzas by John Davies, formerly of Merioneth.

(No title). 288
 Daniels reports that he has received news that the *Thornton* and the *Horizon* have reached America safely and will be crossing the plains in handcarts.

(No title). 288
 For lack of space the article “Difference between the Baptists and the Latter-day Saints” will not appear until the next issue which will also include a letter from Thomas Jeremy.

(No title). 288
 A new printing of the treatise “Divine Authority” is now available from the Liverpool Office.

(No title). 288
 Daniels reports receiving a letter from Ezra T. Benson, who is now in London and intends to visit Wales.

Receipts for Books from August 15 to 26. 288
 Payments from two book distributors are shown.

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SEPTEMBER 13

Letter of Thomas Jeremy	289
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In this letter by Thomas Jeremy, dated 29 June 1856, Great Salt Lake City, he tells how things are going in general. Knowing that Mary Daniels had written a letter about the Welsh in Salt Lake City, Jeremy reports on such things as progress on the temple, the fifteen-mile canal being built to transport granite stones for the temple, and the positive outlook for this year's crops. He laments that because of the poor crops the previous year people have been too poor to send money for relatives in Wales to emigrate.

Letter of Gwilym Ddu	291
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Gwilym Ddu is the nom de plume of William Lewis, who had been in the first group of Welsh Mormon emigrants in 1849. In his letter, dated 26 June 1856, Great Salt Lake City, he expresses disappointment that Daniel Daniels would be staying longer in Wales longer than expected. He expresses concern that he had not been able to pay into the Perpetual Emigrating Fund to assist his daughter Mary to come from Wales to Utah, and he asks Daniels to investigate the possibility of sending her as a servant to an emigrating family in exchange for her help.

Letter of John Parry	292
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This letter dated 27 July 1856 was written by John Parry from Winter Quarters. He, his wife, and their one-year-old son had sailed on the *S. Curling* in April. He reports that everyone had survived just fine except for a few infants, his included. He was selected by Edward Bunker, the president of the third handcart company, to be one of the three captains of hundreds. They had landed in Boston and gone by train to Iowa City where they stayed for three weeks. They traveled by handcarts another three weeks to reach Winter Quarters and were making the final preparations to begin their trek to Salt Lake City. John Parry and his father had converted to Mormonism in September 1846 six weeks after being reproached by John's sister Sarah for not

allowing her to be baptized into the Church. He and his father both served as missionaries for two years in North Wales at which time his parents sailed to America with Dan Jones and the first group of Welsh Mormon converts. John, however, continued his mission for another seven years in Wales. From 1865 to 1868, he returned to Wales to serve another three-year mission. In 1877 he was appointed by Brigham Young to serve yet another mission—this time it was a building mission to be the master mason of the Logan Temple construction. In 1882, John died in Logan, two years before the temple was completed. See his page on the Welsh Mormon History website at <http://welshmormon.byu.edu> for more details of his life of service.

Feeling of a Missionary 294

This letter dated 25 August 1856 was written by Joseph Griffiths from the town of Builth Wells in Radnorshire. He tells of the strong opposition to his missionary efforts and gives great praise to John Jones for being “like a father” to him.

The Law of Tithing 295

A poem of four 8-line stanzas by T. Conway, Flint.

(Editorial) 296

In the first part of this editorial, entitled “News from the Valley,” Daniels refers the readers to the letters by Thomas Jeremy and Williams Lewis at the first part of this issue to better understand that the reason friends and relatives in Utah had not been sending money to assist them in their emigration was because of lack of money caused by poor crops the previous year. He then gives some excerpts of a 30 June 1856 letter written by Brigham Young to Orson Pratt with greater detail concerning the crop failure of the previous year along with some other bits of news. The second part of the editorial is an appeal to all those wishing to emigrate to send their £1 deposit and information.

Flintshire Conference 297

This letter dated 1 September 1856, Rhosllanerchrugog, is signed by Thomas Rees, president of the Flintshire Conference, and Amos Clarke, his scribe. They tell the details of a successful

conference despite “some of the Saints’ enemies” who wished to cause a commotion.

The Priesthood 298

A poem of twenty-one 8-line stanzas by Dewi Ioan Dyfed, formerly of Haverfordwest College. Dewi Ioan Dyfed is the nom de plume of David John, the young convert who until 29 January 1856 had been studying to become a Baptist minister.

Books for Sale 303

A listing of Welsh Mormon publications available at the *Zion’s Trumpet* office in Swansea: the Book of Mormon, the Doctrine and Covenants, the 1852 hymnal, various issues of *Zion’s Trumpet*, the third volume of *Prophet of the Jubilee*, ten publications by Dan Jones, and nine publications by John Davis.

Marriage and Morals in Utah 304

Daniels announces that the Welsh translation of Parley P. Pratt’s *Marriage and Morals in Utah* is now available for purchase and dissemination. Included as part of the pamphlet is Daniels’s plea to followers of other faiths to listen to the word of God as preached by the Mormon missionaries, “whatever that word may be,” and to not believe the “hireling preachers” who “proclaim every lie about the Saints of the Most High God in order to keep [everyone] in darkness. Because the doctrine of plural marriage of the Church of Jesus Christ of Latter-day Saints was such a great impediment to missionary work in Wales, Daniels is following instructions from his leaders in Liverpool to give the work a boost.

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SEPTEMBER 27

Letter of President D. Jones 305

Dan Jones writes this letter, dated 4 July 1856, to Daniel Daniels from Iowa City. Jones says that he was so exhausted from caring for over 700 people on the sea voyage that for three weeks

after reaching Boston no one knew for certain whether he would live or die. During the eight-day train trip from Boston to Iowa City one of the biggest challenges was to keep “wanton and evil men” from succeeding in enticing some of the sisters away from the group. Once in Iowa City the immigrants had to deal with numerous curiosity seekers who came from miles around to see the camp of Mormons. Jones expresses gratitude that thus far in the midst of the “sound of war” the Saints had been left in peace to go on their way.

Difference between the Baptists and
the Latter-day Saints 309
Continued from page 263.

Shutting Doors 311
The Welsh translation of this brief article as it appears in the *Deseret News* for 25 June 1856, p. 1. A grandmother counsels her grandson to shut the doors of his ears, eyes, lips, and his heart in order to “keep out many cold blasts of sin.”

(Editorial) 312
The Welsh translation of an article on tithing in *Millennial Star* 18 (20 September 1856): 601–3.

Letter to President Daniels 315
Dewi Elfed Jones writes this letter dated 21 September 1856 from Swansea to report his visits to various branches. He tells of the diligence of leaders and members in living the gospel and of the “insidious men” who are “raging under the effects of the ‘cacoethe scribendi’ (the ‘scribbling mania’) trying to vilify the glory of the organization of the redemption and the redeemed of God.”

Tribulation of a Saint in Babylon 317
A poem of eleven 4-line stanzas with a 3-line chorus by Thomas Conway, Flint.

Longing for Zion	319
A poem of four 10-line stanzas by Dewi Elfed. The poem is dated 22 December 1854, about six months before he was excommunicated from the Church.	
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The dates for eight conferences are shown.	
Receipts for Books from August 27 to September 26	320
Payments from four book distributors are shown.	
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OCTOBER 11

Consecration	321
The Welsh translation of an article from <i>Millennial Star</i> 18 (27 September 1856): 609.	
Verse to the Mormon	328
A four-line poem by John Davies, formerly of Meirion.	
(Editorial)	329
The first part of this editorial, entitled "How to Warn the Whole British Nation in One Year," is the Welsh translation of the editorial by Orson Pratt that appears in <i>Millennial Star</i> 18 (11 October 1856): 648–51. President Pratt outlines the details of a plan to circulate pamphlets and information throughout all of Britain to inform all the inhabitants about the Church, its beliefs, and its meeting schedules.	
The second part is a directive for all who have plans to emigrate in 1857 to make their plans to sail no later than 25 May so as to arrive in the United States by May 1st.	
The third part is yet another plea from Daniels to all conference presidents to get their book debts cleared up by the end of the year.	

In the fourth part Daniels gives his wholehearted support to Orson Pratt's scheme for flooding Wales with pamphlets and information.

Song of Longing. 334

A poem of five 8-line stanzas by D. A. Hughes, Llanelli. In bracketed comments following the poem is an invitation from Daniels to any "poetical writers" to send in "some of the tasty fruit of their fertile minds" to set on the table of the Trumpet.

(No title). 336

J. Jones writes from Brymbo of a mine accident that claimed the lives of thirty-four miners.

(No title). 336

Daniels calls for the names of those who have emigrated in different ways other than through his office during his tenure as president.

Addresses 336

The addresses for John Jones in Abergele and for David Davies in Llanelli are given.

Receipts for Books from September 27 to October 9. 336

Payments received from seven book distributors are shown.

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A list of this issue's contents and their respective page numbers.

OCTOBER 25

Consecration 337

Continued from page 328.

- News from the Emigration 339
 The Welsh translation of this article as it appears in *Millennial Star* 18 (18 October 1856): 667–68. It was originally published in the *Council Bluffs Bugle*.
- Home Correspondence 341
 The subtitle to “Home Correspondence” is “Conferences of the North.” It consists of the 14 October 1856 letter written from Brymbo by John Jones. Jones was assigned to travel throughout North Wales and is able to give an account of his visits to various people and branches. He laments that there are only four members of the Church in the entire island of Anglesey, but he enthusiastically endorses the new plan of President Orson Pratt to flood the area with pamphlets.
- Parable of the Disappointed Harvesters 342
 David Davies, Llanelli, presents this parable that involves a swaggerer, some harvesters, and a field. At the end he asks five questions and invites readers of *Zion’s Trumpet* to submit their answers.
- Letter of Israel Evans 344
 Israel Evans, first counselor to President Daniel Daniels, writes this letter dated 17 October 1856. He had visited all the conferences throughout Wales during the previous three months and gives a brief account of his visit.
- (Editorial) 345
 In the first part of this editorial, Daniels points out that many strong converts to Mormonism have been excommunicated for their transgressions. He warns the Welsh to beware of such deceivers among their own numbers. In the second part, entitled “The New Pamphlets,” he declares his intent to publish Welsh translations of each of the pamphlets of President Orson Pratt. He then presents an excerpt from the first of the pamphlets entitled “The True Faith.”
- Patriotism, Freedom, and Truth 348
 A poem of eight 8-line stanzas by John Reynolds Jr., Heol y Felin.

Eisteddfod of the Saints 350

“Eisteddfod” is a traditional Welsh festival of literature, music, and performance. The subtitle is “For the Bards and Men of Letters of the Saints, and Their Friends throughout all of Wales.” The basic idea is that of competition in a variety of categories to determine the best competitor who then receives a prize. Thomas Harris, on behalf of the West Glamorgan Conference, extends this invitation for all Church members and their friends to compete in three categories: treatises, poetry, and renditions. This special “eisteddfod” is to be held on Christmas Day at the Hall of the Saints in Swansea.

Conferences 352

The dates of four conferences are shown.

Contents. 352

A list of this issue’s contents and their respective page numbers.

NOVEMBER 8

Sermon, by President B. Young, Bowery, June 22, 1856 . . . 353

The Welsh translation of this sermon as printed in *Deseret News* for 27 August 1856, 2–3.

(Editorial) 361

The title of this editorial is “Epistle of President D. Daniels to the Saints in Wales.” Daniels calls the attention of his readers to the importance of obeying the law of tithing and the urgency of distributing pamphlets on a large scale. Also he reminds everyone that the Welsh translation of President Orson Pratt’s pamphlets will be published soon.

Home Correspondence 364

The first of the two reports is entitled “Conferences of the North.” This is a letter from John Jones, who writes from Abergele, 26 October 1856. Jones tells of his visits to Machynlleth, Harlech, Porthmadog, and Rhuddlan. He gives high praise

to the missionaries and members for their efforts to sell pamphlets and spread the gospel. He reports several convert baptisms in Abergele, Flintshire, Caernarfon, and Merionethshire and calls for many more missionaries to be sent from South Wales to preach in the North. In his bracketed comment to Jones's request, Daniels says, "The call is earnest, and terrible will be the result of not going when one is able."

