

**Female Life Among the  
Mormons**

Maria Ward



# Dan Jones



# ZION'S TRUMPET

OR

STAR OF THE SAINTS;

CONTAINING

THE PRINCIPLES OF THE "DISPENSATION OF THE  
FULNESS OF TIMES,"

IN

TREATISES, LETTERS, ACCOUNTS,  
POETRY, &c.

"Also I set watchmen over you, saying, Harken to the sound of the trumpet."—  
JER. VI, 17.

"All ye inhabitants of the world, and dwellers on the earth, see ye, when he  
lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye."—  
ISA. XVIII, 3.

VOLUME VIII.

SWANSEA:

PRINTED, PUBLISHED, AND FOR SALE BY D. JONES.

1855.

# UDGORN SEION,

NEU

SEREN Y SAINT;

YN CYNNWYS

EGWYDDORION "GORUCHWYLLIAETH CYFLAWN-  
DER YR AMSEROEDD,"

MEWN

TRAETHODAU, LLYTHYRON, HANESION,  
PRYDYDDIAETH, &c.

"A mi a osodais wylwyr arnoch chwi, gan ddywedyd, Gwrandewch ar  
sain yr udgorn."—JER. VI, 17.

"Moll drigolion y byd, a phreswylwyr y dddear, gwelwch pan gyfoda efe  
faer ar y mynyddoedd, a chlywch pan udgano ag udgorn."—ESA. XVIII, 3.

CYEROL VIII.

ABERTAWY:

ARGRAFFWYD, CYHOEDDwyd, AC AR WERTH GAN D. JONES.

1855.

# Dan Jones about John Lloyd

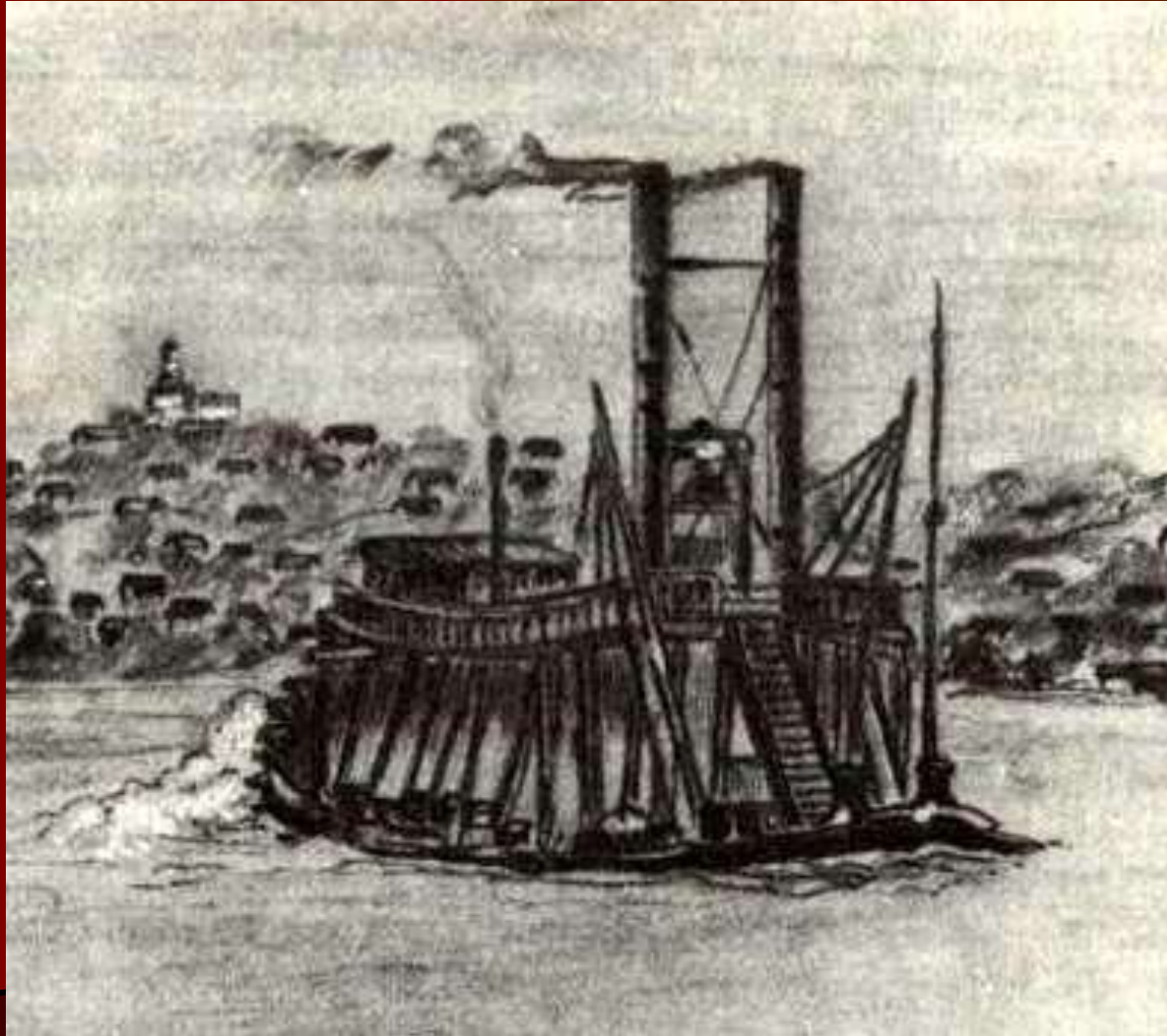
- I saw that the Editor of the *Times* had taken hold of the carcass with his teeth, sucking the sap, maggots and all down to his greedy gut almost to the point of bursting his stomach.
- Hyd nes gweled Golygydd yr *Amserau* wedi cydio yn yr ysgerbwd a'i ddannedd, ac yn sugno ei sugn, cynrhon a'r cyfan i lawr i'w gylla gwancus hyd braidd dorri ei fola."

# Dan Jones





# "The Maid of Iowa"



## President Hinckley

“Dan Jones must certainly be included in the half dozen or so most productive missionaries in the history of the Church.”

Daniel W. Jones



Captain Dan Jones





# Dan Jones – after the Martyrdom

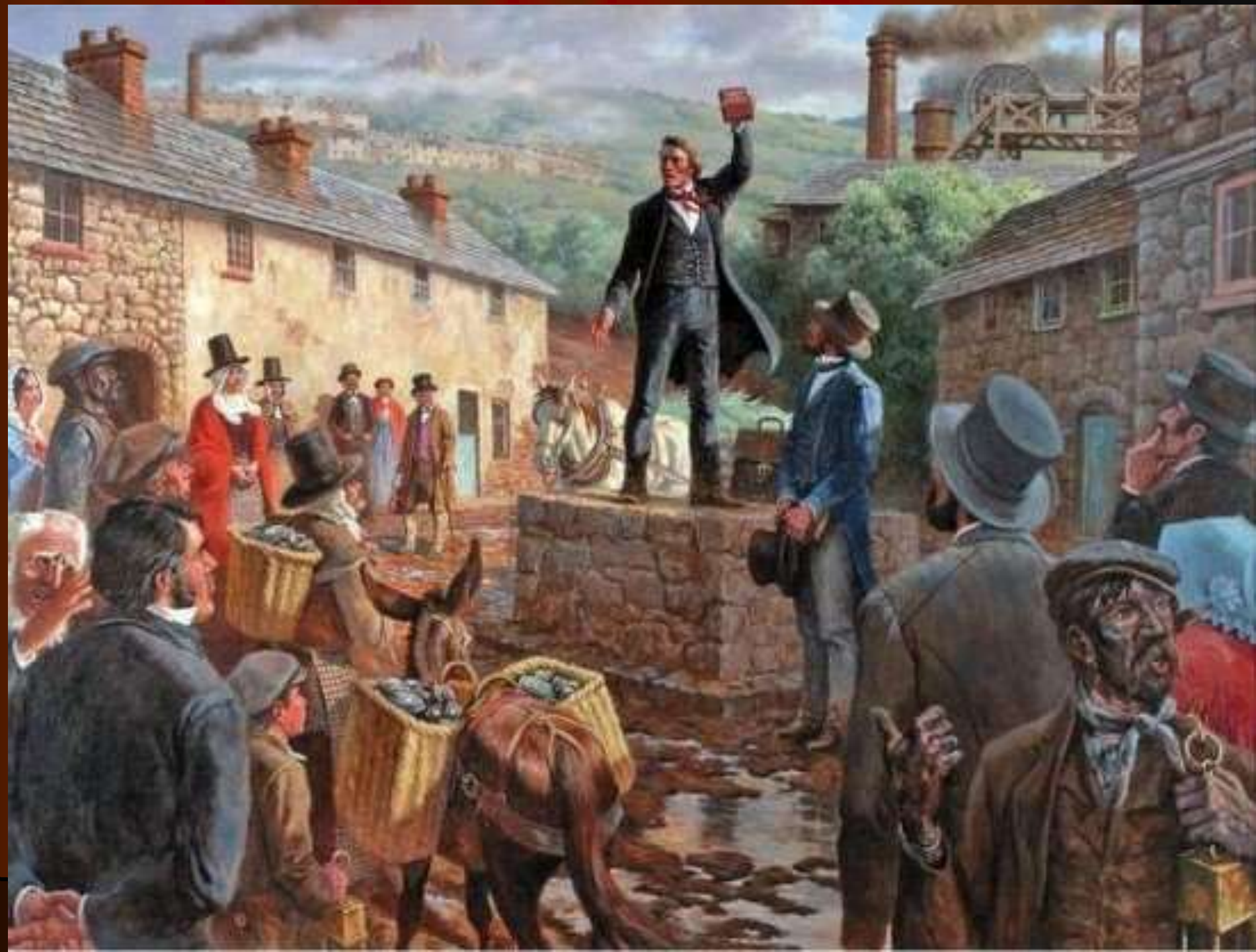
- Had 3 narrow escapes from death
- Served 1<sup>st</sup> mission from 1845 to 1849
- Served 2<sup>nd</sup> mission from 1852 to 1856

# SOURCES

- Dan Jones's journal – hopefully someday
- 26 letters in the *Millennial Star*
- 20 handwritten letters
- A few letters written by admirers
- Scores of anti-Mormon articles in Welsh
- Published writings of Dan Jones
  - Editor of the periodical for nearly 5 years – 1,728 pages
  - Published 37 pamphlets – 554 pages
  - Published a scriptural commentary – 288 pages

# OPPOSITION

- Sermons from the Nonconformist preachers and the Church of England vicars
- Scores of anti-Mormon articles in the periodicals
- Refusal of editors to print rebuttals
- Disturbance of street preaching
- Disturbance of indoor meetings
- Many threats and some physical attacks





# William Howells – Dan Jones's greatest admirer





# William Howells – Lay Baptist Minister

## – impact of one of DJ's pamphlets

“Having spent twenty years nearly with the Baptist denomination seeking truth, but still in darkness, until the reply of dear Brother Jones to the false accusations of a neighboring Baptist minister, vindicating the principles of the Saints, came to my hand, which in a few hours proved the religion I professed to be no other than a sandy foundation—all my false hopes fled—all human traditions that I had cleaved to appeared folly. I was convinced that the Saints were the only true church of God.”

