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THE LIFE
OF
WILLIAM BUDGE
BY
JESSE R. S. BUDGE
To my esteemed friend,

Dan L. Rush

James R. Burgess
THE LIFE OF WILLIAM BUDGE

BY HIS SON
JESSE R. S. BUDGE

THE DESERET NEWS
SALT LAKE CITY, UTAH
1915
Copyright 1915,
By Jesse R. S. Budge.
To the Members of My Family.

The manuscript from which this volume was printed was submitted to me for my inspection, with the invitation to express myself as to the accuracy of the narrative, if I felt so disposed. After a very careful reading of it I am pleased to say that wherein it purports to detail the experiences of my life, it is entirely correct not only as to the main facts, but also with respect to the circumstances surrounding the events detailed. I must also say that I particularly approve of the spirit in which the history is written, and the family is greatly indebted to Jesse for his labor in preparing it. My sons and daughters, at family gatherings and on other occasions from time to time, have manifested a great deal of interest in the many experiences through which I have passed, and to gratify their wishes as well as to satisfy my own feelings, I have for some years past greatly desired that the members of the family possess a more complete history of my life than has heretofore been written. It will, of course, be noticed that at numerous places throughout the volume, there occur statements and references of a highly complimentary nature, which I know have been written in utmost sincerity, but which I nevertheless feel are more than I deserve. However, Jesse suggests that any objection I may offer to the work on that ground will be promptly overruled, and by reason of this threat I feel obliged to submit.

The preparation of this volume has been no small undertaking, in view of the many other demands upon the time of
its author, and while he feels that his work has not been as well done as it might have been under more favorable conditions, I wish to say that it is entirely satisfactory to me.

William Budge.

January 1, 1915.
Foreword.

To the Members of the Budge Family:

During the past four years I have been engaged at irregular intervals in the preparation of a brief history of the life of our beloved father, William Budge. In the performance of this task—which has been a very pleasant one—I have been prompted by the desire to furnish the members of the family with an authentic record of the career of him whose experiences have been, and shall always be, of deepest interest to us all, and to those who shall follow after us. My efforts have not only met with father's approval, but he has shown a keen interest in the accomplishment of the object in view, and has from time to time furnished me with the greater part of the data upon which the narrative is based. I do not claim that what I have written is a complete history, or even that in other respects my work has been well done, for in addition to the fact that I am not accustomed to do much writing, and therefore lack proficiency in the art, other demands upon my time have been such as to leave me only irregular opportunities (generally during evenings) to devote to this work. However, I hope I have not failed to narrate the principal events in the life of our illustrious parent, and to indicate in a measure at least those characteristics which not only have so endeared him to his family and friends, and brought him a measure of renown, but which when studied and appreciated, must cause us all to entertain higher ideals in all things to which our duty may call us. There is a special reason why this short history is of exceptional value:
it has been submitted to father, and as here presented, received
his endorsement as correct in all particulars, save as to those
complimentary references which, though less than his due, he
suggests, as might have been expected, are beyond his merit.

In rendering this service to the family I would have you
all believe that your pleasure in having this biography, is not
exceeded by my own in having been privileged to prepare it,
and if throughout the years to come the perusal of these pages
shall help us to better understand and to profit by the lessons
which father's life teaches, we shall have good cause indeed
to rejoice in their possession.

J. R. S. B.

Pocatello, Idaho, January 1, 1915.
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The Life of William Budge.

CHAPTER I.

ANCESTRY—EARLY LIFE.

The little town of Lanark, Lanarkshire, Scotland, was made famous by Jane Porter's "Scottish Chiefs" as the place where William Wallace, Scotland's greatest hero, wreaked his vengeance upon Haselrig, an English sheriff, for having slain Wallace's wife when she declined to disclose the whereabouts of her husband, for whom the English officer was searching. It may be described as the cradle of Scottish liberty, for this incident was the commencement of the thirty-year conflict culminating at Bannockburn, the result of which was that the English were driven from Scotland and Scotland's independence achieved. It was in this little town that William Budge was born on the first day of May, 1828. Authentic information as to his ancestry extends only to his grandparents, William Budge and Ellen Meiclejohn, who were married in the month of November, 1770, and who resided in Caithnessshire. Their family consisted of three girls and seven boys, William, the ninth child, being born at Edinburgh, August 15th, 1791. This son, on the 15th day of May, 1818, married Mary Scott, daughter of John Scott and Mary Nelson Scott, and the issue of this marriage was two girls and four boys, William, my father, being the third son and fourth child.

My grandfather while a young man served for seven years as a soldier in the British army, from which service he
THE LIFE OF WILLIAM BUDGE.

was honorably discharged on November 24th, 1817. The following is a copy of the certificate then received by him:

HIS MAJESTY'S
TWENTY FIFTH REGT. OF FOOT, The King's own Borderers.
Whereof Lieutenant General The Honorable Charles Fitz Roy, is Colonel.

THESE ARE TO CERTIFY.

That Private William Budge born in the Parish of St. Andrews in the Town of Edinburgh in the County of Edinburgh was enlisted for the aforesaid Regiment at Glasgow in the County of Lanark on the 17th day of November 1810 at the Age of Eighteen for Limited Service.

That he hath served in the Army for the space of Seven Years and Eight Days, after the age of Eighteen, according to the subjoined

STATEMENT OF SERVICE.

<table>
<thead>
<tr>
<th>IN WHAT CORPS.</th>
<th>Period of Service</th>
<th>Rank Private</th>
<th>Total Service</th>
<th>In East or West Indies, Included in the foregoing total</th>
</tr>
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<tbody>
<tr>
<td></td>
<td>From</td>
<td>To</td>
<td>Yrs.</td>
<td>Days</td>
</tr>
<tr>
<td>28th Regiment</td>
<td>17th Nov. 1810</td>
<td>24th Nov. 1817</td>
<td>7</td>
<td>8</td>
</tr>
<tr>
<td>TOTAL</td>
<td></td>
<td></td>
<td>7</td>
<td>8</td>
</tr>
</tbody>
</table>

3rd. Certificate of the Cause of Discharge.

That in Consequence of his period of service having expired
HE IS HEREBY DISCHARGED.

4th. Certificate of not being disqualified for Pension.

That he is not, to my knowledge, incapacitated by the Sentence of a General Court Martial, from receiving Pension.
That his General Conduct as a Soldier has been very correct.

That he has received all just Demands of Pay, Clothing, &c. from his entry into the Service to the date of this Discharge, as appears by his Receipts underneath.

