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The Life and Contributions of Captain Dan Jones

Rex Leroy Christensen

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THE LIFE AND CONTRIBUTIONS OF CAPTAIN DAN JONES

by

Rex LeRoy Christensen

A thesis submitted in partial fulfillment of the requirements for the degree of

MASTER OF ARTS

in

History

Approved:

Major Professor

Committee Member

Committee Member

Committee Member

Dean of Graduate School

UTAH STATE UNIVERSITY
Logan, Utah
1977
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The writer also acknowledges a special appreciation to his wife, Ina Marie, for her patience, and to Kathryn Ipson and J. Phillip Hanks for their many hours of assistance in the preparation and correction of the manuscript.

Rex LeRoy Christensen
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ABSTRACT

The Life and Contributions of
Captain Dan Jones

by

Rex LeRoy Christensen, Master of Arts

Utah State University, 1977

Major Professor: Charles S. Peterson
Department: History and Geography

This study is an examination of the contributions made by Captain Dan Jones, called the father of the Welsh Mission of the Church of Jesus Christ of Latter-day Saints, and a pioneer to the Great Basin. Jones was one of the all-time missionary greats, instrumental in converting over 5,000 Welsh people and their introduction into the Utah pioneer society. He operated a steamboat on the Mississippi for the Mormon Church and later a commercial boat on the Great Salt Lake for Brigham Young. Jones headed a steamboat expedition in opposition to an attempted kidnapping of Joseph Smith in Illinois. The last recorded prophecy of Joseph Smith at Carthage, Illinois, was related to the missionary work of Dan Jones in Wales. Jones participated in the exploration which led to the settlement of southern Utah. He helped settle three communities, being the first mayor of Manti.

(118 pages)
Figure 1. Photograph of Dan Jones.
This work is a biography of Captain Dan Jones, prominent missionary to the Welsh Mission of the Church of Jesus Christ of Latter-day Saints, and pioneer settler in the Great Basin. The purpose of the study is to write an account of Jones' life and to show his contributions to both religious and secular history.

It will attempt to answer the following questions:

1. What was the background and experience of Captain Dan Jones prior to joining the Mormon movement in Nauvoo, Illinois, in 1843?
2. What contributions did he make in Wales as a missionary and later as the mission president?
3. What effect did his missionary work in Wales have on the Western colonization of America?
4. What were his experiences as he closely associated with the Mormon leaders, Joseph Smith and Brigham Young?
5. What were his contributions to the settlement of the Great Basin and to Indian relations in Utah Territory?

This work covers those experiences in the life of Captain Dan Jones, from his youth in Wales to his death in Provo, Utah, on January 3, 1862.

Investigation has shown that no one has written the complete story of Dan Jones' life under one cover. However, a number of writers have written short life sketches of the man.
It has been the aim of historians to collect information and contri-
butions from the lives of those who have been major figures in the
development of new movements and events. Research has shown that Dan
Jones was a prolific writer. This study will deal primarily with his
role in the history of Nauvoo, Illinois, and also the subsequent settle-
ment of the Utah Territory.

Captain Dan Jones deserves to be better known. He was a close,
personal friend to Joseph Smith, who made his last recorded prophecy
about the "little captain." He was one of the most successful mission-
aries the L.D.S. Church ever produced and fits in the tradition of great
American evangelists. Since he did present unusual impetus to the Mor-
mon movement in helping to bring about the conversion to Mormonism of
over five thousand people in Wales during a period of eight years and
influenced an equal number of people to migrate to the pioneer settle-
ments of the Rocky Mountains, he deserves to be better known.

The personal story of a man such as Dan Jones, followed through
the early history of the Church of Jesus Christ of Latter-day Saints,
can add life and vitality to the picture of that period. Life on the
Mississippi, the persecutions of the Nauvoo period, the opening of the
Welsh Mission, and the building of a Mormon Empire in the Rocky Moun-
tains are the scenes of history he helped to make.

The material and facts for this study were gathered from a wide
variety of sources. Of special importance in developing the account
that follows were the "Journal History of the Church of Jesus Christ of
Latter-day Saints"; Dan Jones' letters printed in the Millennial Star;
his writings in Wales; newspaper articles; family files; personal
letters; documents and histories. Correspondence with a Welsh historian T. H. Lewis was also a source of much valuable information; interviews with descendants and histories of the British missionaries were also very helpful. Personal interviews have been conducted with a daughter-in-law of Dan Jones, Hannah Asenath Stubbs Jones, and two grandsons, Stanley Dan Jones and Scott A. Jones. Along with other primary sources not mentioned, this work was supplemented with secondary sources, interviews, and various other published articles. Dan Jones has written journals which are mentioned in his letters, but the journals have never been located.

Other sources which have been examined include The History of the Church of Jesus Christ of Latter-day Saints, by Joseph Smith, Jr.; the journals of Wilford Woodruff; and The History of Joseph Smith, by Lucy Mack Smith. A search has been made in the following periodicals and newspapers: the Millennial Star, the Deseret News, the Messenger and Advocate, the Times and Seasons, and the Prophet. Autobiographies from that period have also been investigated. Other sources which have been used in this research consist of Welsh and American history books, as well as books on church history covering this period of time. Many of the primary documents listed here are located at the Latter-day Saint Church History Department in Salt Lake City.
CHAPTER II
EARLY LIFE ANDNAUVOO PERIOD

Welsh background and description

Dan Jones was born to Thomas and Ruth Jones in Flintshire, Wales, August 4, 1810. His father was a church elder.\(^1\) Little is known of his early life. In his letters he mentions playing as a boy in the streets of Abergele in Wales. He had two brothers, Edward and John. The latter was described as a famous preacher of the Baptist faith in Wales.\(^2\)

He did have a college education and was credited with being a fluent, rapid, intelligent speaker in both Welsh and English. He had evidently covered much of the world as a sailor in his early life. He reported that he had sailed around the Horn during this period. He had also made a trip to India and had some knowledge of one of the languages of India.\(^3\) In addition his descendants report that he was educated for the ministry, and that he lived in New York before coming to Nauvoo and the Mississippi River.\(^4\) Scant though it is, this information suggests

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\(^1\)Letter from Mr. T. H. Lewis, Welsh historian, October 11, 1966, quoting from "Udgorn Seion," in possession of the author.

\(^2\)Ibid.

\(^3\)The Latter-day Saint's Millennial Star 9:318-319.

\(^4\)Hannah A. Stubbs Jones, daughter-in-law of Dan Jones, personal interview, Salt Lake City, Utah, August 13, 1959.
that from his early life Jones was active and imaginative and that his character was molded by diverse experiences and influences. He was not of the lower class but a confident product of the middle class of the British Empire. He had the ability to command, navigate and prosper.

Dan Jones has been described as being a rather small man; about five feet six inches tall, but wiry and powerfully built. He was extremely energetic and rather impulsive. In his later preaching, he exhibited an astounding power to touch the emotions and hearts of his audience. On at least one occasion the church recorder, who was transcribing his sermon, reported that he could not continue to write because of his own emotions. Other witnesses have recorded that he sometimes held audiences in rapt attention for as long as seven and one-half hours.

Merling D. Clyde, Dan's great-granddaughter, writes this description: "He was a vigorous little man, with deep set eyes and high cheek bones, thin long hair, short of stature, but with vigor, forcefulness, ingenuity, and initiative to make up for his size."

Dan Jones married Jane Melling in Denbigh, Wales, on January 3, 1837. Jane emigrated to America with him where she shared fully the fortune and misfortunes of his life. She also bore ten children, only two of whom lived to maturity.

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5 Millennial Star 5:170.


7 Merling D. Clyde, Heart Throbs of the West, ed. Kate Carter, III (Salt Lake City, Utah: Daughters of Utah Pioneers), pp. 89-93.
A river captain

By 1840, Jones had left his native land for America. Pausing briefly in New York he soon moved on to the Mississippi Valley. In 1841 he was licensed to operate a ship called the Ripple on the Mississippi, an action which provides the first solid evidence as to his career in the new world. The Ripple had one deck and no mast and was ninety-two feet, six inches long. She was a steamer and "measured 38 tons." 8

Captain Dan Jones, as he appears to have been referred to thereafter, never held a military position, but he did command at least two river boats. His activities suggest that he possessed a moderate wealth and was a capable business man. By 1842, when he was thirty-one years old, he had acquired half interest in a Mississippi River steamboat, the Maid of Iowa, and was captain of the same. This steamboat was large enough to carry at least three hundred passengers. Dan Jones evidently had a successful business hauling passengers and freight on the Maid of Iowa from the Mormon Church sawmill in Wisconsin. His financial success during this early period apparently set a pattern of modest prosperity that was to be characteristic of his entire life.

Mormon conversion

His first contact with the Mormons came while hauling emigrants and supplies up the Mississippi River to Nauvoo. His name is first mentioned in church history when he brought a company of saints, under

8 Official documents, Papers of Dan Jones. File in L.D.S. Church Archives.
the direction of Parley P. Pratt and Levi Richards, to Nauvoo in April 1843. On this occasion, Joseph Smith, who had come to greet the new English Mormons, stepped up onto the boat, placed his hand upon the head of Dan Jones, and said, "God bless this little man." The little Welshman was so impressed by Smith's words and powerful personality, that he investigated the church and was baptized within a few weeks. Throughout the remainder of his life, he expressed love for Joseph Smith. Indeed, converts in Wales later testified that Jones often shed tears when he spoke of the Mormon prophet. Jones lived in the home of Joseph Smith for a period of time in Nauvoo during which his admiration and esteem for Smith took on a lasting intimacy.

**Maid of Iowa--Jones and Smith a partnership**

In May of 1843 Joseph Smith bought half interest in the Maid of Iowa from a man named Moffatt, thus becoming Jones' partner. The contract was closed when Joseph gave two notes totaling $1,375 and became half-owner of the steamboat. The boat was then put on regular ferry service between Nauvoo, Illinois, and Montrose, Iowa. The rate of toll was set by the Nauvoo City Council and published in the Nauvoo Neighbor. When coal was discovered on the Rock River, Joseph Smith proposed that the Maid, be used to haul it to Nauvoo. The church later

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10 Joseph Smith, History of the Church of Jesus Christ of Latter-day Saints (Salt Lake City, Utah: Deseret News Press, 1909) 5:418.

11 Ibid., 5:421.
purchased an interest in the Maid, and she became the "shipping department" of the Mormon Church. Dan was often sent on church business with the steamboat. Because the church had purchased more land on the Iowa side of the Mississippi than it owned in Nauvoo, there was a growing need for transportation of produce and people as the city grew. The Mormons of Nauvoo wanted their new city to be more than the religious and cultural center of Illinois. They wanted to prosper as the financial and political center of the growing state. The business people of Quincy and Warsaw which lay down stream were jealous of the growing population and business and political power of Nauvoo. Mormon leaders hoped that Captain Jones and the Maid would strengthen their city in the mounting competition between the three burgeoning river towns.

But the Maid of Iowa was not used exclusively as a commercial boat. The Documentary History of the Church gives an account of a river excursion taken by President Smith and his friends the day after he bought half interest in the steamer:

In the afternoon, I rode out in the City [Nauvoo] to invite several friends to take an excursion on the Maid of Iowa tomorrow...

This morning, I, with my family and a large company of brothers and sisters started for Quincy on a pleasure voyage on the steamboat, Maid of Iowa, had a fine band of music in attendance and arrived there about on P.M...

At five P.M., started on our return, but tied up at Keokuk at one A.M. on account of a severe storm until daylight, when we started home, and were glad to arrive in Nauvoo at seven A.M. of the 4th.

13 Ibid., p. 147.
14 Smith, History of the Church 5:418.
Life on the Mississippi was eventful and required both courage and resourcefulness. One account records that Jones saved the life of Samuel Kearns who was thrown into the Mississippi from a capsized skiff. Another time, Dan and the Maid of Iowa took eleven days to travel from St. Louis to Nauvoo because of the heavy ice. After he joined the church, enemies once tried to burn his boat as she sat on the Mississippi. William Adams, an English convert to Mormonism, landed in New Orleans in March 1844. He described his trip up the Mississippi on the Maid of Iowa which took from March to April 10. The water was high and muddy. Near the Red River's confluence with the Mississippi they were forced to go up sloughs or bayous to miss the strong current and ran aground often. They broke two shafts and ultimately had to send to New Orleans for replacements. News of the Mormon boat preceded them. Men would rush to the bank and call them foul names, such as "Joe's Rats." At Natchez, men set the boat on fire. It was a narrow escape, but only some of the bedding was burned. Jones ordered that no one was to board the vessel, but men rushed on. James Haslem fired a shot to scare them, then ran to the shore and fired several more shots. A heavy guard was constantly kept. Many were sick from drinking the river water. Adams described their boat as compared to some of the larger steamboats:

The Lower Mississippi had quite a number of first class steamboats between St. Louis and New Orleans that made the round trip each week. Each time they passed the Maid of Iowa, they

15 Ibid., 5:390.
cheered, laughed and called us bad names. One of these boats, I forgot her name, tried to run us down and would if Captain Jones had not been on the hurricane deck. . . . He made them shear off by hallowring (sic) and treating (sic) to shoot the pilot. 16

The rescue

One of the most colorful episodes in the life of Dan Jones was the case of the attempted rescue of Joseph Smith from Sheriff J. H. Reynolds of Missouri and Harmon T. Wilson of Carthage, Illinois. Governor Thomas Ford had responded to the request of Missouri's Governor, Thomas Reynolds, to place Joseph Smith in the hands of the authorities on the grounds that Smith was a fugitive from justice in the state of Missouri. In 1838 Joseph Smith, Hyrum Smith, Lyman Wight, Parley P. Pratt and others had been charged with "murder, treason, burglary, theft," etc. Now they wanted him back to be tried again.

Joseph Smith was absent from Nauvoo when the people there heard of the warrant that was issued for his arrest. Hyrum Smith sent Stephen Markham and William Clayton to the city of Dixon in Lee County to warn Joseph. After talking to Markham and Clayton, Smith decided not to avoid arrest thinking that if he did, he might be apprehended when he had no friends around him and be taken alone to Missouri among his bitterest enemies.

Shortly after Markham and Clayton warned Smith, Wilson and Reynolds arrived at the Wasson home in Dixon, Illinois, where the Smiths,

Joseph and Emma, were visiting. There they placed Smith under arrest and took him into custody. Smith immediately dispatched Clayton with word to his brother Hyrum Smith so that his friends in Nauvoo could take steps to secure his release. Clayton arrived in Nauvoo about two o'clock Sunday, where he reported to Hyrum who met with friends in the Masonic Hall and told them of Smith's arrest.

Events moved quickly after Clayton arrived and took such a turn as to make Jones one of the chief participants in the entire affair. Rumors flashed through the countryside. According to one report no fewer than 100 armed Missourians were involved in the effort to extradite Smith. It was also learned that the Wilson-Reynolds posse was headed toward Ottowa, an Illinois town located on the Illinois River. There they planned to meet a chartered river boat, bundle Smith aboard and take him to Missouri to stand trial. Regarding trial in Missouri to be a travesty, Hyrum Smith and his friends quickly conceived a two-pronged strategy to bring their leader back to Nauvoo where he could appear before a friendly court and be freed by court action. Some 175 horsemen were dispatched late Sunday who, as it proved, succeeded in reclaiming Smith from his captors. In the process they are said to have ridden 500 miles in seven days.

A second effort was made to intercept Smith's captors by water in the event that connections were made with the chartered boat at Ottowa.

17 Smith, History of the Church 2:167.
In this maneuver, Dan Jones, who as we have seen commanded the Maid of Iowa, figures prominently. Together with Hyrum Smith, he provisioned the boat for a major campaign during the night, Sunday, taking wood aboard, a barrel of powder donated by Wilford Woodruff, and seventy-five heavily armed volunteers. Early Monday morning Hyrum Smith blessed the crew and "Mormon Navy" with Dan Jones in command steamed off down the Mississippi River. Near Grafton, Illinois, the crew turned into the Illinois River bound for the Ottowa landing. They were ordered to proceed as rapidly as possible and to watch all steamboats on the river. If they found the steamboat of the Missourians, their instructions were, "to rescue Smith at all hazards and bring him back to Nauvoo." 

About four p.m. Tuesday Jones stopped for wood at Diamond Isle. Here, the Mormons were told that the Chicago Belle from Missouri had passed the previous day, heading upstream, with a large crew of armed men on board and a swivel gun mounted on the forecastle. Her crew had promised to "take Joseph Smith." Again the Maid steamed on. Jones stopped his boat again at the Erie landing to load more wood. Here they learned that the Chicago Belle was twelve hours ahead. The Belle had left word that, "If the Maid followed, they would send the Mormon boat and crew, with Joseph Smith, to hell." 