# William Howells

- Lay Baptist minister in Aberdare
- Converted by a Dan Jones pamphlet
- Baptized the same night he met Dan
- Baptized 100 in one year
- First Mormon missionary to France
- Baptized 50 people on the *Olympus*
- Early death – died at age 35 in 1851

# William Howells's reflections about Dan Jones:

"His sublime, generous, diligent spirit,  
applied itself with new exertion  
continually, as circumstances and  
experience opened an enlarged field for  
duty."

# EVEN MORE REFLECTIONS:

- His clear head, good heart, solid sense, and serious piety
- His mind, calm and dispassionate
- Remarkable for aptness
- Disposing his principles with clear method, solid arguments, adorned with words well chosen
- [His] affection and humility on one hand, his resolution and courage on the other
- [Caused] the numerous religious sects of Wales . . . [to join together] in a covenant of everlasting peace



abundance. And while the Lord has been multiplying blessings upon Zion, in her quiet habitation, her messengers have been crying aloud to the nations of the earth and the Isles of the sea, preaching the gospel unto them and uttering their testimony in the power of God and gift of the Holy Ghost, until they have gathered their thousands together, until one of the twelve apostles of the Lamb (Orson Pratt), estimates that it will take three hundred ships to remove the Saints from the British Isles alone, to the land of Zion.

The Saints who were gathered into the valley of the Sacramento have discovered such vast mines of gold, silver, copper, and other precious ores that the report of it is creating great excitement throughout the world, especially throughout the United States, until tens of thousands are rushing to the gold regions to try to obtain the precious metals. And as the hand of God has been so visible in all the signs of 1848, may he continue his work through 1849 and all following years, until his arm shall be made bare in the eyes of all nations, until Zion shall arrive at her full strength of manhood. "For brass may she have gold, for iron silver, for wood brass, for stone iron. May her statutes and precepts flourish in righteous men; may her scribes be of Ephraim and her governor proceed out of the midst of him." May all of her messengers be armed with righteousness, in the power of God, in great glory. May all the nations of the earth fear and tremble because of her law. May the wicked find her sons terrible when they go to battle against her, and not have power to stand before them. May her dwelling places be distinguished by a pillar of fire by night and a cloud by day; and in fine, may she arise and shine forth, and spread herself abroad with all that perfection of beauty, power, and glory which has been spoken concerning her, even to the full expectation of GOD, ANGELS, and MEN.

WILHELM WOODBURY.

March 5th.—Brother Wiggles, from the Salt Lake, spent the day with me yesterday. We had a good meeting in Cambridgeport, quite a number of strangers out. I confirmed two individuals which we baptized on Saturday, one was a gentleman from Switzerland, who is well acquainted with the Swiss, German, and English languages, and I think will be useful in a future day.

W. W.

#### LETTER TO THE EDITOR.

*Shedden, March 19th, 1849.*

Dear sir and brother,—St. Paul commands all to "render honour to whom honour is due," &c. Many are the false assertions, circulated by calumny about our beloved brother Cap. D. Jones, since he first commenced his glorious mission in Wales; all proceeding from slanderous accusers, who love darkness rather than light. You will therefore excuse me, if I leave my pen to describe the impression his holy conduct has made upon my heart; and I can assure you, thousands in Wales, besides.—Solomon said that there was a time for every thing; if he had known Cap. D. Jones, he would certainly have said, with one exception. He had no time but for the building of Zion, and he brought every moment subservient to this, as the principle thing that would tend to exalt and glorify the name of God for ever. Like John the Baptist, he was a "burning and shining light," confusing error by solid, clear, short, and convictive arguments, with one object always in view; the good pleasure of God, doing good, rather than gain applause. In truth, it can be said of him, that he was a man of observation and reflection; with sobriety, righteousness, and godliness, continually assimilating his mind with ardent love and ambitious zeal to fulfil the solemn duties of his exalted station, so that he might be approved by his master, as a good and faithful servant. His sublime, generous, diligent spirit, applied itself with new exertion continually, as circumstances and experience opened an enlarged field for duty; and the prosperity that followed his labours in the Lord, creating holy delights, filling his heart with satisfaction and firm hope, that the kingdoms of the world, will soon become the kingdom of our Lord and Saviour Jesus Christ. Sacred scriptures, immediate revelations from God, supernatural agency of the Holy Spirit, were the source, standard, and rule of his sentiments, so that his religious principles shone before the multitude that attended his lectures, with such argumentative force and clear reasoning; that the traditional veil, which blinded the understanding was rent in twain; and truth, the "treasure of the

holiest," revealed to the astonished view, rejoicing in victory over blind zeal, prejudice, and bigotry. His clear head, good heart, solid sense, and serious piety, removing all obstacles, so that the arrows of truth pierced the heart with conviction. His mind calm and dispassionate, viewing his theme in every light, collecting his best thoughts upon it, clothing them with the simplest, yet powerful words of "Isaiah of Jam" (mother's language) to ensure the comprehension of the lowest of his auditors; drawing the attention also of the learned to the astonishing convincing effects of his hidden might and power. Remarkable for aptness, in the illustration of his subjects, by sensible images, &c.; always exhibiting the fulness of the Gospel through the merits and compassion of an unchangeable Saviour, to all who would believe, repent, and be baptized for the remission of their sins; holding forth to the obedient, self-evident knowledge, of the purest and noblest kind; inspiring the young converts to the midst of persecuting foes, with resignation and fortitude; spreading before them the conflict on one hand, victory and a crown of everlasting life and boundless happiness on the other. He was particularly successful in arguing with his audience, *Authority*, disposing his principles with clear method, solid arguments, adorned with words well chosen, proper and expressive; a quality belonging to the Welsh language beyond all others, according to the testimony of many learned men. Cool in the rational, easy in the familiar, earnest in the persuasive, &c., such qualities, with Divine inspiration, naturally gave him authority which astonished his hearers.

In conversation, free, friendly, easy, and unreserved, like the magnet attracting the mind towards the "sides of the north," as the honoured place, where the city of the Great King should be built in the mountain of his holiness, beautiful for situation, soon to be the joy of the whole earth as the chosen Zion of the Lord; having desired it for his habitation, and his rest for ever, where he will abundantly bless her provision, satisfy her pose with bread, clothe her priests with salvation, and cause His saints to shout aloud for joy. Nothing so reasonable, important, and entertaining, to the temper of his mind, as a conversation with those who "were asking the way to Zion, with their faces thitherward."

Our beloved brother's affection and humility on one hand, his resolution and courage on the other; bearing the contempt of the world with dignity and appeal with decency; had gained the affection of the members of the church of Jesus Christ; particularly those holding the priesthood, to such a degree, that the thought of parting for a short time, would cause a sensation, not to be described by words. It would be a difficult matter to find in Wales, among from three to four thousand Saints, one, where some kind office, useful instruction, &c., had not been received; particularly the children of adversity; who can testify, that his kind sympathy and commanding wisdom always cheered the soul; "when hungry," he, with our beloved sister, his consort, "fed them; thirsty, gave them drink; naked, clothed them; sick, visited them, &c." The poor officers in coming to my house, one would say, "I was without a hat, but brother Jones gave me this (exhibiting my brother's hat); another, I was without clothes, but the Captain gave me this suit; another, I was without shoes, but Mr. Jones gave me these." At first, it was a riddle with me where my brother kept his American store; as "give him, give her, give them," was his language, and never did I hear him say, "give me." At last I remembered that his store was in Heaven; and that his Father "supplied all his need according to his riches in glory."

In manner, at the head of his brother officers, his goodness, wisdom, and benevolence, shone in a courteous, free, condescending, affable, open, unreserved, and friendly manner—to all, without affectation, or stiff, narrow, conceits towards any. In connection with the people, he took great care that his doctrines and language should answer the capacity of his hearers; his ambition, whilst treating of the highest subjects, to be comprehended by the lowest understanding. His knowledge of them, not so flattering as that of the learned "Cambray," who said, "that there are always three quarters of an ordinary congregation who do not know those first principles of religion, in which the preacher supposes every one to be fully instructed."

The difficulties he met with in the execution of his office were not few, nor far between; having by hard labour, night and day, worn out the strength of his constitution, so that the weakness of his body greatly troubled his mind. The great



men of Wales at first despised and looked with scorn upon the obscure Mormon missionary; and all the religious camps thought themselves secure under the instructions of their learned theologians; but their peace was not of long duration; the arrows of truth sent forth by our brother, began to pierce and cleave the heart, so that many asked, "what shall we do?" and, of course, the same answer delivered formerly by a sent servant of God, was applicable to the same question now; therefore, without wresting the scriptures of truth, and thinking himself wiser than God, his answer at all times was, "repent, and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." And the little band who flocked under his standard of truth, soon exhibited the signs of being called, "chosen and faithful." The little one, also soon became a thousand, to the total destruction of the peace of the numerous religious sects of Wales. Then the stir was made, and the general cry to conflict was, *forward*; and all the camps, who were formerly in battle array, one against another, now joined in a covenant of everlasting peace. "Pile and Herod made one!" and the heroes and champions of learning appeared in front, making a grand array with the multitude on one hand—the little Mormon missionary on the other; showing a contrast far more wonderful than that of Goliath and the youthful shepherd, David. And amongst the number of the multitude I shall set myself in the hindmost rank. But what astonished me, was, that the armour I then wore, was nought but the traditional porphyring doctrines of the learned, which were blown like chaff before the Euroclydon of truth, that proceeded from the Mormon missionary. In the midst of this great perplexity, my comrades resorted to the lying tower of the prince of darkness for amission; and brought forth all manner of lies, calumny, &c.; when some thousands left the camp of villany and joined the Mormon legion; and we soon found out the benefit of the change; not only in getting into better company, but getting the whole armour of God, with the power of the everlasting priesthood concentrated to the gift of the Holy Ghost. So that with indescribable joy we can say, that our "souls have been plucked as brands out of the fire, and our strings fallen in pleasant places." The first engagement was not the only victory; the Mormon missionary went on, from conquering to conquer, until the offensive camps were soon constrained to turn into a defensive state; and the loud cry for the *American false publications*, "come over and help us." And surely the devil has a faster skill than any of the Atlantic steamers, for in the short space of a few weeks, the well filled black ship, with the glorious treasure arrived; and the varied characters of Hogarth and Punch could not equal the varied vintages of the evening, while pursuing with avidity the quack exiles of life, contained in these devil's charms; and the great men, who had for their motto, "no addition to the word of God," made wholesale additions, and exceeded the American father of lies. As you know, newspapers and journals are combustible things; so stuck being so great, was overheated; the ramps took fire, and are burning ever since; and hundreds continually flocking to the despised Mormon city of refuge; and the wonderful letters begin to form themselves into the position of "Babylon the great is fallen." And the Mormon missionary, the hero of the day, to the great astonishment of thousands, has now returned to the camp of Israel with the first fruits of his victory, to the glory of God and eternal shame of the devil.

