

## INTRODUCTION

Volumes 9 and 10 of *Zion's Trumpet* are the last extant volumes of this Welsh Mormon periodical. A decade earlier in 1846, Dan Jones became the founding editor of *Prophet of the Jubilee*, the forerunner of *Zion's Trumpet*. The name change was effected in January 1849 when Jones was about to emigrate, leaving young John Davis as his replacement. Four years later Jones was back in Wales on his second mission. During all of 1853, the first year of this mission, Jones served in a support role to both William Phillips, his replacement as mission president four years earlier, and to John Davis in the publication of the periodical. At the outset of 1854 Jones began his second term as both president of the Welsh mission and as editor of the periodical.

During 1854 *Zion's Trumpet* appeared weekly until August when Jones elected to assume a less pressure-filled biweekly schedule. And in September 1854 the headquarters of the mission and the press were moved from Merthyr Tydfil to Swansea. Jones was released in January 1856 as mission president but continued as editor of the periodical for its first seven issues of that year.

Dan Jones chose as his lead article for the 5 January 1856 issue of *Zion's Trumpet* the Welsh translation of "The English Language," President Orson Pratt's encouragement for all foreign-language converts to Mormonism to learn the lingua franca of their new religion. This was timely advice to Welsh converts since the instruction given by Church leaders to all Mormon converts in Britain was to relocate to Utah where the Welsh language was known only by the

relatively small number of Welsh Mormons who had settled there over the past seven years. The article no doubt provided motivation for some of the Welsh to study English, but there is little evidence that more than a small percentage of them could ever understand Brigham Young without the benefit of an interpreter.

Bilingual Captain Dan Jones had served his compatriots and fellow Mormon converts during the previous three years in Wales as a missionary. As his mission ended he was to serve over five hundred of them during the 34-day voyage on the *S. Curling* from Liverpool to Boston (19 April to 23 May 1856) and again during the 8-day train journey from Boston to Iowa City. There he helped them get ready for their handcart trek to Salt Lake City. Jones, however, would cross the plains in the small “carriage company” with Franklin D. Richards and a few others.

A goal far more important to Jones than having Welsh Mormons learn English was to locate the “Welsh-speaking Indians,” the supposed descendants of a group of Welsh led to America by one Prince Madoc in about 1170. Following the conclusion of his first mission to Wales seven years earlier, Jones had gone with Parley P. Pratt on his “Southern Expedition” in hopes of finding the “Madocians.” Although unsuccessful in this quest he continued hopeful as evidenced by his brief article in the 15 March 1856 issue of *Zion’s Trumpet*.<sup>1</sup> His ultimate objective continued to be to find this elusive group, convert them to Mormonism and take some of them back to Wales to preach the gospel to their distant compatriots. Lamentably, Jones died at the age of 51 in 1862 in Provo, Utah, his dream unfulfilled.

Jones achieved considerable success, however, in gaining adepts to Mormonism during his two missions to Wales. He started off on the first of these from Nauvoo just a few weeks following the Martyrdom of Joseph Smith, a man whom he greatly admired and one who had prophesied that Jones would survive the events at Carthage and return to his native Wales as a missionary. A fortnight prior to the Martyrdom, Brother Joseph told his Welsh friend that he had over a thousand dollars to give him as payment for Jones’s half of the *Maid of Iowa*, a steamboat they owned jointly. Speaking of a \$1,200 check he had recently received, Joseph told Dan: “As soon

as I can get it cashed you shall have \$1,100 of it, and the start for Wales, not with your fingers in your mouth but prepared to buy a Press, and do business aright.”<sup>2</sup> More than a decade later Dan Jones explained in a letter to Thomas Bullock that he did not ever receive the promised money; however, he remained philosophical: “Thrilled with the prospects of my mission I left all, rejoicing in the exchange of a steamboat for an Eldership on the deck of the never sinking ship of life.”<sup>3</sup>

Although he was unable to have his own press during his first mission (from 1845 to 1849) Dan Jones published the following:

- fourteen pamphlets with a combined total of 224 pages
- a 102-page history of the Church
- a 288-page scriptural commentary
- a 56-page hymnal
- 580 pages (30 full numbers) of *Prophet of the Jubilee*, a monthly periodical

All of these items were printed in Welsh and had as their express purpose that of converting the entire principality of Wales to Mormonism. Without the promised money to purchase a press of his own, Dan Jones ended up using the one owned by his older brother John, a Congregationalist minister in Carmarthenshire. On this press he printed all but 80 of the 1,250 total pages that came from his pen during this four-year period. During Jones’s first mission over 3,000 of his compatriots heeded his message and converted to Mormonism, an effort that earned him the praise of President Gordon B. Hinckley many years later when he included Dan Jones among the “half dozen or so most productive missionaries in the history of the Church.”<sup>4</sup>

At the close of his first mission in December 1848 Dan Jones selected his protégé, 26-year-old John Davis, to oversee all Church publications in Wales. Three years earlier Davis had been the typesetter for the Reverend John Jones when Elder Dan Jones printed his Welsh translation of *Proclamation of the Twelve Apostles* on his brother’s press, widely labeled the “prostitute press” for compromising its principles to publish the Mormon message. The message of the *Proclamation* resonated with Davis and resulted in his baptism four months later.

During the five years that John Davis was the Church printer (1849–1853) he published numerous pamphlets, a hymnal, and six volumes of *Zion's Trumpet*, the successor to *Prophet of the Jubilee*. He also translated and published the standard works of Mormonism in an 18-month period. During 1853, Davis's last year as editor of *Zion's Trumpet*, his most frequent contributor to the publication was Dan Jones, then back on his second mission to Wales. And when Davis sailed to America in 1854, Jones resumed the editorial reins of the periodical.

In addition to his responsibilities associated with *Zion's Trumpet* over the next two years Jones also served as the president of the Church in Wales. Daniel Daniels, first counselor to Dan Jones in the presidency, was called to replace him as the presiding officer in Wales at the beginning of 1856 and as the editor of *Zion's Trumpet* beginning with issue 8 (April 12) of that year. In his first editorial Daniels verbally bowed to the “former Renowned Editor” by expressing his feelings of inadequacy: “We trust the Saints will sympathize in the most sincere way with our inability to function in such a responsible and important stewardship, and to fill it as did our more able Predecessor.”<sup>5</sup>

There was yet another reason for Daniels's reluctance to be the substitute for his friend and mentor—after nearly a four-year absence from his wife and family in Utah he fully expected to be on the same ship home as Dan Jones. After all, they had traveled together back to Wales after receiving their mission calls from Brigham Young in August 1852. Mary Daniels expressed her feelings in a letter at learning of her husband's extension: “This news was not sweet to me at first, but, as you said in your letter, ‘that the will of the Lord be done, and his counsel be respected,’ is my wish, although it may not always be in accordance with the feelings of human nature.”<sup>6</sup> She apparently was led to understand that the added time would be for just a year, as in her 30 March 1857 letter she wrote, “I was thinking you would be released to return to the bosom of the Church, and to your dear family, this year.”<sup>7</sup> But again she expressed her support and her prayers for his well being as he extended his service for yet another year.

Daniels sounds overwhelmed as he praises the “remarkable sound of the *Trumpet*” under “the skillful editorship of its former

Editor.” And there is a tone of discouragement as he laments: “Not only did our President and Editor leave our midst, but many of the old faithful, mighty, and experienced soldiers have also gone, yes, some of the bravest.”<sup>8</sup> Daniels’s apprehension and trepidation were ill-founded, however, as he revealed his own leadership skills and editorial abilities over the following two years.