The second report is entitled "Pembrokeshire Conference." This is a letter from David John, who writes from Haverfordwest, 29 October 1856. Only ten months earlier David John had been studying to be a Baptist minister at the training school in Haverfordwest. He reports having several baptisms with many "yet quite close."

Attempt at Interpreting the Parable of the Harvesters 366

John Roberts, Merthyr, gives his interpretation of this parable that was presented by David Davies in the issue of *Zion's Trumpet* for 25 October, 342–43. He declares that the "swaggerer" is the devil, the "disappointed harvesters" are the sectarian preachers, the "field" is the earth, the "real owner of the field" is the Lord's, and his "authorized servants" are the Latter-day Saints.

Voice of the Weak 367

This poem of five 5-line stanzas is by N. Ddu. This appears to be Nathan Ddu or Dark Nathan, the nom de plume for Jonathan J. Thomas.

Eisteddfod of the Saints in Swansea 368

T. H. (most likely Thomas Harris) submits to the editor eight more topics for the upcoming "eidsteddfod" in Swansea.

Covers for the Treatises 368

Daniels announces that the Welsh conferences can obtain covers "printed and sown for the English treatises in Liverpool."

Contents. 368

A list of this issue's contents and their respective page numbers.

NOVEMBER 22

Sermon, by President B. Young, Bowery, June 22, 1856 . . . 369
 Continued from page 361.

Excerpt from the Treatise on True Repentance. 373

Just over four pages from the Welsh Translation of the second in the series of pamphlets by Orson Pratt are quoted in this issue of *Zion's Trumpet*. The translator is Dewi Elfed Jones, now back in full fellowship in the Church.

(Editorial) 377

In the first part of this editorial, Daniels reports on the visit of President Ezra T. Benson and the newly formed fund which Benson advocated as a means of raising funds to emigrate. In the second part he announces the appointment of Elder James J. Phillips to travel in the West Glamorgan Conference.

Editors of the “Hero” Repelling the Truth, and the Truth Repelling the Editors of the “Hero” 378

Dewi Elfed Jones explains that he was prompted to write to the editor of *Zion's Trumpet* because of some letters that had appeared recently in the periodical “Hero.” Jones refers to the authors of the letters as “half Saints at some time,” suggesting that they were apostate Mormons. Jones chides the editors of the periodical saying that they had decided not to print his response to the erroneous information about the Mormons in their periodical for fear that “the honest and the sincere [would] have a fair chance of judging the fanatical partisanship of the *Hero* and its editors, and become enlightened about their made-up, distorted and impudent lies about the Latter-day Saints.” “Sectarianism Ensnared” mentioned on page 379 is a reference to a lengthy and very sarcastic poem Jones had published over three years earlier in two issues of *Zion's Trumpet* (26 March 1853): 209–12 and (2 April 1853): 225–27. He mockingly refers to Thomas Price, a Baptist minister, as “his immersive reverence from Aberdare” and to Price’s coeditor of the periodical, a Congregational minister, as “his sprinkling reverence from Aberaman.” Price was the person who had taken issue with Jones’s unprecedented decision

five years earlier to present the key and ownership of the Gwawr Baptist Chapel in Aberaman to William Phillips, the leader of the Mormons in Wales. In a legal battle the courts decided, despite Jones’s fundraising campaign to build the chapel, that it would remain in the hands of the Baptists as one of their chapels.

Letter from the Plains to Israel Evans 380

This letter is dated 31 August 1856, thirty miles east of Laramie. David Grant was a counselor to Edward Bunker in the third handcart company nearly all of which were Welsh. Grant writes only the positive aspects of the crossing to his friend and former missionary companion Israel Evans. Having traversed the plains in 1847 and again in 1848, this was Grant’s third time to make the journey. Something that may well have added to his enjoyment of this crossing may have been eighteen-year-old Elizabeth Williams, who became his wife in a plural marriage just eleven weeks after reaching Salt Lake City.

Names of the Welsh Emigrants Who Went with the Handcarts across the Plains Last Season 383

A total of 204 individuals are represented in this listing. There are 67 in the first group, 63 in the second, and 74 in the third. All of these had sailed on the *S. Curling* with Dan Jones and traversed the plains in the Bunker handcart company. Only 79 names are given, and others are listed as “wife,” “child,” or “children.”

Contents 384

A list of this issue’s contents and their respective page numbers.

DECEMBER 6

Sermon by President B. Young, Bowery, June 22, 1856 385

Continued from page 372.

News from the Valley 389

The Welsh translation of this letter from Wilford Woodruff to Orson Pratt is dated 30 August 1856, Great Salt Lake Valley. See *Millennial Star* 18 (8 November 1856): 714.

Arrival of the Handcarts 391

This letter by Thomas C. Martell is dated 27 September 1856, Great Salt Lake City, and is addressed to a Mr. Jones, a mutual acquaintance of Martell and his former missionary companion Henry Harries. Martell tells Jones that Harries is on his way back to Wales to serve another mission and will no doubt visit Jones, who lives in the town of Talog, Carmarthenshire, in a farmhouse named Rhydgarregddu. Martell expresses hope that Jones and his wife will “obey the calls of the Savior” and accept the message of Mormonism. Martell also tells of the grand reception the handcart pioneers received from Brigham Young and others leaders of the Church. He requests that Jones send the letter to Daniel Daniels at the *Zion’s Trumpet* office in Swansea so that others will know of the arrival of the Welsh handcart pioneers in the Salt Lake Valley.

(Editorial) 393

In the first part of this editorial, Daniels announces a number of changes in leadership positions. Israel Evans and Benjamin Ashby will be replaced by William Miller and James Taylor as counselors in the mission presidency. Also five conference presidents will be replaced.

The second part has to do with the second treatise by Orson Pratt, which is now at the press. Daniels encourages all to do their part in the dissemination of the pamphlets.

In the third part Daniels calls for a return of Welsh pamphlets to the *Zion’s Trumpet* office, as about 100 of each are needed.

In the fourth part Daniels instructs the book distributors for each conference to forward the packets of books to the branch distributors “with haste.”

Early Polygamy among the Welsh 395

This curious bit of information is taken from the *Modern Universal British Traveler*, page 671, which reports that in 1580 there was a 105-year-old man in a small village near Aberffraw on the Isle of Anglesey, who had three wives and two concubines and 43 children. No editorial comment is added to this brief article. One is left to speculate as to the reason for its inclusion in the Mormon periodical.

- The Perpetual Emigrating Fund 396
 This poem by J. P. Prosser, Cap Coch, has seven stanzas. The first three and the final two stanzas have ten lines, whereas the other two have just nine lines.
- The Saints' Eisteddfod 398
 Thomas Harris addresses this notice "To the Bards and Writers of the Saints, and their Friends throughout All of Wales" to advise them of nine more topics and prizes that have been added to the "eisteddfod" that is to take place on Christmas Day.
- (No title) 399
 Daniels welcomes Elder Thomas Thomas back to Wales to serve a mission.
- (No title)
 The discourse of Ezra T. Benson in Swansea will appear in the first issue of the next volume.
- (No title) 400
 Daniels reports reading in the *Mormon* about the visit of George A. Smith and Erastus Snow to about sixty or seventy of the Welsh Saints in Caseyville, Illinois.
- (No title) 400
 Daniels also reports that in the account of the St. Louis Semi-annual Conference he saw the names of several elders from Wales. Among the names is that of William Henshaw, whom Daniels refers to as "the founder of the Church in Wales." In late 1842, Henshaw was sent by Lorenzo Snow on a mission to Merthyr Tydfil. His efforts during the next three years resulted in over four hundred convert baptisms. As early as 1840, however, there was a branch of the Church established in Overton, Flintshire, North Wales, on the border with England. But by 1845 when Dan Jones began his mission in North Wales the Overton Branch was no longer in existence. Thus Henshaw is deserving of the "founder" title. Despite his long missionary service in Wales, however, Henshaw eventually aligned himself with the RLDS

Church. See his page on the website at <http://welshmormon.byu.edu> for further details.

(No title) 400
Daniels comments on the “considerable effort” that has been made to establish settlements along the plains and the effect on future immigrants.

Receipts for Books from October 23 to December 3 400
Payments from eight book distributors are shown.

Contents. 400
A list of this issue’s contents and their respective page numbers.

DECEMBER 27

Sermon by President B. Young, Bowery, June 22, 1856 401
Continued from page 372.

(Editorial) 405
Daniels provides a few emigration notices for his readers to bear in mind.

Sermon 406
Continued from page 405.

VOLUME 10: 1857

Title page

Although this is the final extant volume of *Zion's Trumpet*, publication of the periodical continued weekly until April 1862. But for the last four years of its publication, only seventeen isolated issues have surfaced. Benjamin P. Evans served as the editor for over three years until just before he emigrated in 1861, at which time William Ajax was put in charge of publishing *Zion's Trumpet*. George Q. Cannon, the president of The Church of Jesus Christ of Latter-day Saints in Europe, served as the official editor of *Zion's Trumpet*, but it was Ajax who shouldered the burden of getting a new issue of the Welsh periodical into print every Saturday. And thanks to Ajax's journal, we know that the press and the whole printing operation for *Zion's Trumpet* was moved to Liverpool in March of 1861. In a later journal entry, Ajax fixed the date of the final issue of the *Trumpet* as the one for 9 April 1862. Five weeks later Ajax and his wife were on their way to America. See his page on <http://welshmormon.byu.edu/> for the link to his journal.

The first nine lines of the title pages for *Zion's Trumpet*, volumes 1 through 9, read as follows:

Zion's Trumpet,
or
Star of the Saints;
Containing the
Principles of the 'Dispensation of the Fullness
of Times,'
in
Treatises, Letters, Accounts,
Poetry, &c."

In volume 10, Daniels continues to use the same first three lines, but in place of the next six lines are these four:

Sounding the echo of the bidding of the Prophets and
Apostles of the Church of Jesus Christ of Latter-day
Saints—the Generals of the Latter-day Kingdom—
the guiding light of the Saints.

The volume 10 (1857) title page was printed and distributed at the same time as the December 26 issue, along with the foreword and the contents.

The two scriptural quotations for volumes 1–6 are Jeremiah 51:9 and Isaiah 40:9. For volumes 7 and 8, Dan Jones changed these to Jeremiah 6:17 and Isaiah 18:3. For volume 9, Daniel Daniels used the Jeremiah and Isaiah scriptures, but for volume 10, he used Daniel 2:34 and Daniel 7:18.

The only other extant title page for *Zion's Trumpet* is the one for volume 13 (1860), which was printed as part of the issue for 29 December 1860. It contains no scriptural quotations—only the following ten lines:

Zion's Trumpet,
or
Star of the Saints,
Containing the
Principles of the Church of Jesus Christ of the
Latter-day Saints.
Volume XIII.
Swansea:
Printed and Published by B. P. Evans.
1860.

Foreword

Daniel Daniels refers to *Zion's Trumpet* as a “brightly shining Star” whose sounds over the years have been “true and consistent, with not a single one in vain.” He says that all should rejoice that they have a “Prophet and Seer, whose voice resounds to the Saints in Wales through their Trumpet.” He makes reference to the *Prophet of the Jubilee*, the forerunner of *Zion's Trumpet* that “began to declare the message of Heaven in Wales.” He declares that apostates from the Church will be among the most wretched and that the faithful Welsh Saints will always have a place in his heart. He thanks all who have assisted him in the publication of *Zion's Trumpet* and announces that Elder Benjamin Evans is to be his successor as the editor.

The only other extant foreword for *Zion's Trumpet* after this one is the one for volume 13 (1860), which was printed as part of the issue for 29 December 1860. The author of this foreword is Benjamin P. Evans, who served as editor of the periodical during all of 1858, 1859, 1860, and the first dozen or so issues of 1861.