Dear sir and brother,—The false assertions of the sectarian churches in Wales induced me to pen the foregoing reflections; doubtless they may give you half an hour's amusement.—They proceed from an honest heart, but a very young scribe; therefore, excuse the attempt which is far below doing justice to the exalted character of my beloved father, Captain Dan Jones.

My beloved brother, Mr. Wm. Phillips, president, sends his kind respects to you, &c., "Elijah's mantle has fallen upon Elisha," this is the pass word with all the Saints.

I do thank my heavenly Father for continual promises that obstacles shall be removed, and that I shall soon commence my mission in Brittany, &c. I have in the course of the last twelve months, baptised about one hundred, which I consider a fair commencement.

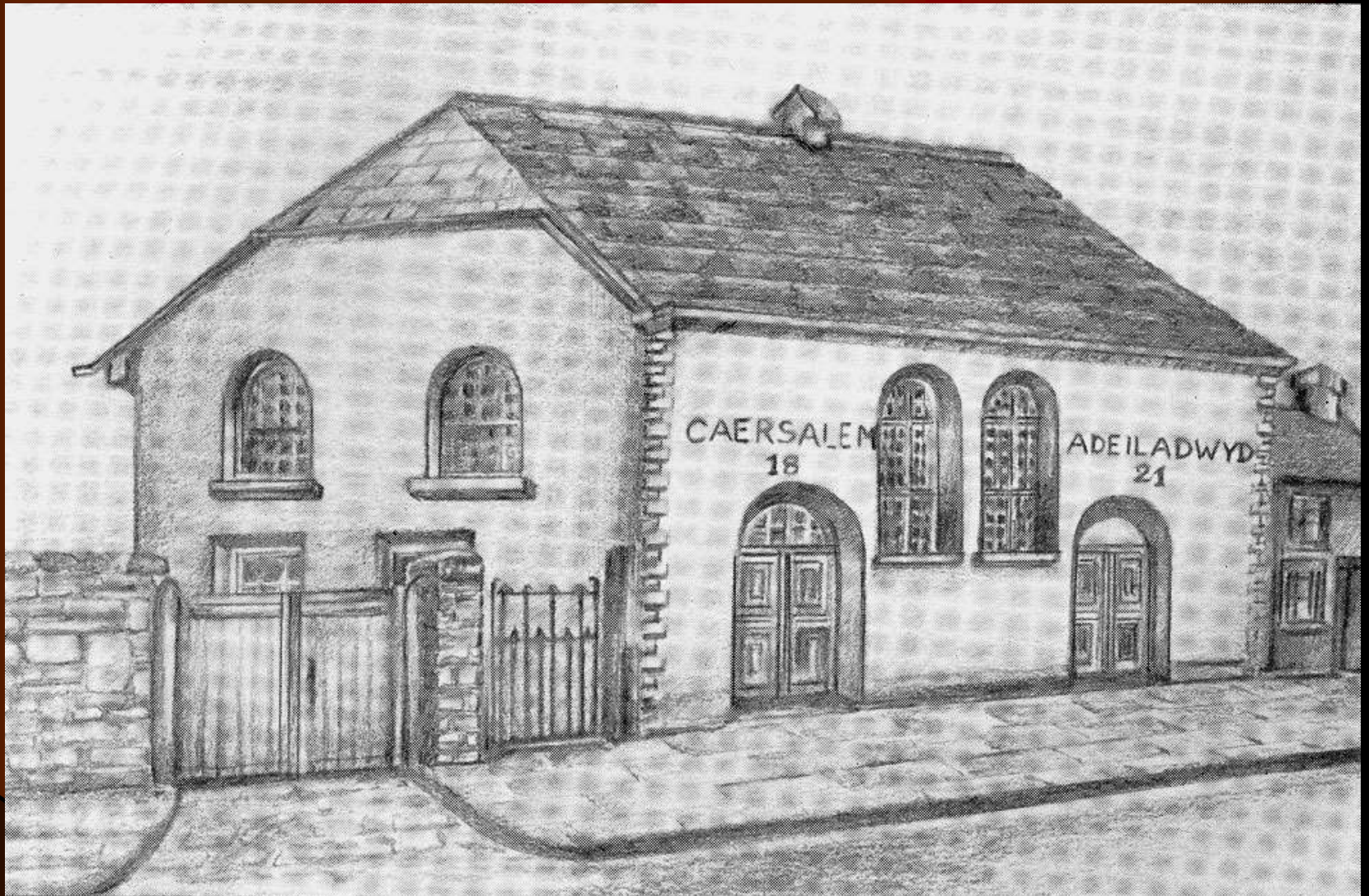
Your obedient servant and brother in the new and everlasting covenant,  
W. HOWELL.

# One of DJ's greatest detractors: the Rev. Edward Roberts





# Caersalem Chapel – Dowlais – scene of Roberts's 1<sup>st</sup> lecture



# Report on the lecture of the Rev. Edward Roberts – 2 Sep 1847 – from a Baptist periodical

“Although it lasted for a few minutes less than two hours, all the listeners stayed attentive till the end, showing their approval in endless cheers while the speaker continued. A better meeting was never had in Dowlais.”



# Dan Jones attended the lecture

"I seated myself in front, and took notes of his topics, and were you to see the fingers and eyes that evidently marked me as a gone case, you would have thought that I had seven horns, if not as many heads, and every time that the harlequin would strike the pulpit with his paw, and cry 'Down with Mormonism!' &c., in the midst of the echo of cheers, I had time and opportunity to inspect nearly all eyes in the place."



# A REVIEW

OF

THE LECTURES OF THE REV. E. ROBERTS,

(A BAPTIST MINISTER IN RHYMNI,)

AGAINST MORMONISM,

WHICH WERE DELIVERED IN CAERSALEM, SEPTEMBER THE SECOND,  
AND IN BETHANIA (CHAPEL OF THE INDEPENDENTS),  
SEPTEMBER THE THIRD, IN DOWLAIS.

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BY CAPT. D. JONES, MERTHYR.

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MERTHYR TYDFIL:

PUBLISHED, AND SOLD BY CAPT. JONES,

AND ALSO ON SALE FROM OTHER BOOKSELLERS.

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PRINTED BY JOHN JONES, RHYDYBONT.

# A D O L Y G I A D

AR

DDARLITHOEDD Y PARCH. E. ROBERTS,

(GWEINIDOG Y BEDYDDWYR YN RYMNI,)

YN ERBYN MORMONIAETH,

PA RAI A DRADDODGDD YN NGHSAERALEM, MEDI YR AIL,  
AC YN BETHANIA (CAPEL YR ANNIBYNWYR,)   
MEDI Y TRYDYDD, YN NOWLAIS.

---

GAN CAPT. D. JONES, MERTHYR.

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MERTHYR-TYDVIL:

CYHOEDDWDYD, AC AR WERTH, GAN CAPT. JONES,

AC AR WERTH HEFYD GAN LYFRWERTHWYR EREILL.

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ARGRAFFWYD GAN JOHN JONES, RHYDYBONT.

## From the preface to DJ's pamphlet

“The blasphemies and unfounded claims of Mr. Roberts . . . are better for the spread of Mormonism than the stillness to be found in some other places; and while persecution and shame, although falling on myself and my brothers, are a means of spreading the truth in my dear country—welcome persecution! welcome pain! welcome shame!”

Roberts criticized Joseph Smith for having big hands “which signified that he lived well”

DJ responded: “You workers of Dowlais, remember to hide your hands in your pockets, or somewhere out of sight of this reverend, or he will condemn you also as cheats as bad as ‘Joe Smith!’”