On Wednesday the Maid of Iowa found the Chicago Belle aground and blocking the stream. The incident is rather dramatically told in second person in an account by Daniel M. Burbank, the Maid's first pilot:

18 Ibid. 5:447.
19 Ibid. 5:482.
20 Ibid. 5:483.
When the pilot of the Maid came near, he stopped his engine and hailed them with his speaking trumpet, requesting a passage. They inquired, "What boat is that?" and were told, "The Maid of Iowa." They replied, "You cannot pass, and we will see you all d---d and in hell first." The pilot saw a little opening in the willows of about twelve feet wide on her left, and signaled for the engineer to put on all steam, and drove her through the narrow channel and a small tow head about 5 rods, tearing the willows down on each side with guards and wheelhouse, the Captain (Dan Jones) crying all the time, "Stop her! You will smash the boat in pieces!"

When the boat had headed round the Belle, and was once more in deep water, the pilot stopped and engine and asked the Captain, "What is the matter?" The Captain was afraid and said, "My God, you will smash the boat to pieces," and was answered, "All is safe, and we will go ahead," leaving the Belle still aground in the channel.21

By this time, it was known by the Missourians that the Maid was in position to block the Illinois River, so their plans were changed. At Peoria, the Mormon messengers brought Jones instructions to proceed to Ottowa at the mouth of the Fox River. On arriving there he learned that the Missourians intended to take Smith to Missouri through Shokoquon and the Iowa Territory so the Maid was sent down the Illinois River and up the Mississippi to Quincy. On Friday, the crew of the Maid was informed that Joseph and the men on horseback were just arriving back at Nauvoo. The Maid of Iowa, whose services had been unneeded, steamed home to be gratefully welcomed at Nauvoo Saturday night by Smith himself.

It is interesting to note how Joseph Smith's return to Nauvoo was carried out. Cyrus Walker, a Whig candidate for congress was in Dixon at the time of Smith's arrest. He agreed to help Smith if he in turn would promise to vote for him. Smith agreed and the following took place:

21 Ibid.
Walker began a vigorous counteraction against the officers Wilson and Reynolds. Writs were issued against them before the local justice of the peace for threats against President Smith's life; another for violation of the law in relation to writs of habeas corpus; and still another, this from the circuit court of Lee County, for private injuries and false imprisonment claiming $10,000 damages. As the officers could furnish no bondsman they were under the necessity themselves of obtaining writs of habeas corpus. So that while President Smith was a prisoner of Wilson and Reynolds, pending the hearing on a writ of habeas corpus, the two officers were prisoners under the same circumstances in charge of the sheriff of Lee County. Under these complex circumstances the parties started for Quincy, the nearest point within the fifth judicial district, it was supposed, where the cases could be heard. Quincy was two hundred and sixty miles distant.

En route for Quincy President Smith convinced the sheriff of Lee County and Esquire Walker—at least Walker pretended to be convinced—that the municipal court of Nauvoo had the right to try cases under writs of habeas corpus, and since the writ he had secured was made returnable before the nearest tribunal in the fifth judicial district authorized to hear and determine writs of habeas corpus, President Smith insisted on being taken to Nauvoo for the hearing. He prevailed, too, and for that place the party directed its course.22

In due time Smith did go before the municipal court of Nauvoo. After hearing testimony, the court ordered that he be released from arrest, for want of substance in the warrant, as well as upon the merits of the case. It is interesting to note that about a year afterwards, a jury in Lee County awarded fifty dollars damages, and costs, against Wilson and Reynolds, for false imprisonment and abuse of Joseph Smith.23


23 Ibid., 2:177.
The martyrdom

One of the most severe blows in the life of Dan Jones was the martyrdom of Joseph and Hyrum Smith, in which Dan played a direct role. An intense spirit of contention already existed between Mormons and their neighbors in Illinois in June 1844 when the "Gentile" newspaper, the Nauvoo Expositor, launched an editorial attack upon the Nauvoo Charter and the morals of Mormon leaders. The Nauvoo city council reacted by declaring the Expositor a nuisance and ordering the city marshall to destroy it. In the tense situation tempers flared and a possee composed of prominent churchmen destroyed the press. Conflict broke out. Soon Illinois Governor Thomas Ford ordered the state militia into the area and in an effort to keep the peace went to the Nauvoo-Carthage area to direct operations. In response to a writ issued by Justice Robert F. Smith of Carthage, charging Mayor Joseph Smith and the Nauvoo city council with "riot," Joseph and Hyrum submitted themselves to arrest and went to Carthage to await trial under the safe conduct guarantee of Governor Ford. Jones accompanied Joseph Smith and his friends to Carthage on June 24, 1844. The defendants posted the required bail of $7,500.00, part of which was raised by Jones, and most of them left for Nauvoo. In all fifteen defendants had given bonds in the sum of $500.00 for each defendant. After Joseph and Hyrum Smith later went to visit Governor Ford they were arrested on a charge of

24 Smith, History of the Church 6:568.
treason and jailed by a mittimus signed by Justice Robert F. Smith without any legal examination. Jones was sent to Governor Ford to attempt to free the Smiths and to protest their second arrest. When the Governor rejected his appeal, Jones erupted in futile anger.  

Although it was difficult for the Mormons to agree with the actions of Governor Ford, one should attempt to see the dilemma of his situation in Illinois. As a former judge, Ford was shocked by the destruction of the Expositor and informed Joseph Smith that he honestly felt the action was wrong. Many associates and constituents and friends of the governor were antagonistic to the Mormon point of view. One usually listens to and trusts his friends. Ford also disagreed with the application of the writ of habeas corpus as the Mormons applied them to protect their members from hostile courts and actions. In his opinion the use of habeas corpus in this content interfered with the proper process of justice in Illinois. A social and religious conflict was about to erupt between Mormons and "Gentiles" and Ford was more sympathetic to the majority of his state. Like most other Americans of his era he believed in government by the majority. Certainly, Ford had heard reports that some of the Mormon leaders were secretly practicing polygamy. This report was valid and the practice was repugnant to Governor Ford. Finally, Ford was cognizant of the powerful influence Mormon leaders exerted over their followers. It appears that Ford may have felt that the Mormons would be more peaceable with Joseph Smith in jail.

Dan voluntarily stayed in the jail with the endangered leader during the last two nights of his life. With a club, Dan Jones helped to escort him through a threatening mob in Carthage. On June 26th the following is recorded:

Most of the forenoon was spent by Dan Jones and Colonel Stephen Markham in hewing with a penknife a warped door to get it on the latch, thus preparing to fortify the place against any attack.26

During Joseph Smith's last night in the Carthage Jail, Jones lay beside him on the floor. When all had become quiet, Joseph turned to Dan and whispered, "Are you afraid?" Jones replied with a question, "Has that time come, think you? Engaged in such a cause, I do not think that death would have many terrors." Then Smith promised Dan, "You will yet see Wales and fulfill the mission appointed you before you die."27

When Jones left the prison in the morning at Joseph's request to inquire as to the disturbance of the previous night, he overheard one of the soldiers boasting of a plan to kill the Prophet that day. Jones again called on the Governor and demanded protection but met with no success. When the guards refused to readmit him to the jail, he waited outside in the street until Joseph directed him to carry a letter to Quincy. This letter was addressed to a lawyer, O. H. Browning, asking

26 Journal History of the Church of Jesus Christ of Latter-day Saints (Salt Lake City, Utah: Church of Jesus Christ of Latter-day Saints, Church History Library, June 27, 1844), p. 5. This day-by-day journal of the Church's history is in the Church History Department in Salt Lake City. Hereafter it will be cited as the Journal History.

him to defend Joseph Smith in his coming trial. If Dan had not taken the wrong street out of town, he might have been shot. Dan reported that twelve soldiers went to waylay him. These militiamen were convinced that Dan had been sent to bring back the Nauvoo Legion to defend Smith. Again, if Dan Jones had not been sent on the errand by Joseph Smith, he might have been in the street in front of the jail when the mob attacked. From the loyalty and stubbornness that characterized Jones' life, it seems fair to assume that had he been at Carthage Jail, he would have attempted to defend Joseph Smith when an armed mob with blackened faces broke into the jail and killed him and his brother Hyrum.

The sense of destiny that marked Joseph Smith and the great events at Nauvoo in the early 1840's prepared Jones for his mission to Wales. His contacts with the Mormon converts on his boat prepared him for his conversion to the Mormon faith. He developed a dedication to his new religion as he attempted to rescue Joseph Smith with the Maid, and he shared some of the experiences of Smith's life and death. His missionary call to Wales focused his energy on a cause to which he dedicated the next part of his life.

28 Journal History, June 27, 1844.
CHAPTER III

MISSIONS OF DAN JONES

This chapter is a study of Dan Jones as a missionary for the Mormon Church. He was one of the church's great missionaries. Indeed, short of the handful at the head of the church, he would stand out as one of the all time greats. He was fitted by character. He was pugnacious and energetic. He believed that his was a divine call from a church to which he was thoroughly dedicated. He sensed the opportunities implicit in conflict and contended mightily to attract attention. Moreover, he had a field white for the harvest, rare in the chronicles of Mormondom. The Welsh people were fed up with previous religious and economic circumstances. They were ready for the harvest and flocked to his standard, perceiving in him one of their own. Once converted, they became a force for conversion in their own right. This new phase of Jones' life is a missionary experience appropriate to our careful study.

The call

On May 11, 1843, about a month after Jones was baptized a member of the church, he was called to prepare himself for a mission to Wales. At the time he was thirty-two years old. As it turned out, he was delayed in leaving, in part by the events described in the foregoing chapter. Following the death of Joseph Smith in June 1844, Dan and his wife, Jane Melling Jones, prepared their affairs so they could leave.
He was able to draw five hundred dollars from his possessions to meet the expenses of the mission. It appears that it was not an ordinary custom for a wife to accompany the husband on such a mission as most missionaries could not afford to take their wives. Jane Melling Jones, speaking her native Welsh, must have been an added strength to her husband.

Home to Wales

On December 5, 1844, the Joneses sailed from New York aboard the packet ship John B. Skiddy for Liverpool. Accompanying them were Wilford Woodruff, Hiram Clark, Milton Holmes, Leonard W. Hardy, and their families.1 Arriving in Liverpool in the middle of January 1845, the Joneses were immediately assigned to labor in Wales. On January 15, 1846, Jones was put in charge of all Welsh missionary work by Wilford Woodruff, who was then president of the British Mission. Woodruff stated that Dan was the only person in England who could speak, read, write, and publish in the Welsh language.2 The comment suggests that missionary work in Wales had been postponed earlier by lack of missionaries with an appropriate command of the Welsh language and the other necessary gifts.

The Wales of Dan Jones

In 1845 Wales had less than a million people.3 This west central section of England was about 137 miles long and 50 miles wide, or about

1Journal History, December 5, 1844.
2Millennial Star 7:7.
3Theirs is the Kingdom (Salt Lake City, Utah: Bookcraft, 1945), pp. 333–351.
the size of New Jersey. British statesman, David Lloyd George, once called it "the little land beyond the hills." Edward I of England subdued it in 1282 and gave his infant son the title, "Prince of Wales." Wales had enormous beds of coal and rich minerals. 4

The people of Wales were deeply religious. Nearly all were Protestant—many belonging to the Methodist Church. By 1811 so many Welshmen were Methodists that the Methodist Church in Wales formally separated from the Church of England. In 1914 the Welsh Church Act stipulated that the Church of England would no longer be the country's state church. Because of its coal the industrial revolution had also had a profound effect on Wales by 1845. Change, poverty and industrial conditions had introduced social unrest that made the country a fertile field for Mormon proselyting.

The first Mormon missionaries to proselyte the Welsh people arrived from America in the spring of 1840. They were James Burnham and Henry Moyle. They began teaching in North Wales and were later assisted by two Welsh converts, John Needham and Frederick Cook. By the end of 1840 they had 117 members of the church in North Wales. Elder William Henshaw spread the proselyting to South Wales and organized a branch of the church in Merthyr Tydfil in March 1843 while he worked in the coal mines to support himself. According to the

Documentary History of the Church, a convert of South Wales,

William Rees Davis, became the first missionary to teach Mormonism in the Welsh language "... which caused much opposition to the Church."\(^5\)

By December 14, 1845, all other Mormon missionaries had baptized 493 people, primarily in South Wales, since 1840.\(^6\)

The first mission (1845-1849)

Earlier missionary effort notwithstanding, there was little in the way of a Mormon organization in North Wales when Jones arrived. As Jones jokingly put it, "In the first Manchester Conference after my arrival I should have reported three [members], had I but baptized one," and included myself and wife.\(^7\) During the four years that followed, however, Jones was to bring some radical changes and a great deal of excitement and controversy to the Welsh people. Indeed, Jones entered the missionary work as he would a battle. The field of battle was Wales itself. He loved to contend for the mind and souls of men and was never timid about the consequences, being convinced that the Welsh people needed this message. In spite of a lung illness that occasionally caused him great pain, he was a dynamic orator and an exceedingly fluent and colorful speaker, particularly when he spoke in his native tongue. He gloried in persecution, and he used it effectively for advertising. The sarcasm of his letters is charming. Regardless of how bitter the persecution appeared, he could find something to joke about. Dan Jones

\(^5\) Smith, History of the Church 5:312.

\(^6\) Millennial Star 7:9, December 14, 1845.

\(^7\) Journal History, June 21, 1847.
had been a sailor, and the vernacular of the sea had become a prominent part of his language.

In spite of the newness of his field when Jones arrived, he found that the Welsh had already been informed about Mormonism—by the anti-Mormon writers. As he wrote and published his own tracts and literature for the people he made this terse comment, "You can see the folks thought they knew enough about Mormonism before I came here. You can see how strong an emetic was required to cause them to puke all this up and swallow down the right pills."

Joseph Smith had promised him that "not a dog should move his tongue successfully against the truth in Wales," and Jones believed the promise with a firm determination. The growth of the church membership in Wales suggests he was able to translate his determination to fact. By July 24, 1846, twenty-nine branches of the church had been established. Without including the county of Pembroke, the Mormon population had grown to a total of 780 members. During the previous three months, 210 people had been baptized. In at least one case, the Milennial Star reports that an entire congregation had been baptized in Wales:

Brother Jones was then called upon to speak of the condition of the churches in Wales. The increase of members was threefold. . . . They had lately baptized the only remaining two of an entire church of Baptists; they had now the chapel, priest, and hearers.

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8Ibid., June 21, 1847, p. 4.
9Ibid., p. 3.
10Milennial Star 8:41.
11Ibid., 7:187.
By February 1847, the church had over two thousand converts in Wales. When Dan left Wales in February 1849, the records show a total of seventy-two branches in operation and total L.D.S. population of 4,645 members. Between nine hundred and a thousand persons entered the church each year Dan was there. There seems to be little doubt that he had great influence on this rapid growth.¹²

Captain Jones did extensive writing and publishing during these four years. He edited and published a monthly periodical in Welsh entitled Prophwyd y Jubili (Prophet of the Jubilee). T. H. Lewis, author of Y Mormoniaid Yng Nghymru (The Mormons in Wales) says that Dan Jones published the first Mormon periodical in a language other than English.¹³ He wrote a series of sixteen tracts which were widely used in Wales. In all, he published a total of fifty-eight tracts or books in Welsh. By the end of 1848, Jones had distributed 1,850,000 pages of tracts and pamphlets in Welsh, in addition to other missionary periodicals and pamphlets.

Jones used a wide variety of methods to accomplish his missionary work. In addition to his many publications and a wide use of tracting and street meetings, he sponsored "tea parties" to raise funds to support local missionaries. But one of the most common and fruitful methods was that of a well advertised public meeting held in each town.

¹²Ibid. 9:40.
¹³Mr. T. H. Lewis, correspondence, October 11, 1966.
This example of one such public meeting illustrates Jones' ability and extreme self-confidence in the face of opposition. He described his tactics in a letter to his good friend Orson Spencer:

Dear Brother Spencer:

Perhaps a short sketch of our Mormon comedies among the mountains here would not be uninteresting to read in your leisure hours, for we have a variety of them here just now.

Well last Saturday week, while coming through a city of about 12,000 inhabitants, on my way home here and having sent an advertisement before hand to some Saints who were living there, and who had the use of a hall to preach, they had placarded the town over so, that on my arrival about noon, the whole place appeared to be in as great an uproar as Mars Hill of old.