I William Budge do hereby acknowledge that I have received all my Clothing, Pay, Arrears of Pay, and all just Demands whatsoever, from the time of my Entry into the Service to the date of this Discharge.

Witnessed by Signature of the Soldier,


The King's Own Borderer.

To prevent any improper use being made of this Discharge, by its falling into other hands, the following is a description of the said Private William Budge. He is about Twenty-five Years of Age, is Five Feet, Seven Inches in Height, brown Hair, Dark Eyes, brown Complexion, and by Trade or Occupation a Weaver.

Given under my hand, and the Seal of the Regiment at Weedon Barracks this 18th day of November, 1817.

Signature of the Commanding Officer, I. A. Farquharpole, L. Coll. Comdg. Horse Guards 24th Nov. 1817, confirmed Hugh Smith.

After quitting the army my grandfather took up his abode in Lanark where, at the time of my father's birth, he owned and operated a general merchandise business and was considered fairly well-to-do. However, because of financial reverses, he accepted employment as traveling agent for the large publishing house of Fullerton & Co. of Glasgow, and it became necessary for him to remove from Lanark to Wishaw, and
thereafter to Airdrie, Glasgow, and Campbeltown, in the order named.

It was customary in Scotland in those days, when an inhabitant of a town desired to remove to another town to reside, for him to obtain from some of his neighbors, including the minister of the parish, a written statement as to his standing in the community. The following are copies of some of the letters received from time to time by my grandfather, indicating that both he and his wife were well respected where they resided. I present them in the order of their date, and in their original orthography:

"Wee the under Signed do hereby Srtefy that the Bearer Mr. W. Budge inkeeper hast Resd-d in Lanark for many years & is at this time thinking of leaving it if he ben fale in another place according to his Expectation having thought it to Bee of Service to him. a testamony of his Carecter to sho to Straingers who might Be in Doubt as to him as ther is no Doubt every one wishes to know that the hand with whom they are to Dow bisness with is Respectable & By way of Recomendation to Mr. W. Budge So far as is known he is as Respectable a man as aney in Business in Lanark.

E. Munals,
Mercht Lanark.
James Scott.
Merchant there
William Newbigging
Merchant there.

Lanark 1 Nov. 1828."

"Lanark 2nd, Nov. 1828.

That the bearer hereof William Budge who has resided in this parish, ten years immediately preceding this date, is a married man of a good moral character is attested by

Will Menzies,
Min's of Lanark."

"Lanark 24th Dec. 1829.

That the bearers William Budge and Mary Scott his Spouse, were for a number of years immediately Preceding this date, in full communion with the Relief congregation here,
ANCESTRY—EARLY LIFE.

and leaves its Boundaries at this time, free of all Grounds of Church Censure known to us.

John McFarlane, Minr.
John Russell, Elder.”

“April 2nd 1830.

The bearer Mr. William Budge has dealt with me for Grocery Goods these four years past and I have always found him steady and honest.

John Reid,
251 Gallowgate & 11 McFarlane Street Glasgow.

Mr. J. B. Fyfe 74 Glasfoerd Street.
Wm. Risk 13 Montrose Street,
Wales & Veatch St. A’s Square.
John Gray, 63 Candlerigs,
Mr. Rob’t McKin 24 Queen Street.
Mr. D. Bell Engrem Street.”

“Airdrie 17th, April 1836.

These are certifying that the Bearer, Will-m Budge and Mary Scott his wife, leave the bounds of the Associate Congregation of Graham Street here in full communion with the United Secession Church, and with blameless moral characters, as far as is known to us.

Given by the authority of Session
A’w Ferrier, Min’s.
James Strong Elder.”

My father’s parents were devoted members of that branch of the Presbyterian church commonly known as the United Secession Church, and insisted upon a strict observance of religious duties by the children, all of whom became quite familiar with the scriptures from the enforced application to the study thereof. The advancement in secular learning, however, was not so marked; the public schools of those times were not systematized, and were therefore of little benefit, and there was small effort made on the part of parents generally to urge their children to attend. While the family was residing at Airdrie, my father attended a school which had an enrollment of about
twenty pupils, varying in age from 8 to 14 or 15. This school had very few conveniences; there were no blackboards, charts, books, tables or chairs, the only furnishings consisting of a number of benches of the most primitive type, the legs of which were driven through the planks upon which the students sat. My father was at this time about eight years of age, and his lessons consisted chiefly in rehearsing a few verses of the “Psalms of David” in metre, and a few verses of the “Shorter Catechism.” The older students, in addition to these studies, were required to practice the art of writing on a board fastened to the wall. There was no restriction to prevent going out of and in to the school room as the students felt disposed, and in warm weather they spent considerable time playing at a mill pond a little way from the school house. Getting the students to attend the school, and to study the catechism, was all a matter of persuasion, rather than of strict requirement. The teacher was an old gentleman who talked very kindly to the boys, and who kept their good will in not adopting any rigid rules of deportment. It may be of interest to note at this time, that some years ago my father was walking on East Temple Street, in Salt Lake City, and a man drove up to the sidewalk and asked, “Are you going far?” My father replied that he was going to the 18th Ward meetinghouse. The gentleman then invited him to ride, and as they were driving along, he said: “I think your name is Budge, and I have long desired to speak with you, as I remember a little boy of that name who attended the same school that I did in Airdrie, about the year 1836.” My father replied that he attended a school there at that time, and after some further talk both were convinced that they had been schoolmates, after a recital of what had occurred in those days among the students around the mill pond. The gentleman’s name was Livingstone, and he took my father to his home and introduced him to his family, as if he were a long lost brother.

After the family had removed from Airdrie, my father attended a school in the city of Glasgow. There was one large
room well filled with students of all ages and sizes, and it was quite a different institution from that which flourished in Airdrie. The school master kept himself busily employed using a heavy leather strap to enforce good order and attention to lessons. This extreme discipline, however, was very distasteful to the students, as they had not been accustomed to it, and in a short time culminated in an insurrection which developed one day, when the teacher was applying the strap to one of the boys, and the larger boys took the teacher in hand and gave him a very severe beating. It was the most exciting incident which my father had experienced up to that time, and for some reason the school did not resume its session for that season.

He next attended school at Campbeltown, a town in Argyleshire, West Highlands. The principal feature of his school experience in this town which impressed itself upon his mind, was the total lack of discipline, and the disposition of the boys of the two schools of Campbeltown to exhibit the fighting propensities for which their ancestors were famous in their contest with the English. This school fighting aroused sufficient excitement to satisfy the most pugnacious lad. Very often the battles were ferocious, and many of the boys would be seriously wounded. They were regarded as heroes, and were faithfully cared for by the school master, who seemed to manifest approval of their school spirit. The forefathers of this race of Scotch Highlanders were noted for their bravery in defending their native land, and the fighting blood in the veins of their children seemed to demand some excitement, which nothing else would quite so well satisfy as a school battle. These contests, while disapproved today, resembled in their results the game of football, now approved in schools of the present day, though of course the spirit of the occasion was different. It seems that there must be some violent form of exercise to satisfy the vigorous young blood, whether in Scotland or America.

