

above the average; and from the accurate records available he finds that since 1720 Berlin has had 48 winters of this type, which have always occurred in groups of two or three years, and especially after a long period of cold winters. From nine to twelve years have elapsed between two groups of mild winters. After a moderately mild winter, the chances are 44 per cent that July and August will have a higher temperature than usual, and after a very mild winter the chances of a warm summer reach 68 per cent. Dry mild winters—such as the last one—are exceptional. If such a season is not followed by an abundant rainfall in the spring, the summer is likely to be wet and consequently cool.

Electric transmission of water power is now in operation in over 200 places in the United States, according to Mr. Wm. Baxter Jr. The horse-power transmitted ranges from less than 100 to 12,000; the distance, from one mile to thirty-five.

A case of disease of the jaw-bones due to inhaling phosphorus vapor from matches has been reported by a French physician. The patient frequently used more than 100 matches a day in lighting and relighting the cigars he smoked.

A new idea in ship propulsion is to be tested on a small English boat. The propeller is to be placed in a central space a short distance from the bow, and from this space two orifices, inclined downward and outward, are to extend to the bow, and two similar ones to the stern. The inventor's theory is that, as the water enters the orifices at the bow, the upward gradient will tend to reduce the movement of the water in the propeller chamber and that the screw will be more effective in this still water than in the flowing race past the propeller in ordinary ships.

Infusorial earth is recommended by M. J. Hauser to the French Academy of Sciences as the most perfect filter known for sterilizing liquids. It is calcined at a high temperature, powdered, made into an emulsion with water and allowed to settle as a fine layer—which need not be more than a fiftieth of an inch thick—on any suitable support. Such a filter retains the most minute organisms or particles of matter.

IN MINNESOTA.

Winona, Minn., April 19, 1898.

I left Salt Lake City on September 3, 1897, for the Northern States mission, arriving at Chicago Sunday, the 5th, in company with Elder Beauer, who was going to Ohio, his home being in that locality.

The weather was very warm and suffocating in Chicago.

I met Elder Kelsch and wife, Elder Burton and several other Elders at the office, and on attending meeting, met with many of the Saints.

Monday being labor day the parks were filled with people, who were resting themselves under the trees, and enjoying the fresh lake breeze.

The Lincoln Park is a beautiful place, where there are many species of wild animals. The Ferris wheel, at the northwestern part of the park, affords a nice view of the lake and city. Elder Cook and myself viewed the city and lake from this wheel and then visited the park. Tuesday there was an excursion from Chicago across the lake to St. Joseph, Michigan. The lake was calm with scarcely a ripple of a wave except that caused by the vessel. We spent several hours viewing the town and seeing the sights.

About 5 o'clock in the evening the

boat started back with its load of 400 or 500 passengers on board. The moon came up and shone full on the rippling water. It was a beautiful sight. The evening being pleasant, the deck was crowded with people, who enjoyed themselves in the open air.

I was assigned to labor with Elder Cook, and we took our departure next evening for Litchfield, Meeker county, Minnesota, arriving at 12 o'clock the next day. The day following we walked 10 miles out into the country to see some folks whom Brother Cook had been asked to visit. We were treated kindly while there.

We then returned to Litchfield, where we met a spiritualist whom we had a long talk with. He gave us the address of the Elders in Minneapolis. Next day we returned to Minneapolis, where we met Elder W. J. Harrison and Elders Anderson, Hansen, Selmons, Clark and Peterson.

There were some very good meetings held on the street till the weather got too cold and we were compelled to abandon the streets. We then hired a hall at Labor Temple, with but little or no success. Conference was held at the Masonic Temple in January, when I was appointed to labor with Elder Harrison. We labored there till the 3rd of March, when we came to Winona and held a series of meetings. There were but few who came out to hear us. We then went to Beaver, some twenty miles northwest of this city, to visit some friends, where we held a series of meetings, with a good house full every evening. We made many friends.

We were then called back to the city by Elder Sheets, who had been appointed to take Elder Harrison's place as president of the Minnesota conference. Elder Harrison received permission to visit his relatives in Pennsylvania, and Elder Butler and myself were left to labor in Winona and vicinity. The people are not very free to open houses for the Elders to speak in, but we have succeeded in getting some few. There is considerable prejudice that we have to contend with.