The first salutation after my arrival, was an invitation from the Mayor to defend myself against charges. When I reached "his worship," he was in a hasty stew, reading a long catalogue of charges which were at the head of a lengthy petition to banish us from the limits of the city; attached were the names of the clergy, doctors, lawyers, and deacons, and following the names of their deluded followers. After a dozen attempts I succeeded in hearing my own voice, and proceeded to defend myself against their charges, one at a time. The first was Blasphemy. 2. Infidelity. 3. Saying that the end of the world was at hand, and thereby scaring people of their senses—taking them to a foreign country, and selling them as slaves, etc. You'll be surprised to hear the chief magistrate had been made to believe these lies so firm, that he had actually made his arrangements to put me in prison, which he told me to my face. But to make the story short, I reasoned there with him until he pledged himself to befriend me! I had weathered too many storms to give up the ship so. He promised that he would do all he could to procure me the loan of the hall, longer. He summoned the aldermen, and they after a long confab, upset all my impressions. I had a broadside with each of them in turn, and none but some doctor or lawyer returned the rally. However, thus I was alone amidst all the lions of the city, yet I was uppermost every turn, until it was after midnight. Their clergy, my accusors, had refused to toe the mark. The last of the game was, an admission from the mayor "that they had all got up with their shirts wrong side out, and that Captain Jones had proved Mormonism to be the "Established Church" according to Paul's theory." . . . But the corporation voted against my having the hall, a great majority of them being sectarian deacons and priests. But how true it is that all things work together for good; this unparalleled and public persecution, after such a defense, drew up the almost universal sympathy of the city—ladies in particular. Law or not, I took French leave to defend
the holy faith of Mormonism next morning, at ten (being Sunday), in the public square; and I do believe that there were more hearers, and more attention too, than in any chapel there. When I cited them to the treatment which we received in our native land, and among the graves of our fathers, for our religion, there was hardly a dry face in the vast assembly, even the sergeant of police who had presented, and big nobs who had signed the petition, wept like babes. The mayor had ordered the police and reporters there, and they never were in a more suitable place of worship! At night, again I preached in the same place, and there was a larger concourse of respectable people than they had witnessed together for a number of years, they said. I heard not a murmur against the principles; but doubtless some scores told me that they would obey if I would stay with them, and some gave in their names then. All the cry through the streets was, shame on the preachers and corporation for their persecution ... I had to come off to this conference, but expect daily to hear of a great draw of fishes there. All things are going on well here ... 14

D. Jones.

The comparison of converting souls to a battle with Satan was not exclusive to Dan Jones. It was a common attitude among Christians of this period. One of the popular hymns was "Onward Christian Soldiers." The early Mormon missionaries to England in 1839 reported their campaigns to convert Mormons as a war with the forces of Satan. Parley P. Pratt reported that in 1841, mobs of anti-Mormon demonstrators broke into the meetings held in Norwich, England, "whooping, shouting, laughing, whistling and mocking" until they broke up the meetings. 15 The Mormons considered those who opposed them as inspired of Satan.

The "Arch Imposter of Wales"

Controversy was a missionary device used most effectively by Jones. This free swinging, disputatious means of attracting attention was more

14 Millennial Star 9:299-300.

productive than some of the meek, bland methods of missionaries of later years. Dan Jones' enjoyment of the battle of Wales is here illustrated:

... I delight in the trophies of war. I came here to fight for the spiritual freedom of my brethren, and I thank heaven, and the God of this warfare, that He is knocking off their shackles by hundreds! Who that has tasted of the sweets of liberty would say, "hold!" Most of the stories that were told on poor Brother Joseph in America, are here fathered on Captain Jones, and I often hear those who don't know that little man, unhesitatingly denounce him as "a curse upon this nation for kicking up such a fuss, and leading so many headlong to hell!"
Poor Parrotts!¹⁶

In another letter he again refers to his missionary labor as a battle: "... having but just retreated for a few hours from the battleground, while my guns are cooling for another broadside, I will report to you the progress of the war."¹⁷

In September 1847, Dan Jones visited a church which was exposing Mormonism in one of the towns. One can almost feel the opposition and Dan's pleasure in it.

... The scene was truly picturesque, which presented the first of this crusade! It was in a Baptist chapel, one of their collegians being the hero. The big seat was crowded with the reverends, etc., from far and near, and although they exacted sixpence for admission, yet the chapel was crowded with anxious listeners, who, with opened mouths, eagerly anticipated to hear the funeral sermon of Mormonism. 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" etc., in the midst of the echo of cheers, I had time and opportunity to inspect nearly all eyes in

¹⁶ Millennial Star 9:300.
¹⁷ Ibid., 9:318-319.
the place. ... The Lecturer brought forward some scores of what he termed "credible witnesses," Rev. D. D.'s, and "holy, pious, and very godly people," to prove that "Joe Smith" was a "money-digger," "fortune-teller," "liar," "thief," "drunkard," and "whoremaster"; and, in fact it would expend too much of my time and paper to enumerate the catalogue of titles which were heaped upon poor Joe! ... Before he closed, he had succeeded to prove, as unanswerable, that "Solomon Spaulding was the author of the Book of Mormon." ... I had sent one of my placards (publishing that I should reply the following evening, and admission by buying a shilling book for a sixpence, and there by paying them sixpence for coming, which contained the history of the church, Joseph Smith, and refutation to most of those charges, etc.,) to the chairman, with a request for him to read it at the close, but he refused to read it, and when one of the Saints asked him, I was replied to in the negative by one of them jumping on top of the seat in front of me, and in front of a seatful of the reverend divines, with his fist in my face, and gnashing his teeth, and in the attitude of sending me to judgement, if I said a word; and instead of allowing his hearers to come and hear both sides, as an honest man would do, behold, he published his hearers to come and hear another lecture the following night gratis! and thus showing the white feather in his tail. However, I fulfilled my appointment, and sent reporters to his second lecture, and from that I have been lecturing there to audiences of eager hearers, almost without cessation, and many believing the gospel. We had baptized over 150 there in a short time previous to this skirmish, and that is the cause of those hirelings coming out thus to save their crumbling and tottering crafts ... They have exhausted all their ammunition at poor Joseph, and have of late beset poor Captain Jones, "his imp," and "arch imposter of Wales"; and it is truly amazing to witness the exertions of those Nothingarians, in ransacking the vocabulary of Billingsgate itself titles with which to crown me!18

This anger was carried right to Dan's meetings. A later letter from Dan reported:

... The last two Sundays, our hall was surrounded with hundreds of such characters, even in broad daylight, gnashing their teeth, and threatening everything, beside throwing stones through the windows. ... Thus is our pot boiling gloriously at their expense, the scum running over to the fire.19

To some extent, Jones as a product of this same religious environment of Wales and not unlike his Welsh antagonists. The Welsh people

18 Ibid.

19 Ibid.
had already struggled to reach religious and political freedom. Now they were fighting the domination of the Church of England and the church tax on a population which was largely Methodist and Baptist. Controversy had become almost a way of life to the Welsh, and now it was reported to them that a new form of slavery was being imposed by the Mormon Church and leaders. Some reports by Protestant speakers claimed that the Welsh were being deceived and sold into slavery by the Mormons in America. Yet other godfearing Welsh Christians wanted their brothers to be free in Christ, and they loved to battle just as did Dan Jones.

Of course, Jones was not invincible. His letters in rare cases show that in the midst of all the persecution, he was lonely for good friends and other missionaries. He was at times ill and in pain, and according to later reports, his lungs bled when he would over exert himself. In a letter to Orson Spencer he said:

... But I had to like to have forgotten that the post is going, amid loud calls for me. Breakers ahead again! Farewell, dear brother, just now. ... Would that I were near you—near somebody! but here I am alone, like a beacon at sea, or a reed in the gale.

The colorful style of Dan Jones in his writings and speaking indicates clearly his early contact with ships and sailors. His language has a distinctive flavor of the sea.

But for all, thank my Heavenly Father, my lips keep moisture and my lungs never tire, but just as ready now as ever, and my colours are firmly nailed to the masthead, and will sink or swim on the deck of my Mormon barque.

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20 Journal History, June 22, 1855.

21 Millennial Star 9:319.
I have much more news of strange doings about these "digging," had I time. I have reply or replies now in press, besides, dressing off these stripe-jacks in their own style, which will be out this week, I expect.

... Humbly entreating for an interest in your prayers, that I may be endowed with wisdom from on high to govern my cause and precious freight, right side up, amidst this gale, which bye-the-bye, is but a splash in a washhand basin in comparison to the gales both you and I have experienced, but the difference is, that all hands are merely apprentices on board, to the weather-beaten old tars of western climes.22

After four years Jones was released from his mission in January of 1849. He left his beloved Wales in February with a group of two hundred forty-nine Saints bound for New Orleans aboard the Buena Vista.

His concern for his seasick flock on board ship is expressed in a letter by one of the Welshmen, Thomas E. Jeremy:

Our dear President, Captain Jones, was very mindful of the sick. He showed his love toward us very much as he would walk back and forth through the great ship and administer to those that were sick. ... He made gruel for the sick. Brother Jones kept very busy to get people to go on deck, but many would hide from him by covering up in bed while he passed. ... He would jokingly say that he would bring the pulley down and put a rope around us and hoist us up against our own will, but all willingly obeyed. ... False prophets are those that have prophesied through the press and pulpit that Brother Jones would sell us as slaves and take all our money. ... 23

As to how the Welsh saints felt about this little Captain, is illustrated by Thomas Bullock's letter to Levi Richards:

... Whenever you see Captain Dan Jones, remember me to him, giving him my warmest thanks, that the Lord has enabled him to do so good a work in Wales. ... President Young ordered me to read Elder Jones' letters to Sister Williams, a full bred Cymru, when tears of joy rolled down our cheeks, and blessings poured out on the head of Elder Jones; she is now gone with her

22 Ibid.
23 Letter from Thomas E. Jeremy, April 18, 1849, Heart Throbs of the West 5:390.
husband, who is on a mission to the Welsh in the Eastern States. Every time we read Elder Jones' letters, we feel to cry out, God bless brother Jones, and prosper him in his glorious mission.

Second mission to Wales (1852-1856)

On August 28, 1852, Jones was called on a second mission to Wales after a period of less than three years in Utah with his family. The intervening years were evidently not an easy time in Jones' life. The Journal History of the church records that his little son, Dan, had been drowned in June of 1852 in Manti. The Indians were still dangerous in the Manti area. A fort ten rods square, having strong walls eight feet high and two feet thick, had been completed in June. Manti then had a standing military force consisting of two companies, one of horse and one of foot soldiers. Dan would be required to leave his family in Utah—now consisting of two wives and at least four living children. His second wife Mary was expecting a child.

In his letter of acceptance of the mission call, Dan Jones asked President Brigham Young if he might make an exploratory trip into the Indian territories on his way to Wales in hopes he might find the Madoc or Welsh Indians. It was believed by many of the Welsh people of that time that the Welsh had originally discovered America and the remnants of those Welsh explorers were still living in America as the Madoc tribe.

25Journal History, June 8, 1852.
26Ibid.
Their location was unknown, but it was believed that they lived somewhere in Central or North America. Captain Jones believed this legend and named one of his sons John Madoc. Although the church did ultimately send Welsh missionaries to the Hopi Indians in hopes they would prove to be of Welsh background, Brigham Young did not give his permission.  

In company with Thomas E. Jeremy and David Daniels, Jones left the United States on December 1, 1852, in the sailing ship Albert Gallatin. They arrived in Liverpool December 24, 1852, and in Merthyr Tydfil, the headquarters of the Welsh Mission on December 27.  

Many of the saints came to the station to meet the well known Dan Jones. He says of this reception: "I am kindly received. Thousands flocked to welcome me." It would appear, however, that he was still a sick man. In June 1853 he reported, "Over exercise caused my lungs to bleed again."  

Dan was made editor of the Welsh church magazine, "Udgorn Seion," and the second counselor to the mission president of Wales, William S. Phillips. On January 1, 1854, he again became president of the council.

In the first half of the nineteenth century there was still in Wales and elsewhere a belief that America had been discovered by a Welsh Prince named Madoc several centuries before the time of Columbus. It was not until 1859 that the Merthyr Tydfil historian, Thomas Stephens, wrote an important essay which satisfied Welsh scholars that the Madoc story was a mere legend. Dan Jones very clearly believed in the Madoc account in 1849. . . . The Madocian discovery of America is still accepted by some writers. From Lewis, correspondence, October 11, 1966.

Thomas E. Jeremy, Personal Journal, Vol. 1, 1852, microfilm Brigham Young University, Provo, Utah.

Journal History, June 22, 1853.
Welsh Mission. 31 Thomas E. Jeremy states in his journal that they learned from the Millennial Star that their families were all well and happy. 32

The branches of the church in Wales took up collections on occasion to help Thomas and Dan in their missions. On October 29, 1853, Dan preached three hours at a public lecture for which the hearers paid six pence. Public camp meetings were held for out-of-door preaching to large audiences. The Welsh members of the church also sold tracts door to door in order to advertise the church and to raise money to pay the costs of the volunteer missionaries sent out from the stronger congregations.

Plural marriage had been publicly announced by the Mormons in Utah in 1852. By 1854 the newspapers in Wales were attacking the church on the subject of polygamy. In a letter to Brigham Young, Dan reported that while the doctrine of polygamy had not hurt the members of the church, reaching the Welsh investigators had become more difficult.

The publicity given to the doctrine of Plurality of wives after the first breeze died away, has had a salutary effect upon the Saints generally. I know of none who have apostatized on its account; but its influence on the world is different; editors and priests make a huge scarecrow of it; and have been but too successful in frightening the people away from us. . . . I find it much more difficult to get audience than it was a few years ago.33

31 Jeremy, Personal Journals, June 22, 1853.
32 Ibid.
33 Letter from Dan Jones, Church of Jesus Christ of Latter-day Saints, Church Historian's Office, March 24, 1855.
Missionary work was evidently made more difficult now also by reason of plagues of cholera in Wales and the actions of mobs who sometimes attacked the members and seriously hurt them with clubs and stones. Yet the Welsh saints continued to hold "Love Feasts" of fund raising dinners to sustain the missionary work.

During this period Dan was challenged several times by the members of his own church who claimed that he had over charged them or asked too much money to sustain the missionary work. In 1855 anti-Mormon lecturers also helped to create stronger feelings against the Mormon church in Wales.

In spite of the opposition the records indicate that over 2,000 Welsh were baptized between 1853 and 1856 when Dan left to return to Utah. After serving in Wales for almost eight years of his first twelve years as a member of the Church of Jesus Christ of Latter-day Saints, Dan Jones left on April 19, 1856, sailing to Boston on the S. Curling in charge of 708 Welsh emigrants. New members were kept busy as they crossed the ocean on their way to America making one tent for each twenty persons and one wagon cover for each 100 persons. The cost of crossing the Atlantic was from three to five English pounds per adult. British law required that the fare include for each adult passenger:

- 33 pounds bread
- 10 pounds rice
- 10 pounds oatmeal
- 10 pounds flour
- 10 pounds peas and beans

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34 Millennial Star 16:766-767.
35 pounds potatoes
10 pounds pork
60 gallons water
1 pint vinegar

Passengers were free to add any extra food they would need.\textsuperscript{35} They landed in America May 23, 1856, and arrived in Utah in early October, taking in excess of four months for the journey.

\textbf{Evaluation of an American Missionary}

The questions may now be asked, to what degree was this American missionary responsible for the conversion to the Mormon church of between 5,000 to 6,000 Welsh citizens and the emigration of the majority of them to the western United States? We may also ask what influence these 5,000 Welsh converts had on the United States and the Mormon Church. By 1856, 2,000 Welsh converts had already emigrated from Wales and 3,000 more were making immediate preparation to go to the Great Basin. Certainly, Jones did not accomplish this alone, nor was he the only influence that stimulated this movement. Other missionaries also worked to convert many Welsh, and helped them come to America. A desire for economic improvement brought many others to the Great Basin.

It is a fact that the Mormon colonists helped open the settlement of the Rocky Mountain area and established, at least temporarily, over 360 separate settlements in the Great Basin and surrounding areas. The Welsh converts helped to build settlements in such places as Wales in Sanpete County, Willard and Spanish Fork; New Wales in Salt Lake Valley; Malad and Samaria in Idaho. They were pioneer coal miners in

\textsuperscript{35} Ibid., 10:241, 245, and 247.
Scofield and Winter Quarters in Utah. They also helped perfect dry farming techniques in Malad. By contributing to this process, Welsh immigrants did influence the destiny and growth of the American frontier.

A typical example of Welsh influence might be the small community of Willard in northern Utah. It was founded in 1851 with the name Willow Creek, but was later renamed after Willard Richards. The first handful of settlers was followed by a large company of Welshmen. "They came with a song in their hearts and education in their minds," that provided a powerful impetus to choirs and higher education in Utah. Evan Stephens, who wrote at least thirty of the hymns that are still used by the Mormon church, moved from Willard to Salt Lake City when he was called to direct the Mormon Tabernacle Choir for many years. Shadrack Jones, a Welsh stonemason, built many of the old homes and wells that still exist in Willard, giving the little town the appearance of the Wales that Jones remembered.

During the eight years that Dan Jones worked in Wales, it is not known how many American missionaries worked with him, but less than ten American missionaries were ever named in the records. The number of native Welsh missionaries who proselyted for the church is likewise not recorded, but at least thirty were mentioned as participating in local, short-term efforts.

