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PLANT PHYSIOLOGY VERSUS PSYCHOLOGY.

By H. T. GUSSOW, DOMINION BOTANIST, OTTAWA.

When an infant of tender years performs spontaneously some purely instinctive feat, proud parents wonder at his early manifestation of intellect. When he succeeds in calculating, in reasoning, we take it as a matter of course as the awakening of intellect. Intellect is said to be the power of the human soul by which it comprehends, as distinguished from will power and senses of touch, hearing, etc. *Homo sapiens* is the only animal possessing a soul; a soul by which we distinguish between good and evil, for this knowledge is absent in other animals. Animals have a similar faculty, namely instinct. Now, this term is used to describe actions which are spontaneous, which are a natural desire arising in the mind. The difference between intellect and instinct I understand indicates a certain faculty of forethought present in intellectual beings, in human beings, which when only spontaneously or involuntarily dictated becomes instinct. It has been shown that no amount of training is capable of developing this power of discrimination—acting properly in the proper place—in even the most intelligent of animals. It is a long recognized fact that man and all other animals possess certain gifts which make them totally different from any other organic being.

In these more highly developed forms of creation we can locate the motive power in the nerve centres, which regulate physical and psychical functions or impulses. Although plants are all more or less capable of certain striking reactionary movements, which testify that they possess the sense of feeling (*Dionæa*, *Mimosa*, etc.), yet in the absence of nerve centres acting upon a well organized nervous and muscular system we are inclined to regard these functions as merely responding to local irritation. But when regarding really sensible movements of which some plants are capable—so capable that they become perceptible to the observer—then we do not for a moment consider the