Those who were selected to sail on the *S. Curling* with Dan Jones were from among the most faithful Church members in Wales, some having converted a decade or more previously. Thus many of the branch and conference presidents who were left to serve under Daniels were less experienced and often less committed leaders. Perhaps because of the loss of so many strong leaders in Wales, President Franklin D. Richards assigned Israel Evans and Benjamin Ashby, two seasoned American elders, to serve as counselors to Daniel Daniels in the presidency of the Welsh mission. Neither Evans nor Ashby spoke Welsh, although Wales was the land of Evans’s forebears. In a letter to Daniel Daniels published in *Zion’s Trumpet* under the title of “Greeting of Elder Israel Evans to the Welsh Saints” Evans tells of his excitement to be assigned to labor in Wales. He quotes President Franklin D. Richards as telling him, “Brother Israel—I want you and Brother Ashby to go to Wales to labor, and to learn the Welsh language, which will be an eternal blessing to you.”<sup>9</sup> There is no evidence that either of the two learned Welsh. In fact, to the present day there is no record of any non-Welsh-speaking person’s ever managing to learn Welsh to do missionary work in Wales.

There were, however, several from among the Welsh members who were of enormous help to Daniels in his responsibilities as editor of *Zion’s Trumpet*. One of these who exhibited a high level of dedication and an equally high level of education was young David John from Pembrokeshire. David had converted to Mormonism at age sixteen, but his father forbade him at that time from having any further association with the Mormons. The missionaries who baptized him counseled David to obey his father until he came of age at which time he was to come back to the true religion. He ended up studying at an academy in Haverfordwest and began preaching in the Baptist chapels, one of which was the chapel in his home town of Little Newcastle. His father shed tears of joy at seeing his son at the pulpit; however, these became tears of sorrow in early 1856

when David's father learned of his son's return to Mormonism, a reversal that was prompted by a dream the night of 28 January 1856 in which 23-year-old David was instructed by an angel to be true to his Mormon beliefs. Thereupon, David composed a poem which he entitled "Feeling of a Young Saint" in which he declared that if his return to Mormonism was a "loss" to his father it was a "great gain" to him. This poem was published in *Zion's Trumpet*, as were several others of his poems and letters.<sup>10</sup> Despite the outrage of his mother, the bitter disappointment of his father, and the shouting of friends and neighbors David would not be dissuaded. On 31 March 1856 his father died; at the funeral David John was accused of causing his father's death. This "prodigal son" transformed his Baptist sermons into the Mormon message of the Restoration and served as a missionary for the next five years before emigrating.

Another "prodigal son" who provided active and avid support to Daniels with the production of *Zion's Trumpet* was Dewi Elfed Jones, the former Baptist minister who after four years of faithful membership in the Welsh Mormon community was excommunicated for "moving pounds into his pocket" that rightfully belonged to the Church.<sup>11</sup> In his 3 May 1856 letter of reconciliation Dewi Elfed Jones offers up his "sincere repentance" for the "awful offences" he was guilty of just a year earlier.<sup>12</sup> Daniel Daniels announces publicly in the same issue of *Zion's Trumpet* that Dewi Elfed had been forgiven and was received back into the fold with open arms.<sup>13</sup> Dewi Elfed proved to be of great assistance to Daniel Daniels by translating materials from English into Welsh for the periodical and also carrying out an assignment to "travel throughout the conferences of the South."

Thomas Harris, a convert of long standing, was also a faithful supporter of Daniel Daniels with the production of *Zion's Trumpet*. In addition to serving as President of the West Glamorgan Conference, Harris was also the printer of the periodical and contributor of several articles and poems during 1856.