The "News" is a welcome visitor every week.

Those having relatives in this locality, and are desirous of having them visited, will please send names and addresses to Elders

ANDREW DUDLEY JR.
JOHN L. BUTLER JR.

415 W Sanborn St., Winona, Minn.

GIRLS' NAMES.

[New York Sun.]

Fashion changes for names as it does for clothes and to the collector of the miscellaneous statistics that constitute the new fangled "sciences" of sociology and of "culture history," names, as well as old shoes, and broken crockery, are of importance as throwing light on the state of civilization of a country. Essays have been written on the names prevalent at different times in various places, and whole books on names, their origin, and significance. An inquisitive searcher for materials has investigated the first catalogue of young women studying at Radcliffe college, recently published, and what he has found out may prove of interest in showing what names we actually give our girls.

There are 413 of these young persons, all belonging to a narrow section of the country, New England and the neighboring middle states, as only 37 are from the West or South. Boston, with the towns within easy reach by railroad, is the home of the greater number. They are presumably all between the ages of eighteen and twenty-two or three years, so that their given

names indicate the tastes of their sponsors about twenty years ago. Their family names, of course, are of no importance, as their parents cannot be blamed for them, and besides we must assume that these young women will have the opportunity to change their last names if they do not like them, while it is unusual to change a Christian name.

Several things attract notice in the Radcliffe list. One is the small number of Christian names, only 565 among 413 girls, which gives only one girl in three a second name. This is in marked contrast with the European practice; no self-respecting French or Italian parent would think of bestowing less than half a dozen names on his child, while the Portuguese allowance is a dozen, and for princesses sometimes reaches two dozen, as the Almanac de Gotha shows. The variety of names, too, is very small, there being only 120 to divide among them all. Another noticeable fact is the scarcity of pet names and diminutives; there are but fifty-two, and the number of curious formations, apparently of home manufacture, is but a dozen or so. These young women have been brought up, it would seem, to write out their names in full and to reserve the forms of endearment for their intimates.

The names themselves deserve the attention of prospective parents. By far the most frequent is the best-loved name throughout Christendom, Mary; this belongs to one girl in every eight, or if the forms May and Marion be included, to more than one in six. Next, but at a long interval, about twenty of each, come Elizabeth, Frances, Helen, Edith, Alice; then, numbering a dozen or more, Anne, Sarah, Louise, Mabel, Katharine, with a K, Caroline and Charlotte, Florence, Margaret, Harriet and Henrietta, and Grace. With one or two exceptions these are dignified, pleasant-sounding English names, with no suggestion of mere prettiness; names that their possessors will find to wear well in the rough usage of life as well as in its sentimental episodes. The same can be said of seventy or eighty more names of less frequent occurrence in the list, many appearing only once or twice, such as Lucy, Emily, Dorothy, Rose, Agnes, Constance, Faith, Olive, Susan, the poets' Laura and Beatrice, Julia, Delia, and Celia, and quaint old names like Mellicent and Winifred. Merely pretty names are few; the epidemics of Mabel seems to have been in full swing twenty years ago; and there are some Ethels, Amys, Estelles, Evelyns and Adelins, but not many.

From a Puritan community an abundance of scripture names might be expected, but they are lacking. The imperious wife of the first patriarch is the favorite, curiously enough; then we find, a very few of each, Martha, Abigail (in the Bostonese form Abby), Esther, Eva, Ruth, Rebecca, Miriam, Mahala. There is no Rachel or Deborah or Judith. Magdalen, a favorite name in Catholic countries, appears once in the nondescript shape, Magdeline. A Beulah shows that Bunyan is not wholly forgotten. The classics furnish only a Cornelia, an Arethusa and a Euphrosyne. It seems strange that these last two names should be charming when applied to a saucy frigate and yet absurd for an English-speaking girl. One joyful parent has revived the old Puritan name Delight, while another, less fortunately inspired, has called his girl Happie. Nothing in literature or history can account for these eccentricities: Alzora, Phillura, Phillinda, Florina, Melora, Luenna, Elva, Velma. They must have sounded well to some one, but it was cruel to helpless babes to burden them with such names for life.

The godfathers and godmothers of