Whit it is admittedly a crude measurement, a consideration of conversion statistics also throws some light on Jones' impact as a

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37 Ibid.
a missionary. From 1837 to 1839 twenty-one American missionaries baptized no more than 1,517 converts in the entire British Isles. Between 1840 and 1849 sixty-four American missionaries and an unknown number of local British missionaries baptized 34,299 converts in the British Isles. The population in Wales during this period was much smaller than the total of the British Isles. Wales had a little less than one million people, while all of the British Isles had about 25,500,000.

From 1850 to 1859, 191 American missionaries, plus an unknown number of local missionaries baptized 43,304 British converts. During the four years of the Jones' first mission, from 1845 to 1848, 3,600 converts were baptized in Wales, while 10,697 converts were baptized in all the rest of the British Isles. This means that one out of every 278 Welshmen were baptized, while only one out of every 2,290 people were baptized in the remainder of the British Isles by some forty-two other American missionaries. During his second mission, from January 1853 to April 1856, fewer converts were made. Only 2,000 Welshmen, or one of each 500 people in Wales, were baptized, while 13,791 people, or one out of each 1,777 citizens of the rest of the British Isles were baptized by some 144 other American missionaries. During the second mission, two other American missionaries, Thomas E. Jeremy and David Daniels, were reported to be working in Wales with Dan Jones.

What were the factors that influenced this missionary success in Wales? Some of the following must be considered.

Richard L. Evans, A Century of Mormonism in Great Britain (Salt Lake City, Utah: Deseret News Press, 1937), pp. 243-244.
As was cited previously, one of the important factors was that Jones was an effective writer, publisher, and distributor of tracts and books in Welsh. He set up a system of distribution in which the tracts were sold at cost or distributed by himself and the local members of the Welsh church. His brother, John, who was a well-known Baptist minister, owned a printing press and Dan made excellent use of it. By the sale of some of these tracts he also raised enough money to sustain Welsh people on short-term missions.\(^{39}\) His methods did not originate with him, but have been used by many religions to this day. In England, Orson and Parley P. Pratt and others were producing masses of similar propaganda.

Many of the Welsh people were dissatisfied with the churches of their day, especially those whose ministers could not speak Welsh. The Welsh farmers, in particular, had become embittered by the church tax of 10 percent on all produce of their lands which was used to sustain the clergy of the Church of England, the state church. Less than 25 percent of the Welsh people were members of the Church of England. If the Welsh farmers did not pay this church tax, their property was sold at auction. The Welsh miners and other groups joined with the farmers in their fight against the church tax. At least $20,000,000 was collected by the church in England and Wales using this method by 1870 when the law of church taxes was changed.\(^{40}\)

\(^{39}\) Ibid.

\(^{40}\) Ibid.
Another factor was that economic conditions in Wales were difficult during this period. In 1848, for example, thousands of workers were out of work. The poverty of the Welsh influenced some of the Welsh to seek better opportunities. The excitement of Welsh converts who were hoping to go to America and find better conditions probably influenced many Welsh workers to examine the Mormon Church. Although the church did not have a welfare program at that time, the Mormon philosophy required that members must help care for the poor. As early as 1845 Mormons were encouraged to join a joint stock company to help others find the means to migrate to the United States.\textsuperscript{41} In 1850 the church organized the Perpetual Emigrating Fund Company to help bring members to "Zion" in the Rocky Mountains. Between 1840 and 1887 more than 85,000 Mormons emigrated from Europe, not counting the thousands of children whose names do not appear on passenger lists. Although some of this number were able to finance all or part of their expenses, all of them were helped either directly or indirectly after 1850 through the services provided by the Perpetual Emigrating Fund Company.\textsuperscript{42} More than 70,000 people in Europe ultimately received help to come to America by being given the opportunity to borrow the money needed and use the transportation means of the church to migrate, then repay the loan when they could, after they were established in America. The majority of Welsh converts received assistance in this manner.

Dan Jones was an effective public relations man. He would often advertise in a town for several weeks that he was coming to "convert"

\textsuperscript{41}Millennial Star 7:104-105.
\textsuperscript{42}Gustive O. Larsen, Outline History of Utah and the Mormons (Salt Lake City, Utah: Deseret Book Company, 1958), p. 108.
the whole town. He would inform the mayor, the city council, the ministers, and the police force of his intentions. He would have the local members of the church distribute thousands of tracts to all the city. When he arrived at the railroad station he was often met by all of the officials of the city and many excited citizens.

After the public debates were ended, Jones would preach in public halls to the curious—often to the accompaniment of broken glass and stones flying through the windows. The excitement of the newspapers added to the total awareness of the Welsh population. Jones commented that the Welsh were a stubborn and excitable people who loved to attempt to prove their arguments with flying stones. As had revivalists before him, he also used public camp meetings where out-of-door preaching drew thousands of people during the summer months.  

He organized an effective system of local Welsh people who worked part or full time as missionaries. These Welsh people were often sustained by selling Jones' tracts at "tea parties" or church dinners where over 1,000 people sometimes participated. He took advantage of the Welsh love of cultural gatherings and contests such as the "Eisteddfod." These ancient Welsh assemblies were originally a congress of bards and minstrels that were revived by the Tudor kings in 1798. They have been held to preserve Welsh poetry, music, and tradition since that time. On Christmas, especially, the Eisteddfod was enjoyed. Different Welsh would compose poetry on various subjects which were judged and prizes

\[43\text{Millennial Star 16:413-414.}\]
awarded for the best. Choirs would sing and harps would be played and the children would sing. Speeches would be given. During the Christmas season of 1854, 400 Mormons from the Merthyr Tydfil district participated and paid one shilling each for the privilege. In all, twenty pounds were earned to help the missionaries of the area.

One of the factors that influenced many Welsh people was the spiritual dedication of the members. A religion where the majority of the people were expected to participate in teaching and service was a contrast to churches in which the ministers were required to do the majority of the work. The example set by this people who left their homes, families, and country to cross the ocean and the plains, gave evidence of spiritual devotion. This was in turn a factor in making new converts. The years spent by Dan Jones and others in missionary service might serve as an example.

Dan Jones was credited with healing many of the Welsh who were sick or crippled or blind. Not surprisingly his reputation as a healer caused some people to investigate the church. Jones reported that he had promised a young cripple who had been unable to walk without the aid of a crutch for more than a year that he would be healed if he would obey. After the young man's baptism his leg was healed and he never used his crutch again.44 Another young man named Reuben Brinkworth who had been deaf and dumb for eight years received his speech and hearing perfectly after his baptism.45 Jones also wrote that he had healed a

44 Ibid., 8:40.
blind man in the presence of jeering critics.\textsuperscript{46} He was not the only healer in England or Wales; he reported that the gift of healing was enjoyed in great profusion in almost every branch of the church in Wales.\textsuperscript{47} Similar examples of healing were reported from the missionaries in England during this same period.\textsuperscript{48}

To a people who were suffering from poverty, lack of employment, sickness, cholera, Jones' organization of recreation and social entertainment was an appealing program. The church sponsored dinners, parties, concerts, development of talent which lifted the spirits and appealed to their hunger for recreations.\textsuperscript{49}

Perhaps the most vital factor to this study was the personality of Jones himself. He was an excellent scholar of the scriptures. He constantly made comparison with Bible stories and joked about their modern application. He possessed an appealing sense of humor. One cannot read his letters without chuckling. He made religion fun.\textsuperscript{50} Several examples of his sense of humor have already been cited in his descriptions of his public meetings and debates in his vernacular of the sailor. Jones was able to jest about the situations he experienced which might otherwise be seen as highly unpleasant. Following is his description of seasick converts tumbling about on a storm-tossed ship.

\begin{itemize}
\item \textsuperscript{46} Ibid., 9:218-219.
\item \textsuperscript{47} Ibid., 10:349-350.
\item \textsuperscript{48} Ibid., 11:187.
\item \textsuperscript{49} Ibid., 9:219.
\item \textsuperscript{50} Ibid., 18:243.
\end{itemize}
During this time the Samuel Curling, though called a mammoth of her species with her 700 passengers and luggage, crew, and withal 2,000 tons of iron in her bowels, rocked like a crow's nest on a lone sapling in the gale, nor paid deference to Saint more than to sinner, all in turn. Amidst the wreck of berths, wholesale, the passengers grappled to be uppermost which position was no sooner gained, than they were again reversed with beds uppermost. Of course pots, pans, kettles, and everything that could make a noise, joined as usual in the music, and the medley dance. Upon the deck, also, where we enticed, helped, carried or hoisted all we could, true affection bound them in heaps or piles to each other; all had one leg too short to too long every step, but amid such a throng 'twas as difficult for one to fall alone as it would be for a ten pin to fall alone amidst its tottering throng; and here, before they learned to walk alone, all felt the power of the adage, "Once a man and twice a child."\(^5^1\)

Jones was sometimes extremely sarcastic as he compared opposing ministers to dry bones in a cemetery or to dogs.

Besides him, two other ministers of notoriety were baptized last week, and several deacons in various places, while at the same time some ministers are driving nearly all their flocks to the Saints by persecuting them; thus, between them all, we have a tremendous shaking among the dry bones (as sectarians would say) all through this graveyard! The general impression . . . is that this last hero has done more harm to their cause by his persecutions than any ten men had ever done before . . . . He returned home after the last tug, nor have I heard even a bark from him since. I hope he will hide his head in his kennel until he's wanted to watch our houses at night; this, I think, he will be willing to do without being chained!\(^5^2\)

He sincerely believed in what he was doing. He was so determined and dedicated in his work, and his health so poor, his friends were afraid he would work himself to death.\(^5^3\) He was dynamic, colorful in his language, and able to reach the emotions of his listeners. He was a

\(^{5^1}\) Journal History, May 21, 1856, pp. 1-2.

\(^{5^2}\) Millennial Star 9:363-364.

\(^{5^3}\) Ibid., 10:175.
powerful public speaker in Welsh or English.\textsuperscript{54} He had a strong faith in a God who was willing to help people.\textsuperscript{55} He was generous to the poor. He had such great confidence in himself that he seemed to be afraid of nothing. He was used as an example to the other missionaries in editorials in the \textit{Millennial Star} by the leaders of the church.\textsuperscript{56} Indeed one editorial called him the greatest benefactor the Welsh ever had.\textsuperscript{57} When his youngest daughter died in Wales in May 1848, between 1,000 and 1,500 people walked in his funeral procession out of love for Dan and his wife.

However, it should be stressed again that he was not the only factor in the rapid growth of the Mormon Church in Wales. The growth of the church did not stop when Dan Jones left Wales in 1849. Within four months 800 more people were baptized.

Although the statistics of Mormon emigration are incomplete, it appears that about 22,000 European converts had migrated to the Great Basin by 1855.\textsuperscript{58} Since in excess of 2,000 Welsh converts had already migrated out of the approximately 25,000 total European migration by 1857, it appears that at least one in twelve of all European emigrant Mormons in the Great Basin were Welsh pioneers.\textsuperscript{59} Dan Jones had proved

\textsuperscript{54}Ibid.
\textsuperscript{55}Ibid., 9:282.
\textsuperscript{56}Ibid., 9:312
\textsuperscript{57}Ibid., 10:25.
\textsuperscript{58}Larsen, p. 110.
to be a powerful force as a missionary. What influence was he to be in the new desert settlements of Utah?
CHAPTER IV
UTAH PIONEER AND MAYOR

This chapter will treat a period in the life of Dan Jones which began in 1849. Whereas he had previously devoted his whole effort to proselyting as a missionary in Wales, now he became an explorer, a settler, a civilization builder, a mayor, and had much more time to devote to his family. He helped establish his Welsh friends in the Rocky Mountains. He built a relationship with Indians and wagon trains and threshing machines and farming. These challenges were new for Dan Jones, and required that he develop frontier skills not demanded in his earlier experiences.

Home to the Great Basin

During 1847 while the Mormon pioneers were struggling across the plains toward the Great Basin, Jones had suggested the possibility that he might arrange transportation on freighters traveling around the Cape of Good Hope or through the Straits of Magellan. Immigrants, he suggested, might be landed in San Francisco and then travel overland to the Salt Lake Valley thus escaping the disease and ridicule to which travelers on the Mississippi and Missouri were subjected. Although Brigham Young often talked of some such procedure this plan was not implemented and the Welsh company of 249 people under Jones' direction landed in New Orleans in April 1849.¹ Church immigration records show

¹Alan Conway, ed., The Welsh in America (Minneapolis: University of Minnesota Press, 1961), pp. 311-312.
that Dan's family then consisted of himself, age 37; Jane Melling Jones, age 31; and Claudia Jones, an infant.

Cholera was a deadly plague on the midland rivers of America in 1849. Jones tried to protect his Welsh converts as they traveled from New Orleans to St. Louis up the Mississippi. Many of the emigrants died on the river steamboats. On the boat ahead of Jones' company, forty-two died from cholera, while nineteen died on another. Jones tried to keep his converts safe encouraging them to be cautious, clean and full of faith. Not having any better information, he urged them to avoid alcohol, fruits, and meats, and to never drink river water that had not been treated with oatmeal or alum.²

In St. Louis Dan chartered the steamboat Mary to transport Welsh and English Saints on to Council Bluffs, Iowa. While in St. Louis they bought a large quantity of iron in order to build wagons to cross the plains from Council Bluffs. In spite of efforts to avoid cholera, tragedy struck heavily as Dan's company traveled the 900 miles to Council Bluffs. Sixty passengers died according to one church account:

This spring the cholera was very severe and fatal on the Mississippi and Missouri Rivers, and in other parts of the United States. Boats were disabled by the loss of hands and compelled to tie up. Some little towns on the Missouri were nearly desolate. A considerable number of our brethren and sisters emigrating up those rivers fell victims to the destroyer. Sixty deaths occurred on board the steamboat, Mary, passing from St. Louis to Kanesville, the passengers consisted most of emigrants from England and Wales, under the charge of Captain Dan Jones. A few of this company died after arriving at Kanesville.³

²Ibid.

At Kanesville or Council Bluffs, Iowa, Captain Jones established a Welsh colony for those who were unable to continue on to the Salt Lake Valley because of sickness or lack of funds. He bought a farm so the poorest could raise food. William Morgan described the conditions of the little Welsh colony which Dan left behind:

We the Welsh here have divided into sections, one section has gone on towards the Plains to Salt Lake, that is twenty-two wagons under the guidance of Brother Jones, and the other section is staying here in order to start a Welsh settlement. This will be advantageous to the monoglot Welshmen who follow because people of the same language and the same country will welcome them to this new country because there are only English here for some hundreds of miles. We are a small handful of Welshmen among them but enjoying our freedom like birds, and friendly with everyone.

There are 113 of us counting adults and children. We all have our lands near and adjoining each other and Brother Jones bought a land claim which is 150 or more acres near our lands and put it under my care as a present for the Welsh. We intend to build a meeting house on it as soon as we can and I do not think it will be long as the harvest has been gathered into the barns. We shall be glad to see a shipload coming over next spring. If they can get together as much as 7 pounds a head they can come as far as here and if they can go no further, within three years or perhaps two they will have enough oxen or cows to go on. Some of those in this county who had not a penny when they came here now have cows and calves.4

The little Welsh suburb at Council Bluffs was called "Cambria's Camp," after the mountains in Wales. The saints there published a Welsh newspaper with which they greeted the incoming Welshmen. Their little settlement prospered by selling food to the gold seekers who were on their way to California. As William Morgan said in a letter to Wales, "Our town is like a seething cauldron these days, and as full as Merthyr

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4 Conway, pp. 311-312.
market on a Saturday."⁵ Cambria's Camp continued to welcome and strengthen the Welsh converts until at least 1852.

After helping to lay the foundations of Cambria, Jones crossed the Mississippi to Winter Quarters, Nebraska. From there he left for the Salt Lake Valley on July 14, 1849, with the Welsh Saints who were able to travel. Two days later the wagon train with which they traveled was organized into companies on the Elk Horn River. The largest element in the company was Jones' Welsh followers. All told they consisted of the following: "Forty wagons, 138 souls, 20 horses, 177 oxen, 94 cows, 25 loose cattle, 13 sheep, 9 pigs, 24 chickens, 4 cats, 9 dogs, 2 doves, 65 guns, and 6 pistols."⁶

The Jones Company adopted a set of camp rules for the trip to Salt Lake Valley on July 16, at the Elk Horn River camp. The same rules were proposed and adopted by Brigham Young's camp in 1848, and by all the camps that crossed the plains in 1849. The rules were as follows:

1. Each ten shall travel ahead alternately, according to their numbers
2. All lost property, when found, shall be brought to Captains of fifties quarters
3. All dogs shall be tied up at dark to prevent annoyance of the guard
4. No man will be allowed to leave the camp by himself nor without the consent of his captain
5. It shall be the duty of the captains of tens to instruct their men to attend to their family prayers, at the sounding of the horn
6. It shall be the duty of the captains of fifty to supervise changing of the guard

⁶Journal History, July 14, 1849.
7. The sounding of the horn in the morning shall be the signal for the camp to arise and attend to the duties of the morning.