Aside from the fact that the schools of that day were of very little assistance in helping the young along the pathway
of education, it may be remarked that secular education was rather difficult to obtain for the additional reason that books, such as were profitable for children to read, were not plentiful, and those which might be purchased, were obtainable only by people of at least moderate means. These conditions were not at all conducive to the betterment educationally of the children of the poor, and my father and his brothers and sisters shared in the common misfortune of lack of teaching and guidance in even the elementary branches of learning. There was within him, however, even in his early boyhood, a strong desire to read, and with the pennies he occasionally received from his parents he would almost invariably purchase some little book containing one or more of the simple but never-to-be-forgotten stories, such as “Jack and the Beanstock,” or “Blue Beard,” which he would happily take home and read by the light from the fireplace. As he grew older his interest in learning increased until, it may fairly be said, he had, when a young man, acquired considerable general information upon historical and religious subjects, which undoubtedly had much to do in shaping the subsequent course of events.
CHAPTER II.
CONVERSION TO "MORMONISM."

It was while the family resided at Glasgow, during the latter part of the year 1844, that my father, who was then sixteen years of age, one day heard a man on the street reading a printed paper about the killing of Joseph Smith, the "Mormon" prophet. My father had for some time been thinking seriously about religion, and had attended the services of several of the denominations. His thought and study impressed him with the belief that people should be allowed to believe as they pleased without being persecuted for it, and the account which he heard read upon the street caused him to feel that the killing of Mr. Smith was an unjust and cruel act, if, as the paper stated, he had been shot because of the opposition to his peculiar religious views. This incident was the first one to call to my father's attention the fact that there was a religious denomination commonly known as the "Mormon" Church.

About two years later, while the family was residing at Airdrie, a "Mormon" elder visited the town, and although father was anxious to hear him, circumstances prevented. It was not until he was about twenty years of age, when he was again residing in Glasgow, that he was invited by a friend to attend a religious service of the Church of Jesus Christ of Latter-day Saints, at the Mechanic's Institute, Calton. The place of meeting was a large hall, and it was well filled, which rather surprised my father, who had by that time concluded from what little he had learned of "Mormons," that it was not to be expected that they could interest many in their doctrines which were generally considered to be pernicious. He was still more surprised, however, when he heard these doctrines explained by the speaker of the evening, Elder John Shields, then
president of the Glasgow branch, whose argument father was the better able to follow on account of his familiarity with the scriptures. The address so impressed the visitor, and presented to him such an entirely different interpretation of the scriptures from that which he had theretofore passively regarded as correct, that he again attended the service of this new church, and increased interest induced frequent visits thereafter. He pondered over these new teachings week after week, and the more consideration he gave them the more they appealed to him as reasonable, and as capable of effective application to every day affairs of life. The religion of his parents no longer satisfied him; he could perceive that it put forth no reasonable claim to divine authority; it held no respect for the principle of present day revelation; it offered salvation as the reward of faith rather than works; it seemed to be a religion of routine formalities, rather than a religion by which the every day lives of its adherents were influenced and controlled, and it failed to convey the comfort and produce the assurance which seemed to spring from this new faith. "Why does this teaching so dissatisfy me with present conditions?" "Why does it lead my thoughts into new channels?" "What must be the result of this new faith?" These and many other like inquiries troubled his mind, and compelled a more thorough investigation, which, in time, resulted in a firm conviction that the new teaching presented the plan by which all mankind may eventually be saved, spiritually and temporally. He became convinced that God had again spoken from the heavens and again revealed the Gospel which had been taught by Christ and His apostles, and he determined that there was but one course for him to pursue: to ally himself with the organization which must, of all organizations, be recognized of God as His agency for the dissemination of truth throughout the world. Having reached this conclusion, he applied for baptism, and on December 31st, 1848, was baptized by Elder John McMillan in the river Clyde, and thereafter confirmed a member of the Church of Jesus Christ of Latter-day Saints. From this hour his life
work was to be that of a laborer in Christ's vineyard. His was to be a labor of love for mankind and of devotion to the Church, the doctrines of which he had accepted. How interesting to contemplate upon the situation of this young man twenty years of age, who had experienced such a complete conversion to the tenets of a religious faith, and then to review his after life! How much of that which he had the opportunity to accomplish, would one so circumstanced have supposed would form a part of his life's experience?
CHAPTER III.

FIRST MISSION—WORKINGTON AND WHITEHAVEN.

After his baptism, father continued his investigation of church doctrines, and in the Glasgow branch, with which he was connected, participated in the performance of the ordinary and usual church duties which required attention. On the 27th day of May, 1849, he was ordained a Teacher by Elder Matthew Gardiner; on September 22nd, 1850, a Priest by Elder John O. Angus, and on April 22nd, 1851, an Elder by Elder Geo. B. Wallace. The duties of these respective offices he was very pleased to perform, for with his acceptance of the faith had come to him a keen sense of the obligations incident to church membership, and particularly of such duties as attached to an ordination to the Priesthood. It was not long, however, until he was called upon to experience what might be termed the first important test, which was to call him from his labors among his fellow church members, where he had been engaged principally in the performance of simple duties, especially suited to one of his age and experience, to be a teacher of non-believers, a messenger to bear Christ's message to strangers in a strange land. To fulfill the duties of this calling it became necessary for him to call forth his latent self-reliance, to exercise his faith in God, and to educate himself to newer, more difficult and more far-reaching requirements. We shall see how well his work was done.