In his opening editorial for the first issue of the 1857 *Zion's Trumpet* Daniel Daniels echoes his feelings of nine months earlier: "Your humble and inexperienced trumpeter acknowledges his lack of skill to occupy such an honorable and high office, especially when

he remembers his worthy predecessor.” Despite his inadequacies, however, he declares that with the “energetic assistance” of his close supporters he is willing to “make the attempt for yet another year, and to trumpet from the heart.”<sup>14</sup>

Daniels places as the opening article for volume 10 (1857) of *Zion’s Trumpet* a summary of the teaching of President Ezra T. Benson given on 11 November 1856 in Swansea to the Welsh Saints. Benson would return to Wales on 12 March 1857 with an assignment from his fellow apostle Orson Pratt, President of the Church in the British Isles, to preach the Reformation to Church members in Wales. A few weeks earlier Orson Pratt had received instructions from Brigham Young to begin the Reformation in Britain, the purpose of which was to aggressively encourage all baptized members of the Church to recommit to the teachings of the gospel and rise to a higher level of obedience to its principles. This included answering a number of interview questions designed to measure their willingness to live the gospel at a much higher level than was currently the general practice. Also required was a manifestation of their commitment by being re-baptized.

During the first part of 1857 two non-Welsh-speaking American elders, William Miller and James Taylor, arrived in Wales to replace Daniels’s outgoing counselors Israel Evans and Benjamin Ashby. The major theme for the remainder of Daniels’s presidency was the Restoration. Much reference is made to this topic in *Zion’s Trumpet*, and the missionaries’ letters printed in the periodical customarily included a progress report of their preaching of the Reformation.

The most frequent letter writer during the second half of 1857 was Pastor John E. Jones who was assigned to travel throughout the Conferences of North Wales. Daniels jokingly referred to Jones’s conference reports of the North as being “From the *Weekly Gazette* of Pastor Jones.”<sup>15</sup> Daniels’s counselor James Taylor was with Pastor John E. Jones in North Wales and wrote: “I am managing splendidly among my adopted compatriots; for I feel myself as much a Welshman as anyone in the kingdom of God.”<sup>16</sup>

The title page for volume 10 of *Zion’s Trumpet*, along with a foreword and a list of contents, was printed with the 26 December

issue for 1857. In the foreword Daniels expresses his feelings for his fellow Welsh converts to the gospel: “During the five years of our mission in Wales we have perceived examples of the faithfulness and devotion of the Welsh Saints with the work of our God that will never be deleted from our memory.”<sup>17</sup>

Daniels’s replacement as president of the Church in Wales and as editor of *Zion’s Trumpet* was Benjamin Pearce Evans, a thirty-nine-year-old convert of 1846 from Cardiganshire. Prior to this new assignment Evans had served as president of the Monmouth Conference and had contributed but three conference reports to the periodical. Over the next three years and three months, however, he published more than any other editor of a Welsh Mormon periodical. The following table shows the comparison:

	<u>Time as Editor</u>	<u># of issues</u>	<u># of pages</u>
Dan Jones	4 years, 9 months	102	1,162
John Davis	5 years	129	2,352
Daniel Daniels	1 year, 9 months	45	710
Benjamin Evans	3 years, 3 months	170	2,704

The totals for Dan Jones include the 2 years and 6 months he served as editor of *Prophet of the Jubilee* and the 30 issues and 580 pages he published.

Lamentably, none of the three complete volumes of *Zion’s Trumpet* produced by Benjamin Evans is extant in its entirety. But the fifteen surviving issues—3 from 1858, 5 from 1859, 6 from 1860, and 1 from 1861—provide ample evidence that the other 155 were, in fact, published.

Benjamin Evans’s replacement in early 1861 as president of the Church in Wales was Thomas Evans Jeremy, a 45-year-old convert of 1846 from Carmarthenshire. But Evans’s replacement as editor of *Zion’s Trumpet* was George Q. Cannon, the president of the Church in Great Britain and editor of the *Millennial Star*. Bilingual William Ajax, a 29-year-old convert of 1853 from Glamorganshire who over the past while had helped with the publication of *Zion’s Trumpet*, was called to move to Liverpool to help publish the Welsh periodical as well as the *Millennial Star*. In his journal Ajax wrote



that the press that had been used for printing *Zion's Trumpet* was loaded onto the steamer *Sovereign* 24 March 1861 at Swansea and transported to Liverpool.<sup>18</sup> The move, apparently, was effected in order to cut costs and increase efficiency.