8. The camp shall be ready to start each morning at half past seven.

9. Implicit obedience to the officers shall be required of every man in the camp.

10. Each man owning horses or mules be required to bring them into camp at sundown and make them fast.

11. Each teamster shall see that his team is on hand, or in the herd when the herd is driven in at night.

12. Every member of the camp shall be at their quarters at 9 PM and that the guard cry the correct time without making any unnecessary noise.7

**Crossing the plains**

George A. Smith was the presiding authority over several companies of the pioneers. Dan Jones was appointed captain over the Welsh company.

Jones' company suffered the troubles usual to travel with pioneer groups. The Journal History reports that 308 miles from Winter Quarters the companies had two or three dangerous cattle stampedes in which one group of cattle traveled 130 miles in 36 hours.8 They adopted the practice of "chaining and tying" the cattle to solve the problem.

"We carrel [sic] our horses, sheep, and loose cattle inside, our oxen outside of the carrel, which we think the best and safest way. . . . No one that has not witnessed a stampede of cattle on these plains has any idea of the terrors and dangers and losses sometimes that accompany them. Contemplate a camp of 50 or 100 wagons all carrelled with about 1000 head of cattle, oxen, steers, cows, etc., with some 3 to 500 souls, consisting of men, women, and children, all wrapt [sic] in midnight slumber,

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7 Ibid.

8 Ibid., August 12, 1849.
... when all of a sudden a roar equal to distant thunder, which causes the ground to shake, is heard; the bellowing and roaring of furious, maddened, and frightened cattle, with the cracking of yokes, breaking of chains, and sometimes of wagons, is heard—away they go, rushing furiously over guards or anything else that is not invulnerable to them. Hear the guards cry out, a stampede! Every man in camp turns out. Horses are mounted, and through the storm and darkness of the night, with a rifle in hand, the roar and sound of the cattle are followed; sometimes rivers are swum [sic], and hundreds of heads of cattle are lost.9

They reported passing the graves of many pioneers who had died of cholera. At the Platte Liberty Pole, Dan Jones was made marshall of all the 467 people in the companies. It appears that the marshall was a temporary representative of the law who sometimes determined the travelling order of the companies. Church history also records that the English and Welsh were in good spirits, "joyful, and make the camp resound with songs of Zion in the evening after carrelling [sic]. Captain Dan Jones understands his duty..."10

As Jones led his company along the dusty, muddy trail, they observed thousands of gold seekers rushing to California. The church evidently trusted Jones with its money; he delivered a sum of money collected by the members in Wales to a certain Brother Campbell at Duckweed Creek for the authorities in Salt Lake.11

The trek across the plains must have seemed fatiguing to Jones and lacking in the spiritual challenge of Wales, yet he was excited to find a new home for his people and himself. He shows evidence of a

10Journal History, August 13, 1849.
11Ibid., September 19, 1849.
hunger to explore. His sympathy for the hardships of the converts must have made the trip sometimes painful to him.

A little over eleven miles travel completed our day's journey. The weather was very hot and the roads heavy over the sandy bluffs. The cattle were much fatigued, some very near giving out. A wagon in the Welsh company was upset in a mire hole in crossing a creek. Another came very near being run into the river by the cattle attached to it. A boy in George A. Smith's family got hurt by a yoke of cattle; a Welsh woman had her foot nearly smashed, and another was bitten by a dog belonging to Brother Simmons. Accidents enough for one day.12

Arrival at Salt Lake Valley

By October 25, 1849, Jones arrived in the mountains east of Salt Lake Valley. His company camped in Canyon Creek while Jones went ahead with a dispatch to Brigham Young. All of his company had entered Salt Lake City by October 27 where they were warmly greeted by Brigham Young and the other leaders of the Mormon Church.

On November 18 Dan Jones and the Welsh company were rebaptized members of the Church of Jesus Christ of Latter-day Saints. This was a common practice among early Mormons as they arrived in the Utah area.

The Welsh first camped in an area called the Sixteenth Ward Square, later named Union Square. It became a favorite camping ground for immigrants for years. It later became the site for Deseret University and is now occupied by West High School.

Since all the Mormon pioneers who came were given a share in the land in Utah, the Welsh people were later settled in a group west of the Jordan River between what is now South Temple and 200 North and between

12 Ibid., August 23, 1849.
Jones and the Welsh Company first built a log school house which was used both as a school and as a church for the Welsh people. This building was enlarged by other Welsh workers in 1854.

Some Mormon writers have reported that Jones' Welsh company was the first group speaking a foreign language to come to the Great Basin, but the Journal History records that there was a company of Norwegian converts in the same 1849 group with the Welsh.

Shortly after the Welsh group arrived Brigham Young called John Parry from Dan's native Flintshire in North Wales to form and to lead a pioneer choral group. The Welsh were recognized as great singers and lovers of music. The World Book Encyclopedia states, "Wales is a singing country. According to an old saying, 'When two Welshmen get together, they form a chorus.'" So it was in Utah. The group called at this time was to become the beginning of the Mormon Tabernacle Choir.

As Wendell Ashton has written,

John Parry, with some of the Welsh as a nucleus raised up a choir which provided music in the old Bowery located on what is now Temple Square. The Bowery was a temporary shelter—the first tabernacle in the desert—constructed by placing posts in the ground, with timbers crosswise and covered with branches. They sang at the first general conference of the Church in April 1850. And in brief that is how the Tabernacle Choir began.

Jones was doubtlessly exhausted by the pressures of leading the Welsh converts to the Salt Lake Valley and of establishing a new home in Salt Lake City for his wife and his daughter. However, instead of

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14 World Book Encyclopedia 20:11
attempting to regain his strength sapped by tuberculosis and by four arduous years in Wales, he followed the council of the church leaders on the subject of polygamy. On November 8, 1849, he married a second wife, Elizabeth Jones Lewis, mother of four children by a previous marriage. She was a Welsh convert to Mormonism who had migrated to America in Jones' company in 1849. Because of her kindness and generosity to so many poor Welsh immigrants on the trail, Elizabeth was known in the Welsh communities and records as "The Welsh Queen," and was considered by the Welsh immigrants to be a wealthy woman.

The fall of 1849 was a time of optimism in Utah, or the State of Deseret, as it was called by the Mormons. The previous year had been difficult. The crops had been poor and about half of them had been destroyed by crickets. If the Mormons who were then in the valley had not shared their food, some of them might have died of hunger during the winter of 1848. As it was, many were hungry. But the arrival of the gold seekers was a great boon to the Mormons. The Forty-niners arrived in the valley by the thousands, many of them having heavy wagons loaded with food and flour and tools and clothing, and exhausted teams. The gold seekers were anxious to buy fast horses and fresh teams at almost any price so they could rush to the gold fields before all the gold was gone. The Mormons were willing to buy the food and supplies and worn animals from the eager Forty-niners and to sell them fresh, strong animals to hurry on their way. Pioneer diaries state that often

15 Wendell J. Ashton, Deseret News, Church Section, June 24, 1944.
the new streets of Salt Lake City were lined with wagons and piles of goods sold to the Mormons. Brigham Young strongly counseled his people to stay in the valley and build homes and raise crops, promising that they would prosper more in Deseret than they would in California. Jones and most of his transplanted Welshmen appear to have taken the church leader's counsel.

Salt Lake City had grown quickly since 1847. The new markets provided by the gold seekers were encouraging, but life was difficult to newcomers like Jones who had arrived in the valley without means or immediate prospects from a mission.

Salt Lake City comprises some six hundred houses, including those scattered in the valley with a splendid stone Council House and State House in operation and in course of erection. Provisions were plentiful in the valley, but expensive; wheat $3 per bushel; $1.59 to $3 per bushel for potatoes; beans or peas $3 per bushel; beef 5 to 7$ per hundred; pork 12 to 15 cents per pound; chickens 25 to 50 cents each; butter 25 to 37 cents. Money, gold in particular, is quite plentiful, brought in from California by the Saints. Many have gone west from here to the gold mines, been gone a year, and returned with their thousands in gold dust. The Saints have a mint here for coining gold.16

Three days after Jones arrived in the valley, Brigham Young, the President of the Mormon Church, proposed that plans be made to take water out of the Jordan River and Mill Creek to irrigate all the areas possible in the Salt Lake Valley. Jones was put to work.

A command of five, consisting of Ezra T. Benson, David Fullmer, Dan Jones, George A. Smith and J. T. Hickenlooper was appointed to take the level of the water over Jordan and secure the land for farming purposes.17

16 Journal History, October 27, 1849.
17 Ibid., October 28, 1849.
Exploring Southern Utah

However, within a week of his homecoming Jones was called by Brigham Young to leave his now larger family (his wife Jane now had a new daughter) and go with a group of Mormon colonists to explore the southern areas of the Great Basin in preparation for approximately 30,000 Mormons who were on their way west. Only two colonies, Provo (called Fort Utah at the time) and Manti, had been founded to the south by the Mormons previous to this time.

The purpose of the Southern Exploring Company of 1849, as the expedition was called, was "to observe the natural resources of the country and to choose sites for other settlements for the Mormons."\(^\text{18}\) Dan's account of the Southern Exploring Company was published in Welsh in the Üdgorn Seion. As the historian, T. H. Lewis, explains, in this Welsh account there were reasons for the trip to southern Utah which particularly involved Dan Jones. Brigham Young told Jones that he wanted the company to discover how far inland the Colorado River was navigable and to explore the area generally. Young preferred that all the mountain valleys be settled by Mormons, if possible. President Young also reported to Jones some interesting accounts which he had received from travelers in the West about the "missing Branch of the Welsh known as the Madocs or Madocians."\(^\text{19}\)

As previously noted, Brigham Young knew that Dan Jones believed in the legend and would be eager for an opportunity to find them if he could. It was Brigham Young who advised Dan to accompany the exploring party.

\(^{18}\) Milton R. Hunter, Brigham Young, the Colonizer (Salt Lake City, Utah: Deseret News Press, 1940), p.39.

\(^{19}\) Lewis, correspondence, October 11, 1966.
On Saturday, November 24, "It commenced snowing in Great Salt Lake City about 4 p.m." With snow about a foot deep, "Dan Jones left the city to join the Exploring Company which left this day the rendezvous on Cottonwood and started for the south." The Exploring Company consisted of some fifty men under the leadership of Parley P. Pratt, president of the company. Under Pratt, John Brown was called to be "captain of fifty." In Mormon pioneer fashion the men were further subdivided into groups of ten men under "captains of ten" responsible for the conduct and welfare of each group. Dan Jones was a member of the first group of ten chosen. "The Company had 12 wagons, 1 carriage, 24 yoke of oxen, 38 horses and mules, an odometer, a brass field piece, small arms, 7 beef, 150 lbs. of flour for each man, crackers, bread and meal." Jones apparently rode in the carriage with Parley P. Pratt. William W. Phelps was called to be topographical engineer. Jones was assigned to help Phelps calculate the latitude and longitude of each camp and each important location.

The company arrived at Fort Utah on the Provo River on November 27, where they found Provo City already had 57 log houses. When they passed the present site of Nephi in central Utah,

20 Journal History, November 24, 1849.
21 Ibid., July 14, 1849.
23 Journal History, December 4, 1849.
... they turned left, up an open canyon to Sanpete Valley, and visited Father Isaac Morley and the youthful Mormon settlement at Manti which consisted of 1 house and 46 families in wagons and tents. In an interesting ritual of support and brotherhood they fired off the cannon and sang ... while passing the wagons and tents.24

They had now traveled 130 miles from Salt Lake City.

Dan Jones was still troubled by his lungs. In the Mormon pattern he was "blessed" by having "hands laid on him," for the restoration of his health. 25

In Sanpete Valley, Jones and the company saw evidences of coal, salt, and iron ore. They also met Chief Walker or Wakara, war chief of the Utes, and his band of warriors. Some of the Utes were sick with measles, so the Mormon explorers gave a blessing to the sick and shared part of their food and "medicine" with them.

Parley P. Pratt, Dan Jones, and D. B. Huntington, at Walker's request, went and prayed for the Indians, rebuking their disease and laying hands on them in the name of Jesus. They also nursed the sick with tea, coffee, sugar, bread and meat, gave them medical advice, and divided to Walker and his brother Arapeen, who was sick, the bag of flour sent by President Young. Walker made a long speech and said he would have gone with the company, but his people were all sick. ... He wished all, American and Mormon, to come and live in peace, for he would not fight any more. 26

It appears that Walker was favorably impressed by the Mormon explorers. Walker sent his brother Ammon or Ammornah to guide them, or perhaps to keep an eye on their activities.

24 Ibid., December 3, 1849.
25 Ibid., November 29, 1849.
26 Ibid., December 8, 1849.
Leaving Sanpete Valley, they followed the Sevier River up the southwest fork until they reached Deer Canyon west of Little Salt Lake Valley. When the temperature reached 20 degrees below zero on December 10, their Indian guide, Ammon, deserted them. Here they found themselves shut in by mountains and timber and two feet of snow. They had to let their wagons down with ropes. In desperation, they finally found a pass to safety into the Little Salt Lake Valley and rested in a camp at the present site of Paragonah. When the company divided into two groups, Jones continued south with the group which found a mountain of ore west of the site of Cedar City, then went south to the Santa Clara and the Virgin Rivers. The trip home brought intense suffering from cold, hunger and fatigue from the deep snow. There was not sufficient food left for all the men. When the teams and wagons could proceed no farther, the young men without families prepared to spend the winter at the site of Fillmore while Parley P. Pratt, Dan Jones and twenty-two others struggled toward Fort Utah on horseback and almost without food. Because of Jones' lung illness, he must have suffered severely. Dan tells the story of the painful journey home:

Progress was extremely slow as everything was engulfed in snow. We had to travel about 150 miles before we could expect to see a house. Before long, our supply of food was reduced to one biscuit a day. Some horses collapsed every day and those on horseback took to walking. Six horses died in one day, and the howling of wolves filled the air.

27 Hunter, p. 41.
28 Romney, p. 121.
29 Journal History, January 7, 1850.
One of my own horses failed. Joyfully we reached Severe [sic], but by that time some besides myself were blind with the snow. Others suffered with frostbite. Within 50 minutes of Utah we ate our last biscuit...

Parley P. Pratt and another went in advance for support. In four days two arrived from Utah with provisions. We were received into the city of Utah [Provo] and ultimately we reached Salt Lake City.

The exploring trip was of vital importance to the settlement of Southern Utah. In the coldest part of an unusually cold and snowy winter, Jones and his fellow explorers had traveled seven hundred miles. Within ten years, colonists had been sent to almost every spot that the party recommended for settlement. Parowan was founded in 1850 by George A. Smith, and the Iron Mission at Cedar City founded in 1851. Of the trip and exploring, and the hardships endured by the men in the middle of the winter, Dan Jones commented:

I found my family and the Welsh community fit and well. The remainder of the expedition arrived in May. The whole business cost me 300 dollars, and nothing would tempt me to repeat the adventure.

Life in Salt Lake City

A few smatterings can be gleaned about Jones' life in Salt Lake City during this early period. It appears that Dan Jones enjoyed social functions and recreation. On February 20, 1850, he gave a dance in Salt Lake City which was attended by President Brigham Young, Parley P. Pratt, George A. Smith, Ezra T. Benson, Thomas Bullock and others.

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30 Lewis, correspondence, October 11, 1966.
31 Hunter, p. 47.
32 Lewis, correspondence, October 11, 1966.
On May 26, 1850, Jones was appointed to a committee to arrange for the celebration of the twenty-fourth of July in Salt Lake City, honoring the pioneers. Among other presentations, Dan honored "a company of 24 aged fathers, dressed as citizens . . . carrying the stars and stripes inscribed 'Heroes of '76." A large parade was held in which troops of the Mormons marched and cheered for Governor Brigham Young. A band played as it was carried in a special large carriage constructed for the parade. The carriage was decorated with flags, was nine feet wide and twenty-nine feet long, drawn by fourteen horses. On June 2, Dan also spoke at a public meeting held in the bowery in Salt Lake City. Part of the time he addressed the Welsh saints in their native language.

Dan was not always at peace with his Welsh converts. On April 23 he went to court where he was awarded $239.17 from a Welshman whom he had helped to bring from Wales.

Exploring the Great Salt Lake

On August 24, 1849, Captain Howard Stansbury of the United States Army arrived in Utah to survey the lakes, make soundings of their depths, and prepare accurate maps of the territory for the United States Government. He was aided by Lt. J. W. Gunnison, who was later killed by the

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33 Journal History, May 26, 1850.
34 Ibid., July 24, 1850.
36 Ibid., p. 367.
Indians in Utah. During the winter of 1849-1850, Stansbury and Gunnison hired Jones, to build a yawl for carrying on the exploration of the Great Salt Lake in the spring of 1850. This work was evidently completed after Dan returned from his exploration trip.