It was on April 20th, 1851, that a call was made of my father through Elder Geo. B. Wallace, one of the presidency of the European Mission, to perform a mission in England, and to this end he made immediate preparations. To quote from his diary: "I finished up my business; visited some of the Saints, also my father, who is not in the church, and some other
acquaintances. My father was considerably affected, and against my going away, but finally became reconciled and wished me well and gave me his blessing.” He was escorted to the train by a number of the church members, among whom were his brother Thomas and his sister Ellen. The departure from home, from friends and loved ones, was doubtless attended with the same feeling of sadness which now characterizes the departure of missionaries, but in other respects there was a vast difference in conditions. In these days those only are called to fill missions who are financially able to defray the expense incident to their mission, such as for lodging, board, clothes, etc., while in the early days of the Church there was no such qualification for selection. An elder’s financial condition was then a matter of no concern; he was to put his trust in God and give the people among whom he labored an opportunity to extend to him, as a servant of God, their hospitality and assistance, and thus win for themselves the spirit and blessing of the Almighty. To use my father’s words: “I was now going, a stranger amongst strangers, to preach without purse or scrip, according to the order of the Kingdom of God.” The performance of missionary labors in this manner was in those days considered to be advantageous, not only because the people were afforded an opportunity of manifesting respect for and a willingness to aid the elders, but it also brought the elders into communication with more of the people in the house to house canvass, so often necessary in seeking lodging and food, and while the refusal of entertainment was so frequent as to be usual, not all who refused were of the same disposition at a second visit, or upon the visit of another elder. It often transpired that the conversation with him to whom admittance had been denied was productive of a kindlier spirit which afforded subsequent visitors not only provision for their needs, but an opportunity to present to the host the principles of truth. There was still another feature of this sort of mission life which must not be overlooked; it kept the elder constantly with the people, which must be conceded to be preferable to a condition which permits
or allows an elder to lodge at hotels and take his meals at restaurants. The independence of the latter mode of life suggests rather a coldness, and an aloofness from the free social intercourse which is indispensable to a highly successful mission and besides it is not so conducive to the deepest humility on the part of the elder. Christ said in sending out the Twelve:

"Provide neither gold, nor silver, nor brass, in your purses; nor scrip for your journey, neither two coats, neither shoes, nor yet staves; for the workman is worthy of his meat. And unto whatsoever city or town ye shall enter, inquire who in it is worthy; and there abide ye till ye go thence." (Matt. 10:9-11.)

This injunction to the Twelve was held to be applicable to missionaries in the early days of the Church, but later conditions have led to the adoption of a different practice. Police regulations, while in spirit not aimed at the suppression of Christian proselyting, are in letter applicable in many cases to missionaries of scriptural type, and the evil designing, whose hearts are filled with hatred and malice are, and have always been, ready to take advantage of the letter of the civil law to hinder the operations of those against whom their prejudice is directed. The foregoing scriptural injunction is an example of what may be termed a directory commandment as contradistinguished from one that is mandatory; for it is quite apparent that such a command proclaimed at a time when teaching without purse or scrip was permissible and altogether lawful, should not be held to be strictly obligatory hundreds of years afterwards, when changed conditions have brought about the enactment of civil laws under which the practice is generally forbidden. It may be viewed merely as an instruction regarding the provision which the elders should make for their needs while in the field, capable of observance in those days, but impossible at this time under the changed social conditions.

From Glasgow father journeyed to Carlisle, and there reported to Elder Appleton M. Harmon, under whose direction
FIRST MISSION.

he was assigned to labor. He was received very kindly and remained at Carlisle three days. He then proceeded to Worgan-tington, a town in Cumberland, a walk of about thirty miles, and upon arrival there, had, in English money, the equivalent of $1.50 with which to provide for his necessities until those among whom he labored should feel disposed to render him assistance. There was no one in this town with whom father was acquainted; the work was entirely new, and the effort to interest the people in the doctrines of a church concerning which false reports had already been circulated, and on which reports the class of people at all inclined to investigate religious teachings had already formed opinions adverse to "Mormonism," was no easy task, and to a young elder, handicapped not only by inexperience but by lack of secular learning (always so helpful in social intercourse and in expounding the scriptures), the duty was doubly burdensome; nevertheless, my father resolutely undertook to establish himself, and to make his mission known. In seeking a lodging place, he met with many refusals, when those to whom application was made understood who he was, but he finally was accommodated. His next concern was to obtain a place in which to hold meetings where he might preach to the people, and he was successful in this particular through the kindness of a schoolmaster whose disposition was indeed friendly as compared with the general temper of the community. The place provided for the accommodation of his auditors, my father found to be sufficiently large for the first appointed meeting (which he was careful to generally advertise), for only two persons were present. This, however, only served to arouse him to a more aggressive effort, and he determined to adjourn the meeting to the street. This move was attended with marked success, for he there secured a very fair attendance, probably on account of the curiosity aroused by the novelty of street preaching. Father thereafter extended his acquaintance and gradually aroused among many of those with whom he came in contact, an interest in his teaching, and because of this interest he was invited to the homes of some
investigators who desired better opportunity to engage in discussion and to have their inquiries answered. By preaching, delivering tracts, and conversing with the people, either in their homes or at his place of lodging if they chose to call upon him, the labor though often disappointing in its results, was not wholly without satisfaction. There were many days of deep discouragement, but on the other hand there were days when hope seemed brighter and prospects more promising, which is, of course, the usual experience of traveling elders in this day. On one occasion, father was visited by Elders Fulton and McMillan, who had also been called to missionary work from the Glasgow branch, and who were on their way to their field of labor a few miles from Workington. They related to my father a remarkable incident of their journey. It was, in effect, that on several nights they had been visited by evil spirits who roughly tossed them about in the bed, on one occasion lifting one elder over the other and nearly on to the floor. My father believed in the probable manifestation of unseen powers, but had had no personal experience up to that time, and therefore the account given by his friends rather amused him, especially because of the almost frightened manner in which they related the incident. A short time afterwards, however, he had occasion to be duly impressed about such matters. His experience, which will be hereafter related, taught him that a man may passively accept as true that which is related by credible witnesses, but that it requires personal experience to insure an enduring conviction thereof.

To indicate the general course of his missionary life, I quote from father's diary:

"May 1st. This day I am 23 years of age. I distributed some more tracts but could get no talk with those who received them. Visited a schoolmaster and preached to him; told him that I was a stranger and wanted acquaintances. He was very civil, but was also a stranger in the town. Rainy evening. No preaching outside. Felt rather lonely; no one to speak to."

"May 2nd. Everything very dull. People generally care-
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less about the Gospel, visited two families, but they seem satisfied with their own views. Cold night; no meeting outside. Since I have been here, I have had very little to eat; generally buy two biscuits which with a drink of water satisfy me."

"May 4th. (Sunday) Breakfasted with a young labourer. Taught the family with whom he lodged, and was kindly invited to dinner."

"May 11th. (Sunday) Visited the young labourer again and was taken by him to the house of an acquaintance named Ray. It was a large family and gave me more satisfaction than I have elsewhere received in this place. I expect to do good here."

"May 17th. Visited several families. Breakfasted about 8 o'clock. Got nothing more until 7 p.m. This is the second time I have been extremely hungry. Today I felt partially blind. I had supper with the young labourer and was invited back tomorrow morning."