The last issue of *Zion's Trumpet* to be printed, according to William Ajax's journal entry for 9 April 1862, was the fourteenth for that year, most likely one dated 5 April 1862. About a month before, Cannon had purchased "a fine Ulnerstonian printing-machine," and the first item which it processed was an issue of *Zion's Trumpet*.<sup>19</sup> Thus it appears that John Davis's press, which had printed over 460 numbers of *Zion's Trumpet* during a thirteen-year period, was denied the honor of producing the last few issues.

Circulation for *Zion's Trumpet* peaked at about 2,000 during Davis's time and was at about 500 for the three years prior to its demise in 1862. Its readership was continually diminished by emigration. Because the rate of conversion had suffered a dramatic decrease, coupled with the fact that no one was available to replace Ajax, Church leaders in Liverpool decided to "let them read English," as it were. Ajax lamented the prospect of leaving his compatriots without a periodical in their own language:

It would be a great loss to the Welsh Saints to lose it. . . . He [the Welshman] may manage to converse freely in the English language and to transact any business in it; but there is no language that can reach his heart as well as the Welsh.<sup>20</sup>

The last complete volume now extant is the one for 1857. Only seventeen isolated numbers—fifteen by Benjamin Evans and two by William Ajax—have been located for the years 1858-1861, and none for 1862. The pagination of these extant issues indicates that the periodical continued to be published on a weekly basis until the end, with 16 pages each. By combining calculated figures with known figures, it appears that approximately 7,792 pages of *Zion's Trumpet* were produced during thirteen years and three months, a truly prodigious effort in view of its limited audience and the small number of qualified persons who could assist in its publication.

The following table shows the year-by-year details of *Zion's Trumpet*:

UDGORN SEION

<u>Vol</u>	<u>Year</u>	<u># of Issues</u>	<u>Frequency</u>	<u>Price/ Cents</u>	<u>Pages/ Issue</u>	<u>Total Pages</u>	<u>Place of Publication</u>	<u>Editor</u>
1.	1849 Jan-Dec	12	Monthly	2	20+4*	288	Carmarthen/ Merthyr Tydfil	John Davis
2.	1850 Jan-Dec	12	Monthly	2.5	28+4*	384**	Merthyr Tydfil	John Davis
3.	1851 Jan-Dec	26	Biweekly	1	16	416	Merthyr Tydfil	John Davis
4.	1852 Jan-Dec	26	Biweekly	[1]	16	416	Merthyr Tydfil	John Davis
5.	1853 Jan-Jun	26	Weekly	[1]	16	416	Merthyr Tydfil	John Davis
6.	1853 July-Dec	27	Weekly	1	16	432	Merthyr Tydfil	John Davis
7.	1854 Jan-Dec	39	Weekly till August and then Biweekly	1	16	624	Merthyr Tydfil till September, then Swansea	Dan Jones
8.	1855 Jan-Dec	26	Biweekly	1	16	416	Swansea	Dan Jones
9.	1856 Jan-Dec	26	Biweekly	1	16	416	Swansea	Dan Jones/ Daniel Daniels
10.	1857 Jan-Dec	26	Biweekly	1.5	16	416	Swansea	Daniel Daniels
11.	1858° Jan-Dec	[52]	Weekly	1.5	16	[832]	Swansea	Benjamin Evans

12.	1859°	Jan-Dec	[52]	Weekly	1.5	16	[832]	Swansea	Benjamin Evans
13.	1860°	Jan-Dec	53	Weekly	1.5	16	848	Swansea	Benjamin Evans
14.	1861°	Jan-Dec	[52]	Weekly	1.5	16	[832]	Swansea/ Liverpool	Geo. Q. Cannon
15.	1862†	Jan-Apr	14	Weekly	[1.5]	[16]	[224]	Liverpool	Geo. Q. Cannon

\* 4-page printed wrapper

° No complete volume is extant

\*\* Mispagination—numbered 149, 160, 161, etc.