The yawl was constructed on the Jordan River, twenty miles above the mouth of the river, probably near Archibald Gardner's mill. Brigham Young gave Stansbury his blessings and promised to aid in any way possible. By April 3, Dan Jones had completed the yawl, which was named the Salicornia or Flower of Salt Lake, but was called the Sally. It required six hours for Stansbury and Gunnison to move the Sally across the sandbar at the mouth of the Jordan, on April 4, to the Great Salt Lake. Captain Stansbury traveled to Fremont and Antelope Islands and described his satisfaction with the Sally:

Though the boat was heavy, it moved along in all the dignity and complaisance of a first rate craft, persuaded that no other of equal pretensions had ever floated on the bosom of the solitary waters.

Captain Stansbury had completed his exploration of the Great Salt Lake by July of 1850. He was surprised to find that the deepest part of the lake was only 33 feet. His party also spent nineteen days on a trip by land which circled the entire lake from the Bear River ford.


39 Morgan, p. 232.

Jones continued to guide the new Welsh Americans in the Salt Lake settlement west of the Jordan River. By November 20, 1849, he reported that he had baptized 40 more Welsh people there. These Welsh probably had been previously baptized in Wales. The Welsh community still held church services in their native tongue. Dan reported that he was building a house on his lot in Salt Lake City, and that a lot of one and one-fourth acres was given to every Welshman who desired it. The Welsh who chose to be farmers established a settlement near their farms on the Jordan about four miles from the city, which was known as "New Wales." A small body of Welsh farmers who later moved to the area of Malad, Idaho, were forced by a drought to try dry farming which proved to be quite successful in the West.

The call to Manti

During June 1849, Walker, the Ute Indian war chief, had visited Brigham Young in Salt Lake City, requesting that the Mormons send settlers to live in Sanpete Valley "to teach the natives how to live like the white men." Brigham immediately sent four men to the valley to evaluate its prospects for colonizing. The verdict of the four explorers was that Sanpete Valley and the Valley of the Sevier River were to be considered "possible and desirable" for Mormon colonies.

41 Lewis, correspondence.
42 Hunter, p. 38.
Brigham Young called for volunteers of young men and families to settle in Sanpete Valley in October 1849, and about 50 families offered their services. Isaac Morley was called by President Young to lead the colony. During a cold November, the company traveled up Salt Canyon or Nephi Canyon, building bridges and clearing roads as they advanced. On November 22, 1849, the little band entered Sanpete Valley. At the present site of Manti, Utah, they pulled out of the cold wind to the south side of "Temple Hill" and built dugouts and tents in the rocky hillside.

Into this little settlement came Parley P. Pratt's Exploring Company on December 3. Here Dan Jones won the friendship of Chief Walker as he helped to bless and feed and minister to the sick Utes. Although the Mormons tried to shovel the deep snow from the dry grass to feed the hungry, freezing cattle during the winter, over half of the animals were dead before spring. Pioneer journals recorded that often the half-starved Indians would sit and wait for a Mormon's animal to "die of starvation, and then greedily pounce upon the bony carcass."44

May of 1850 brought an additional chilling experience to the tiny settlement. As the spring sunshine warmed the rocky hillside of "Temple Hill" where the colonists were camped, hundreds of hibernating rattlesnakes slid out of their nests in the rocks, seeking the warmth of pioneer dugouts and beds. Strangely, no one was bitten, but nights became nightmares as the pioneers fought the invasion of rattlers.

44Ibid.
Pioneers reported that as many as 200 to 500 snakes were killed in a single night, and the invasion lasted for several weeks.  

Brigham Young worried about the safety of the Sanpete Colony. The invitation of the Indians to settle in Sanpete Valley had almost seemed like a death trap to the colonists, or at least a position of being convenient food producers for the Indians. Instead of trying to aid the colonists, some of the hungry Indians levied heavy tribute on the Mormons' diminishing food supplies, and some made threats when "generous donations were not forthcoming." The Sanpete pioneers had expected to bring further supplies into the valley by supply trains, but they were marooned by heavy snows until they were able to bring food over the last part of the trail only on snowshoes with the aid of friendly Indians. At the general conference of the church on September 6, 1850, church leaders sought to strengthen the little settlement by calling for volunteers. Isaac Morley was authorized to choose 100 men with or without families to go to Sanpete. Among them was Dan Jones and his two wives who without complaint accepted the new call of the church.

Jones found the valley controlled by the Utes. It was also inhabited by a vassal tribe of "Digger Indians" called the Sanpitch. These primitive Indians lived on roots, berries, rabbits, birds and groundhogs. The pioneers claimed that the Utes were very cruel to the

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46 Andrew Love Neff, History of Utah 1857 to 1869, ed., Creer (Salt Lake City, Utah: Deseret News Press, 1940), p. 156.

47 Ibid.
Sanpitches, but if a Sanpitch could, "by fair means or foul, become the happy possessor of a horse, a gun and a blanket, he was admitted as a member of the Ute tribe." 48 The Sanpitch tribe later lived in Thistle Valley or Indianola.

The people of Fort Utah, or Provo, were at war with the Utes during the early part of 1850, but most of the conflict ended by February. In July, Chief Walker came to the site of Manti with between 500 and 700 Ute and Sanpitch warriors and camped above the Mormons in a half-circle on "Temple Hill." Walker, who had just returned from a successful raid on the Shoshones, spent two weeks impressing the Mormons with plunder, scalps, prisoners, cruelty, and war dances. He enjoyed, in his moody moments, threatening or reminding the settlers of what he was capable of doing. 49

Brigham Young visited the valley for the first time on August 5, when he named the valley "Sanpete," and the little town "Manti." 50 Jesse W. Fox began a school in September 1850 in the log church house. Indicating that his move was permanent, Dan Jones rented out his house and lot in Salt Lake City.

Life in Manti

Jones built a home in Manti for his family during the fall of 1850 and prepared to earn his living by farming. A company was formed to

49 Ibid.
50 Ibid.
charter stage coaches between Ogden and Sanpete to strengthen communications. A militia, consisting of a company of infantry, was organized by Captain Nelson Higgins to defend the little colony. A council house had already been planned. John Lowry, Sr., had been made bishop of the little colony. Brigham Young had sent Phineas W. Cook to Manti during the summer to erect a grist mill. At the request of the editor, Jones reported in his letter to the Deseret News that Manti had just completed an exciting Thanksgiving celebration after her first year of history.\(^{51}\)

A grist mill has been brought, as by magic, since I came here, and will be grinding next week, also a skeleton of a saw mill is fairly under way. Our new State House of some 24 feet is complete, and got a thorough warming last Saturday, by a feast well got up with the fruits of the valley, in commemoration of the arrival of the pioneers here. Three companies of soldiers paraded, and made quite a display in this secluded retreat, amidst the yells of the red men . . . and the roaring of the artillery echoed in the showy peaks that surround us.

The existing information on Dan Jones does not fully explain why he came to Manti. There is no evidence that he was experienced in farming or that he had ever operated a threshing machine previously. He had engaged in business and steamboat transportation on the Mississippi, but Manti offered no urgent opportunities or needs in this area. It would seem that he would be needed in Salt Lake City to aid in the welcoming, fellowshipping, training, and integration of the immigrating Welsh converts, but he was evidently not indispensable to them. His descendants have reported that he sometimes clashed with Brigham Young, but there is evidence that he maintained a close relationship with Young during all his life. As cited earlier, Jones had a strong belief and

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\(^{51}\) _Deseret News_, December 12, 1850.
interest in the existence of the Welsh or Madoc Indians. It is possible that he was partly motivated by a hope of finding Indians who spoke Welsh in the Sanpete area. The existence of coal had already been noted in Sanpete, but there is at present no evidence that he was a forerunner sent in anticipation of coal mining and a Welsh development. The coal vein that led to the establishment of the mine at Wales in Sanpete County was located in 1857 and developed in 1859 after Jones had moved from Manti. Jones received no ecclesiastical calling that we know about in Manti. He may have been called to Sanpete to serve as "incentive" for a Welsh community to gather around him. This would abet the Welsh interest in Indians and have a substantial group of them with some background in Indian relations should it develop that a connection existed. The existing information indicates only that Jones left his Salt Lake home and moved his family to Manti because he was called to go there by Brigham Young and Isaac Morley as were the other colonists. It appears that Brigham Young felt that Jones' presence in Manti would promote some security for the colony because of Chief Walker's past friendship as has previously been mentioned. Also, Jones was a leader and an educated man who would be beneficial to the community.

However, Jones' thoughts were still very much with the Welsh people. He had written to Brigham Young, asking if the Book of Mormon might be translated into the Welsh language. President Young had not yet made a decision, but promised that he would let Dan know.  

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52 Lever, pp. 545-547.
53 Journal History, December 23, 1850.
In January 1851 city charters were granted to Manti, Ogden, Provo, and Parowan by the General Assembly of the State of Deseret. Manti had only 365 inhabitants at the time. In April Brigham Young organized the first high council at Manti.

Mayor of Manti

Jones was honored by his fellow colonists on April 7, 1851, when he was elected mayor of Manti. He was to hold this position until 1852 when he went on his second mission to Wales. Jones was honored again by the leaders of his church on April 13, when he was called to speak at the conference in Salt Lake City in the Old Bowery. "Brigham Young and Ezra T. Benson addressed the forenoon meeting and Dan Jones spoke in the afternoon."54

With the city council of Manti, Mayor Dan Jones helped to pass some interesting city ordinances. One ordinance prohibited profanity:

Be it ordained by the City Council of Manti City that if any person or persons shall swear, by the name of God or of Jesus Christ, or in any manner shall mention their names of profanity, he or she shall for each offense, pay the sum of not less than five dollars nor over twenty-five dollars for every such offense.

The second city ordinance included payment for lumber for coffins for Indians.

An ordinance setting out shade trees stated:

... Every holder of lots within the bounds of said City, are hereby required to set out in front of their lots, such trees for shade, as shall in their opinion be the best calculated to adorn and beautify the city.55

54 Ibid., April 13, 1851.

During the summer of 1851, Jones improved his farm and sold produce in Salt Lake City. Being an enterprising business man, he also constructed a threshing machine which operated throughout the winter. It appears that he enjoyed the operation of his horsepowered machine as he described Manti of February 1852:

The weather has so far been moderate, the few snow squalls melting. The rattling of fanning mills, the neighing of the prancing steeds whenever a chance is had for a sleigh ride, are the principle and almost only disturbances that break upon the monotony of the silent and peaceful city of Manti...

Some brethren from Pauvon came here last week for grain, and returned laden and found an excellent road, making the distance less than 70 miles. I hope many more come, for we have the wherewith to supply them.56

Dan Jones understood advertising that might encourage the grain business. A letter to the Deseret News on December 19, 1851, stated that the city was flourishing, that there were piles of wood at almost every door as the settlers continued to build many new homes. The council house and public works stood still for lack of nails and glass. "... Brother Dan Jones has a threshing machine in successful operation."57

Jones' brother Edward came from Wales to join him in Manti during 1851. Evidently Edward supervised Dan's farm and enterprises in Manti and watched over his family after Jones left on his second mission to Wales at the end of 1852.

In February 1852, Jones wrote to Salt Lake for shoe leather "so that he would not have to go barefoot." He offered to pay for the

56 Deseret News, February 21, 1852.

57 Journal History, December 19, 1851.
leather with flour, butter, or cheese which he had available. He was also concerned about the school for Manti children, asking the Salt Lake officials if they had yet printed any school books for the Salt Lake children. Of the Manti school, Dan wrote,

"We have a monitorial school taught in Manti of upwards of 100 scholars. . . . The principle obstacle which it has to contend with in its infancy is the want of a uniformity of books, which I hope will, ere long, be removed."58

With Mayor Jones' recommendation, the Manti City Council had hired Andrew Silver to teach for the winter at a wage of fifty dollars per month with an assessment made that each one attending the school should "... furnish an equal amount of wood for the heating of the school-room."59

However, during the winter, Jones decided that Mr. Silver was "getting too much and accomplishing too little." One councilman suggested having two teachers and proposed that Silver be replaced by two young women. Some of the council were opposed to the hiring of women as teachers to replace Mr. Silver. The council voted to take a census of the parents to see how they wanted to raise the money to educate their children.60

Sanpete County was established in March by act of the territorial legislature and a county court created to supplement the public efforts of Manti's city council. During 1852, Ester Smith organized a group of thespians to produce plays and provide better cultural opportunities for the valley. The Manti fort was completed and two companies of

58 Deseret News, February 21, 1852.
59 Neff, p. 355.
60 Ibid., p. 356.
troops were trained to defend the settlements. In June Mayor Jones' little son Dan, the son of Jane, was drowned in Manti. 61

Second mission call

On August 28, 1852, Dan Jones was called on his second mission to Wales. He was to leave his new home in Manti and his two wives to sustain themselves and their children with the help of Dan's brother Edward, for almost four years. Jones offered no questions or excuses, but accepted the call. He gave a tearful goodbye to his family. Eighty miles east of Salt Lake Valley Dan was lifted in spirit by meeting a wagon train of 50 wagons and ten carts filled with some of his own Welsh converts and friends from Wales and "Cambria's Camp" that had remained behind at Council Bluffs, Iowa. The Welsh expressed joy in seeing their old captain and reported that life was much less formidable than it had been in 1849 with cholera and extreme poverty.

The Saints are in good health; everyone has his canvas tent as white as snow. Much milk in our camp is being thrown away as casually as is the bathwater used by two or three Merthyr colliers. We have more milk than we can use. 62

As the Welsh company continued toward Salt Lake Valley, they were met by three earlier Welsh settlers who had come over thirty miles to greet the newcomers. With them came a load of fruit, watermelons, potatoes, and onions. Nearer the valley, they were welcomed by a third group of Welsh greeters. 63 Jones continued eastward and left America for Wales on December 1, 1852.

61 Journal History, June 9, 1852.
62 Lewis, p. 225.
63 Ibid.
The months following Jones' departure for Wales were marked by excitement and trouble at Manti. In November 1852 the town's placid course of events was broken by the celebrated trial of Pedro Leon and a group of New Mexican traders. They were found guilty of trading in Indian slaves and ejected from the territory.64 The banning of New Mexican traders interrupted what Walker and other powerful chieftains had come to regard as a legitimate trade in Paiute and Gosiute slaves. It also soon resulted in the passage of indenture laws in Utah and the widespread practice of buying Indian children by the Mormons themselves. Together with Mormon efforts to crowd "squaw men" and mountain men out of the Fort Birdger area the interference with the New Mexican slave trade was sufficient to trigger an Indian outbreak usually known as the Walker War in 1853. Although this conflict actually erupted in the Utah Valley town of Payson, it soon spread to Manti and other Sanpete communities. The Indians fired on the guards and stole cattle from Manti in July. Six Indians were killed near Mt. Pleasant by the Provo Militia. On October 1, four Manti men were killed at the site of Fountain Green while hauling grain to Salt Lake City. The teamsters had not wanted to wait an extra day for the larger convoy of wagons traveling to general conference in Salt Lake City.65

The descendants of Dan Jones report that Jane Melling Jones, first wife of Jones, made frequent trips to Salt Lake from Manti during 1854,

64 Lever, p. 49.
65 Ibid., pp. 20-21.
hauling wagon loads of food and handwork to be sold or traded in Salt Lake City. On one of these trips through Salt Creek Canyon, she arrived at the scene of the massacre near the site of Fountain Green just at nightfall. She and her little daughter, Claudia, were obliged to spend a fearful night alone in darkness. 66

In a talk at general conference, Brigham Young used Elizabeth, a woman of some means, who it will be remembered married Dan enroute to Utah in 1859, as an example of service to the Mormon people. She supported herself and cared for Jones' children while he was on his second mission. Brigham Young said,

There is a sister from Wales, the wife of Brother Dan Jones, who has expended thousands of pounds to help the poor of this place, and they have cursed her all the day long, and she has now to labor hard for the support of herself and children. 67

According to her descendants, Elizabeth had helped many of the Welsh immigrants who came to the western frontier. She had kept a tavern in Wales in 1856, then joined the Mormon Church in 1857. Her home had been a haven of rest to the Mormon missionaries who worked in Wales, and she was persecuted by her countrymen for her efforts. During 1858, she sold all her property in Wales and prepared to leave for the Great Basin. She paid the passage of forty people who lacked the money to emigrate—all the way to Council Bluffs, Iowa, then financed the trip for thirty-two of her friends on to Salt Lake Valley. As was previously

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66 Statement by Mrs. Virginia Clyde Gowers, personal interview, Salt Lake City, Utah, August 13, 1959.

stated, grateful countrymen honored her with the title, "The Welsh Queen."  

Life was difficult in Manti during 1853 because grasshoppers destroyed most of the crops. Nevertheless, by 1853 Manti had become a "hub colony" like the center of the wheel to the little settlements in Sanpete Valley. It was built in the typical Utah pattern with wide street having streams of water on both sides, with rows of shade trees, gardens, orchards and farms in orderly pattern. By the end of 1853, Manti had a population of 647.