And since *Zion's Trumpet* was published weekly in its final years, Evans oversaw the publication of around 180 issues, more than any other editor. Although no complete volume of the periodical is extant for any of its final four years, a total of seventeen isolated issues have surfaced—three for 1858, five for 1859, six for 1860, and three for 1861. When Evans emigrated in April 1861, he was replaced as editor by George Q. Cannon, who presided over all the Church in Britain and Europe. Cannon, however, was editor of *Zion's Trumpet* in name only—his assistant William Ajax was put in charge of preparing the periodical for publication each week until its final issue, dated 5 April 1862. (See my *Welsh Mormon Writings from 1844 to 1862: A Historical Bibliography* [Provo, UT: Religious Studies Center, Brigham Young University, 1988], 72–79, for additional details of *Zion's Trumpet*.)

Because of its uniqueness, I am including here the English translation of Benjamin P. Evans's foreword for the third and final volume for which he was editor. Dated 29 December 1860 it was written just over three months before Evans, the final Welsh editor of *Zion's Trumpet*, left for America:

FOREWORD.

Since it is a custom in the world to write a foreword to every volume that is published, whether it is a volume of a monthly publication, a weekly publication, or a volume on some particular topic, we would be considered stranger than we actually are, were we to release this volume through the press without something of a foreword for it. We consider there to be a great deal of sense in the old saying, 'When in Rome, do as the Romans do,' and we have benefitted greatly from it. We know that one may adopt the manner of dress, eating, and behavior, while there, without partaking of the sins of the Romans, and if so, we can just as easily adopt the customs of Britain to the same extent, while in Britain, without partaking of the corruption of Britain, which will be better for us, if we do so, than were we to adopt the customs of Rome while in Britain.

But if we conform to the customs of the world in things like these, and recommend doing so to others, in wisdom, there is a great disparity between us and the entire world with regard to the 'great topic,' as it is known, and we are in no way rec-

ommending that anyone adopt the evil customs or principles, though they may be highly approved by the majority of men. We wish to be as far as this, at any rate, 'from the fashion.' We strike against all false principles and traditions, and we wish to get the world to do the same, which has fairly thrown us out of 'fashion,' as if we cared about that, since we are on the right path.

Perhaps some of our readers have felt inclined to complain about the printing of this volume, but not without cause, for it was very bad in some places. But let none, in their ignorance, place the blame on the printer, for he was not to blame, rather it was the letters, which because of that, are about to be thrown into the fire, to be returned to their original substance, in the same way that is done to some men, if they do not make a fine and blameless imprint on the volume of time. We are happy to think that there will be no room to complain about the printing of the 'Trumpet,' hereafter the fact, for the clothier is hard at it in making a new garment for him, one which will not be a source of embarrassment in any court in Wales or England. We hope that he will be welcomed to tell his story on every hearth, and that everyone will be ready to put a penny and halfpenny in his pocket each time he visits them.

We are sorry to have to try the patience of the sons of the muse more than we had wished. Although but little of the fruit of the muse appears in this volume, despite all that, some had to remain longer on the field of the pen before being released through the press, and that for lack of convenient space to put such. We have said many times that our chief master is Mr. Space, to whom we must humble ourselves each time he goes by. It is known also that we are publishing the translation of Apostle P. P. Pratt's 'Key to Theology' in this volume, which has placed us all the more in the clutches of Mr. Space than we would have been, had it not been for this. This was also the chief reason for the fruit of the sons of the muse to have to wait here so long before being allowed to proceed through the press. This will not be allowed in the future, therefore, let the poets strive to present us with a fruitful yield in our next volume, and there

they shall have an immediate place in the barn. We earnestly desire the assistance of those who frequent the prose field, so that we may produce as much original material as possible, so that by doing so, we make our publication worthy of an extensive circulation, and an adornment for the Mission.

It is unnecessary for us to say anything about the work of this year, for one can see that by just turning to the index. It is our obligation to thank all the supporters of this volume of the ‘Trumpet’ for their effort on its behalf, and also we wish for them to refrain from putting their arms in the armory yet, for the battle is not over. We intend to begin again with renewed strength, after receiving our new battle garb, against Satan, and for the kingdom of God. Assist us, brave soldiers of Zion, to wage war bravely on the side of our Chief, and in this way secure for ourselves commendation when the battle is over, and when we have a crown of endless honor in his heavenly kingdom.

THE EDITOR.

Contents

An alphabetical listing of 102 major headings in the original Welsh. The English translation is also arranged alphabetically, making the order different from that of the original. There are 34 indented headings under “Editorial,” 10 under “Letters,” and 10 under “Songs, Verses, &c.” Nine incorrect page references in the original are corrected in the translation of “Contents.”

JANUARY 10

Summary of the Teaching of President Ezra T. Benson, in the Saints’ Hall, Swansea, November 11, 1856 1

Ezra T. Benson had arrived in Britain several months earlier with Orson Pratt. Pratt was to replace Franklin D. Richards as the president of the Church in Great Britain and all European Countries, and Benson was to be his first counselor. Benson addressed the Welsh Saints in English at the gathering in Swansea, and William Lewis “recorded” the talk in some form of shorthand to be printed in *Zion’s Trumpet*. Benson told of his conversion in Massa-

chusetts and how his friends had left him. He encouraged everyone to be faithful in living the gospel and in preparing to emigrate.

(Editorial) 10

In the first part of this editorial, entitled “Pamphlets,” Daniels gives instructions regarding the third pamphlet of the Orson Pratt series, *Water Baptism*, and other matters having to do with various publications.

The second part is entitled “Covers” and has to do with the covers for *True Repentance*, the second pamphlet of the Pratt series.

The third part, entitled “Emigration,” is the Welsh translation of a lengthy article from the *Millennial Star* by the same title. See *Millennial Star* 18 (27 December 1856): 820.

In the fourth part, entitled “Notice,” Daniels thanks those who sent information about those who had emigrated from Wales without notifying his office.

In the fifth part, entitled “Arrivals,” Daniels gives the names of several recently arrived missionaries from Utah.

The sixth and final part is entitled “The New Year.” Daniels writes of several worrisome happenings in various parts of the world and encourages the Welsh Saints to prepare themselves to emigrate as soon as possible. He then acknowledges his lack of skill to occupy his current office and gives his thanks to several brethren who have provided him with valuable assistance. He ends the editorial with an eight-line poem in which he wishes everyone a happy new year.

Song of Noah 15

A poem of four 8-line stanzas by Pencrych about the urgency of proclaiming the gospel.

(No title) 16

A comment as to how many items could be purchased for emigration were one to forgo purchasing a daily threepence pint of liquor.

Address 16

The address for Abednego Williams in Merthyr Tydfil.

Receipts for Books from Dec. 4 to Jan. 5	16
Payment for books from six book distributors are shown.	
Ditto, for pamphlets	16
Payment for pamphlets from seven book distributors are shown.	
Contents.	16
A list of this issue's contents and their respective page numbers.	

JANUARY 24

Letter of Captain D. Jones	17
Dan Jones wrote the bulk of this letter on 18 September 1856 from Fort Laramie. He was traveling across the plains with Franklin D. Richards and fifteen other returning missionaries on horseback and in fast carriages. Since leaving Florence two weeks earlier, they had already traveled five hundred miles. Jones reports that the Cheyenne Indians had killed Almon Babbitt and some others, but he emphasizes that all who were killed were enemies of the Saints. Jones wrote the remaining few lines of the letter on 27 September from the "Upper Crossing of the Platte."	
"The Measure of the Stature of the Fullness of Christ"	19
This letter written by Elder Evan Rees on 1 January 1857 from Nantyglo is actually a response to his father who had requested an explanation regarding the meaning of Ephesians 4:13. To answer his father's question, Rees quotes a number of scriptures and builds his argument in a very logical and step-by-step fashion.	
Address of Henry Harries to the Saints in Wales	22
Henry Harries converted to Mormonism in 1851 and went with a group of Saints to Salt Lake City in 1854. As he writes this 16 January 1857 greeting to his fellow Saints in Wales, he is at the <i>Zion's Trumpet</i> office in Swansea as a newly arrived missionary. He tells of his journey from Utah back to Wales and of the apostates who had been killed by the Indians. He assures those	

who will be emigrating that they have nothing to fear as long as they remain faithful.

(Editorial) 25

In the first part of this editorial, Daniels reports the arrival of Elder Samuel Roskelley and Elder Henry Harries and states their assignments along with that of Dewi Elfed Jones. In the second part he makes a plea for book debts to be paid. In the third part he instructs the “presiding brethren” to submit their “numbers and financial stewardships” separate from their correspondence to spare his clerk the trouble of looking through long letters for the items of importance to him. In the fourth part Daniels explains, in answer to a question submitted by Sion Edwart, that Church members do indeed have a duty to pay tithing in addition to giving the occasional meal to a conference president or a traveling elder. And in the fifth part he warns the Saints not to receive any person who claims to be an office holder in the Church unless he has “an authorized appointment to travel throughout such a place.”

Teaching of Apostle Benson 27

Continued from page 9.

Statistical Report 31

This report shows the twelve conferences in Wales, the names of their presidents, and various statistics as of 31 December 1856.

Book Debts, December 31, 1856. 32

A total of just over £418 is owed by the twelve conferences, the Liverpool Office and the Liverpool Welsh Branch.

Address 32

The address of E. D. Miles in Haverfordwest is shown.

(No title) 32

A call for the names of those who intend to emigrate.

Contents	32
A list of this issue's contents and their respective page numbers.	

FEBRUARY 7

“PAYING TITHING”	33
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On page 350 of the 25 October 1856 *Zion's Trumpet* is the announcement of a prize to be awarded for the best treatise on “Paying Tithing—its scripturalness—the blessings enjoyed from obeying it, and the failure that follows its opponents.” The entry from John Jones was selected to appear in this issue of *Zion's Trumpet*.

(Editorial)	40
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In the first part of this editorial, Daniels exhorts Church members to be diligent in distributing pamphlets to their friends and neighbors. He explains that the combined individual efforts will be “mighty in their influence, and constitute the lever by which Babylon is to be turned upside down, and the kingdom of God established on its ruins.”

The second part is a short announcement of the brief visit of two missionaries to Wales before they emigrate.

In the third part, Daniels announces that his counselors Israel Evans and Benjamin Ashby will soon be returning home.

In the fourth part, he reports that Truman O. Angell and John Kaye visited Wales for a few days to learn the procedures of the iron and copper works. He comments on the excitement in Llanelli when word got out “that an angel was preaching in the Saints' Chapel!”

In the fifth part, Daniels relays information from the 17 January issue of the *Mormon* about plans to establish settlements across the plains to render assistance to the handcart pioneers. He also mentions the rescue party sent by Brigham Young in behalf of the last handcart companies and promised to put more information in the next issue as he received it.

In the sixth part, Daniels reports that repentance and baptism are being preached to all the Saints in Utah and that they are being asked to “show whether they wish to live their religion and serve God by truly building his kingdom.” He declares that

the Saints in Wales need to show the same thing and urges conference presidents to prepare the members in their branches to “prepare to receive the word of the Lord.” He then gives specific instructions as to how the conference presidents can conduct an investigation to ascertain the level of commitment among their members.

Teaching of Apostle Benson 45
 Continued from page 30 in the previous issue.

Invitation of a Saint to His Relations 46
 A poem of six 6-line stanzas by Thomas F. Thomas, formerly from Georgetown, a neighborhood in Merthyr Tydfil. He sends the poem from Pottsville, a town in Ohio, where many Mormon immigrants worked in the coal mines to make sufficient money to continue their journey to Utah.

Additional News from the Valley. 47
 This issue of *Zion’s Trumpet* was just about to be sent to the press when Daniels received a copy of the *Millennial Star* with more details about the Mormon Reformation then taking place in Utah. Thus he comments about the Reformation and how it will be initiated in Wales and promises to print the Welsh translation of the letters from Brigham Young and F. D. Richards in the next issue. He also gives additional information about the handcart companies that were rescued on the plains.