# DAN JONES – some information

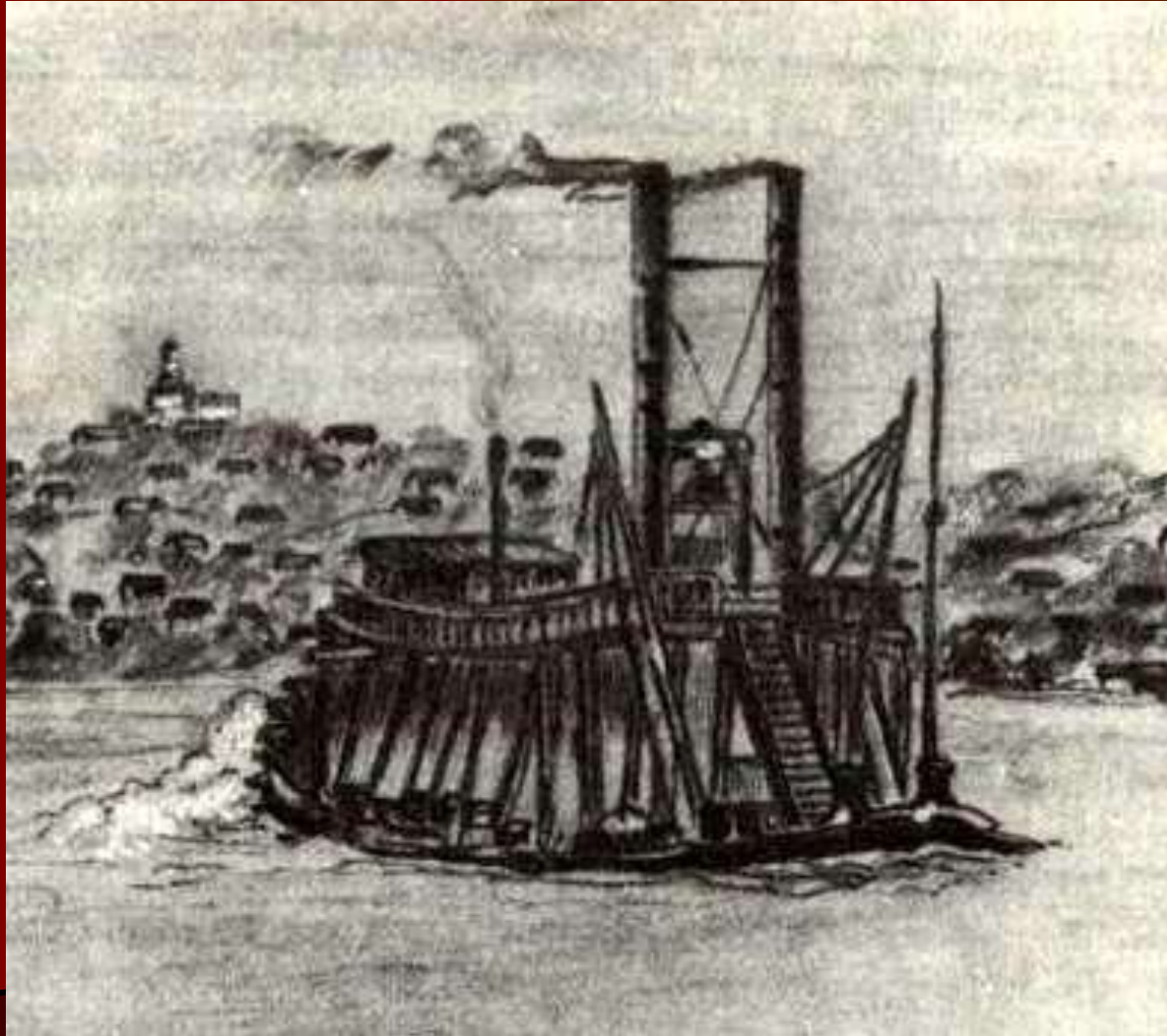
- 1810 – born in North Wales
- One of 8 children of Thomas and Ruth Jones
- His father was an “elder” with the Methodists
- Probably worked in the lead mines as a child
- Went to sea at age 17 – sailed the 7 seas
- Came to America with wife Jane in about 1840
- Built a steamboat “The Maid of Iowa”
- Baptized LDS on 19 January 1843

## DJ – reflections of his childhood

“Our mind ran back thirty years, when on these very roads there spritely played a ten-year-old lad. . . **Angels of heaven around him would come;** he perceived the light of the gospel, throng-like he would gather the children of the town to the surrounding fields to instruct them in faith, repentance, ‘baptism for forgiveness,’ and the ‘gifts of the Holy Ghost’ as promised; he would be persecuted by all for this, and so he wandered across the seas, islands and continents of the world seeking brethren of the same belief, whom for his comfort, **an angel had promised him.**”



DJ and his partner Lewi Moffatt built this steamboat - "The Maid of Iowa"



HANES

# SAINT Y DYDDIAU DIWEDDAF,

O'R

SEFYDLIAD YN Y FLWYDDYN 1823,

HYD YR AMSER YR

ALLTUDIWYD TRI CHAN MIL O HONYNT

O'R AMERICA OHERWYDD EU CREFYDD,

YN Y FLWYDDYN 1846.

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"GWELWCH YN MYSG Y CENEDLOEDD, AC EDRYCHWCH, RHYFODDWCH YN ARATHOED;  
CANYS GWEITHREDAF WEITHRED YN EICH DYDDIAU, NI CHOELIWCH ER EI ROYNGU I  
CHWI."—HABAKKUK.

"CANYS NI WNA YR ARGLWYDD DDIM A'R NAS DANGOSO EI GYFRINACH I'W WEISION Y  
PROPHWYD."—AMOS.

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MERTHYR-TYDVIL:

CYHOEDDWDYD, AC AR WERTH, GAN CAPT. JONES,  
AC AR WERTH DEFYD GAN LYFRWERTHWYR REILL.

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ANGRAFFWYD GAN J. JONES, RHYDYBONT.

HISTORY OF THE

# LATTER-DAY SAINTS,

FROM THEIR

ESTABLISHMENT IN THE YEAR 1823,

TO THE TIME WHEN

THREE HUNDRED THOUSAND OF THEM WERE EXILED

FROM AMERICA BECAUSE OF THEIR RELIGION,

IN THE YEAR 1846.

"BEHOLD YE among the heathen, and regard, and wonder marvellously; for I will work  
a work in your days, which ye will not believe, though it be told you."—HABAKKUK.

"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the  
prophets."—AMOS.

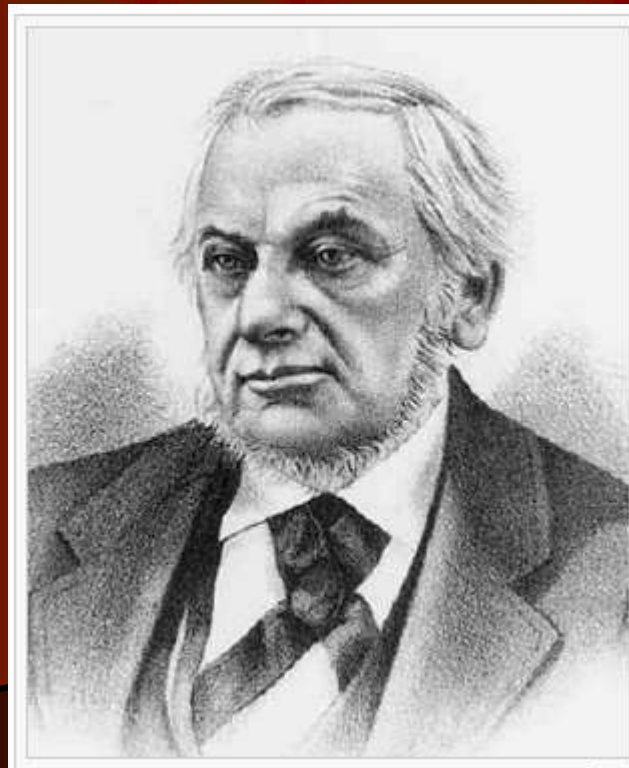
MERTHYR TYDFIL:

PUBLISHED BY, AND FOR SALE FROM, CAPT. JONES.

AND ALSO AVAILABLE FROM OTHER BOOKSELLERS.

PRINTED BY J. JONES, RHYDYBONT.

Dan Jones's conversion to  
Mormonism – a result of reading the  
*Warsaw Signal* and Thomas C. Sharp



# Dan Jones converts to Mormonism

- 19 January 1843 – baptized in the Mississippi
- 12 April 1843 – met Joseph Smith in Nauvoo
- Joseph said “God help this little man”
- 11 May 1843 – Dan Jones is called on a mission to Wales
- 12 May 1843 - Dan Jones and Joseph Smith become partners

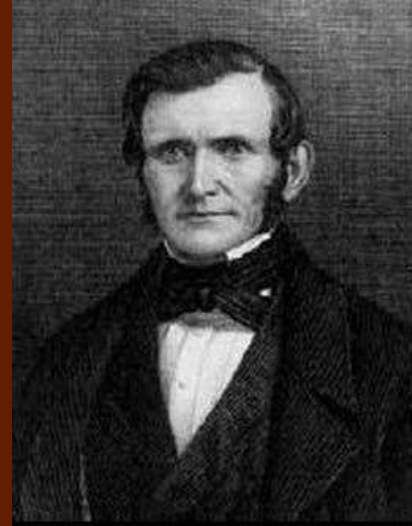


# Two weeks before the Martyrdom Joseph told Dan:

- "I have a check in the house for \$1200 - as soon as I can get it cashed you shall have \$1100 of it, and the start for Wales, not with your fingers in your mouth but prepared to buy a Press; and do business aright."
- "Joseph never paid me the first dollar for the boat."
- "Thrilled with prospects of my Mission I left all, rejoicing in the exchange of a Steam Boat for an Eldership on the deck of the never sinking ship of life."

Joseph Smith to Dan Jones in Carthage:  
"You will see Wales and fulfill the mission  
appointed you ere you die."





- Following the Martyrdom Dan Jones and wife Jane started for Wales – no living children
- They traveled with Wilford Woodruff and his wife
- 7 Dec 1844 – they all left New York on the John B. Skiddy
- Certainly Wilford Woodruff talked about Benbow Farm
- Certainly DJ was inspired by WW's achievements

## 24 February 1845 letter to Wilford Woodruff

"I have neglected writing until now, expecting to have the better news to give you, because I had some **forebodings** of glorious consequences."



# Scribe's account at a conference in Manchester on 6 April 1845

- Reported that Jones was ill; he had no baptisms to report; he spoke of Wales, a nation renowned in history
- "He enlarged on the characteristics of his people in a manner, and with an eloquence, that told how ardently he loved his native tribe and his fatherland."
- "He would not flinch from bearing a faithful testimony to the character of [Joseph Smith]."

The scribe finally puts down his pen.

“We would here remark that we are utterly incapable of doing anything like justice to the address of Captain Dan Jones, for though delivered while struggling with disease, such was its effect upon ourselves, and we also believe upon others, that we ceased to write, in order to give way to the effect produced upon our feelings.”

Y FARW WEDI EI CHYFODI YN FVW:

NEU'R

HEN GREFYDD NEWYDD.

TRAETHAWD

YN DANGOS

ANGHYFNEWIDIOLDEB TEYRNAS DDUW.

CAN CAPT. D. JONES.

"CANYS NIFFI VR ARGLWEDD NI'M NEWIDIS," &c.—Malachi.

"A rhai yn wir a osododd Dew yn yr Eglwys; yn gyntaf APOSTOLION, yn ail PROPHETI, yn drydydd athrawon, yn owttriaiad wedi hynny DOMIAU i IACHAU, cynorthwyo, llywodraethau, BETHIOGAETHAU TAFODAU."—Paul.

"Eithr pe bai i ni, neu i Angel o'r nef Eifengylu i chwi amgen, na'r hyn a Eifengylasom i chwi bydded ANATHEMA."—Paul etto.

"Ac efe (Crist) a esgynodd i'r uchelder ac a roddes roddion i ddynion."

"Ac Efe a roddodd rai yn APOSTOLION, a rhai yn BROPHETI," &c.—Paul fyth.