Because of the Walker War, the people of Spring City gathered at Manti during 1853 and remained there until the spring of 1854. In 1854 the Indians burned Allred's Fort at Spring City. Ephraim was settled just north of Manti with a secure fort. Chief Walker died at Meadow, Utah, on January 20, 1855, and effective peace was established. Later Indians, irate at the continued crowding of the Mormons, resisted efforts to move them onto a reservation in the Uinta Basin in the Black Hawk War after 1864. Hostilities lasted throughout the 1860's as the oppressed Indians resisted their expulsion from tribal grounds.

The Jones family survived the Indian wars in Utah. Like others, they played an important role in settling the country. It appears that Jones' family fared well after his departure in 1852. There is no indication that they were ever attacked or harmed by the Indians. A son, Edward W. Tullidge, Women of Mormondom (New York: Tullidge and Crandall, 1877), p. 460.

Milton R. Hunter, Utah, the Story of Her People (Salt Lake City, Utah: Deseret News Press, 1946), p. 240.

Neff, pp. 398-407.
Joseph Dan Jones, was born to Jane Melling Jones on May 4, 1853, about eight months after Dan had gone on his last mission. Jane reported that this was their tenth child. By the middle of 1854 Jane was living, temporarily at least, in Salt Lake City. Part of one of her letters to Dan was published in Welsh in the Udgorn Seion on December 16, 1854. She stated that her children were well and although she missed her husband, she sustained him in his mission call. She mentioned that other Welsh converts had arrived in Salt Lake City but that the majority of the Welsh immigrants had moved to Box Elder. Less is known about Jones' second wife, Elizabeth, during his second mission. She and Dan Jones had parented two children: Ruth in 1850, and Brigham in 1852, so she had two small children to care for while Jones was gone, plus her four children by a previous marriage. It appears that she lived in Manti until Dan returned in 1856.

Conclusions

The major roles of Dan Jones were primarily accomplished in Wales and in Manti. He did not hold important ecclesiastical positions in Utah. This casts him in a secondary status situation as church leaders appear to be the most effective leaders in the Mormon colonies. Church leaders such as Isaac Morley, the founder of Manti; Orson Hyde, a resident apostle; Warren Snow, the chief military leader; and local leaders such as Colonel Reddick N. Allred at Spring City really laid a more significant claim to fame in the colonizing ventures of Sanpete.

71 See Appendix A.
72 See Appendix B.
The work of Dan Jones in Salt Lake and Sanpete County could not equal the contributions of Lorenzo Snow in Brigham City nor George A. Smith in the colonizing of Southern Utah. Jones served no military role in the Walker War because of his mission. Thus in spite of his friendship with Chief Walker and the Indians, it would appear that he did little of importance with the Indians either as a missionary or as a fighter or peacemaker.

What were his contributions to the pioneer society? Perhaps his greatest contribution was the role he played in helping to bring several thousand Welsh colonists to the Great Basin. Along with some fifty other men he helped the exploration and settlement of Southern Utah, but he was not the explorer that Jacob Hamblin or George Washington Bean were. Jones was never able to find his Welsh Indians. He, like thousands of others, built homes in two pioneer communities, but many pioneers settled more than twice. He helped bring culture to Utah through such men as John Parry and Evan Stephens and the Tabernacle Choir. He appears to have been a good mayor of Manti, but he had a very short term. As a father, he was able to spend very little time with his wives and children. He appears to have been a successful farmer, but his major interests were elsewhere. He helped the Welsh to establish themselves at Kanesville and in Utah and his concern remained with them. Jones aided in the exploration of the Great Salt Lake in that he built the yawl for Captain Howard Stansbury. He practiced polygamy even though it brought him conflicts and personal sorrow. He willingly did whatever his church asked him to do.
CHAPTER V

THE CONCLUDING YEARS

This study has previously dealt with the second mission of Dan Jones and his early pioneer contributions in Salt Lake and Manti. The final chapter will examine the five concluding years of his short life.

Dan Jones was a witness to three of the 1856 handcart companies. He was to add another wife in the practice of polygamy. He continued being a missionary to the Welsh in Utah. He was a sailor and merchant on the Great Salt Lake, a farmer and a business man in the early Utah communities. He attempted to scheme to haul coal by boat to the Salt Lake area. And finally, the physical ailments that had long afflicted him, took him.

Handcarts--1856

Jones' final trip home from Wales in 1856 was exciting, but touched by sadness. Although he was not a participant in the tragedy of the James G. Willie and Edward Martin handcart companies, he was at least a partial witness to the ill fated groups. From Liverpool to Salt Lake Valley was a distance of some 6,100 miles. The emigrants were able to travel the 3,000 miles from Liverpool to Boston by ship for a cost of about $15. One could travel 1,800 miles by rail from Boston to Iowa City, Iowa, for an additional $11. However, the most dangerous

1Journal History, February 17, 1857.
and expensive part of the journey was the final stretch across the plains to the Great Salt Lake. In 1851 some of the Mormon emigrants had loaded their heaviest luggage on the wagons of friends and relatives and walked westward, pulling handcarts with the wagon train. After investigation, this inexpensive means of travel appeared not only feasible, but economically appealing to the poorer converts. In 1855 the First Presidency of the church recommended the method to the European saints, and the Millennial Star announced that converts could travel to Salt Lake for a total cost of only $45. Immediately there was a rush for transportation and three more ships were chartered for 1856. Most of the 1,872 handcart pioneers arrived safely, but the last two companies began their hike too late in the season and were trapped by the blizzards of an early winter. Of the 1,075 members of the Willie and Hartin handcart companies, 222 people, or about one out of five died in the snow in spite of the arrival of at least 104 rescuers from the Salt Lake Valley. The first company of English converts and the second company of Scottish members had raced in good natured competition across the plains to be welcomed on September 26 by Pitt's Brass Band, Brigham Young, cheering crowds, and a feast of fruits and watermelons. The third company, captained by Edward Bunker, was mainly composed of the Welsh converts who had crossed the ocean with Dan Jones. These left Iowa City on June 23, 1856, arriving in Salt Lake on October 2. When the elements of the last two companies, composed of English and Scandinavian converts arrived at Iowa City between June 26 and July 8, they were

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obliged to build their own handcarts because the supply for the expected number of emigrants was exhausted. Although they were warned to wait until the following season to make the last section of the journey, some of their leaders insisted that they move on, and they began the final lap on July 15 and July 28 with frail and imperfect handcarts. The survivors of the two pioneer companies were hauled into the Salt Lake Valley in the wagons of their rescuers on November 30, 1856.³ 

Dan Jones did not travel with his Welsh handcart pioneers beyond Iowa City, but instead remained there with Wilford Woodruff and other church authorities to help organize the later companies. The record of Dan Jones is complicated by the fact that Daniel W. Jones, the early Mormon Indian missionary, was also on the plains part of the year as a member of the rescue expeditions from Salt Lake Valley.⁴

After the last handcart companies were on their way, Captain Dan Jones left Winter Quarters or Florence, Nebraska, on September 3 with thirteen other returning European missionaries, including Franklin D. Richards, Daniel Spencer, George D. Grant (who was their captain), Cyrus H. Wheelock, William H. Kimball, Joseph J. Young, and John D. T. McAllister.⁵ They traveled with five wagons and twenty-five animals, hoping to arrive in Salt Lake within a month for the conference of October 6. Daniel Spencer reported that the Cheyenne Indians were

³Ibid., pp. 472-473.
⁴Journal History, October 27, 1856.
attacking small groups of whites at this time. Since the handcart companies were only averaging 15 to 20 miles per day, Jones' company overtook the Edward Martin handcart company of 576 on September 7. Spencer reported that the company had a greater proportion than usual of feeble emigrants, but they were in excellent spirits. On the twelfth of September, Jones' small company overtook the James G. Willie handcart company. The Willie Company had discovered the body of Almon W. Babbitt, former Utah delegate to Congress, near Wood River Nebraska. On September 4 the Indians had stolen the beef cattle and some of the oxen of the Willie Company, which had greatly weakened them. Jones' company were depressed by their condition and promised to rush on to the valley as rapidly as possible to report to the authorities of the church and to bring back relief. When the Willie Company arrived at Fort Laramie on September 30, they found that Jones' missionary company had purchased and left for them all the provisions and buffalo robes that could be obtained.

In the conference of the church held on October 5 in the tabernacle in Salt Lake City, Brigham Young, Franklin D. Richards, Dan Jones and Heber C. Kimball all spoke on the need for volunteers to rescue the handcart pioneers. Heber C. Kimball quoted part of Jones' remarks.

One hundred fourteen men volunteered to leave immediately with rescue

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6 Journal History, October 4, 1856.
7 Kimball, pp. 1-11.
8 Journal of Discourses 3:121.
wagons. Because of his weakness from fatigue and tuberculosis Dan Jones did not return with the rescuers.

More polygamy

When Jones returned from his second mission in 1856, his first wife, Jane Melling Jones, was living in Salt Lake City where she had been since 1854. It appears that Elizabeth was also living in Salt Lake Valley since Jones then settled there. Jones brought a new challenge with him; he married Mary Matilda Latrielle. Jones was 46 years old; his descendants report that she was only seventeen at the time, and that she had pushed a handcart across the plains. Mary Matilda was born in London of a French family and was the only one of her family to join the church. Her father had been a civil engineer who left France during the French Revolution. She was a cultured lady who spoke English and Welsh and tutored French. Dan's descendants report that she was beautiful, tall and talented, with black hair and fine features. She loved to raise flowers, to knit and crochet and cook. Incidentally, she also cut Jones' hair for him. 9

Local missionary to Salt Lake City Welsh

In November 1856, one month after Jones returned the final time to the Salt Lake Valley, he was called by the church to teach the Welsh speaking people of Salt Lake City who did not understand English. He was to preach repentance and encourage them to live their religion, but not

9Hannah A. Jones, interview, August 13, 1959.
to hold any Welsh meetings on the same evening that other meetings were held. They were to be encouraged to learn English quickly. Thomas E. Jeremy and John Davies were appointed to work with him. They met several times each week in the homes of the Welsh converts. From this, it appears that some of the recent Welsh immigrants were in need of spiritual guidance. Converts were often slow to adjust to a new religion and a different way of life. Since many of them spoke only one language, they were slow to integrate into the new society in a new language. Evidently it was difficult to get them to attend meetings when they could not understand what was said. It appears that some of them were not living according to church standards, and thus were not happy. Probably some who were not fully converted to the new faith were leaving the church as was happening during this period in England and Wales after 1851.

Jones was also called to speak at the Tabernacle frequently. Wilford Woodruff mentioned in his diary that Jones spoke on October 26, 1856, along with Heber C. Kimball and other general authorities and then again on October 28 at the Social Hall with Daniel Spencer. Woodruff said Jones was very weak and feeble, looked nearly worn out. His lungs were weak and he spoke but a short time. Franklin D. Richards, the British mission president, had voiced the same feeling about Jones on February 26, 1856, in Wales. He scolded the Welsh members for making Jones carry so many burdens:


11 Taylor, p. 20.
Some time ago, I found brother Jones worn down with multiplied labours and anxious cares, with all their perplexities. He had piles of emigration, publishing, corresponding, etc., loading upon him, until he fell sick, in which condition I found him, when I was constrained to ask whether you intended for him to lay down his bones in Babylon. Had the English language been understood, his burden would have been considerably less.12

Dan Jones evidently worked so industriously during his life, he was unwise.

As was noted before, Jones had been rebaptized on November 18, 1849. In keeping with the spirit of the period, he was again rebaptized on December 30, 1856. 13

The Welsh mission after 1856

The records indicate that the number of Mormon baptisms decreased in both Wales and the British Isles after 1856. One of the reasons was that the number of American missionaries dropped sharply after the Utah Expedition of Colonel Albert Sidney Johnston moved toward the Great Basin. Only five missionaries were sent to Great Britain during 1858 and 1859. Another decrease came after the start of the Civil War. 14 Also, attitudes toward Mormons suffered further adverse effects when reports of the Mountain Meadows massacre reached Wales. 15 Members in Wales reported that enthusiasm in Wales appeared to be at a lower level

13 Journal History, December 30, 1856.
14 Evans, pp. 243-244.
than it had been when Jones was present. Many converts left the church after 1856.  

Sailor on the Great Salt Lake

By February 13, 1856, Captain Dan Jones had again become a sailor, but this time on the Great Salt Lake. Brigham Young had arranged for the building of The Timely Gull which was anchored in Black Rock Harbor near Salt Lake City. Jones became the captain of Brigham's commercial "fleet" which offered for sale a cargo of "cedar wood, fine salt, and flagging for sidewalks, yards and cellar floors." He hoped that he would soon be able to offer large quantities of roofing slate which would compete with the price of shingles. These and other goods were offered for sale at his home in the Fourteenth Ward as well as at Black Rock, Corrine, Lake Point, Lake Side, and Monument Point on the Great Salt Lake. The Timely Gull, forty-five feet in length, was the most pretentious boat to sail the lake up to this time. President Young had built her in 1854, partly to ferry 500 head of Mormon Church stock to and from their pastures on Antelope Island. The level of Salt Lake had risen to the extent that the cattle could no longer ford the bar to the mainland. Brigham had designed her to be propelled by horses "working a tread-mill." He had hoped to convert the Gull into a steamboat, but in 1856 she was converted to sails.  

Dan had an occasional opportunity to transport the authorities of the Mormon Church to Antelope or "Church" Island for a holiday outing.

16 Taylor, p. 20.

17 Morgan, pp. 253-254.
In 1856 Dan lost his ship when a strong gale swept *The Timely Gull* from its moorings at Black Rock and shattered it on "Church" Island where its wreckage could be seen for many years.\(^{18}\) Jones lived at Black Rock during part of this time.

**Conflict in Utah**

In July 1857 word reached Salt Lake City that Federal troops were on their way to put down the Mormon rebellion in Utah and place its citizens under martial law to protect the "gentiles" and government officials. President Buchanan had trusted the angry reports about the Mormons and Colonel Albert Sidney Johnston was sent west. Mormons made inflammatory speeches and sent troops to fortify the canyons east of Salt Lake. Before peace was established, Dan Jones and his family moved from Salt Lake Valley to Provo. It appears that they became somewhat attached to Provo before they returned in July. By 1859 Jones had permanently moved to Provo where he took up land at the mouth of the Provo River in what was called the fort fields.\(^{19}\)

By 1859 Camp Floyd and the town of Fairfield had become an appealing market to the Mormon farmers and businessmen. Jones prospered as he traded with the soldiers.

**Transporting coal**

During 1859 Brigham Young and Dan Jones were often in communication about the practicability of boating coal from Sanpete County down

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\(^{18}\) Ibid., p. 257.

\(^{19}\) Clyde, pp. 89-93.
Utah Lake, through the Jordan River and across the Great Salt Lake to the communities in the area. The blacksmiths and homes of the valley were begging for coal which had long been available in Sanpete. But costs of hauling the wanted fuel by team and wagon were almost prohibitive. When coal was discovered in Payson Canyon, Jones and others were excited. Jones found that Utah Lake was only eight miles away from the nearest point of the Goshen source, but the lake at that point was very shallow and the banks muddy. A road would need to be built in Salt Creek canyon. If Brigham Young's boat could be fitted to carry five wagon loads or ten tons of coal to the ford by the Camp Floyd road, Jones hoped that the coal could be made available for eight or nine dollars per ton. A better road to the south could be used, but it would be about fifty miles to the lake landing. Dan was worried about the time and expense of the preparations since he had twenty acres of hay and twenty acres of wheat that had to be harvested immediately and it was nearly impossible to hire help since Camp Floyd was taking all the laboring men that were available. In his letter to Brigham Young of July 9, 1859, Dan felt that the coal could not be delivered in Salt Lake City for much less than $30 per ton, which might not be profitable. By using wagons the entire distance, the coal would have cost about $41 per ton.

20 Dan Jones, letter, Church of Jesus Christ of Latter-day Saints, Church Historian's Office, Salt Lake City, Utah, Dan Jones file.
Jones' descendants reported that Dan built a boat to attempt the trade, but no evidence of that has been found. The hope of transporting central Utah coal to Salt Lake City proved to be impractical until railroads were later built to Wales in Sanpete County where the Welsh people operated a coal mine and to the Carbon County area.

Nearing the end

In March 1861, Jones reported in a letter to Heber C. Kimball that he had been very ill and unable to work for several months, but he felt much better in Provo than he had in the bottoms near the river. He wanted to buy a plot of land in the city where he could plant a garden for the summer. His wife Jane had died on February 24, 1861.

In early October 1861, Jones wrote to Brigham Young stating that he was too feeble to earn a living by farming, but hoping he could fit out a van and an ox team to haul produce and merchandise to the various settlements to trade. He still hoped that he could transport coal by boat to sell in Salt Lake City. Dan Jones was still willing and anxious to work and earn a living for his family. He died in Provo January 3, 1862, of tuberculosis, at fifty-one years of age.