(No title). 48
 The *Columbia* sailed from Liverpool on 16 November 1856 with 221 Saints and others on board.

Book Payments from January 5 to February 5 48
 Book payments from six book distributors are shown.

Ditto for Pamphlets 48
 Pamphlet payments from seven book distributors are shown.

(No title)	48
The dates for four conferences are shown.	
Contents	48
A list of this issue's contents and their respective page numbers.	

FEBRUARY 21

Letter of President Brigham Young	49
The Welsh translation of the 30 October 1856 letter of Brigham Young to Orson Pratt about the Reformation and how it is needed in England, Scotland, and Wales. Also included is the latest information about the last two handcart companies still on the plains. See <i>Millennial Star</i> 19 (14 February 1857): 97–99.	
News from the Plains	54
The Welsh translation of an article from the 31 January 1857 issue of the <i>Mormon</i> that contains the latest information about the rescue of the two last handcart companies during 1856.	
(Editorial)	56
In the first part of this editorial, Daniels comments on the “vehicle of lies” that is traveling “quickly on its greased, libelous wheels from one reverend and editor to the other” about the misfortune of the handcart companies. In the second part he informs the members of the Church in Wales that the Reformation is about to get underway.	
Continuation of News from the Plains	57
The final part of the article from the <i>Mormon</i> .	
Reformation	58
The Welsh translation of the 4 February 1857 “Minutes of Meetings Held at 42, Islington, Liverpool, on Wednesday and Thursday Nights, 4th and 5th February, for the Purpose of Commencing the Work of Reformation in the Church in these Lands.” See <i>Millennial Star</i> 19 (28 February 1857): 129–34.	

- The Measure of the Stature of the Fullness of Christ 64
 The first part of the 1 January 1857 letter written by Elder Evan Rees in answer to his father's question about the meaning of "the measure of the stature of the fullness of Christ" was printed in the 24 January 1857 issue of *Zion's Trumpet*. Daniels apologizes for failing to print the conclusion of the letter in this issue but promises to do so in the next.
- (No title) 64
 Daniels apologizes for the delay in printing this issue of the periodical.
- Latter-day Saint Psalmody 64
 Daniels announces the publication of the first volume of this book "soon." There is no evidence that a book by this title was ever published by the Mormons in Wales.
- Contents. 64
 A list of this issue's contents and their respective page numbers.

MARCH 7

- The Latter-day Work—Preparation 65
 The Welsh translation of this article from the *Millennial Star* 19 (7 March 1857): 152–53.
- Farewell Address of Elder Israel Evans 68
 Evans, an American elder with Welsh ancestry, bids a fond farewell to the Welsh Saints after serving as a counselor to Daniel Daniels in the presidency. He reflects back to the "huge void" left in the Church leadership with the departure of Dan Jones and all but two of the conference presidents a year earlier, and he heaps praise on the new leaders for filling that void very well. And he expresses his gratitude to the membership throughout Wales who gave him such kind treatment despite his inability to communicate with the vast majority of them in their native tongue.

(Editorial) 72

In the first part of this editorial, Daniels reminds conference presidents of the Reformation meeting to be held in the *Zion's Trumpet* office under the presidency of Ezra T. Benson, a counselor to Orson Pratt in the presidency of the Church in Britain.

The second part consists of two letters from Richard Williams (corrected to Rice Williams in the 28 March 1857 issue, p. 112) to Daniel Daniels and excerpts of a letter from Rice Williams to his relatives. In the first letter to Daniels, dated 11 November 1856 from Salt Lake City, Williams expresses his joy at being in Utah. In the second letter to Daniels, dated 16 November 1856, Williams initially tells of the "great welcome" Dan Jones received on his return to Utah and then provides some information about the rescue of the handcart companies. And in the excerpts of Williams's letter to his relatives he first declares that Great Salt Lake City is a "much more excellent place" than he thought it would be. He then describes how the Reformation is working in Utah and closes with a prophecy given by Brigham Young to the effect that not many years hence the President of the Church would "have the right to place a President over the United States."

The Measure of the Stature of the Fullness of Christ 74

Continued from *Zion's Trumpet*, 24 January 1857, 19–22.

My Dream 76

A poem of twenty 8-line stanzas by David John. The final three stanzas are printed three weeks later in the 21 March issue of *Zion's Trumpet*. In his dream an angel appears to him and answers his questions about religion. Because of the dream David John becomes an ardent supporter of Mormonism and is serving in Flintshire as a missionary at the time he sends the poem to be published in *Zion's Trumpet*. Only fourteen months earlier, he had been studying to be a Baptist minister at the training school in Haverfordwest. For more information and a link to the David John journals, see his page on the website at <http://welshmormon.byu.edu>.

News from Utah 80
 An update of the last two handcart companies to reach Salt Lake City.

Departure. 80
 Information for those who will be leaving on the *George Washington* later in the month.

Address 80
 The address of James J. Phillips in Swansea.

Book Payments, from February 6th to March 5th 80
 Book payments from seven book distributors are shown.

Ditto for Pamphlets 80
 Pamphlet payments from six book distributors are shown.

Contents. 80
 A list of this issue’s contents and their respective page numbers.

MARCH 21

Report of the Reformation and Fasting Conference,
 which Was Held at the “Zion’s Trumpet” Office, Swansea,
 Thursday, March 12, 1857 81

Those in attendance at this high level meeting with President Ezra T. Benson, counselor to Orson Pratt in the presidency of the Church in Britain, were: Daniel Daniels and his two new counselors William Miller and James Taylor. His recently released counselors Israel Evans and Benjamin Ashby were there as well. Also John E. Jones, the representative for the conferences of North Wales; presidents of the conferences of East Glamorgan, West Glamorgan, Brecon, Llanelli, Carmarthen, Pembroke, and Cardigan; several traveling and local elders.

This conference report occupies all sixteen pages of this issue of *Zion’s Trumpet*. The purpose of the conference was to discuss how best the Reformation could be implemented in Wales.

William Lewis, the scribe who prepared the report for publication, was no doubt bilingual and probably used some form of shorthand to write down the talks and presentations. The main speaker was President Ezra T. Benson. Other speakers were Daniel Daniels, Israel Evans, Benjamin Ashby, William Miller, James Taylor, and John E. Jones. The scribe indicates that all the elders were able to express themselves during the conference.

(No title) 96

Using half the final page of this issue of *Zion's Trumpet*, Daniels announces his intention to publish the next issue within a week. He also gives strong encouragement to the presiding brethren to organize their Reformation meetings in a similar way to the one just held at Swansea and to make use of *Zion's Trumpet* and the *Millennial Star* in getting the Reformation underway in the areas over which they preside.

Address 96

The address of John Davies in Swansea.

MARCH 28

Liverpool Reformation Meetings 97

A continuation from page 63 of the 21 February 1857 issue of *Zion's Trumpet* of the minutes of the meetings held in Liverpool about the Reformation. Beginning five lines from the bottom of page 99, the English translation of the Welsh reads, "The Saints are backward in attending the sacrament meetings as they ought." This segment in the *Millennial Star*, however, reads as follows: "The Saints are backward in attending the meetings, unless there is an especial appointment made for someone extra to be there. They do not attend the sacrament meetings as they ought." Apparently the eyes of the translator of the English version into Welsh went from the first occurrence of "meetings" down to the second occurrence of "meetings" and the words in between the two occurrences were omitted from the translation.

Letter from the States 102

This letter by John E. Rees is dated 4 February 1857, Pittston Ferry. Rees, originally from Cwmaman, tells Daniel Daniels of his rough journey from Liverpool to New York and of his joining with his brother and mother in Pittston Ferry, Pennsylvania. He reports that there is a branch of the Church in that mining town with about one hundred British members under the leadership of Benjamin Isaac. He predicts that because he and some of his children had been able to find work “immediately” that they were hoping to continue on to Zion by summer. He laments being unable to follow the progress of the work in Wales from his new location since he was without any issues of *Zion’s Trumpet* to read.

The Way to Keep Peace in a Family 103

A list of ten suggestions to bear in mind in trying to resolve difficulties in one’s family.

Death of President Jedediah M. Grant 104

The Welsh translation of this notice as it appeared in the *Millennial Star* 19 (21 March 1857): 185–86.

(Editorial) 105

Daniels pleads with all Church members to show their support for the Reformation by obeying the commandments and being more diligent in their callings. He requests that branch presidents read the editorials of *Zion’s Trumpet* in their meetings and councils.

Instructive Chapter for the Censors of Utah 107

This is an editorial from the 24 January 1857 *Western Standard* then being published by George Q. Cannon in San Francisco, California. Cannon takes issue with the writer of a proposal to “partition Utah and apportion the different parts to California and the adjacent Territories.” This idea was intended to keep Utah from gaining statehood and avoid “the deep disgrace” which would be inflicted upon the United States should Utah be recognized as a sister state. Cannon points out the hypocrisy in such a proposal coming from a resident of California, a state

where “corruption, whoredom and abomination of every kind are glaringly exhibited on all hands.”

My Dream 110

The final three stanzas of David John’s poem for which the initial seventeen stanzas were published three weeks earlier in the 7 March 1856 *Zion’s Trumpet*.

Departure of the Saints for Zion 111

A poem of five 4-line stanzas by Aneurin L. Jones, Merthyr Tydfil. Jones was the son of David Bevan Jones, the Baptist minister from the Gwawr Chapel in Aberaman who converted to Mormonism in 1851, was excommunicated in 1855, and then accepted back in to the Church a year later. See the page for David Bevan Jones at <http://welshmormon.byu.edu> for further details.

(No title) 112

A correction: Richard Williams on page 74 of this volume should read Rice Williams.

(No title) 112

Daniels asks the book distributors to send him several specific issues from the 1856 volume of *Zion’s Trumpet*. These were apparently needed to complete volumes for binding.

Book Payments 112

Payments from three book distributors are shown.

Affectionate 112

Proof that absence does not cause love to wane.

(No title) 112

Two enemies in particular to watch out for.

Contents 112

A list of this issue’s contents and their respective page numbers.

APRIL 11

A Looking Glass, in which to examine ourselves, to see whether we be in the faith 113

The Welsh translation of this article sent by Parley P. Pratt for publication in the *Mormon*. See *Millennial Star* 19 (4 April 1857): 221–24.

Credibility of the Book of Mormon, as Compared with that of the Bible 119

The Welsh translation of this essay by C. W. Wandell that was first published in the *Western Standard* and then in *Millennial Star* 19 (4 April 1857): 208–11 and (11 April 1857): 237–39. This essay is much longer than the eight pages it occupies in this issue of *Zion’s Trumpet*. Additional installments appear in later issues of *Millennial Star*, but no more appear in *Zion’s Trumpet*.

(Editorial) 121

The Welsh translation of Orson Pratt’s editorial entitled “General Instructions to Pastors, Presidents, and Elders” that was published in *Millennial Star* 19 (11 April 1857): 232–33.

(Credibility of the Book of Mormon) 123

Two and one-half pages of this essay precede the editorial. The final five and one-half pages follow the editorial.

Contents. 128

A list of this issue’s contents and their respective page numbers.

APRIL 25

A Looking Glass, of Local Manufacture 129

A letter written to Daniel Daniels by Dewi Elfed Jones, dated 8 April 1857, Merthyr Tydfil. Jones’s letter is very similar in tone and content to Parley P. Pratt’s “A Looking Glass, in which to examine ourselves, to see whether we be in the faith,” the lead article in the April 11 issue of *Zion’s Trumpet*. Whereas Pratt writes

about the Reformation as it applies to Church members in general, Jones directs his observations specifically at the members of the Church in Wales.