"May 20th. Was not very well. Did not feel inclined to go out much, except in the morning, when I took a walk and had a conversation with a man on the road; gave him a tract and promised to call at his home for it. I believe my sickness is produced through want of food."

"May 23rd. Breakfasted at Ray's and left at 11 o'clock for Cockermouth, eight miles distant, on my way to Carlisle for books. Called on Elder Fulton, with whom I intended to stay all night, but he had nothing to eat and, of course, had nothing to give me. I therefore walked to Dilston, four miles from Carlisle; arrived at half past seven at night,—journey thirty-two miles. I have eaten but a half pennyworth of bread since morning. I had two pence when I left Workington. Left three half pence with Brother Fulton and spent the other half penny for bread. I was kindly received by Brother Adams and invited to stay all night, which I gladly did, being tired."

The daily account from this date until June 7th relates to his visit to Carlisle; the visiting with the elders and Saints, and the return to Workington, being accompanied on his return journey from Cockermouth to Workington by Elder Fulton. Then we have the following entry:

"June 7th. Gathered in and lent more tracts. Accom-
panied Brother Fulton a short distance on his way to Cocker-
mouth. Fulton's faith in doing good at present is gone, and
having suffered considerable and his clothing being very bad,
he has concluded to return home. He wished that I also would
give it up. I told him that I thought the prospects at present
were somewhat unfavorable, but that I had been sent here and
intended to stay until I was told by the Priesthood to leave.”

“June 8th. Visited a Mr. Turnbull. Had breakfast and
talked with him. He promised to call at my lodging soon. I
then went to David Ray's, where I am ever welcome. Was
surrounded by the family and preached the Gospel to them. I
spent a very comfortable time with them.”

“June 13th. Visited several families. Find little or no
encouragement among them. The people here are satisfied
with their religion and desire no more. I find it very hard to
get anything to eat. I am often very hungry.”

And now occurred the incident to which I have heretofore
referred. On the night of June 17, 1851, my father had re-
tired as usual to his room. On account of the ill-feeling against
him he had taken the precaution of guarding, as well as possi-
ble, against surprise and acts of personal violence by those
residents of the community who so deeply resented his presence
among them, by making secure the door and window of his
apartment. He had just gotten into bed and adjusted himself
for sleep, when suddenly his attention was called to a figure
in one corner of the room, apparently dressed in a black robe.
It made no sound, but seemed to glide to the head of the bed.
Immediately my father felt his head to be enveloped under a
severe and painful pressure which gradually proceeded down
his body and limbs to his feet, until he was completely en-
thralled. The pressure was so great that breathing was next
to impossible and it seemed to my father as if he must die in
the embrace of this strange power. He tried to cry out but
could not, neither could he move. His agony became intense
and without apparent means of relief, when the thought flashed
through his mind that the power which oppressed him was the
power of the evil one. He then formulated in his mind the
command, "By virtue of the Priesthood which I hold, I com-
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mand thee to depart," but still no relief came, and then he remembered that Christ said, "In my name shall ye cast out devils," and the command which had been mentally expressed had not been given in Jesus' name. He thereupon thought out the command: "In the name of Jesus Christ and by virtue of the Priesthood which I hold I command thee to depart," and immediately the pressure was relieved from his feet, and was gradually lifted from his limbs and body and from his head, and the same figure stood at the bedside and then silently glided backward to the corner, and disappeared. On the following day he writes in his diary:

"June 18th. Wet morning. Called upon Ray family in the afternoon and baptized the eldest son at night. He is a fine young man twenty years old. I confirmed him when we got home. I received 6d from his mother, with gladness, as I had but one half penny left."

The day following the baptism of the boy his mother and grandmother were baptized, and it will therefore be noted that within sixty days from the commencement of his labors father was privileged to realize the effectiveness of his teaching. Notwithstanding such success it was apparent to him that the community of Workington did not offer hopeful prospects for the future. Indifference to religious teachings seemed to be the main obstacle, and it appeared to be impossible to overcome it; father therefore concluded that if the presiding authorities approved of such a course he would leave Workington and go to Whitehaven, a town about eight miles distant, in which Elder McMillan had been laboring, but who had been obliged to go home on account of ill health. To the present day missionary, it may appear that three baptisms within sixty days would hardly justify a change of headquarters, but my father was impressed that he should not remain longer at Workington, but that his labors would meet with a more favorable response at Whitehaven, and after he had received permission and made the change, he writes: "I feel better in Whitehaven
than in any other town in Cumberland." He labored diligently in this town, assisted for a short time by Elder Harmon, and also paid occasional visits to Workington and other nearby places. In connection with other efforts to introduce the Gospel in Whitehaven, father one day called at several school houses, in view of obtaining the use of one in which to hold meetings. During his search he came to a house of unusual respectability and size, and in answer to his knocking a very well dressed and dignified looking gentleman appeared at the door. He seemed rather astonished and apparently somewhat amused, when informed that his visitor was a Latter-day Saint elder. He at once invited father into the school-room and led him to a desk at the farther end of the room. A large class was standing as the school master had left it, and he very politely asked to be excused until he adjourned it. Father began to feel a little uncomfortable. He did not like the situation—the decided movements of the school master indicating a sort of preparation for something that might not be relished by his new acquaintance. After the dismissal of the class, which did not make father feel any better, and which caused him to renew an inward prayer, the teacher took some pains to place his chair directly opposite his guest, whose condition of mind may be imagined with the thought of his inexperience. The schoolmaster commenced by asking if my father was duly authorized to represent the Latter-day Saint or "Mormon" Church, which he, of course, answered in the affirmative. This led to an increasingly interesting conversation, and finally the schoolmaster remarked: "Well now, I want to ask you a question as touching your Book of Mormon." This caused a feeling of apprehension, as father was not as familiar with the Book of Mormon as in later years. "You may be aware," his friend continued, "that the original manuscript from which the Old Testament was translated, was written in Hebrew, and the original manuscript from which we have the New Testament, was written in Greek." As father did not dispute this statement, he continued: "Now, it is claimed that the Book of
Mormon was written 600 years before Christ and later, in a language known as the Reformed Egyptian. The word 'Christ,' which is found in the Book of Mormon, is a Greek word. How is it that we find this word in the Book of Mormon, which was written in the Reformed Egyptian?" During the presentation of his inquiry, it would be impossible to describe the feelings of him to whom it was propounded, and the school master spoke with deliberation and evident pleasure in his effort to confound. He felt sure his question was unanswerable, and during his talk my father was of the same opinion, for he seemed overwhelmed with his own confusion; but by the time the inquiry had been completed the answer was ready. It came to this young man like the turning on of an electric light in a dark room, and he answered as follows: "You desire, by your question, to point out an evidence of ignorance and deceit on the part of Joseph Smith, but you have not succeeded. Joseph Smith presents to the world a translation of the Book of Mormon in the English language, and the word 'Christ' being in common use in that tongue, no matter where it came from, was used by him in his translation as the equivalent of the Reformed Egyptian word of the same meaning." By this time the school was out and my father and his interrogator were alone. Before the answer was quite completed the schoolmaster lifted up his right hand and striking his knee, said: "What a fool I have been; young man, you are right," and producing a pamphlet, continued, "but the same question is asked in this pamphlet issued by the Church of England, and I am perfectly astonished that it is there." Some further conversation occurred, but the schoolmaster could not permit any one to use the school-room. However, one was secured in which a meeting was held the following night, and the house was filled in response to an invitation which father had made public. There is such a thing as a deep sense of loneliness in a crowd, and my father felt it on this occasion, which was really the best opportunity for doing good which had come to him since commencing his missionary labors. As a part of
his remarks he took occasion to read a verse or two found in Mark 16, when a clergyman, of whom there were two in the audience, rose up and declared that my father was reading from the "Mormon" Bible, as there was no such teaching in the King James translation. He was invited to examine the book, which he did to his utter confusion, and he thereupon returned to his seat, and my father was so thankful with being justified that he did not think of following up his advantage. Had it happened a year or so later, he might have caused the reverend gentleman still greater discomfiture. As early as July 7th he baptized a man by the name of John Thompson, a resident of Hensingham, whose wife had for a time been identified with the Church on the Isle of Man, and on August 26th baptized four persons who had become converted through the efforts of Elder Harmon and himself. On the date last mentioned, under Elder Harmon's direction, the Whitehaven branch was organized numbering fifteen members, including Elder James Kelley and wife, and several who resided in the region round about Whitehaven. My father was appointed to preside over this branch.

