

## PUBLIC HEALTH

## Seasons Affect Birth Rate and Infant Health

**B**OTH the birth rate and the health of newborn babies was affected by the season of the year, Dr. Lee Bivings of Atlanta, Ga., found from a study of negro infants in his city.

The diet of the prospective mother and the amount of sunshine also apparently influence the birth rate and infant health, he reported to the American Medical Association meeting in Milwaukee.

The birth rate for 1930, 1931 and 1932 was consistently higher in the winter quarter, he found. This fact suggests that the mothers who had the benefit of spring and summer sunshine in the period before the babies were born were more likely to give birth to healthy children.

The average weight of babies born in 1931 was higher than that of babies born in 1932. While many factors were involved, Dr. Bivings believes the greater amount of sunshine in 1931 had some influence. This opinion was borne out by the fact that babies born in Los Angeles, St. Petersburg and Atlanta, Ga., weighed more than those born in Iowa City and New Haven, Conn.

The studies showed that the health of the babies was not as good when their prenatal life began in the winter. Dr. Bivings explained this on the ground that it is during the winter months that the prospective mother's diet lacks sufficient vitamin B which is believed to have an important effect on the prenatal development of a child. These are likewise the months of least sunshine.

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## LIBRARY SCIENCE

## Library Show Windows Attract Many Readers

**S**HOP windows in front of a public library, with attractive displays to lure the "window shopper" inside to read a book, are a tremendous popular success in Baltimore.

This report from six months' experience with window displays at the Enoch Pratt Free Library was announced at the meeting of the American Association of Museums.

Gretta Smith, director of the exhibits, reported that the library's twelve great display windows are filled with new exhibits every two or three weeks. Book

exhibits are obtained from the library itself. Societies and museums lend material to illustrate the subjects.

The library tries to keep up with the times and popular thought, Miss Smith explained. It fits its exhibits to holidays, current events, and subjects of general interest. Whatever the subject of a window, the thought always leads to appropriate books on the subject, available inside.

"Tremendous popular success of the street window displays of the new Enoch Pratt Free Library building in Baltimore is a matter of astonishment to everyone in the library," said Miss Smith's report. "School classes have had the library windows assigned as projects. Clergymen have mentioned them in sermons. The public has rushed to borrow the books displayed or to correct misspellings or to offer more and better material for display."

The windows are a favorite project of the librarian, Joseph L. Wheeler.

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at a peyote meeting may take into his system sixty or even seventy-five buttons, Mr. Petrullo reports.

Moreover, the visions that the amateur peyote-eater describes so brightly are dismissed by the Indian theologian as not religiously important. The experimenters tell of seeing brilliant flashes of color that change in infinite variety. They feel that time flows by endlessly, and walls of a room recede to magnificent distances. All their senses are keyed to a high pitch of receptiveness. A redbird on a fence becomes a dazzling splotch of color. And as he looks wonderingly on the curious world about him, the peyote-eater also tells of feeling great muscular weakness, sometimes nausea. His mind remains clear.

And so on in endless detail, the experimenters tell of their sensations.

But, Mr. Petrullo points out that the Indian probably does not see all these fantastic sights. Peyote sharpens the senses, unquestionably. In that acutely sensitive condition, the experimenters have let their minds play over their surroundings. But Indians tell Mr. Petrullo that they can control peyote visions. They can direct the effects of the drug on mind and body. The Indian's religious purpose is to concentrate on God and to use the peyote to get into communication with the Great Spirit and learn what is right for him to do.

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NOMENCLATURE



### Not All Jawbreakers

**M**ANY persons are prone to say, whenever botany or zoology is mentioned, "I'd really like to study them, but I couldn't ever get those awful long names through my head!" And then they begin straightway to enthuse fluently over their success with beds of chrysanthemums, gladioli, narcissi, gaillardias, heleniums, delphiniums, asters, irises, hyacinths and what not; or they will tell you what lovely hepaticas and trilliums they saw in the woods last spring—all in blissful unconsciousness that they are reeling out a whole string of the same dreaded jawbreaking Latin names!

For many of our common garden and wildflowers, many of our familiar animals and birds, are known to our common everyday conversation by exactly the same names they bore in ancient Greece and Latium, or by very slight variations from their classic titles. The rose for example was "rosa" to the Romans, and the violet was "viola." And the splendid rhododendron bush: the Greeks had a name for it—they called it rhododendron.

When you go to the zoo you will find that the ancients have been there ahead of you, naming the beasts like Adam in the garden. Elephant is Greek "elephas," and camel is Latin "camelus." Lion is "leo" and leopard is a spotted lion: "leopardus." But for animals which the ancients did not know well or at all, modern scientists have often made pseudo-Latin names out of their native originals. Thus the gorilla is *Gorilla* still when he appears in the zoology books, while the chimpanzee, which we abbreviate in English as "chimp" parades under a different single syllable for his scientific title: the professors call him *Pan*.

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