Fourteenth General Epistle 133

The Welsh translation of this epistle by Brigham Young and Heber C. Kimball dated 10 December 1856, Salt Lake City. The translation from English into Welsh was done by Dewi Elfed Jones. At the end of the first installment of this epistle on page 141 of this issue is an indication that it will be continued on page 145, which is the first page of the following issue. Apparently the intent was to make the continuation of the Epistle the first item in the 2 May 1857 issue. The first item, however, turns out to be nearly two pages of encouraging accounts as to the progress of the Reformation in Wales, and the continuation of the epistle begins at the bottom of page 146.

Letter from Captain Jones. 142

Dan Jones and his two good friends, Thomas Jeremy and Daniel Daniels, left Wales together on the *Buena Vista* in 1849 as part of the first group of Welsh Mormon emigrants. They returned to Wales together in 1852 as missionaries and served together in the presidency of the Church in Wales until April 1855, when Thomas Jeremy returned to his home in Utah. In April 1856, Jones returned to his home in Utah, leaving Daniels as the editor of *Zion's Trumpet* in his stead. Finally, in early 1858, Daniels was able to return to his home in Utah after an absence of nearly six years.

Jones writes this 31 October 1856 letter from Daniels's home in Salt Lake City and tells him of several adventures he had during his journey from Wales to Utah, including the request he received to speak to a large gathering in the Tabernacle. Daniels comments in a bracketed note following the letter in this issue of *Zion's Trumpet* that Jones's letter was presented to the typesetter as soon as it was received. Daniels's wish for Jones to have "a long life and health" was not fulfilled, however, as Jones died just under four years later at age fifty-one.

(No title) 144
 Daniels gives instruction to conference presidents about selling pamphlets. They are not to sell the new series of pamphlets “to the world” (nonmembers of the Church) unless they agree to purchase the whole series. But they are permitted to sell the pamphlets of Dan Jones and John Davis however they wish.

(No title)
 Daniels comments that the letter of Dewi Elfed Jones at the beginning of this issue is a “complete answer to a variety of questions and complaints we have received” concerning the Reformation in Wales.

(No title) 144
 Daniels explains that the epistle of the First Presidency has made it necessary to publish a “supplement” to this issue of *Zion’s Trumpet*. Only a week later, another issue was published that contains the remainder of the epistle “so that it may be read deliberately, accurately, and thoroughly in the meetings.”

Contents. 144
 A list of this issue’s contents and their respective page numbers.

MAY 2

Home Church Accounts 145
 Daniels explains that his readers have been deprived in previous issues of the contents of letters from their “diligent and faithful brethren” who are “thundering the reformation wherever they walk.” He then provides a few quotes from the letters of the following brethren: James Taylor, Benjamin Evans, Abednego Williams, W. Miller, S. Roskelley, J. Davies, and Bro. Jones.

Continuation of the Epistle 145
 The fourteenth general epistle continues from page 141 of the previous issue.

Repentance among the Saints 156

The Welsh translation of this article as it appears in *Millennial Star* 19 (2 May 1857): 281–84. Page 283 of this article in *Millennial Star* has the following bits of counsel:

Mind your own business.
 Get the beam out of your own eye, and keep it out.
 Purify your own hearts.
 If you ache to slander some one, slander yourself.
 Speak against your own corrupt doings.
 Be ashamed and confounded because of your own evil deeds.
 Do your neighbor good, or let him alone.
 Let REFORMATION be written on your hearts.
 Let life—eternal life—be your motto forever.

The translator of these lines, probably Dewi Elfed Jones, elected to put these nine lines of counsel into a poem of four 3-line stanzas. The English translation of the poem is merely informational and not poetic.

Book Debts, March 31, 1857 160

A list of the twelve conferences in Wales and the amount each one owes for books. The total is over £456.

Payments from March 6 until April 29 160

The book payments from six book distributors are shown.

Ditto for Pamphlets 160

The pamphlet payments from five book distributors are shown.

(No title) 160

A call for volunteers for the “Mormon Army” of missionaries in Wales. The Captain Jones mentioned is not Dan Jones, who is now in Utah. Rather, it is John Jones, a missionary serving in North Wales.

Contents 160

A list of this issue’s contents and their respective page numbers.

MAY 16

Letter from Elder Henry Harries 161

This letter, dated 22 April 1857, Carmarthen, is from Henry Harries to Daniel Daniels. Since his arrival back in Wales as a missionary three months earlier, Harries had been questioned by worried Church members about the atrocities committed by the Indians on companies crossing the plains. He is using *Zion's Trumpet* as a general platform to provide his assessment to the Church membership in Wales. He provides details of several incidents to show that “the white men were more to blame than the Indians” in hopes of calming the fears that Church members had of making the journey to Utah. Harries then tells of meeting a great number of Welsh converts on his way back to Wales several months earlier and provides names and places of origin in Wales.

The “Daily Telegraph’s” Slanders against “Mormonism” . . 164

The Welsh translation of the refutation of charges against Mormonism by Joseph Ellis, the publisher of the *Daily Telegraph*, a London newspaper. This response appears in *Millennial Star* 19 (16 May 1857): 305–7.

Brecon Conference 168

John Thomas writes to Daniel Daniels from Black Rock, Llanelly, Brecon, on 8 May 1857 about the condition of the Saints in that area. He reports that sixty Church members there are “in conformity with the Reformation.” In *Zion's Trumpet* his name is misspelled as NOHJ THOMAS. This typographical error is corrected in the translation.

(Editorial) 169

The first part of this editorial is a notice of the departure of the *Westmoreland*, bound for Philadelphia with 540 Saints on board.

The second part is a notice that the East Glamorgan Conference has been divided into two. The new conference is to be called the Cardiff Conference.

The third part has information about four conferences to be held during May and June.

In the fourth part, Daniel Daniels reflects back to the establishment of the Church in Wales. He is a convert of just under a decade and has witnessed many changes during this time. Although the numbers of convert baptisms have decreased substantially from the huge increase of several years ago, Daniels is pleased to report that during the previous six months 575 new converts have been added. And during this same time period, over £919 has been sent to the Liverpool Office from Wales. He encourages Church members to be faithful and to continue during this time of reformation.

In the fifth part Daniels relates news of the appointments recently made in the Federal offices of Utah as printed in the *Mormon* for 28 March 1857.

And he draws from the 25 April *Mormon* the latest information about the resignation letter of Judge Drummond and the commotion caused by his damaging accusations against the Mormons. Daniels also quotes extensively from a letter written by a “gentleman from Utah,” not a Mormon, who defends the character of the Mormons and argues “in favor of the Saints in Utah being able to have officers of their own choosing.”

Letter from Elder Israel Evans 172

Israel Evans, the former counselor to Daniel Daniels, writes this 16 April 1857 letter on board the *George Washington* as the ship neared the Boston harbor. He provides details of the crossing. He is obviously happy to see once again the land of his birth and writes, “I feel as if once again I am within my cozy home” and adds “I believe I speak the feelings of all on board.”

(No title) 174

The 8 May 1857 letter of David John written from Rhosllanerchrugog follows immediately after the one from Israel Evans. John reports that he has “preached on the same topic for seven weeks, namely the ‘Reformation.’” He writes that “if troubles arise in the midst of the people, these are most often caused by the ministers and the preachers.”

Letter from Pastor Jones 175
 J. E. Jones writes this 11 May 1857 letter “alongside the road between Caernarvon and Cricieth, as happy as can be.” He gives a report of the missionary efforts he is supervising in North Wales and pleads for more missionaries to be sent to strengthen the force. Daniels adds a bracketed reinforcement of Jones’s request, declaring that those who answer the call “shall be blessed and strengthened.”

(No title). 176
 An anecdote to the effect that people will put forth more effort to get money than to get eternal salvation.

Contents. 176
 A list of this issue’s contents and their respective page numbers.

MAY 30

The Public Shame of Judge Drummond 177
 The Welsh translation by Dewi Elfed Jones of this article as it appears in *Millennial Star* 19 (23 May 1857): 328–33.

Mr. Thomas Bullock, in Reply to Judge Drummond’s Charges 185
 The Welsh translation of this article as it appears in *Millennial Star* 19 (23 May 1857): 334–35. The bracketed comments of Orson Pratt, editor of the *Millennial Star*, in support of Thomas Bullock’s truthful character, are also translated into Welsh.

TO PRESIDENTS OF CONFERENCES 188
 The Welsh translation of this brief paragraph by Orson Pratt requesting all conference presidents to send his (Pratt’s) answer to Judge Drummond’s Report “or any other articles of interest in any of our other periodicals” to editors of papers “respectfully requesting them to publish them.”

- News from Utah 188
 The Welsh translation of these bits of news from Utah as they appear in the *Mormon* (9 May 1857): 2.
- To Drummond and His Company 189
 A poem of four 4-line stanzas by Dewi Elfed denouncing Drummond and his ilk.
- Letters from the Valley 190
 The first letter is from John S. Davis, dated 5 February 1857, Great Salt Lake City. Davis, the editor of *Zion's Trumpet* from 1849 through 1853, reports to Daniels that he is preaching the Reformation to all the Welsh in his neighborhood and that Dan Jones and Thomas Jeremy are his "fellow missionaries." These three are also encouraging the Welsh to learn English and "not to keep speaking Welsh, since that is an obstacle for persons learning another language."
 The second letter is from Hopkin Matthews, dated 20 October 1856, Ogden City. Matthews reports that he and his family had reached the Salt Lake Valley on 2 October after an "unusually successful journey across the plains and through the mountains." After giving the names of some of the Welsh who died, Matthews tells of the warm welcome they received after reaching the Valley. After Matthews's glowing report of the "abundant harvest of wheat, corn, potatoes, etc.," Daniel Daniels inserts the following bracketed comment: "What does the *Gwron* say now about the grasshoppers, I wonder." The *Gwron* (Hero) was a Welsh periodical whose editor had chided the Welsh Mormons for going to a place where the grasshoppers consumed their crops.
- Payments for Publications and Pamphlets from
 April 30 to May 29 192
 Payments from eight book distributors are shown.
- (No title) 192
 Daniels announces his intention to publish the articles in this issue of *Zion's Trumpet* in the form of a pamphlet for the Saints to distribute them as widely as possible in response to Orson Pratt's

plea on page 188 of this issue. If such a pamphlet was published, none has yet surfaced.

Contents. 192
 A list of this issue’s contents and their respective page numbers.

JUNE 13

Letter from President B. Young. 193

The Welsh translation of a letter dated 1 March 1857, Great Salt Lake City, from Brigham Young to Orson Pratt, as printed in *Millennial Star* 19 (6 June 1857): 362.

Conference Accounts, &c. 195

The first account is that of the West Glamorgan Conference held at the Saints Hall, Orange Street, Swansea. John Davies, the conference president, spoke of the “beneficent effects of the reformation” and of the necessity of “adding workers to the field.” Daniel Daniels was present at the conference and spoke, also “earnestly expounding on the same topic.” W. Powell from Llwyni spoke in English on the first principles. The report was submitted by John Davies and his scribe William Richards.

The second account is that of the East Glamorgan Conference, held at the Cymreigyddion Hall, the name given to the “long room” located above the “White Lion,” a public house in Merthyr Tydfil, on 24 May 1857. Abednego S. William gave the opening address, and he was followed by William Miller, a counselor to Daniel Daniels in the presidency of the Church in Wales. William Miller and James Taylor, who spoke no Welsh, had replaced Israel Evans and Benjamin Ashby as counselors to Daniel Daniels two months earlier. Other speakers were David Rees, Samuel Roskelley, Dewi Elfed Jones, Benjamin Evans, and Evan Richards. The report was submitted by Abednego S. Williams and his scribe Aneurin L. Jones. The latter is the son of Dewi Elfed Jones.

(Editorial) 200

Since Daniels had received issues of the *Deseret News* up to 1 April 1857 and several letters from Utah, he presents a montage of news items having to do with events in Utah. The first item of his editorial is a long quote from a letter to Daniels from Franklin D. Richards. Apparently the Welsh Saints had given to Dan Jones a gift of some kind, usually money or clothes, to give to Richards and his counselors in appreciation for their service. Richards expresses his gratitude and his blessing for the gift. He also gives some detailed information as to how things were going for the Saints in Utah.