Within a few days after his appointment, he concluded to pay a visit to the Isle of Man. He accordingly took passage at Whitehaven on a small sloop laden with coal, and after a voyage of twelve hours (his first experience at sea), during which he suffered no little discomfort from seasickness, he arrived at the town of Douglas, the largest town on the island. This island is very beautiful and picturesque, and has several places of historic interest. Near the little town called Peel there was, at the time of my father's visit, a certain ruined castle, concerning which he wrote in his diary:

"This castle is celebrated in history as the place of the imprisonment of the Queen Dowager of Gloucester, who for witchcraft used against King Henry VI, was confined within it for 14 years, at the lapse of which time she died. No other exercise was allowed than an hour's walking each day in the courtyard. The light of day never penetrated her cell. It was
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underground, and very damp. I went into the horrid place and found it very doleful. One of the earls of Warwick was also confined here, but was eventually released and restored to honour. I scanned all the battlements, towers, dungeons, etc., walked across the high wall tops from which the inmates could view much of the land and sea; but the inhabitants have lately built a strong wall from the main land to the rock upon which the fortress is raised, for the benefit of the harbour. While wandering among the old ruins I left among the stones and seams, tracts containing a synopsis of our faith, that those who came to study the ruins of war might be led to think of the gospel of peace.”

After visiting among the people and preaching to them for several days, father returned to Whitehaven and found awaiting him a letter from Elder Harmon, informing him that two elders would shortly reach Whitehaven, and that father should instruct them as to how best to carry on their work, and that he should then proceed to Carlisle and assist in adjusting some difficulties among the Saints in that branch. Carlisle had troubled Elder Harmon for a considerable time and though he labored faithfully to encourage the Saints and to strengthen them, his efforts did not meet with success, and he felt that it would be more satisfactory to have some assistance. The elders reached Whitehaven on September 10th and entered upon the performance of their duties. Elder James Kelly was appointed to take charge during the absence of my father, who began his journey to Carlisle, and who, it transpired, was not again to resume his charge at Whitehaven.

Upon arriving at Carlisle there was awaiting him a letter signed by Elder Harmon, who had gone to pay a short visit to one of the other conferences, conveying the information that the writer had been released from his presidency of the Carlisle Conference and privileged to visit among the conferences generally, “so,” wrote Elder Harmon, “your course will be to do just as you please for all of me.”

My father met his brother Andrew in Carlisle and was, of course, much pleased with his company. Andrew had joined
the Church and was a devoted member. He found employment at Carlisle and decided to remain there.

After visiting with the Saints for several days, father was requested by Elder Harmon to accompany him to the Glasgow Conference. This opportunity of paying a visit to his home was readily accepted, and on September 25th they took their departure. Elder Robert L. Campbell was presiding in Glasgow, and being instructed to temporarily employ my father in the ministry until he had obtained renewal of clothing, shoes, etc., appointed him to labor with Elder Logan in the Helensburgh and Greenock district. Before leaving Glasgow, however, he with the other elders was invited to leave their surplus money at the conference house for the benefit of the Church. Father met Elder Logan at Knightswood, and accompanied him on his visit to the following branches of the Church: Knightswood, Belfron, Alexandria, Greenock, and Rothsay, and the towns of Dumbarton, Ellensburgh and Donoon. At Rothsay father baptized three persons. After this labor with Elder Logan was completed, he was directed by Elder George B. Wallace of the Mission Presidency of Liverpool to return to England.
CHAPTER IV.

FIRST MISSION—(CONTINUED).

SOUTHAMPTON, BROCKENHURST, NORWICH, CAMBRIDGE.

The journey from Glasgow was commenced December 5th, and after visiting the Saints at Newcastle and Hull on his way, father arrived at the London headquarters, at 35 Jewin Street, where he reported to Elder Wallace and was very kindly received. After a short sojourn he was assigned to labor in the Southampton Conference, over which Elder Richard Rostrom presided and who appointed him to take charge of the work in the district which included two small branches at Winchester and Fairoak. It was while laboring in this locality that father, on December 19, 1851, made the acquaintance of Brother William Shepherd and his wife and family. Brother Shepherd had for a time presided over the Winchester branch and he went with father on his first visit to that town to introduce him to the Saints as their new president. To all members of the family and to Bear Lake acquaintances generally, this item will be of interest, for it transpired in the course of events that the Shepherd family took up its abode in the same little town in the new world where my father had, several years prior to their emigration, established his residence.