"Dymunaf ar bob Cymro a wél y traethodyn hwn ei ddarllen yn bwyllog a didoced, ai farnu (oid cyn ond wrdd ei gymharu) wrth y Gyfraith a'r dystalloeth, wrth yr hon y bernir ni oll cyn hys, ond ni foddionaf i Ddauinyddion y byd eistedd mewn barn arnaf, am na osodwyd hwy yn farnwyr."—Yn awdwn.

"Profwch bob peth, a deliwech yr hyn sydd dda."—medd Paul.

"Y ncb a attebo beth cys ni GYLYWED, ffolioeb a chywilydd fydd iddo."—Solomon.

TRAETHAWD, Rhif. 1af.

GWRECSAM :

ARGRAFFWYD GAN WILLIAM BAYLEY, HEOL-ESTYN.

1845.

THE DEAD RAISED TO LIFE:

OR THE

ANCIENT RELIGION ANEW.

TREATISE

SHOWING

THE IMMUTABILITY OF THE KINGDOM OF GOD.

BY CAPT. D. JONES.

"FOR I AM THE LORD, I CHANGE NOT," &c.—Malachi.

"And God hath set some in the church, first APOSTLES, secondarily PROPHETS, thirdly teachers, after that MIRACLES, then GIFTS OF HEALING, helps, governments, DIVERSITIES OF TONGUES."—Paul.

"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be ACCURSED."—Paul again.

"When he (Christ) ascended up on high, he gave gifts unto men."

"AND HE gave some, APOSTLES; and some, PROPHETS," &c.—Paul still.

"I wish for every Welshman who sees this treatise to read it prudently and without prejudice, and judge it (not before but AFTER comparing it) by the Law and the testimony by which we shall all be judged before long; but I am not willing for the theologians of the world to sit in judgment on me, for they have not been authorized as Judges."—THE AUTHOR.

"Prove all things; hold fast that which is good."—says Paul.

"He that answereth a matter BEFORE HE HEARETH IT, it is folly and shame unto him."—Solomon.

TREATISE, No. 1.

WREXHAM:

PRINTED BY WILLIAM BAYLEY, ESTYN STREET.

# Jones's 1<sup>st</sup> pamphlet in Welsh

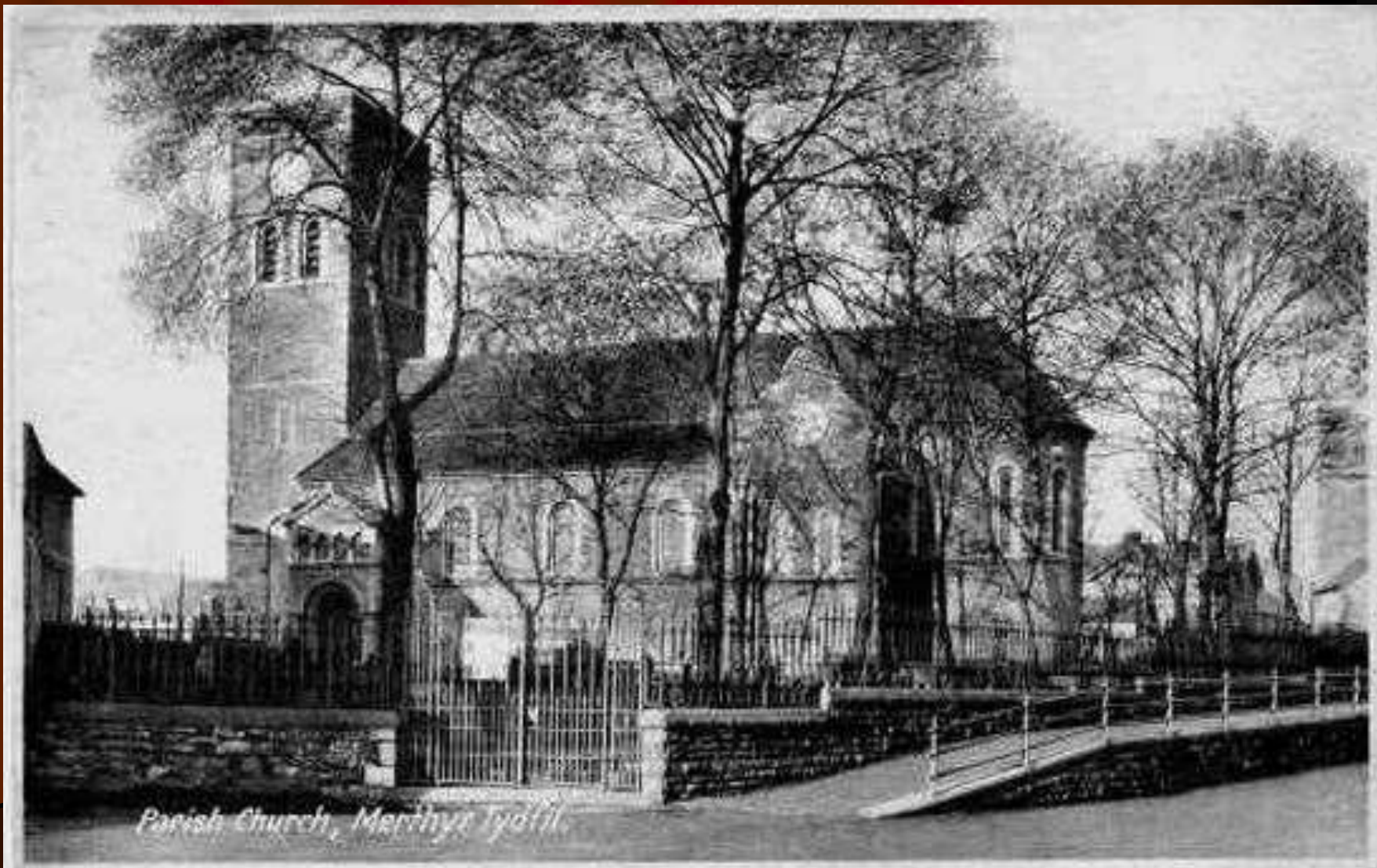
- The preface is dated 4 April 1845
- It is 48 pages in length
- Jones borrows heavily from Parley P. Pratt's "Voice of Warning"
- There is not one mention of Mormonism or even the official name of the Church







# Merthyr Tydfil Parish Church





- Population
- Less than 1000
  - ◆ 1000 - 10000
  - ◇ 10000 - 50000
  - 50001 - 100000
  - 100001 - 300000
  - 300001 - 1000000
  - Over 1 Million People
- Motorway
- Dual Carriageway





# LDS Meetings held in the “long room”



# Georgetown, Merthyr Tydfil



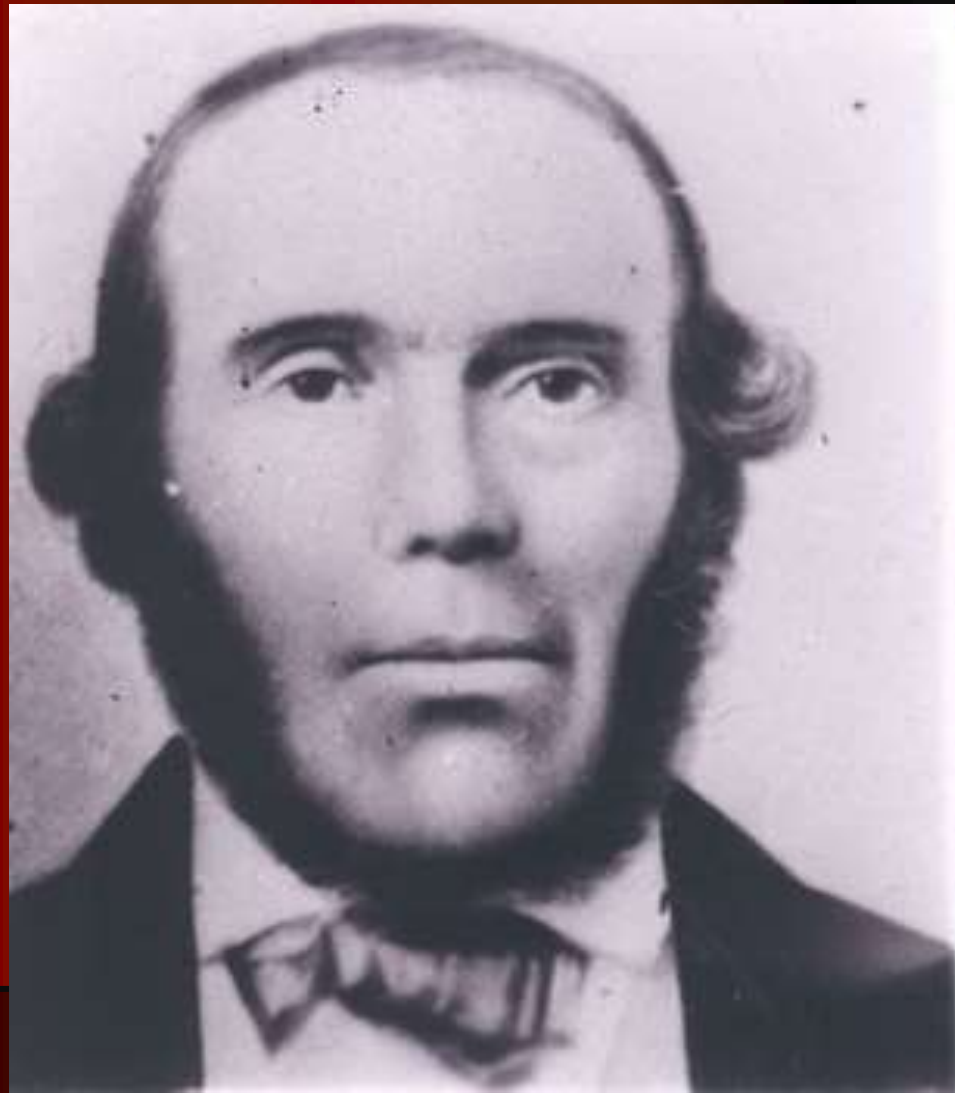
# DAN JONES'S FIRST TRANSFER

- To Merthyr Tydfil
- To replace Elder William Henshaw
- A total of over 400 baptized members
- About 200 baptized during 1845
- Dan Jones had 3 baptisms during 1845