In the second item, Daniels presents more news items from the *Deseret News* focusing on the public works since Richards had given an account of the religious condition in Utah in his letter.

In the third item, Daniels quotes from a telegraph dated 18 May 1857 that had been sent from St. Louis to New York after the overland mail reached St. Louis from Salt Lake City.

The fourth item has a brief report of the widespread famine in part of the State of Michigan as reported in the *Mormon*.

The fifth item has to do with an earthquake in parts of California as reported in the *Deseret News*.

The sixth item is from the *Sacramento Age* and provides more details about the effect the earthquake had on the Mokelumne River, causing it to overflow its banks and spread destruction in the area.

The seventh item is about the attack of highway robbers on a sheriff in California as reported by the *Los Angeles Star*.

The eighth item is from the *Deseret News* about Captain Dan Jones and his latest activities associated with the *Timely Gull*, a sailboat belonging to Brigham Young.

In the ninth and final item, Daniels announces that the Welsh translation of the seventh and eighth pamphlets of the *True Faith* series by Orson Pratt accompany this issue of *Zion's Trumpet*. He then makes an appeal for book debts to be paid.

Accounts of Conferences, &c. 205

Three more conference reports are given. The first is one from Benjamin Evans about the conference held in Tredegar, Monmouthshire, on 4 June 1857. Speakers were Benjamin Evans, Samuel Roskelly, William Miller, and Henry Harries. Benjamin

Evans, the president of the Monmouthshire Conference, would later serve as the editor of *Zion's Trumpet*.

The second conference report, dated 1 June 1857, Denbigh, is from Pastor John E. Jones. Daniels playfully indicates that the letter is from Jones's "*Weekly Gazette*," a reference to Jones's frequent reports from his missionary travels. Jones reports an increase in animosity toward the Church and an increase in unemployment among many of the brethren. Jones describes the pleasure he has in working with James Taylor, a counselor to Daniel Daniels in the presidency.

The third report, also dated 1 June 1857, Denbigh, is from James Taylor. Although not a speaker of Welsh, Taylor declares that he is "managing splendidly among my adopted compatriots" and that he feels himself "as much a Welshman as anyone in the kingdom of God." He has kind words to say about the Saints in North Wales and the missionaries assigned to that area.

(No title) 208

Daniels laments that the verses of Dewi Elfed and a letter from the Valley were too late to be included in this issue but says they will be in the next issue.

Contents 208

A list of this issue's contents and their respective page numbers.

JUNE 27

Letters from the Valley 209

The first letter, dated 30 March 1857, Great Salt Lake City, from Mary Daniels, is the first item in this issue which has a black border around each of its sixteen pages in memory of Parley P. Pratt, who had been brutally murdered six weeks earlier. Although Mary had expected her husband's return this year from his mission, she writes that she will be content and "pray daily for the will of God to be done" with respect to his mission. She also writes that their son Thomas and his wife "are well and prospering [and] have a daughter and two sons"—three grandchildren that Daniels had not yet seen. Mary also mentions a number of Welsh friends that send their regards to Daniels.

The second letter, dated 15 February 1857, Brigham City, Box Elder County, is from William Thomas to his mother and sisters who lived near Llanybydder. After describing his current condition in Brigham City, William encourages his mother and sisters to seek out the missionaries and “not to turn a deaf ear to the invitations of heaven.” He writes that he has sufficient money to pay for their travel to Zion. [William Thomas’s wife, Margaret Sophie Evans, is the younger sister of Sarah Evans Jeremy, wife of Thomas Jeremy. A few months after writing the letter, William returned to Wales on a mission. After his return, he and his wife joined with the Morrisites and went to Deer Lodge, Powell County, Montana.]

Ambush—Murder of the Apostle Parley P. Pratt 213

The Welsh translation of these articles as they appeared in the *Millennial Star* 19 (4 July 1857): 417–20 and 426–27.

The Orphans’ Lamentation, on Hearing of the Martyrdom
of their Father 221

The Welsh translation of this poem by Eleanor J. McLean as it appears in the *Millennial Star* 19 (4 July 1857): 427–28. Dewi Elfed uses poetic license in his translation and thus does not include the same phraseology as used in the English. My English “informational” translation of Dewi Elfed’s Welsh rendition is different in many ways from the original. Here for comparison purposes is the original:

I heard a wail from out a distant mountain home;
It crept around a lofty mountain’s rocky dome,
And ran along, o’er hill, and stream, and grassy plain,
Until it found the grave of one but lately slain.

It was the voice of wives and children wild with grief,
Who sought to heaven, with prayers and tears, for kind relief;
For they’d learned, by a paper from a distant place,
The news that they no more could see a father’s face.

That in a land of *lust, profanity, and wine*,
Where once they dwelt beneath their native vine;
The father and husband had met a martyr’s fate,
By the hands of *fiends*, surcharged with guilt and hate

That when his heart was pierced, he fell upon the ground,
 Where there was none to raise his head, or bind his wound;
 And though he lived for hours, he saw no faithful friend,
 By whom he could his dying message safely send.

The wail increased until it reach'd the throne of God,
 And ELOHIEM *Himself* did take His mighty rod,
 And said, "I'll cut *them* down and blot *them* from the earth,
 "Who've slain my Prophets on the soil that gave them birth.

"I'll send upon them *famine, pestilence, and war,*
 "I'll call my legions from the northern realms afar,
 "And they *shall hunt them* down in every land and place
 "Stain'd with the noble blood of one of Joseph's race.

"The blood of Parley shall not long before me plead,
 "For wrath on him and them who did the hellish deed;
 "And e'er it cease to cry, that nation *shall atone*
 "For every widow's tear, and every orphan's moan.

"And every drop of guiltless blood they ever shed,
 "Shall quickly come upon their own devoted head;
 "For once I have sworn, *by myself and by my throne,*
 "*That in the 'Book of Life' their names shall ne'er be known."*

Conference Accounts 222

David Davies, President of the Llanelli Conference, reports on the gathering held in Llanelli on 24 May. He gives the current number of members as 84.

Joseph Griffiths, President of the Cardiganshire Conference, reports on the gathering held recently in Cwrtnewydd. He gives the current number of members as 29.

(No title). 223

Daniels explains that the absence of editorial observations in this issue is due to the accounts of the murder of Parley P. Pratt. He encourages the Saints to be diligent in defending Pratt from false accusations.

Verses	224
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This poem by Dewi Elfed consists of six 4-line stanzas and is dated 31 May 1857. It is an elegy for his infant grandson who had died a month earlier.

Contents	224
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A list of this issue's contents and their respective page numbers.

JULY 4

War and the Mormons	225
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Daniels begins his six-page essay with the observation that the newsworthy massacre of European men by the Eastern Indians is not sufficient to draw the attention of the press away from the Mormons in Utah. He explains the nature of editors: "It is a compulsory fact that editors must have something interesting or disturbing always at hand, or they will not satisfy the corrupt appetite of their numerous readers." Daniels then proceeds to draw on a number of sources to portray the war of the press against the Mormons and gives considerable attention to the scandal surrounding Judge Drummond and his mistress in Salt Lake City.

Counsel to Elders	231
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The Welsh translation of this article as printed in the *Millennial Star* 19 (18 July 1857): 457–58.

(No title)	232
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Daniels alerts book distributors that they will soon be receiving information through the post.

(Editorial)	233
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"Exhortation" is the title Daniels gives to the first segment of this editorial. He encourages all Welsh Saints to make every effort to emigrate and join the body of the Church in Salt Lake City. He declares that "the only obstacle to the Salt Lake over there is the salt lake that borders us [here]."

In the second part of the editorial, Daniels encourages faithful members to preach, testify, and pay an honest tithe. He also explains that the profit from the sale of the pamphlet about the martyrdom of Parley P. Pratt will go to help his family.

In the third part of his editorial, Daniels gives an update on some of the Welsh who are living in Ogden and environs. Also he comments about Hector McLean, the assassin of Parley P. Pratt.

Teachings 237

“An Elder in Israel,” the author of this article, declares that the building of the Kingdom of God “will come about through three grand principles.” But he mentions only two of the three in his opening paragraph—the “increase of its subjects in number and virtue” and the “gathering of those from every nation, tribe, and language, to Zion.” He proceeds to discuss at some length the first principle and then the second. And although the author neglects to name the third principle at the outset—“the preparation in Zion”—he does discuss it in the final part of his two-page essay.

Martyrdom of Parley P. Pratt 239

A poem of six 7-line stanzas by David John, writing from Flint, in which he laments the death of Parley P. Pratt. See the 7 March 1857 issue of *Zion’s Trumpet* for “My Dream,” a lengthy poem in which the former Baptist tells of his conversion to Mormonism.

(No title). 240

In the throes of preparing the semiannual report to send to his file leader in Liverpool, a frustrated Daniel Daniels reminds all conference presidents of the absolute need for keeping accurate information. “Remember, from now on,” he instructs, “to keep track of the details, such as the names of things, persons, dates, etc., with regard to the expenses.”

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(Editorial)	248
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In the first part of this editorial, Daniels reminds his readers that “the judgment of God has begun” and that “the prophecies of the martyred Seer, Joseph Smith, are being literally fulfilled.” He recalls how the Gentiles mocked the Saints when the crickets destroyed the crops in Utah.

Daniels then leads into the second part of his editorial by saying, “They rejoiced at the idea of the starvation of the Saints in Utah, but by today the tables have turned, as shown by the account of the ‘Grasshoppers in Minnesota, U.S.A.’” He then quotes four paragraphs about this problem in Minnesota from the *Saint Anthony Express* as they appear in the *Mormon* for 11 July 1857, 3. Daniels then comments that if such plagues are bad for the righteous they will be even worse for the Gentiles.

In the third part, Daniels reminds Church members that it is a “definite commandment” that they emigrate only through the Church program and that “all who go against the rules after this notice will forfeit their membership in the Church.”

The fourth part consists of an abridgment of an article in issue 32 of the *Millennial Star* that deals with the responsibilities of conference presidents. Daniels explains that the reason for not including a translation of the complete article is lack of space.

The fifth part is entitled “Liberality,” in which Daniels paraphrases Orson Pratt’s instruction as printed in the *Millennial Star*. The Saints are encouraged to keep their homes open in order to have “the honor of lodging, feeding, and washing the feet of a servant of the Lord.”

The sixth part also has a title—“Conference Houses.” Pratt explains that having fewer of these houses would result in more visits by conference presidents to Saints in their homes.

The seventh part of the editorial is Daniels’s encouragement to book distributors to collect the money for book debts and submit it without delay.

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AUGUST 15

A Nut or Two for the "Leader" to Chew On.	257
The <i>Leader</i> was a newspaper published in Pwllheli, North Wales, in which the editor had criticized the Mormons for not having established beliefs, for being "a mixture of paganism, Judaism, Christianity, Mohammedanism, idol worship, and atheism," for having changing views of the Godhood, and for reaching to obtain the crown of Godhood. The author of this response—	

presumably Daniel Daniels since the response is unsigned—answers each of the accusations with substantiating evidence. He quotes in its entirety a poem of fellow Mormon John Richards published in the 25 January 1851 *Udgorn Seion*, 35–36, in which the poet scoffs at the numerous misconceptions about God and ends with an appeal to him to hasten in bringing all his children to a knowledge of the “covenant” (Mormonism), in order for them to have a clearer understanding of his nature. (See my *Welsh Mormon Writings from 1844 to 1862: A Historical Bibliography* [Provo, UT: Religious Studies Center, Brigham Young University, 1988], 123–24, for additional details.) All the way through his response Daniels belittles the editor of the *Leader* for his absurd beliefs and assertions about Mormonism, and at one point he taunts, “How are your teeth as they crack the nuts, Mr. Editor?” Toward the end, Daniels says that he is sending a copy of “Who is the God of the Saints?” to the editor “so that we will not take up too much of our space in answering you.” (For details of this twenty-four-page treatise by Dan Jones, see *Welsh Mormon Writings*, 171–73.) Because the editor of the *Leader* parrots only what others say about Mormonism and has nothing new to bring forth, Daniels ends his response with a suggestion: “We suggest, then, that you get a new name for the *Leader*, namely the *Follower*, and we expect to hear before long that it has no name in the world!”