In and about Winchester father was very successful. The people seemed to give more consideration to religious teaching than those in the north of England and they were consequently more curious to obtain some knowledge of the new faith. Because of the manifest interest of the people the clergy became very much exercised, with the result that the proprietor of the building where successful meetings had been held in Winchester, refused to longer permit its use by the Saints. This circumstance had but little effect, however, upon the progress of
the work, which was continued persistently and with considerable satisfaction. Frequent visits were made to the neighboring towns of Preston-Candover, Perth, Southampton, and Fairoak, and everywhere there was much encouragement. At the first named town, on January 23rd, 1852, my father baptized William Duffin, a "ranter local preacher," and on the 31st, at Winchester, he administered the same ordinance for the benefit of Charles White. On February 12th, a Mrs. Parker, a resident of Preston-Candover, visited Winchester and applied for baptism. She had formerly been in the Church, but at the time of her baptism had not a sufficient knowledge of the truth to give her a firm foundation in the faith, and she had severed her connection with the Church. After some conversations with father, who, as before stated, sometimes visited Preston-Candover, her interest was re-awakened and she began a more thorough investigation with the result that she became so anxious to reunite with the Church that she went to Winchester and made her application for baptism, and was accordingly baptized on the date above mentioned. On April 2nd, at Preston-Candover, father baptized George Cummings, Hopkins Tibald, and Thomas Tibald.

Thereafter Ramsey in Hampshire, Southampton, Botley, Gosport, and Portsmouth were visited, also the Portsea branch and Landsport, during a ten days absence from Winchester. In all these places a genuine welcome was extended by the elders and Saints.

After his return to his own district, father again visited Preston-Candover, and on April 23rd baptized the following persons: John Cox, Mrs. Cox, William Stiff and wife, Mrs. Blake, Mrs. Maria Duffin, Mrs. Ann Canning, and Jane Canning. On the 30th of April this town was visited again, when another member of the Stiff family, George Hutton, Ann Blake, and Maria Parker were baptized.

During this period when his time was so well occupied there was, occasionally, some little diversion to give variety,
which is so necessary to proper living. I quote from the diary entry, May 3rd, 1852:

"This day we prepared a Gypsy party in the fields. At one o'clock we were all gathered at the appointed place. President Rostron and two of the brethren played airs upon the clarionet and bassoon, whilst myself and some of the brethren made a fire and set up the garlands, and the sisters were employed cutting cake, bread, etc. After two or three short speeches we had tea served round altogether, and with speeches, singing, games, and music we spent a most agreeable day. After reckoning up accounts we had seventy-seven shillings left for profits, which on account of the fact that the party had been arranged partly as a celebration of my birthday anniversary, was voted to me together with about five shillings more, which was collected. We numbered thirty-four Saints from Preston, Fairoak, and Winchester. Brother Rostron felt exceedingly pleased with the whole affair. We separated about 6:00 o'clock."

On May 5th, Elder Rostron and father walked a distance of ten miles from Fairoak to Preston and there organized a branch of the Church with eighteen members, over which Elder William Duffin was selected to preside during father's absence. In the course of a few weeks, the exact date I am unable to give, father was called to preside over the Southampton district, which included Southampton and adjacent territory. Soon after assuming his new duties he made a journey to the Isle of Wight, a short distance off the southern coast of England. He experienced a very tempestuous voyage, and had cause for some alarm because the boat was nothing more than a small open trading vessel, over which the waves broke with such regularity as to drench all who were on board. On reaching the island, however, he had a very enjoyable time with the Saints at Newport, and also made use of the opportunity to visit certain places of interest, among which was the celebrated castle of Carisbrook, which is situated on a hill and is surrounded by a deep moat. From the top of the castle one may view the island for many miles around. Near the castle
is a well about 300 feet in depth cut through solid rock. Many years ago the well was the source of water supply for those who resided in the castle, the water being raised by means of a donkey hitched to a sort of windlass. On October 1st the return journey was made to Southampton by steamer from Cowes.

Father continued his labors in and about Southampton, with occasional visits to Winchester and Preston-Candover, for the following three months, but neglected to keep a detailed account of occurrences.

About January 1st, 1853, he received the following letter:

"Glasgow, Dec. 29th, 1852.

Dear Brother:

I am sorry to inform you that our father departed this life this morning at ½ past 10 o'clock. He went to Airdrie on Monday morning as usual and being somewhat about the suburbs of the town the wind went under his umbrella blowing very hard. He fell and damaged his bowels to that extent that inflammation was the effect, he received it on Monday and I never knew it before 5 o'clock on Wednesday. I grieve much that I did not know sooner. I do not know who is to blame. Step-mother got word on Tuesday morning, the funeral will take place on Friday at two o'clock. He requested that he be buried in Airdrie as he died there. The Lord knows how the expense will be paid, at present I have nothing. I have little more to say at present. We are all pretty well in health. Bro. Kirkwood died a week since. No more at present but remain

Your Brother in the flesh & Spirit,

THOMAS BUDGE."

On receipt of this sad news my father wrote the following in his diary:

"Thus died my father, a kind affectionate man and strictly honourable in all his dealings. His business, and his family difficulties, prevented him to a great extent from hearing the gospel preached, therefore he understood it not, but lived fully up to the light he had as a member of the Secession Church of Scotland. He will be remembered in the day of his salvation."

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Not long after receiving this word concerning his father, word was received of his brother's intended departure for the new world. It will be recalled that Andrew had taken up his abode at Carlisle, but he did not long remain there. He possessed a rather unusual disposition, extremely reserved and uncommunicative even with his parents. On one occasion when he was not over twelve years of age he had, without notice, left home and made a journey to the West Indies—an absence of three months.

On February 6th, 1853, Andrew wrote from Liverpool to a young girl with whom he had been keeping company, and this letter, which is the last word ever received from him, came into my father's possession. It is as follows:

"Dear Mary:

I take this opportunity of writing to you to let you know that I am in good health hoping this will find you the same. I could get no work here; I traveled through the streets for three successive days, therefore I shipped on board the barque Columbia bound for Caliho around Cape Horn very near the Valley. I will be at the Valley you may depend. We will sail on Wednesday next.

You can tell Robert and ask his forgiveness for what I have done. If I don't leave the ship at Caliho I will be back here in about fourteen or fifteen months and then I will see you again. If I do come back I will bring some curiosity such as some coral or perhaps a parrot. Bid them all farewell for me. I will write when I get out into the country.

Pray for poor Budge when he is clinging to the mast, perhaps the sails flying in threads amid the lightening's flash and the billows roar. Pray for me I entreat you for I believe your prayers will keep me up. This is wrote with a tear. I never knew what parting with friends was before. Perhaps you will be married before I see you again; but I can never cease to love you, but if you will wait I will marry you, that is if you will. Farewell for the present.