† No issue is extant

### ISOLATED EXTANT ISSUES

1858:	(1)	9 Jan	1859:	(36)	3 Sep	1860:	(5)	28 Jan	1861:	(6)	9 Feb
	(2)	16 Jan		(48)	26 Nov		(13)	24 Mar		(19)	18 May
	(40)	9 Oct		(49)	3 Dec		(18)	28 Apr		(31)	3 Aug
				(50)	10 Dec		(38)	15 Sep			
				(51)	17 Dec		(46)	10 Nov			
							(53)	29 Dec			

## Notes

1. *Zion's Trumpet* 9 (15 March 1856): 95–96.
2. 20 December 1855 letter to Thomas Bullock.
3. *Ibid.*
4. *Ensign*, September 1993, 7.
5. *Zion's Trumpet* 9 (12 April 1856): 121.
6. *Zion's Trumpet* 9 (30 August 1856): 283–86.
7. *Zion's Trumpet* 10 (27 June 1857): 209–11.
8. *Zion's Trumpet* 9 (12 April 1856): 122.
9. *Zion's Trumpet* 9 (26 April 1856): 138–41.
10. *Zion's Trumpet* 9 (30 February [sic] 1856): 79–80.
11. *Zion's Trumpet* 8 (21 July 1855): 235–38.
12. *Zion's Trumpet* 9 (10 May 1856): 156–57.
13. *Ibid.*, 160.
14. *Zion's Trumpet* 10 (10 January 1857): 15.
15. *Zion's Trumpet* 10 (13 June 1857): 206.
16. *Ibid.*, 207.
17. *Zion's Trumpet* 10, foreword, [iv].
18. William Ajax Journal, entry for 24 March 1862.
19. William Ajax Journal, entry for 13 March 1862.
20. William Ajax Journal, entry for 15 March 1862.

Ronald D. Dennis



*Deuwch allan o honi hi, fy mhobl i, fel na byddoch gyd-gyfrannogion  
o'i phechodau hi, ac na dderbynioch o'i phlatau hi.*

RHIR. 31. CYF. XIV. AWST 3, 1861. PRIS 1½c.

NODIADAU GAN Y LLYWYDD HEBER C. KIMBALL,  
DINAS Y LLYN HALLT MAWR, EBRILL 7FED, 1861.

Y mae nodiadau y brawd Saow yn dda a dysglaer iawn i gyd i bob meddwl gwybodus. Mae genym i gynnyddu yr un fath a phlentyn sy'n myned i'r ysgol ac yn dechreu gyda'i A. B. C. Ar ol i'r plentyn hwnw adnabod llythyrenau y iaith Saesnaeg, y mae'n medru eu gosod yn nghyd a gwneud geiriau a brawddegau o honynt. Yna y mae arno eisiau "Ail Lyfr," ac yn mhen enyd, bydd am gael Trydydd a Phedwerydd Lyfr. Gellwch chwï a minau ymwellhau yn raddol ar yr un tir, ac nid oes un ffordd i ddyn wellhau neu gynnyddu ond trwy brofiad. Nid oes un dyn yn yr Eglwys hon ag sydd wedi byw ei grefydd ac wedi rhodio yn ngoleuni gwirionedd am yr 28 mlynedd diweddlaf, nad yw yn gwybod mwy ganwaith nag y gwyddai ar ddechreu ei yrfa, a thrwy brofiad y daeth y wybodaeth hono.

Dylem werthfawrogi ein bendithion a'r doniau y mae Duw wedi gynnysguethu arnom ni, a dylai ein serchiadau fod yn gryfach tuagat Rhoddwr y doniau nag y maent tuagat y doniau. Ai fy nyledswydd i yw meddwl mwy am Iesu, Mab y Duw byw, nag am ei Dad ef, yr hwn a'i rhoddodd megys aberth dros bechodau y byd? Pa un yw y mwyaf, Rhoddwr y ddawn neu y ddawn? Gwn am gannoedd o enghreifftiau yn y rhai y cymerwyd y doniau hyny oddiwrth y derbyn-