A Few More Questions for Ministers to Answer 262

The Welsh translation of this article taken from the *Western Standard* as it appears in the *Millennial Star* 19 (15 August 1857): 526–27. Daniels prints this article in defense of plural marriage as a postscript to his previous article in reply to the editor of the *Leader*, and at the end he adds this caustic comment: “Come, Mr. ‘Leader,’ since you are so annoyed by the ‘hallowed nest,’ and compare the nest to which such a bird as yourself pertains with those of the ‘hallowed nest.’”

(No title) 263

Daniels asks his readers to send him anything they come across about Mormonism that appears in any publication.

(Editorial) 264

The first part of this editorial has to do with the troops that may be headed for Utah. The *New York Herald* reports that they may have been diverted to quell an insurrection in Kansas.

The second part is entitled “Emigration Again.” Daniels presents the names of some who have left on ships other than those organized by the Church, some of which were in violation of the rules. At President Pratt’s request, Daniels asks his readers to send in the names of any others in this category.

In the third part of this editorial, entitled “Instructions,” Daniels carefully outlines the proper procedures and forms for submitting tithing money, book money, and the money for the Penny Fund. He ends this part with a stern notice: “Our patience will not endure much longer for those who delay in sending some of the things noted. Take warning.”

In the fourth part, Daniels relays the good news contained in some of the letters from the Salt Lake Valley that “the crops are remarkably abundant.” He also says that “Brothers D. Jones and T. Jeremy send their fondest regards to the Welsh Saints.”

In the fifth part, Daniels announces the arrival of three missionaries from Utah to serve in Wales: Enoch Rees, William P. Thomas, and Richard G. Evans. The third line in this final part of the editorial is printed upside down in the original Welsh. This typesetting error is corrected in the English translation.

Poem 267

Seventy-six lines of poetry by Dewi Elfed in which he expresses his disappointment at not having seen any new poetry by his “gifted brother,” Nathan Ddu—the nom de plume of Jonathan J. Thomas—of Llywel.

Summer Song. 268

This is the poem—seven 8-line stanzas—with which Nathan Ddu responds to his friend’s poem.

News from Utah 270

The Welsh translation of this 29 May 1857, Great Salt Lake City, letter from Brigham Young to Orson Pratt as published in the *Millennial Star* 19 (15 August 1857): 524–25.

Sabbath School of Utah 272

The account of an unusual event that took place on 1 May 1857 in Salt Lake City. The Sunday School teachers in the various wards and their students went on a procession to the slopes above the city to celebrate the arrival of spring. Afterwards they went to the Music Hall and were addressed by Elder Woodruff.

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AUGUST 29

News from the Valley 273

There are two items under this heading. The first is the Welsh translation of the 30 June 1857, Great Salt Lake City, letter of Brigham Young to Orson Pratt and Ezra T. Benson as printed in the *Millennial Star* 19 (29 August 1857): 556. The second is the Welsh translation of the 1 July 1857, Great Salt Lake City, letter of Wilford Woodruff to the editor of the *Millennial Star* as printed in the *Millennial Star* 19 (29 August 1857): 556–57.

Slavery Prospects in the United States 276

The Welsh translation of this article as it appears in the *Millennial Star* 19 (29 August 1857): 557–58.

Emigration 278

The Welsh translation of this article as it appears in the *Millennial Star* 19 (29 August 1857): 553–56.

(Editorial) 281

The first part of this editorial is the Welsh translation of the article on tithing as it appears in the *Millennial Star* 19 (29 August 1857): 569–70. Daniels adds two paragraphs in total support of President Orson Pratt's instructions.

In the second part, Daniels gives instructions to the conference presidents with regard to the sale of *Zion's Trumpet* and the Pratt pamphlets.

The third part is the Welsh translation of Pratt’s instructions about the Penny Emigration Fund as printed in the *Millennial Star* 19 (29 August 1857): 570–71.

The fourth part is a notice that Elder William Jenkins is on his way to Wales to serve a mission.

In the fifth part of the editorial, Daniels expresses outrage at the “blatant and contradictory lies” about Mormonism printed in the *Herald Cymraeg* (Welsh Herald). The source was “one John Davies” who had been in Salt Lake City recently and was spreading vicious tales about the goings on there.

Daniels ends his editorial with an explanation to Brother John Bowen about a letter from his brother. John had requested that the letter be printed in *Zion’s Trumpet*, but Daniels says he does not “feel that it is sufficiently free of subjectivity to appear before the public.” (David D. Bowen, born 6 June 1822, Llanelli, is the author of the letter. His page on the website at <http://welshmormon.byu.edu> has a link to his lengthy journal.)

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SEPTEMBER 12

Settlement of the Saints in Nebraska 289

Daniels reminds his readers of the decision of Church leaders “to make new settlements along the broad plains and the desert that lie between the States and Utah.” He then presents the Welsh translation of the 1 July 1857, Genoa City, Monroe County, Nebraska Territory, letter to the editor of the *Mormon* as it appears in the *Millennial Star* 19 (19 September 1857): 607. For the next two pages Daniels contrasts the virtues of the Saints with the “wickedness, deceit, oppression and misery” of their enemies.

Why Are the Apostates Flying from Utah? 293

The Welsh translation of this article as it appears in the *Mormon* for 15 August 1857, 3.

(Editorial) 296

At the beginning of this five-page editorial entitled “The Kingdom of God,” Daniels observes that Sabbath after Sabbath the priests of the various religions throughout Wales constantly say the phrase “Thy kingdom come” in their repetitions of the Lord’s prayer. He says that they also preach “that the country is sufficiently enlightened, with no need for additional revelation.” After contrasting the beliefs and practices of Mormonism with those of the other religions, Daniels concludes with this counsel to his readers: “Do not pray any longer, ‘Thy kingdom come,’ for it has come, together with a revelation of the will of God.”

Home Church Accounts 301

The first account is that of the West Glamorgan Conference by John Davies in his letter dated 8 August 1857. Davies describes the constant efforts made by the Saints in his conference to adopt the principles of the Reformation and to warn their neighbors to repent and accept the gospel message. He reports that there are “unity, charity, and cooperation” in their midst.

The second account is that of the Cardiganshire Conference by Joseph Griffiths in his letter dated 3 August 1857, Aberystwyth. Griffiths tells of his determined efforts to preach the gospel in the Aberystwyth area with Brother Joseph W. Tuckfield and in the face of considerable opposition. Daniel Daniels adds a note following the letter to the effect that Griffiths’ diligence is “worthy of emulation.”

The third account is that of the Brecon Conference by John Thomas in his letter dated 8 September 1857, Llanelly, Brecon. Thomas expresses concern that a number of the Saints in his conference “are contrary and lazy, having lost the Spirit of the Gospel almost completely.” He adds, however, that he and the faithful Saints will continue forward to the best of their ability.

Payments from August 1 to September 11 304

Payments from eight book distributors are listed.

(No title) 304

Daniels inserts three lines about the Indians going to war against the soldiers and adds that war is imminent in Kansas.

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SEPTEMBER 26

Home Church Accounts 305

This is a continuation of the Home Church Accounts from the previous issue and is a three-page letter from John E. Jones, dated 16 September 1857 and written from Llandudno. John E. Jones, called as the “Pastor over the Conferences of the North,” reports to Daniel Daniels concerning the aggressive efforts being made by himself and several other missionaries to proclaim the gospel throughout North Wales. He had come across “hundreds and thousands of the works of D. Jones and J. Davies decaying by the boxful here and there throughout the Conferences,” a reference to the numerous pamphlets published by Dan Jones and John Davis over the previous years that were meant to be distributed as a means of bringing converts into the Church.

Pastor Jones and the other missionaries had been challenged by their leaders to “test the world” by conducting their missionary service without purse or scrip. Consequently, Jones gave to every two elders “a good bag full of books” to take to “the whole country, tracting every house, and preaching in the evening.” He describes the result: “Sometimes they received food and hearty welcome; . . . other times they received nothing. Sometimes they would be in a bed, other times at the base of a hedge, in a haystack, in a barn, a sheepfold, or in the middle of a field.”

The missionaries serving with Pastor Jones are Thomas Jones (formerly from Aberystwyth), Edward Parry, Jr. (from Llandudno), David Jones (Denbigh), Daniel Lewis, Edwin Price (Trefor), Robert Williams (Cefn Mawr), John Treharne, Hugh Evans, William Ajax, and David John. After their admirable service these missionaries were released so they could go to work to earn money to emigrate the following year.

Despite his fierce loyalty to the Church in Wales, John Edward Jones later became a follower of Joseph Morris and ended up in Inyo County, California, where he died in 1897. See his page at <http://welshmormon.byu.edu> for more details.

Review, of the Treatise, Heresies and Deceptions of the Latter-day Saints and the Book of Mormon, Exposed, by the Reverend W. J. Morrish. 308

The Welsh translation by David Roberts of the twenty-four-page pamphlet entitled *Heresies and Deceptions of the Latter-day Saints and the Book of Mormon, Exposed* by the Reverend W. J. Morrish was published in 1849 in Caernarvon. Now in 1857 several of the Church members in North Wales have informed Daniel Daniels that the pamphlet is causing “renewed commotion.” At their request Daniels has agreed to “show as much of its inconsistency” in the limited space of this issue of *Zion’s Trumpet* as he can. In typical polemical fashion, he refutes a number of the so-called heresies and deceptions that the Anglican vicar puts forth in his publication. In so doing, Daniels shows himself to be a first-rate polemicist on the same level as his predecessors Dan Jones and John Davis.

(Editorial) 313

In the first part of this editorial, Daniels tells of his journey to the Brecon Conference and through parts of Monmouthshire and East Glamorgan in the company of his counselors and Elder A. Calkins from the Liverpool Office. He reports that “all true Saints” are living as they should, being blessed for so doing. But he laments that others are quite lax in keeping the commandments as they should. He gives particular attention to their dereliction in the payment of tithes and offerings and the negative effects this is having in the lives of these “half-hearted” members of the Church.

In the second part, entitled “Religious Persecution,” Daniels quotes a brief article from the *Cambrian* that tells of a group of Mormons who “upset their listeners so much with their corrupt and bizarre sermons” that they were assaulted by 200 or 300 people “with cabbages, potatoes, apples” and forced to retreat. Daniels refers to the newspaper as “the slanderous asp,” and asks rhetorically where in the Bible is such behavior encouraged.

The third part is a notice that locusts have been detected in Britain.

In the fourth part, entitled “From the Plains,” Daniels presents a brief report of the military expedition to Utah which “has

turned out to be a disgrace and a shame on the American government.”

The fifth part is a brief comment about the good progress being made in setting up stations along the plains for the pioneer companies.

Reynolds Newspaper, Sectarianism, and Mormonism 315

Daniel Daniels quotes extensively from an article that appeared in the 13 September 1857 issue of the *Reynolds Newspaper*, a Sunday weekly published in London at the time by George W. M. Reynolds. The article, entitled “The Mormons and the Priests,” declares that Nana Sahib and Brigham Young “have destroyed the peace, the appetite and senses of the religious *Times* forever.” Thousands of British lives were being lost at that time because of a revolt in India led by Nana Sahib, and simultaneously thousands of British souls were being taken from the Isle of Britain by missionaries under the leadership of Brigham Young. A question appears in the *Times* as to what the priests in Britain were doing to allow their parishes to “be emptied of thousands of people under their noses.” The column in the *Reynolds Weekly Newspaper* provides the answer: “They are doing what they usually do—they are defending the evils that exist, which tends to add to Brigham Young’s numbers.” The writer of the column then delivers a scathing rebuke to the priests who are “engaged in their old task of smiling at the wealthy, and frowning at the poor.” Daniels then adds a brief postscript to the effect that although the author does not praise Mormonism, he says that it is “something substantial in exchange for the false sympathy, the forms devoid of passion, the religious husks, and the disheartening, powerless Christianity of those who, in the present day, are the commodities of the pulpit in the British Isles.”