I remain your lover (A. B.)

Please write when you get this letter."

With this somewhat pathetic missive as his farewell, An-
drew, a sober, moral, serious-thinking young man, passed out of the lives of his kindred. Some uncertain and therefore unsatisfactory information was later received that he was in Peru, South America, but though father made several attempts to locate him both before and after coming to America, his efforts were futile.

From October, 1852, until February 23rd, 1853, father presided over the Southampton district, comprising the Southampton, Bittern, and Rumsey branches, and thereafter the Fairoak branch in place of the Rumsey branch. He also labored in the town of Botley where he baptized sixteen persons, among whom were Mr. and Mrs. Rampton, late of Bountiful, Davis County, and organized a branch there which was also under his direct presidency. Late in February he was directed to also assume charge of the work in Brockenhurst, so that his field of labor was quite an extensive one.

In addition to laboring within his own district, he made occasional visits to surrounding districts, being very often requested to do so by those who were directing the work in that part of England. His experience thus far had indeed been beneficial; he was now thoroughly acquainted with his duties and intensely interested; there were more Church members than in the Workington-Whitehaven locality, where he had first undertaken the work of the ministry, and having performed a great number of baptisms he felt the satisfaction which is always attendant upon success. The Saints, too, were extremely solicitous for his comfort and his association with them was a source of genuine happiness.

On February 22nd, Elder James P. Park came to assist in the direction of the work in the vicinity of Southampton, and it was arranged that he should assume charge of the Southampton, Botley, and Fairoak branches, and that father should have the other portion of the district under his care with Brockenhurst as headquarters, and also open up the country adjoining. The Saints regretted father leaving Southampton and he was really much affected himself. He had been so well enter-
tained by Brother Shepherd and many others who appreciated his labors, that he would have been pleased had it fallen to his lot to continue with them. But personal preferences were never allowed to interfere with what father regarded as his duty, and besides he was thoroughly satisfied that his successor would meet with like favor and prove his worthiness of it, so that the Saints would in no wise be neglected.

Concerning the meeting of the previous week at which my father was the speaker of the evening, he writes in his diary under date of February 27th:

"I was told today that while I was lecturing last Sunday evening two streaks of fire, apparently about the thickness of a man’s finger were seen at my back through the window by three persons. At the same time a rumbling sound on the roof was heard very distinctly."

Whatever this incident might be interpreted to be it was, to say the least, unusual and worthy of note. Father considered that it had the requisite number of witnesses to give it verity, which probably accounts for his mention of it.

After Elder Park became acquainted sufficiently with his surroundings to understand conditions, my father took his departure for Brockenhurst. He records the fact that the Saints at Southampton had presented him with one pound, a hymn book and several articles of wearing apparel of which he was in need, "which manifested their good feelings." These gifts were greatly appreciated for they satisfied immediate requirements in entering upon his duties in the new district, where at that time he was not so well known. It must be borne in mind that he was entirely dependent for subsistence upon those among whom he labored, and be it said to the credit of the people, he seldom suffered for necessaries. There were times when he did not have those conveniences and comforts which while not indispensable to an elder are nevertheless gladly accepted, but on the whole, throughout his entire mission, he was well favored with the hospitality of an hospitable people whose
kindness and generosity were always remembered with a deep sense of gratitude.

In connection with father's work in Brockenhurst there occurred an interesting incident which I feel disposed to relate. Soon after his arrival he was visited by Elder James G. Willey, late of Mendon, Cache County, Utah, who, at one of the meetings advised the people to give heed to father's teaching. The speaker was interrupted by the declaration of a man in the audience to the effect that Mr. Budge might just as well go somewhere else, as the people of that town did not care to listen to a "Mormon" elder. Elder Willey replied: "My friend, not only will the people listen to Elder Budge, but I tell you that he will baptize thirty persons." This declaration not only greatly surprised my father but rather frightened Elder Willey himself when he reflected upon it, but his declaration was nevertheless a true prophecy, for father did baptize exactly thirty persons resident in Brockenhurst, and though out of curiosity which possessed him to ascertain if he could exceed that number he thereafter worked diligently to bring to the waters of baptism at least one more individual, he could not do so.

Among the first to accept the gospel at this place were Charles Burton and James Earley, and on March 30th George Earley and Mary Burton were baptized. On the 11th of the following month, Alfred Kearl and Caroline Kearl, who subsequently made their home at Laketown, Rich County, Utah, were also baptized.

The following entry in the diary was made on April 18th:

"Baptized Harriet Burton, although I experienced some trouble to accomplish it as several of the people were waiting about to see some one 'dipped' as they called it. They were very noisy and threw stones but no one was hurt. They went away disappointed as I baptized the woman without their knowledge and confirmed her the same night."

An increased interest was manifested by the people during the succeeding months and the work of the ministry continued.
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to prosper in Brockenhurst, Meinsted, Bartley, and Rumsey, as well as in the Southampton district proper. Occasional visits were made to Southampton and neighboring towns, and father felt a degree of satisfaction which may not easily be expressed. It was during one of his visits to Southampton that he met Elder Andrew Lamoreaux and James H. Hart of the presidency of the French Mission. It was suggested at this time that perhaps my father would be requested to labor in France where the Church was endeavoring, against much adversity, to gain a foothold, but the future had other work in store for him. After visiting several branches near Southampton, in company with Elder C. R. Savage, father returned to his own district, and at Brockenhurst found George Burton ready for baptism, and it gave him pleasure to fulfill this applicant's desire to become one with the Saints of that branch.

On August 8th father proceeded to Portsmouth, where with an elder by the name of Armstrong he embarked on the steamship "Duke of Cornwall" bound for Liverpool. Permission had been granted for a visit to Scotland and the Saints had been kind enough to contribute to defray the expense of the journey. Father had been home but once since April 20, 1851, and it was mutually pleasing to the Saints and himself that he be permitted to pay another visit to his kindred. He writes very interestingly of his journey. To quote:

"We took the fore-cabin passage, fare 15 s. We left Portsmouth at 8 o'clock in the morning and passed the British fleet lying off Spithead, preparing for a grand review which is to take place on Thursday next when the Queen is expected to be present. The scene was delightful as we passed through the midst of the assembled ships. We had also a very good view of the Isle of Wight. Reached Plymouth the night of the 9th. Had time to visit a portion of Plymouth then steamed past the Eddystone lighthouse and on to Falmouth where we lay until the following day.

10th—left Falmouth, called at Penzance where we tarried a short time and after sailing all night and the next day until after 2 o'clock we arrived at Liverpool."