The family of Dan Jones

Dan Jones was survived by two of his three wives, Elizabeth Jones (Lewis) Jones and Mary Matilda LaTrielle Jones, and by six of his children. Brigham and Ruth were born to Elizabeth, Robert and Gomar were

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21 Clyde, pp. 88-93.

22 Dan Jones file, letter, March 21, 1861.
children of Mary. Jane Melling Jones became the mother of ten children, but only two of them, Claudia and Joseph Dan, grew to maturity. In a letter to Brigham Young on April 1, 1860, Jane stated that she had been married to Dan Jones for 23 years and had had ten children. The names of five of the children are unknown. John Madoc was born in April 1842 and died in June 1844. Dan and Jane apparently lost five children between 1837 and 1844. Elizabeth, four months old, died in Wales on May 6, 1848, during Jones' first mission. Another daughter apparently died between May 1848 and February 1849 since she was in Wales, but she did not come to Utah with them. Claudia, born February 8, 1849, was their eighth child. The ninth child, Dan, was drowned in Manti in June 1852 just before Jones left on his second mission. Number ten, Joseph Dan, was born in Manti on May 4, 1853, eight months after his father had gone on his final mission in Wales. Life was hard and discouraging for Jane and Dan Jones.

After Jones' death, Mary Matilda LaTrielle married Tom Vincent, a non-Mormon by whom she had four more children. She was an ambitious young woman who built her own home in Provo. It was a one-room building with a thatched roof.

Elizabeth was appointed the administratrix of the estate upon the death of Jones. He left about $5,630 in property, consisting of twelve...

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23 Ronald Dennis, personal letter, family file. (Dennis is a descendant of Dan Jones.)

24 Hannah Jones, interview, August 13, 1959.

25 Dan Jones file, Provo Court Records, June 20, 1862.
yoke of oxen, four large wagons, one carriage, two houses and lots, $500 in household goods, 25 cows, 250 bushels of wheat, $500 in cash, seven horses, $800 in other animals, $50 in books, and a clock and watch worth $60, and other real estate. The family reported that most of the property went to Elizabeth since she brought about $4,000 into her marriage with Dan Jones, and Jane had recently died. The marriages were not easy considering polygamy and sickness and the time Jones spent for his church. Descendants report that one of the wives left Jones in later years—either Jane or Elizabeth. Some of the children left the Mormon Church after his death.

Conclusions

The last five years of Jones' life were not as dramatic as the years in Wales, Nauvoo and Manti. Jones was sick, trying to care for a polygamous family, dealing with mundane problems of living outside the public spotlight, and growing older. Yet he was valuable to a developing society on the frontier and to his family. He never lost his sense of mission to the church or his concern for the Welsh people. His life since 1845 had been primarily dedicated to his religion, and now without any church calls or sacrifices to accept, he seemed to become a more ordinary man. His Great Salt Lake enterprises failed to give him the dedication and adventure that he craved. He was not involved in the Utah War as far as we know. He would have loved to have supplied Salt Lake Valley with inexpensive coal, but his northwest passage and navy never materialized. It appears that he was most
frustrated by his physical sickness that he could not accept, and his inability to better communicate with his wives and convert all of his own children. Jones was a typical pioneer with human frailties. He was outspoken and sarcastic at times and he created enemies. It appears that he was so dynamic and dedicated to his religion and his work that he could not stop to heal his body.

Dan Jones was instrumental in bringing over 5,000 hardy colonists to Utah, adding many stalwarts to his church and state. He, like many others, was important to the American movement to the western frontier in settling several communities. He was a successful mayor, administrator, captain, explorer and pioneer, but most of all, "He was unquestionably the true founder and the leading light in the [Mormon] movement in Wales."26

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26 Lewis, The Mormons in Wales, p. 64.
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APPENDIXES
Appendix A: The ten children of Dan Jones and Jane Melling

In a letter to Brigham Young dated 1 April 1860 Jane (Melling) Jones states: "I have been married to Bro. Dan Jones for 23 years, and have had 10 children." Prior to the discovery of this letter in 1970 it was supposed that there had been only two children born to Dan Jones and Jane Melling—Claudia and Joseph Dan. But with this new knowledge research efforts were directed toward finding the "lost eight."

Dan Jones states in a letter to Brigham Young from Wales dated 3 Dec 1845: "An oh, cruel thought, I speak advisedly—to leave my lovely babes, sweet flowers of my heart, their sacred graves deserted by all my friends to trod under the iron heels of fiends incarnate; may Angels guard them till the dawn of that glorious morn." One of the children mentioned is undoubtedly John Madoc Jones whose death notice appears in the 3 July 1844 number of the "Nauvoo Neighbor." The only information given is that he died the week ending 17 June 1844, age 2 years 2 months.

When Dan Jones left in December of 1844 to go on his first mission to Wales he was accompanied by his wife, Jane, but no mention is made of any children; furthermore, in a letter to Wilford Woodruff dated 24 Feb 1845 Dan Jones mentions "my wife's illness" but no children. And then in the 3 Dec 1845 letter to Brigham Young he uses the phrase "my wife and child."

How many children were buried in Nauvoo other than John Madoc
Jones has not as yet been determined. Dan Jones and Jane Melling were married 3 Jan 1837 in Denbigh, Wales. They were in the United States no later than 10 May 1841 when Dan Jones applied for a license to operate the "Ripple" (a steamer) on the Mississippi River and declared that he was a citizen of the United States. With these dates and also with further information on children born after their return to Wales in 1845 one might surmise that Dan and Jane had lost five children between 1837 and 1844.

In a letter to Orson Spencer dated 3 May 1848 from Merthyr Tydfil Dan Jones states: "My children have been very sick in my absence, and the youngest darling is but barely alive now." In a letter of William Howells to Orson Spencer dated 11 May 1848 from Aberdare he states in a P.S.: "Brother and Sister Jones buried their youngest daughter last Tuesday. The multitude of Saints that showed their respect to our dear brother and sister, was from 1000 to 1500." From research done at the Superintendent Registrar's office in Merthyr Tydfil it was learned that the little girl who died was named Elizabeth and that she was four months old at the time of her death on 6 May 1848.

Another statement of William Howells in his 11 May 1848 letter is significant: "My respected brother, our dear Captain Jones, has, with our dear sister Mrs. Jones and daughter, been spending a few days as my honourable guests." Certainly this "daughter" was not the one who had died just five days before. Possibly she is the "child" mentioned by Dan Jones in his 3 Dec 1845 letter to Brigham Young. And since Claudia was born 8 Feb 1849 it would not have reference to her. But inasmuch as Claudia was the only child listed with Jane Jones in
the 1849 shipping list of the "Buena Vista", we can safely assume that this other daughter died between May 1848 and Feb 1849. However, a thorough search of the death registers in the Superintendent Registrar's office in Merthyr Tydfil did not bring to light any further information in this regard.

Claudia, born 8 Feb 1849, appears to have been the 8th child born to Dan and Jane. The 9th was probably a little boy, Dan, who drowned in Manti in June 1852. He is mentioned in the letter of Jane to Captain Dan dated Sep 1854: "As for the other little rose [Joseph Dan Jones], he does not say very much as yet, but competes with his little sister in shouting loudest the name of the 'daddy' he has never had the privilege of seeing; he is the very image and namesake of our little Dan who drowned before your departure hence." And the 10th was probably Joseph Dan Jones, born in Manti on 4 May 1853, just eight months after Captain Dan left for his second mission to Wales.

No evidence has been found concerning any further children born to Dan and Jane following his return from Wales in 1856 and prior to her death 24 Feb 1861.

Of the ten children born to Dan and Jane Jones names and dates have been found for only five of them. Only two of these lived to maturity—Claudia and Joseph Dan. Claudia had eight children, seven of which lived to maturity and had families; she died in Provo on 9 Dec 1903. Joseph Dan had only one daughter (Ida Deputy, mentioned in his obituary), was Probate Judge in Provo for a number of years, was excommunicated from the Church in 1890 and died in Piedmont, California, 22 Aug 1932. Efforts have been made to locate his descendants, but as yet none has been found.
Appendix B: A letter to Dan Jones (in Wales) from his wife, Jane (in Salt Lake City)


At the request of many beside our dear wife, we quote what follows from her letter, dated, Salt Lake City, in September last:

"Your children and I are alive and well by the goodness of our Heavenly Father, and comfort ourselves as best we can in our deprivation of your comforts and company under the consideration that our sacrifice is commendable with our Lord, for whose kingdom's sake you have left us and gone almost the breadth of the world away from us. I feel content with the calling of the Lord that you serve Him and His work there rather than comfort us here; yet, it would not be right for me to say that my mind does not escape ahead to envisage the scenes of your return.

Little Claudia tells the children that her father has gone to Wales to bring the Saints home. As for the other little rose, he does not say very much as yet, but competes with his little sister in shouting loudest the name of the "daddy" he has never had the privilege of seeing; he is the very image and namesake of our little Dan who drowned before your departure hence. Be sure to pay
heartfelt thanks on my behalf to the dear sisters who sent the present of Welsh clothes to me and my little children; they are of better material than anything than can be purchased here; tell them that I shall repay their kindness as far as I am able when they themselves come here.

Many of the Saints have reached here, and several Welshmen amongst others; the remainder of the emigrants are coming successfully they say. The usual kindness is being shown in taking teams of oxen to meet the last ones. One of the main feasts of the Saints here is the teachings that are given in the Tabernacle on Sundays by our leaders and others; we receive continually some new illumination on the importance and greatness of the work of these latter days. You would be pleased to see the influence that the leaders have here now; everyone does willingly almost everything they ask. Among the Saints peace is commonly enjoyed and health. The great wall around the temple has been finished and a decision to carry forward with the temple quickly has been taken.

If I were to come to Wales again I would testify more strongly than when I was there before that this work is the work of God, because I have had and am continually having further proofs of that; be so good as to remember me kindly to the Saints there, especially those whom I knew when there; I long to see them in this happy, peaceful and healthy place; several of my old acquaintances have arrived and I often find pleasure in their company. All the Welsh people who are here are healthy as far as I know, and doing well generally; the majority of them went to Box Elder. Many of your old friends apart
from the Welsh inquire after you frequently and wish to be remembered to you in particular. The families of Jeremy and Daniels are well; remember me to them, to our relations, and to the Saints but not to anybody more than to you, yourself. That the Great Lord may always give very greatly of his Holy Spirit, that His angels may keep you from the plagues and dangers of this world and help your mission to succeed greatly, yes, as much as you, yourself, wish, and bring you back rejoicing, is the earnest and everlasting prayer of

"Your faithful wife,

"Jane Jones."
Appendix C: Ship registration—enrollment

In conformity to an act of Congress of the United States of America, entitled, An Act for enrolling and licensing Ships of Vessels to be employed in the Coasting Trade and Fisheries, and for regulating the same, Captain Dan Jones of Saint Louis having taken or subscribed the Oath required by the said act, and having sworn that he together with Solon Cummings Jr., Mrs Williams of Rock River, in the State of Illinois are Citizens of the United States, and sole owners of the Ship or Vessel called the Ripple of Saint Louis whereof Dan Jones is at present Master, and as he hath sworn is a citizen of the United States, and that the said Ship or Vessel was built at Saint Louis, Mo. in the year 1841. And J. P. De Forest, Surveyor of this port having certified that the said Ship or Vessel has one deck and no mast, and that her length is ninety two feet 4/12, her breadth eighteen feet her depth two feet 6/12 and that she measures thirty eight 53/95 tons; that she is a steamer, has round stern cabin above, near stern and plain head. And that the said Dan Jones having agreed to the description and measurement above specified, and sufficient security having been given according to the said act, the said steamer has been duly enrolled at the Port of Saint Louis.
Given under my hand and seal, at the Port of Saint Louis this 10th day of May in the year one thousand eight hundred and forty-one

J. P. De Forest

Surveyer and Inspector
Appendix D: Priesthood ordinations

To Whom it May Concern;

This is to certify that Captain Dan Jones has been ordained unto the office of High Priest, to fit and fully qualify him for the duty of presiding over the people of Wales as a nation, who are in connexion (sic) with the Kingdom of God, and he hereby has authority to regulate all the affairs of the Church of Jesus Christ of Latter-day Saints in the Principality, and to sit in judgment in all cases of difficulty and of trial. And we exhort all Saints unto whom he may come, to receive him as such, and in so doing, the blessings of the Lord shall be with them, and we pray that the Spirit of God may endow our brother with all necessary wisdom for the faithful discharge of all his duties, even so Amen.

Thomas Ward.

TO WHOM IT MAY CONCERN:

This certifies that Dan Jones has been received into the Church of Jesus Christ of Latter Day Saints, organized on the sixth of April, in the year of our Lord one thousand eight hundred and thirty, and has been ordained an Elder, according to the rules and regulations of said Church; and is duly authorized to preach the gospel, agreeably to the authority of that office.

Given by the direction of a General Conference of the authorities of said Church, assembled in Nauvoo, Ill., on the sixth
of April, in the year of our Lord one thousand eight hundred and forty-four.

Willard Richards, Clerk.

Twelve Apostles. President.
Appendix E: Mission calls

To ALL PERSONS TO WHOM THIS LETTER SHALL COME:

This certifies that the bearer, Elder Dan Jones is in full faith and fellowship with the Church of Jesus Christ of Latter-day Saints, and by the General Authorities of said Church, has been duly appointed a mission to Wales to preach the Gospel and administer in all the ordinances thereof pertaining to his office: And we invite all men to give heed to his teachings and counsels, as a man of God, sent to open to them the door of Life and Salvation; and assist him in his travels, in whatsoever things he may have need. And we pray God the Eternal Father to bless Elder Jones and all who receive him, and minister to his comfort, with the blessings of heaven and earth, for time and for all eternity, in the name of Jesus Christ. Amen.

Brigham Young
Heber C. Kimball       First Presidency
Willard Richards

Nauvoo, Aug. 285h, 1844

To all whom it may concern:

This is to certify that our beloved brother Dan Jones is duly authorized and called to go on a Mission to Wales, England, in company with Elder Wilford Woodruff. Therefore, we recommend him to the fellowship of all Saints.

Willard Richards Clerk
Brigham Young, President of the Twelve
Appendix F: Property valuation

Valuation of the property of Capt. Dan Jones. (deceased)

Cattle - 6 oxen valued at $290.00
3 two year old heifers. 1 yearling and one yearling bull. $100.00
7 cows and four calves $233.33
2 grey or roan mares $150.00
one sow and barrow, 3 pigs $25.00
Three old wagons and 1 harness $100.00
One old plough and four orchains $10.00
Library, books $50.00
Clock and watch $60.00
Household and kitchen furniture $200.00
House and lot $200.00
One sow and 5 pigs on shares $15.00
Household goods and furniture $20.00

$1453.33

We the undersigned appointed by the Probate Court to value the above property do hereby certify that the above is a true valuation to the best of our ability.

Provo City, July 29, 1862. James Bean
Sworn and subscribed to his
1st day of Aug. A.D. 1862 William Fausett

H. Coray, Probate Clerk Gilberth Haws
Appendix G: The estate of Dan Jones

The Estate of Capt. Dan Jones deceased, formerly of Provo City in the County and Territory of Utah.

To Elizabeth Jones

12 yoke oxen at 75 $ per yoke $900.00
4 wagons at 100 $ 400.00
1 carriage 200.00
1 house and lot 500.00
household goods 500.00
25 cows at 30$ 750.00
3 yearlings at 10 $ 30.00
250 bushels wheat 300.00
Cash 500.00
7 head horses at 50 $ 350.00

$4430.00
Debts owed:

to Mending chains $6.50

to Setting one shoe .38

to newlaying Plough 2.00

to mending Land Side 1.00

to sharpening coulter .25

to 6/16 th steel .20

to 4 tined fork 4.00

to shoeing horse .75

to weed hook 1.25

to two staples, welding link .20

to mending chain .10

to mending hay fork .25

to mending two pitch forks .75

to tongue iron, ring and hold back 1.25

to fixing ox yoke .40

to mending hammer strap .35

to rivets, fixing corn cutter .10

to ring .20

to upsetting axe .75

to mending chains .40

to setting 4 shoes 1.50

to setting one tire 1.00

Carried Over: 17.58
VITA

Rex LeRoy Christensen

Candidate for the Degree of

Master of Arts

Thesis: The Life and Contributions of Captain Dan Jones

Major Field: History

Biographical Information:

Personal Data: Born in Basalt, Idaho

Education: Bachelor of Arts in History, Brigham Young University
Master of Arts in History, Utah State University, 1977.

Professional Experience:

Taught Seminary in the L.D.S. Church School System, 14 years
Taught Institute of Religion in Cedar City, Utah, 11 years
Student Tours to Europe, Foreign Study League
Professional and Honorary Organizations.

Areas of Special Interest:

Church History
Christian and World Religions
Teaching
Counseling
Scripture
Special Education
Reading

Civic and/or Church Positions:

Scout and Explorer Leader
Counselor in Stake Presidency
Bishop
Church Athletics Coaching
Sunday School Teacher, In-Service Trainer