A “Living” for Sale 317

The tithe money received by the Church of England that is used to provide for the vicar of a parish is known as a “living,” since it allows him to sustain life for him and his family. Daniels tells his readers of an “impudent statement” made by Punch in the *Times* about a “convenient opening for a lazy priest” that is for sale by an older priest who wishes to retire.

Chastity of a Priest of the Church of England 317
 Daniels explains ironically the “chastity” of the Reverend William B. Sutherland by telling of his custom of “seeking and ruining young women.”

Success of the Kingdom of Christ 318
 A poem of sixteen 5-line stanzas by David John, who was serving as a missionary in Flint. The poem is dated 20 September 1857.

(No title) 320
 Instructions from Daniels to conference presidents about how to handle tithing and pamphlets.

Latest News 320
 Daniels happily reports that the crops are abundant in Utah and that the accusations against Brigham Young “have been refuted to the satisfaction of the President of the United States.”

(No title) 320
 The dates for four district conferences to be held.

Contents 320
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OCTOBER 10

Teaching of President Brigham Young 321
 The Welsh translation of Brigham Young’s address at the Bowery on 26 July 1857 as it appears in the *Deseret News* for 5 August 1857, 4.

News from Utah 326
 Daniels announces that he had received issues of the *Deseret News* up to August 12 and that the following day Elder S. W. Richards and four others had started off on their missions. He also tells his readers that the Saints had just experienced the most

plentiful harvest since their settlement in the Salt Lake Valley. He then devotes the remaining four pages of this article to providing details about the U.S. troops being sent to Utah by President Buchanan. He quotes extensively from addresses given by Brigham Young and Heber C. Kimball as they appear in the *Deseret News* for 12 August 1857.

(Editorial) 330

In the first part of this editorial, Daniels declares that “Zion is about to be delivered,” echoing what he had just quoted in the previous article from Brigham Young and Heber C. Kimball.

In the second part, he announces that for the time being all emigration of the Saints to the States is stopped. But he predicts that the hiatus will be only temporary.

The third part is a brief announcement that the *Mormon* has ceased publication.

Daniels devotes the fourth part to giving instructions about subscriptions to *Zion’s Trumpet* and the distribution of pamphlets.

Latest from Utah 332

The Welsh translation of the 4 October 1857, Liverpool, letter from S. W. Richards to Orson Pratt as it appears in the *Millennial Star* 19 (17 October 1857): 668–71.

(No title) 336

The troops of the Utah Expedition are afflicted with scurvy.

(No title) 336

Presidents Pratt and Benson will not be able to visit Wales as promised.

(No title) 336

Dates are given for four conferences to be held in South Wales.

(No title) 336

Dates are given for four conferences to be held in North Wales.

Payments, from September 12 to October 9 336
 Payments from six book distributors are shown.

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OCTOBER 24

Teaching of President Brigham Young 337
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A Prophetic Warning to the Inhabitants of Great Britain . . 341
 The Welsh translation of this proclamation by Orson Pratt as it appears in the *Millennial Star* 19 (24 October 1857): 680–81.

Preaching to the World 343
 In this 2 October 1857 letter written from Llangunllo, Dewi Elfed Jones tells Daniel Daniels of his missionary travels through numerous places without purse or scrip.

(Editorial) 344
 The first part of this editorial is the Welsh translation of the farewell address of Orson Pratt as it appears in the *Millennial Star* 19 (31 October 1857): 697.
 The second part is the Welsh translation of the greeting of Samuel W. Richards as he begins his duties as the editor of the *Millennial Star* as it appears in the *Millennial Star* 19 (31 October 1857): 697–99.
 The third part is the Welsh translation of the instructions about emigration as they appear in the *Millennial Star* 19 (31 October 1857): 699.
 In the fourth part instructions are given regarding the responsibility of Asa Calkin for money matters in Liverpool and the responsibility of S. W. Richards for other matters.
 The fifth part consists of an announcement that President Richards has called Elder Calkin as his first counselor and George G. Snyder as his second counselor.

The sixth part has information regarding the payment for the Pratt pamphlets.

In the seventh part Daniels points out that the “Bible worshipping sectarians” of the modern world fail to see that the prophecies regarding the destruction of Babylon are about to be fulfilled. He thus encourages Church members to be faithful and to “edify and comfort one another” and to continue to pray for the opportunity to flee from Babylon and take refuge in Zion.

Reasons Why Elder John E. Jones Is in Favor of Gathering to Zion 350

Elder John E. Jones writes a six-page explanation as to why he wants to leave Wales and join with the body of Saints in Salt Lake City. He presents nine major reasons with many details. Because of its length, the first part of Jones’s treatise is printed in this issue of *Zion’s Trumpet*, and the other part appears in the following issue.

Book Debts, September 31st, 1857 352

Outstanding debts for the thirteen conferences in Wales are listed. The total is just over £548. The error of giving September 31 days has not been corrected.

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NOVEMBER 7

Reasons Why Elder John E. Jones Is in Favor of Gathering to Zion 353

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Teaching of Apostle Orson Hyde 356

The Welsh translation of Orson Hyde’s discourse given at the Tabernacle, Great Salt Lake City, on 8 March 1857, as it appears in the *Deseret News* for 5 August 1857, 3.

(Editorial) 360

In the first part of this editorial, Daniels reports the departure of Presidents Pratt and Benson along with some other missionaries returning to America. Daniels has kind words to say about President Pratt as well as about President Benson.

The second part is entitled “The Troops and Utah.” Daniels writes that the new president, S. W. Richards, is encouraging the Saints not to “worry their minds with this matter.” Rather he suggests that they “redouble their diligence and trust in God.”

In the third part, entitled “Appointments,” Daniels announces the appointment of Elders George G. Snyder and John L. Smith to travel under the direction of President Richards and “impart such instruction as may be deemed necessary.”

In the fourth part of his editorial, Daniels sums up the “Total News of the day” by presenting a list of the worst happenings imaginable, such as murders, whoredoms, violence, oppression, and pestilence. His final comment: “In short the world is going to hell at a gallop.”

Farewell Address of Apostle Ezra T. Benson 361

The Welsh translation of this address as it appears in the *Millennial Star* 19 (7 November 1857): 712.

Teaching of Apostle Orson Hyde 364

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The Word of Wisdom 368

Daniels emphasizes that it is just as important now to observe the Word of Wisdom as it ever has been.

Return of Books 368

Daniels calls on book distributors to send certain issues of *Zion’s Trumpet* to his office in order to complete volumes for 1856 and 1857 for binding. He has his typesetter put the issue numbers in oversized, bold print.

The Times 368

Daniels tells his readers not to be overly concerned about all the newspaper reports of the “destructive and unfortunate happenings,” but rather to “conduct themselves honestly before their God” to ensure His blessings for them.

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NOVEMBER 21

Signs of the Times 369

This is a rather long conversation between Rhys, a member of the Church, and his friend Thomas, not a member of the Church. Thomas is very worried about the political and economic situation in Britain and asks Rhys to tell him how things are in America where he is making plans to go. Rhys explains that the Mormons are gathering in Utah, where they can practice their religion without persecution and where they can establish a Zion society. The conversation ends with Thomas promising to get baptized and start making plans to emigrate. The only indication as to the author of this conversation is “W. L.” at the end.

(Editorial) 377

The first part of this editorial is the Welsh translation of President Richards’s article on finances in the *Millennial Star* 19 (21 November 1857): 745.

The second part, entitled “News from Utah,” is the Welsh translation of an article by the same name in the *Millennial Star* 19 (28 November 1857): 760.

Teaching of Apostle Orson Hyde 382

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Teaching of President Heber C. Kimball	383
The Welsh translation of a sermon given by Heber C. Kimball on 5 July 1857 as it appears in the <i>Deseret News</i> for 15 July 1857.	
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A brief notice about a riot in Nottingham where thousands of unemployed workers held a meeting in the marketplace and ended up stealing jewelry worth hundreds of pounds.	
(No title)	384
Daniels states that he has learned of disease and death in North Wales.	
(No title)	384
Daniels issues a call to Church members to be faithful in every way so they will be able to emigrate soon.	
Payments from October 10 to November 20	384
Payments from five book distributors are shown.	
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Spirit of the Times	385
The Welsh translation of this article as it appears in the <i>Millennial Star</i> 19 (5 December 1857): 778.	
A Prophet in Israel	386
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The Welsh translation of this article as it appears in the <i>Millennial Star</i> 19 (5 December 1857): 779–80.	

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 The Welsh translation of this article as it appears in the *Millennial Star* 19 (5 December 1857): 780.

Still More 389
 The Welsh translation of this article as it appears in the *Millennial Star* 19 (5 December 1857): 780.

Patriotic Demonstration of Utah 390
 The Welsh translation of this article as it appears in the *Millennial Star* 19 (5 December 1857): 780–81.

Alarming Earthquake in Buffalo 391
 The Welsh translation of this article as it appears in the *Millennial Star* 19 (5 December 1857): 781.

The Grasshoppers 392
 The Welsh translation of this article as it appears in the *Millennial Star* 19 (5 December 1857): 782.

(Editorial) 392
 In this very brief editorial, Daniels reminds the Saints that God is on their side and ready to bless them according to their faithfulness and obedience.

Contributions toward Emigrating and
 Outfitting the Missionaries 393
 This is a list of pledges made by some Church members around Swansea and in the Pembrokeshire Conference.

(No title) 394
 Daniels asks the branch presidents of the West Glamorgan Conference to send the names of those who have made pledges directly to his office.

Teaching of H. C. Kimball. 395
 Continued from page 384.

More Pledges, &c.. 400
 Ten more names of Saints from Cardiff are added to the list.

Contents. 400
 A list of this issue’s contents and their respective page numbers.

DECEMBER 26

Proclamation of President Brigham Young 401
 The Welsh translation of this article as it appears in the *Millennial Star* 19 (26 December 1857): 822–23.

Pledges 403
 Three-and-a-half pages of names who have made pledges.

(Editorial) 406
 In this, his final editorial, Daniels writes: “After five years of heartfelt enjoyable labor with the Saints and our fellow nation, we have been granted the wish of our heart, namely the privilege of returning home to the servants and Saints of God, and our dear family in Zion.” He requests the prayers of the Saints and encourages them to support their new leaders: Benjamin Evans, John Davies, and David John.

Contributions 407
 Daniels encourages all the Saints to look over the pledges and send a new pledge if they so desire. He comments: “Some believing gentiles have contributed and have pledged to contribute.”

New Year’s Gift 407
 Daniels declares this gift to be “The Trumpet weekly for the Welsh Saints, with the ‘new old hands’ to bring it forth!”

Appointments of Elders to Preside over the Welsh
Conferences, from January 1, 1858. 408

The names of the new mission presidency are presented along with the names of the ten conference presidents. Thomas Jones is to be the Pastor over the Northern Conferences. The Monmouthshire and Brecon Conferences are to be joined under the name of the former. The Carmarthen and Merioneth Conferences are to be dissolved, and the alignment of the various branches with other conferences is shown. Daniels mentions that Joseph Griffiths is absent from the presiding circle because of illness. He also mentioned the following about John E. Jones: "The diligent and tireless labors of Pastor J. E. Jones are known to God and his children. More will yet be said about him." Daniels was no doubt greatly saddened when about four years later John E. Jones would leave Mormonism that he so passionately preached and become a follower of Joseph Morris.