

them now turned their attention to farming; others went into business in the neighboring cities; others still returned to their homes in the south and east, while many sought employment on the sage brush ranges of Montana and Wyoming. But the typical cowboy is extinct. The great cattle kings have sunk many thousands of dollars and the few small holders who remain farm in connection with the stock raising.

The vocabulary of the cowboy was one strangely his own. Shunning, as he was wont to do, the larger town, he learned but few expressions of business men or educators. The cowboy's voice was soft and musical and the words he selected usually lacked in harshness, and he found them in English, Spanish, invented them for his own use, or gave a peculiar application to words already in use. A yearling without a mark or brand was a "maverick," though he applied the same term to his sweetheart if she had never been previously courted. Bacon he called overland trout, while he "ragged proper" if he dressed to suit the occasion. His heavy riding whip was a quirt, his head his "knot," his pistol was his "persuader" or his "forty-five." Farming he called "grangering," the cattle thief was a "rustler," the tramp cowboy was a "chuck line rider" and the greenbacks he was paid for wages was his "roll."

The idea prevails that the cowboy was a hard-hearted, cruel fellow, but such was not the case. When the acquaintance or the stranger came up to a cowboy's ranch, his horse was cared for, food prepared and he was made welcome to the best the rancher had. When tending a herd of cattle by night it was a custom with him to sing or whistle. These songs were at times simple negro ditties, but more often they were of home and mother. The sick man on the ranch never wanted for nurses, and when he was taken to town for medical aid kind companions followed him, paid his doctor bills and asked no remuneration from their unfortunate friend. If one of the number broke the law and had to leave the country his companions paid his debts and fitted him out with whatever he needed. If the bitterest enemy called at the ranch he got it from the "gunber" without price. He never shot a foe in the back, but sent him to arm himself for fighting first. As a rule he was not quarrelsome nor domineering and asked a favor in the most respectful manner. While given to prostitution he respected womanhood, and would fight for the honor of a sister or a lady friend, and after marriage he usually kept his marriage vows. As a husband he was affectionate and mindful, though seldom wealthy enough to support his wife in luxury.

But the days of the cowboy are of the past. Capitalists have lost faith in the ranges of the southwest and they perhaps never will be restocked with cattle. Sheep being far more easily moved to better feed have proved much the safer investment and the country is being turned over to the production of wool and mutton. The rains of the past summer and fall were so abundant that the grass grew rapidly. The

few head of cattle which survived the famine had been shipped away and grass is now plentiful all over the two territories. Property holders are now hopeful that sheep from the overstocked ranges of Utah and Wyoming will stock the country, as they leave more money among the people, so the return of the cowboy will not be welcomed. His occupation is not compatible with that of the farmer. The "granger" has come to stay and the typical cowboy is practically extinct.

GEORGE H. CROSBY, JR.

THE GOSPEL IN THE NORTH.

UPSALA, Sweden, Dec. 21, 1896.—At the early hour of five in the morning, the assembly room, office and hallway of the Upsala branch were beautifully lit up by Christmas candles, and at half past six the president of the branch, Elder Lars E. Danielson, called the meeting to order, and the Sunday school children sang the hymn on page 199, "Morgen Mellan" Fjällen, after which all sang the hymn No. 77, "Lofsungen Var Ursämr med Jubel och sang." Prayer was offered by Elder Carl J. Fagergren. Singing on page 169, "Tack Fader, tack, du sände Sonen," after which a babe was brought to the stand by its father, Wilhelm Lonnkvist, and laid in the arms of the Elders to be blessed; and Saints as well as strangers came to a silence and looked on with peaceful admiration. The people were reminded of the words of our Savior in Luke 18: 16, "Suffer little children to come unto me, for of such is the kingdom of heaven."

Elder Ephraim Björklund being the first speaker, spoke of the birth and character of Christ; bore a faithful testimony that Christ was the Savior of the world, and also of the truth of the work in which we are engaged. He closed by calling the blessings of the Lord upon us.

Singing, hymn No. 46, "Jesus är Frälsarens harliga namn."

Elder Albert Sanders, the next speaker, said, with a foreign accent, that was his first Christmas in Sweden, and that he was surprised to see the Saints gather for worship, for he thought "Julotta" was something to eat instead of services. He spoke of us following the example of our Savior by blessing children, and showed the fallacy of infant baptism. His hopes and prayers were that we all might walk in that straight and narrow path that would lead us back into the presence of our Heavenly Father.

Elder Lars E. Danielson, president of the branch, said that he was pleased to have the privilege of meeting with so many, and on the morning of this day, take before the assembly a little child and bless it after the pattern God has revealed to this generation, which is in perfect harmony with the pattern Jesus gave to the people over eighteen hundred years ago. He spoke of the birth of our Savior, and how the mighty of the world sought to take His life as soon as it was known that the angels heralded His birth; explained His teachings and the reformation He wrought, and of the mode of the wise to reform the world in our day. In closing he wished them all a merry Christmas and a happy New Year, and that the bless-

ings of God may always dwell with them.

Singing, hymn No. 28, "Kom, O du Hungers Kung."

Elder Carl J. Fagergren said he was glad to listen to his brethren's testimonies, and to hear the life of our Savior so well explained; spoke of our mission on earth, and the necessity of following in the footsteps of our Savior.

Our Utah Elders sang, in English, "We thank Thee, O God, for a Prophet."

Meeting closed by singing the hymn on page 225, "Uti Kalla mörka Vinternatt." Benediction by Brother John A. Kato.

The Elders were then invited to partake of the bounties of life at the house of Brother and Sister Zac. Z. Tjader.

At 5 o'clock in the evening, the room was again filled with Saints and strangers and all was lit up as it was in the morning. Elder Danielson called the meeting to order and all sang the hymn on page 215, "Jag har en Van, som jag ej vill forskjuta." Prayer by Elder Ephraim Björklund. Singing, hymn No. 251, "Vart land, Vart land, Vart Arfveland."

Brother Wilhelm Lonnkvist then gave a brief sketch of the labors and teachings of Christ and His Apostles. Said that he had never been so contented and satisfied as he is now, and expressed a desire to be faithful to the truth he has received.

Singing hymn on page 118, "O min Fader du som tronar."

Elder Albert Sanders then said that the Lord was pleased with the work of the Latter-day Saints, and to them He had given authority to preach His everlasting Gospel; showed the necessity of having authority and how to live so as to gain a testimony of the good work in which we are engaged.

Elder Danielson made some very interesting remarks on prophecy and its being fulfilled; spoke of the powers at work trying to stop the spread of the Gospel of Christ; said that God's power was too mighty to let anything stop the onward progress of His glorious work; desired that one and all might lend a helping hand to roll forth this great and glorious work.

Singing hymn No. 203, "O, hur godt att Kanna hamnen."

Elder Carl J. Fagergren spoke of the causes that led him to unite with the Latter-day Saints, and of the goodness of God towards him, and said that the Lord was willing to bless all who keep His commandments.

Meeting closed by singing hymn No. 215, "Jag har en van, som jag ej vill forskjuta." Benediction by Elder Albert Sanders.

The following day we held meeting on the outskirts of town, having about 100 present; had a very good meeting. The same day a party was held in the hall, and consisted of singing, recitations, musical selections, eating, etc. The time was well spent and was very enjoyable.

There is a good spirit with the Elders and people here. Many attend our meetings and are investigating the principles of the Gospel.

ALBERT SANDERS.