Eliezer Edwards

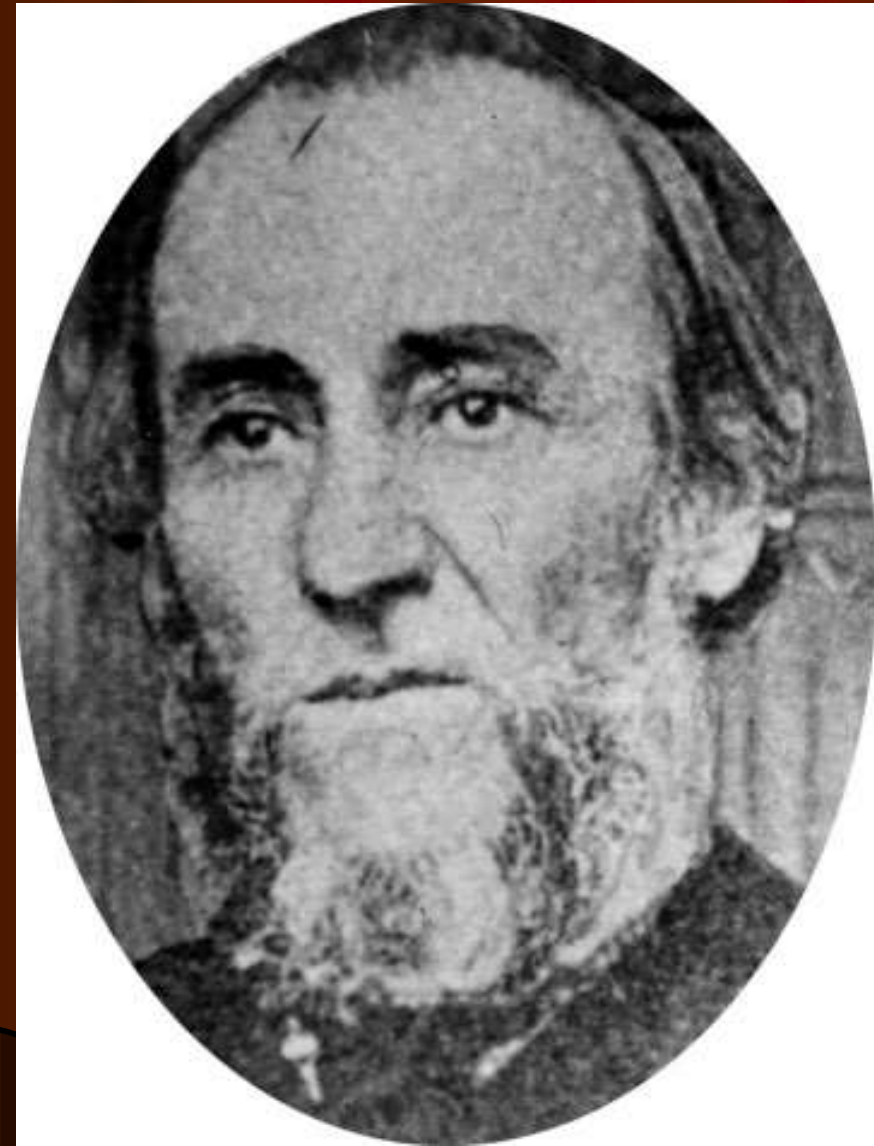


Abel Evans





**WILLIAM PHILLIPS**



**THOMAS JEREMY**



# CONVERT BAPTISMS IN WALES

- 1843, 1844, 1845 – about 400
- 1846 – about 500
- 1847 – about 1,000
- 1848 – about 1,700
- The end of 1848 – a total of 3,600

# WHY THE GROWTH?

- NONCONFORMITY
- RELIGION WAS IMPORTANT
- CHANGE – IN RESIDENCE
- CHANGE – IN EMPLOYMENT
- CHANGE – IN RELIGION

# WELCOME TO SOUTH WALES

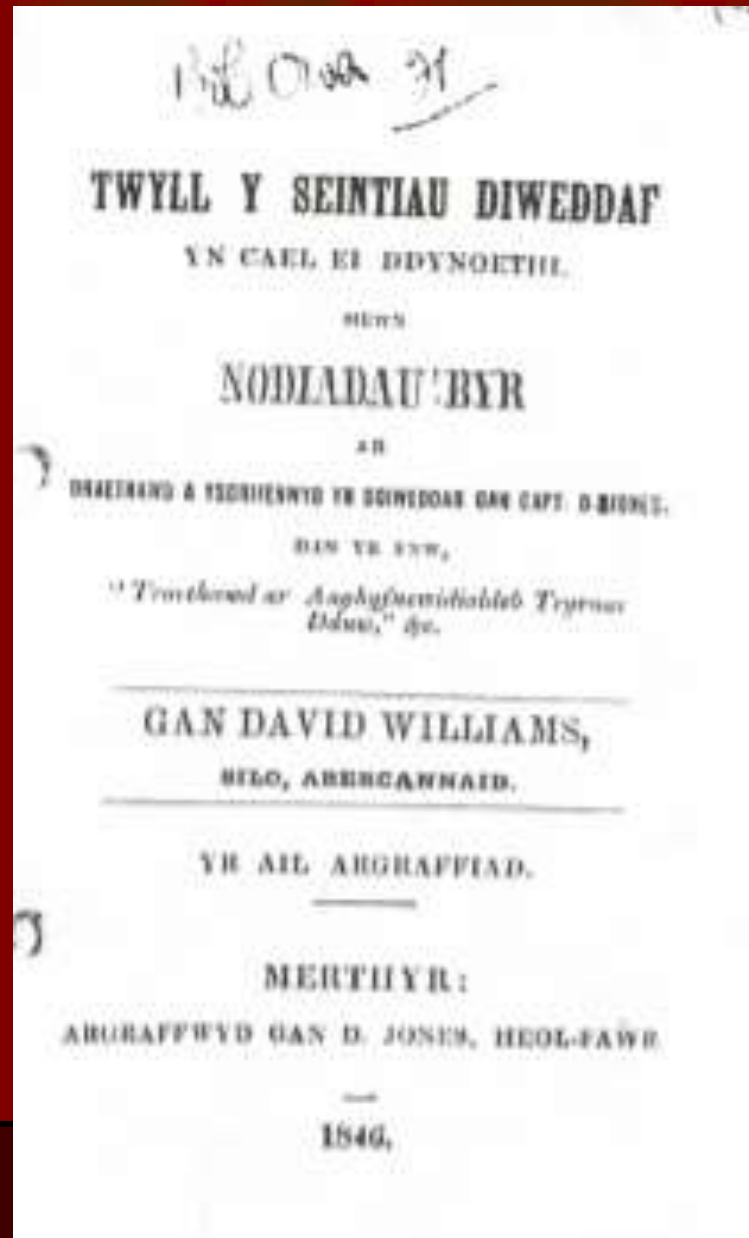
- Religious periodicals were already busy ridiculing the Mormons
- Ministers preached anti-Mormon sermons constantly
- A 32-page pamphlet entitled “The Deceit of the Latter Saints Exposed” was circulating



# WHY NO REBUTTALS?

“It would be a mockery to our nation, an insult against common sense, and stench and slime on the *Star* to publish [their deceit and their tricks] in its pages. It is abominable to report the things that are discussed by them in their societies; they are a mockery through and through, and a curse and a plague. ”

# WHAT ABOUT THE PAMPHLET?



# Y GLORIAN,

YD YD HON Y GWELID.

DAVID YN PWYSO WILLIAMS, A WILLIAMS YN  
PWYSO DAVID;

YD

DAVID WILLIAMS, O ABERCANAID,

YD

GWERTHDDWYD EI HUN, WEDI EI DGAL YN EI DWYL;  
A'I BHOFF YN DDEISTAID.

---

"Dy eidd di sydd yn dy fwrn yn eidd, ac nid wyt i; a'th wairiau sydd yn tyst-  
iolaethu yn dy erlyn."—*Job* xv, 6.

"Ai dy gelynyddia a wna i wpr ddiol? a phan wairwedd, wrt bydd a'th wna-  
wydd."—*Job* xi, 3.

"Ke maird trwy y llach a'r fard—  
A fawdd Mônnonaid:  
Dd yn ein plâ, mae llaw o'n plâid,  
Ke bydd ddech yr holl fardd."—

---

GAN CAPT. D. JONES.

---

MERTHYR-TYDFIL:

GWERTHDDWYD AC AB WERTH GAN YR AWWR.

1846.

# THE SCALES,

IN WHICH ARE SEEN

DAVID WEIGHING WILLIAMS, AND WIL-  
LIAMS WEIGHING DAVID;

OR

DAVID WILLIAMS, FROM ABERCANAID,

CONTRADICTING HIMSELF, CAUGHT IN HIS DECEIT,  
AND PROVED DEISTIC.

"Thine own mouth condemneth thee, and not I: yea, thine own lips testify against  
thee."—*Job* xv, 6.

"Should thy lies make men hold their peace? and when thou mockest, shall no  
man make thee ashamed?"—*Job* xi, 3.

"Despite the depth of the dirt and dust  
Upon Mormonism's majesty thrust;  
Our plea is good, our God is nearby,  
In spite of all the wolves' savage cry."

BY CAPT. D. JONES.

MERTHYR TYDFIL:

PUBLISHED AND FOR SALE BY THE AUTHOR.

1846.

# WHO PRINTED JONES'S PAMPHLET?

- John Jones – who just happened
  - to be Dan Jones's brother
  - to be a minister
  - to have a press
  - to have a young typesetter – John S. Davis



# Rhydybont – chapel and house



# 22-year-old John S. Davis – Printer



The Rev. W. R. Davies wrote:

“I sincerely beseech everyone not to give the name of ‘Saints’ to this foul mob; rather let them be given their proper names, that is, ‘Nineteenth-century Satanists.’”

# The Rev. W. R. Davies – anti-Mormon writings

TABLE I  
Published Anti-Mormon Writings of W. R. Davies

1.	1844	Mar.	<i>Y Bedyddiwr</i> , 99-100	Account of a failed healing	600 words
2.		Apr.	<i>Y Bedyddiwr</i> , 123-24	Some successes and failures	1,500 words
3.	1846	Mar.	<i>Y Bedyddiwr</i> , 91-93	A reply to a letter supposedly written by Abel Evans and William Henshaw	1,700 words
4.		Mar.	<i>Y Bedyddiwr</i> , 111-12	The supposed healing of William Hughes's leg	650 words
5.		Mar.	Separate pamphlet	"The Latter Saints. The substance of a sermon given on the miracles."	20 pages
6.		June	<i>Y Bedyddiwr</i> , 23	Comments about the "forged" letter	750 words
7.	1847	Jan.	<i>Seren Gomer</i> , 7-8	Zeal without knowledge	2,000 words
8.		July	Separate pamphlet	A nonextant reworking of no. 5	
9.		Sep.	<i>Y Tyst</i> , 199-201	Why the Latter-day Saints should be called "The Nineteenth-century Satanists"	1,800 words
10.		Dec.	<i>Seren Gomer</i> , 368	Predictions about the Mormons	600 words
11.		Dec.	<i>Seren Gomer</i> , 375-76	A warning to the Welsh about the Mormons	800 words
12.	1848	Jan.	<i>Y Bedyddiwr</i> , 16-17	Quotes from other sources	850 words
13.		Feb.	<i>Y Drysorfa</i> <i>Gynulleidfaoi</i> , 37-38	Quote from the <i>Ottawa Free Trader</i> (identical to second half of no. 14)	450 words
14.		June	<i>Y Drysorfa</i> <i>Gynulleidfaoi</i> , 168-70	A variety of Mormon offenses	1,900 words
15.		June	<i>Y Bedyddiwr</i> , 209-11	Arguments against baptism for the dead	1,500 words
16.		July	<i>Seren Gomer</i> , 201-2	The failure of the Mormons to cast out evil spirits	1,300 words
17.	1849	Aug.	<i>Seren Gomer</i> , 248	Effect of the cholera on membership	250 words



# Dan Jones's responses to the Rev. W. R. Davies

TABLE 2  
Published Mormon Writings about W. R. Davies's Anti-Mormon Writings

1.	1846	Feb.	<i>Atehydd y Gwrthuddadlleuron</i> , 22	Identification by Dan Jones of W. R. Davies as the person behind the pseudonyms	200 words
2.		May	<i>Y Bedyddiwr</i> , 193-94	A letter of clarification by Abel Evans and William Henshaw	170 words
3.		July	<i>Prophwyd y Jubill</i> , 22-28	Refutation of Davies's accusations in <i>Y Bedyddiwr</i> for March 1846	3,000 words
4.		Sep.	<i>Prophwyd</i> , 70-78	A review of Davies's pamphlet (first installment)	4,000 words
5.		Sep.	<i>Prophwyd</i> , 78-84	In defense of Evans and Henshaw	3,200 words
6.		Oct.	<i>Prophwyd</i> , 107-9	A review of Davies's pamphlet (second installment)	1,100 words
7.		Nov.	<i>Prophwyd</i> , 128-31	A review of Davies's pamphlet (third installment)	2,000 words
8.		Dec.	<i>Prophwyd</i> , 156-60	A review of Davies's pamphlet (fourth and final installment)	2,000 words
9.	1847	Mar.	A separate pamphlet	A refutation of Davies's article in <i>Seren Gomer</i> , January 1847	12 pages
10.		Aug.	<i>Prophwyd</i> , 120-23	A refutation of Davies's reworking of his pamphlet	1,900 words
11.		Sep.	<i>Prophwyd</i> , 134-37	Conclusion of no. 10	1,750 words
12.		Nov.	<i>Prophwyd</i> , 171-73	Benefits of Davies's persecution	1,200 words
13.	1848	Feb.	<i>Prophwyd</i> , 21-23	A supposed dialogue between Davies and his "slugger"	1,200 words
14.		Mar.	<i>Prophwyd</i> , 45-46	Announcement of the baptism of Rees Price, Davies's "right-hand man"	250 words
15.		Mar.	<i>Y Drysorfa Gynulleidfant</i> , 76-78	"An observer" defends Mormonism against the attacks of W. R. Davies	1,300 words
16.		June	<i>Prophwyd</i> , 88-90	A satire of Davies's baptizing of apostate Mormons	1,450 words
17.		Sep.	<i>Prophwyd</i> , 131-33	Testimony of Rees Price, W. R. Davies's "right-hand man"	1,000 words
18.		Dec.	<i>Prophwyd</i> , 187-88	Testimony of Job Rowland, a convert to Mormonism from Davies's congregation	300 words

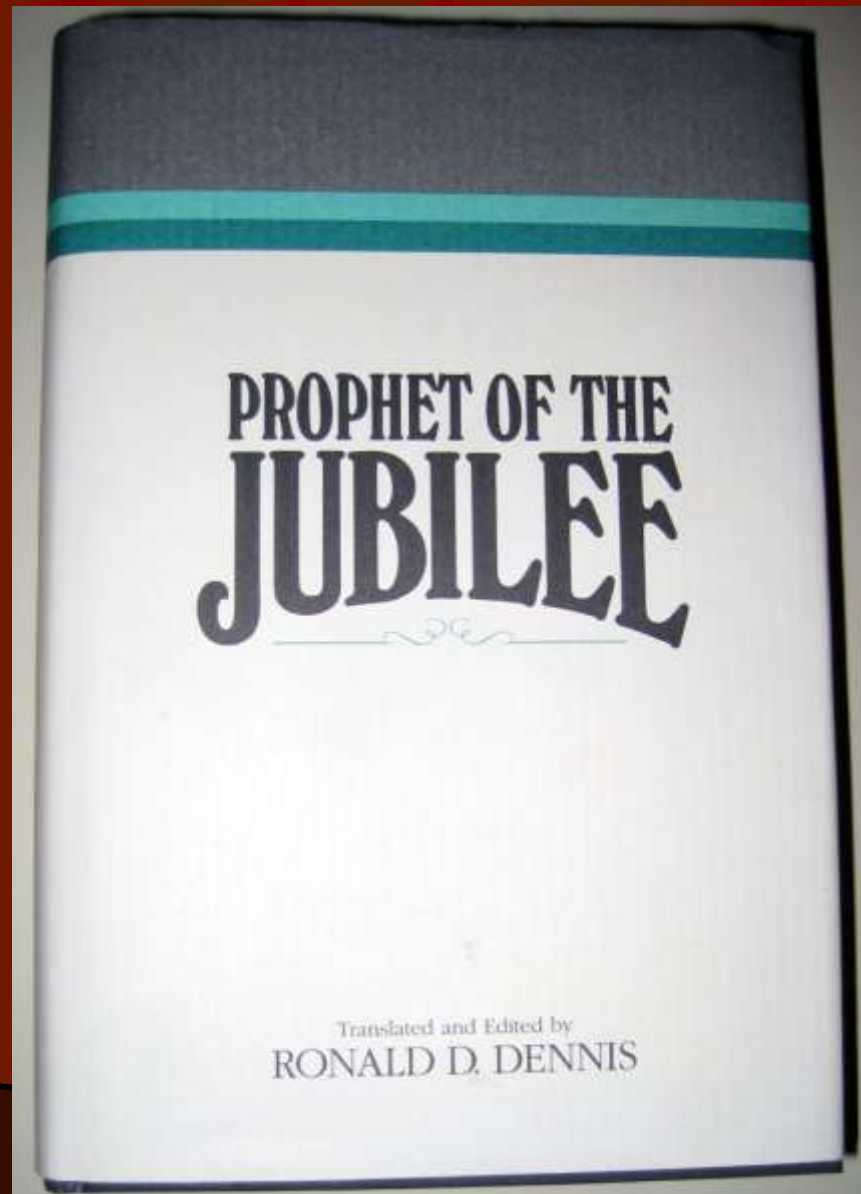
## DAN JONES PUBLICATIONS

J1.	The dead raised to life!	50 pages
J2.	Proclamation of the Twelve Apostles	12 pages
J3.	Reply to the objections	28 pages
J4.	The scales	16 pages
J5.	What is Mormonism?	4 pages
J6.	Defense of the Saints—Thomas Jones	8 pages
J7.	What is the gospel?	12 pages
J8.	False prophets	8 pages
J9.	Defense of the Saints—Cuckoo	12 pages
J10.	“Haman” hanging from his own gallows!	8 pages
J11.	Proofs—Book of Mormon	12 pages
J12.	History of the Latter-day Saints	104 pages
J13.	A review of the lectures of the Rev. E. Roberts	42 pages
J14.	A review of the last lecture	12 pages
J15.	Treatise—who is the God of the Saints	24 pages
J16.	Debate between a Baptist and an atheist	16 pages
J17.	Atheism of sectarianism!	8 pages
J18.	The dead alive, or the ancient religion anew	52 pages
J19.	Proclamation to priests	16 pages
J20.	Defense of the Saints—Rees Davies	12 pages
J21.	Invitation!	2 pages
J22.	“Do not listen to them”	8 pages
J23.	What is “Mormonism”?	4 pages
J24.	Irrefutable proofs—“Spaulding Romance”	24 pages
J25.	What is “saving grace”?	8 pages
J26.	Lectures to be delivered	4 pages
J27.	The guide to Zion	16 pages
J28.	Assassination of Joseph and Hyrum Smith!	16 pages
J29.	Was it God who sent Joseph Smith?	16 pages
J30.	The unpopularity of “Mormonism”?	12 pages
J31.	The “thief on the cross”	4 pages
J32.	Parable of the tree—nine kinds of fruit!	4 pages
J33.	Picture of the religious world	4 pages
J34.	The Book of Mormon—first treatise	12 pages
J35.	The Book of Mormon—second treatise	12 pages

# Joseph Smith to Dan Jones

- I have a check for \$1,200
- You shall have \$1,100 of it
- The start for Wales
- Prepared to buy a press

# Prophet of the Jubilee – 1846-48





# Elation of a missionary

"You know how we have been accused of every evil, trickery, yes, and of every foolishness. We sent, in the mildest manner, to the monthlies which accused us, letters asserting our innocence. But, were they allowed to appear? No! Were we accused in the *Times*, *Star of Gomer*, *Educator*, *Baptist*, etc.? Yes, yes. Was space provided for us to clear ourselves? No, no! rather every poor excuse was sought. . . Is the press locked against us? Is that the freedom of Wales in the nineteenth century? Have the monthlies been locked? We shall open our own monthly, then. Has the press been polluted by libeling us? We shall cleanse it by defending ourselves, then."

Y  
DRYCH CYWIR,  
ILLE Y GELLIR CANFOD YN EGLUR  
TWYLL Y MORMONIAID,

NEU  
"SEINTIAU Y DYDDIAU DIWEDDAF;"  
MEWN DULL O HOLIADAU-AC ATEBION, RHWNG  
DANIEL A'I GYFAILL.

GAN  
DANIEL JONES, Penygraig.

"Ymogelwch rhag *Gauhrffwedi*, y rhai a ddeuant atoch yn ngwlag-  
odd defaid, ond oddimewn bleiddiaid rheibus ydynt hwy."

"Canya cyfod gangristiau a *Gauhrffwedi* lawer, ac a roddant ar-  
wyllion mawrion a rhyfuddodau, hyd onl thwyllant—io, po byddai  
bosibl yr etholedigion."

*H. S. Yr hyn a atebir gan Daniel sydd wedi cymeryd lle yn llythyr-  
enol, fel y mae ar lawr.*

---

CAERFYRDDIN:  
ARGRAFFWYD GAN J. T. JONES, HEOL LAS.

1847.

THE  
CORRECT IMAGE,  
WHEREIN ONE CAN PERCEIVE CLEARLY  
THE DECEIT OF THE MORMONS,

OR  
"THE LATTER-DAY SAINTS;"  
IN THE FORM OF QUESTIONS AND ANSWERS, BETWEEN  
DANIEL AND HIS FRIEND.

BY  
DANIEL JONES, Penygraig.

~~~~~  
"Beware of *False Prophets*, which come to you in sheep's clothing, but  
inwardly they are ravening wolves."

"For there shall arise false Christs, and *false prophets*, and shall shew  
great signs and wonders; inasmuch that, if it were possible, they shall  
deceive the very elect."

*N. B. That which Daniel answers has taken place literally,  
as it is written.*

---

CARMARTHEN;  
PRINTED BY J. T. JONES, GREEN STREET.

1847.



# "HAMAN"

YN HONGIAN AR EI GROGBREN EI HUN!

NEU

Daniel Jones (ddat!) a'i lyfr yn profi gwirionedd Mormonisth!!

Yn egsusawd a gynnygiwn i'n darllenwyr oherwydd gwlw eu sylw at wrthddrych mor annheilwag a gwael a chanwr baledi, a'i fabel tullibus yw, oherwydd y gefnogaeth a'r heddaeniad a ddyrry awduron, "Peirch," a chrefyddwyr ein gwlad, i'w fabel. Nid yn unig mae golygydd "Parchedig" yr "Amserau" wedi dyfynu yn belaeith y lamedidau a foddia ei rhwsteth ef orau, a'u gosod ar ffordd ei darllenwyr am wirionedd, ond gwerthir ei falots mewn capeli ac ysgolion Sul, gan roddi cymmeriad uchel i'r awdur yn awr, er nad oes ond ychydig atner er pan ysgymunwyd ef gan yr Annibynwyr am drosoddau na chaniata cyfraith (ni eu henwi! Ond, ymddod! Pwy ond un o "Beirch" yr enwad hwn, sef Josiah Thomas Jones, golygydd y "Dynesfa," a wllir eisoes yn coleddu y cyfnewidra cyntaf i argyffu, os nad i fod yn "gyfaill" i'w helpu i lun'o camgyhuddiadau ar ereill, o chyniseith et y gwirionedd! Dan bartner go gymharus. Dyma y Parch a gyhoeddodd y "gyffwr" wyrsgau hono am y Saint yn ei "Dynesfa" afian, ac a wrthododd genad i ni amddiffyn ein hunain: a thebyg mai un o'i branciau dan ardeithlwg y tllangell a gafodd drwy'r "Prophet" a achododd lldo ymddial y ffordd hon. Ond gan mai ei ffronedd ei hun onid boethaf yn y tllan oherwydd na allai y dall werthu y baled yn ei wlad ei hun, ond cael ei ymild ymait hyd yn uod gan grytiald y Beirch, oherwydd ei dwyll, daw ei frawd anwyl o Llynleisafid, cyhoeddwr, coledder camgyhuddiadau parhaus ar y Saint fyth, yn ei helpu o'r "scrape," a chael a werthiad o'r baled drwy ei chodi i'r gwyt yn agwyttyll yr "Amserau." Ac etto methent gael gwerthu y cyfau, hyd nes eu dosparthu i'w hyngolion Sul a'u capeli; a ehan fod "Parch" yn gyddion i'r ystori, ystyriai y ffroneddâ hyd y nod yn Bethesda, Merthyr, yn ffrain uchel gael bod yn werthwyr baledi yn gyhoeddus yn eu cyrddau ar y Sul! Wedi deall y bartneriaeth, gwy a ddrygwyll lawer o wir gan y cyfryw? Mwy cywilydd o'r ddau, ei symbylwr ni'r dall ei hun; canys addefa y "gyfaill" dros y "cat's paw" ya y shagynadroad, "mai ar ol cymbelliadau tserion gan ymgyngori ddisrifol a brodyr a chyfeillion crefyddol o wahanol enwadau," yr am-turiodd ar y gorchwyl melleithlawn o gyhoeddi anwireddau gwerthwyr ar ei gymnyddogion oherwydd eu crefydd. Ac y mae ei "gyfaill" yn dangos hyd y nod ar yr amlen gyntaf na waeth gunddo beth a haera, pan feiddia alerhan fod "yr hy'n a stebir gan Daniel wedi cymmeryd lle yn llythyrenol, fel y mae ar lawr." Ond pa fodd y gwyddai hynd, ni ddwyet! Ac ni allai wyhod oddieithir ei fod yn ffransol gydag ef yn y cyrddau, a phob lle y bu yntau, yr hy'n ai hōna fod. Pwy gwy, a pha ddyben sydd gan y gyfaill holl hwn i danygrifo y feth beth, tybied?

[PAIN CHENIOG.]

# "HAMAN"

HANGING FROM HIS OWN GALLOWS!

OR

Daniel Jones (the blind) and his book proving the truth of Mormonism!!

The excuse we offer to our readers for calling their attention to an object so unworthy and wretched as a singer of ballads and his slanderous ballads is the support and circulation which the authors, the "Reverends," and the believers of our country have given to his ballad. Not only has the "Reverend" editor of the "Times" quoted extensively the morsels which suit his taste best, and placed them on the table of his readers as truths, but his ballads are being sold in chapels and Sunday schools, giving a high character to the author now, though it has been but a short while since he was excommunicated by the Independents for transgressions the law does not allow us to name! But, surprise! Who but one of the "Reverends" of that denomination, namely Josiah Thomas Jones, editor of the "Treasury," is already seen taking advantage of the first opportunity to print, if not to be a "friend" to help him to form the false accusations against others, out of hostility toward the truth! Two rather comparable partners: Here is the Reverend who published that crooked "profession" of the Saints in his polluted Treasury and who refused us permission to defend ourselves. And it is likely that one of his pranks under the pain of the whipping which it received in the Prophet is what has caused him to get revenge in this way. But since his own fingers were hottest in the fire because the blind man was unable to sell the ballad in his own country, rather he was chased away by even the boys of the fairs because of his deception, behold his dear brother from Liverpool, publisher, a constant patron of the continual false accusations against the Saints, helps him out of the scrape, and boosts the sales of the ballad by lifting it to the wind in the fan of the "Times." And yet they failed to sell them all until they distributed them to their Sunday schools and their chapels, and since the story has a "Reverend" at its tail, even the brotherhood in Bethesda, Merthyr, considered it a high honor to get to be salesmen of the ballads in public in their meetings on Sunday! Having understood the partnership, who would expect much of the truth from such as these? More shame on his two backers than on the blind man himself; for the "friend" in behalf of the "cat's paw" admits in the foreword, "that it was after sincere inducements by seriously counseling with religious brothers and friends of different denominations," that he ventured on the accursed task of publishing shameful lies about his neighbors because of their religion. And his "friend" shows even on the first cover that he cares not what claims he makes when he dares to assure that "what Daniel answers has literally taken place, as it is set down." But how he knows he does not say. Nor could he know unless he was present with him in the meetings and everywhere else he was, which thing he does not claim. Who is this dear friend and what purpose does he have in subscribing to such a thing, I wonder.

[PRICE ONE PENNY.]

[1246.]

# DEFENSE OF THE SAINTS

VERSUS

THE ACCUSATIONS OF THOMAS JONES,  
MERTHYR, AND OTHERS.

---

DEAR READER,—The following defense was written with the expectation that it would be allowed to appear in the *Baptist*. We took it to the office in Cardiff for that purpose and offered it to that same Editor who was sufficiently liberal to publish the terrible false accusations and every other scornful thing about us as a denomination, that is, he who boasts that his *Baptist* is a publication free to all to defend their character. We implored earnestly and humbly for the opportunity to clear ourselves from the villainous filth with which we were plastered without provocation; but, as usual, the answer we received from him was a *shameless refusal*! Yes, poor thing, he was terrified; he turned blue, red, black and pale; he fumed and raged without a single cause except the malicious agitations of a guilty conscience until his knees and his whole body trembled worse than those of Belshazzar of long ago. And in the face of all earnestness, logic and justice—it was no use no matter how much he gnashed his teeth and foamed at the mouth, and made additional, baseless accusations and called us bad names, yes, even to our face! He accused the Saints of having said that the William Hughes who broke his leg did not receive assistance from the parish of Merthyr, and that through that they had lost their credibility; and, as a result, they could not defend themselves in the *Baptist*. We said that even the most godly men who ever lived on the earth could be proved liars according to that reasoning, that is, to believe the false accusations of professed enemies who refused to listen to the other side. We challenged him to prove those shameful accusations against us as a denomination, or even to prove that as much as one Saint has ever said such a thing as that. Oh, the fact that one Edward Lewis from Blackwood had written that to the *Baptist* was sufficient proof to him, he said. We said that that man had not proven his credibility sufficient for us to believe him. And if that man can prove that W. Hughes did not receive assistance from the parish of Merthyr, let him proclaim their names to the world as witnesses of that; then we shall call such to give an accounting, for we have questioned many and have failed to find one who said that. And what if one, two or three were to say this in their ignorance? Would this prove nearly a thousand people to be liars? Do we, by proving your persecuting correspondent a liar so clearly, prove through this that all Welsh Baptists are liars? We do, according to your own reasoning!

We said that the testimony of Wm. Hughes about that matter has been written, and that his credibility has been attested by many eyewitnesses, that he himself sent his testimony to the *Baptist* with receipt acknowledged, and it has been refused publication until this very day!—that his testimony was published to the world at that time, a testimony in which Wm. Hughes himself claimed



# Detractor to Admirer

- Thomas John – One of the first group of Welsh Mormon pioneers
- Went to the gold fields
- Spread vicious rumors about Dan Jones
- 5 years later begged forgiveness

# Dan Jones to W. R. Davies

“Is this not the *sinkhole* into which you have spewed the contents of your foul insides for years, and would you wish us to sully our noses again in your stinking liquid?”

# Dan Jones to Orson Pratt

“Dear President Pratt—After a fortnight’s constant pressure of business, which beset my little barque like a raging tornado, I at length find time enough to report that I am still afloat and seaworthy, with my colors nailed to the mast head.”

