THE INTELLIGENCE OF PLANTS.

Man, in the pride of his reason, which is by no means unerring, has long been accustomed to deny the possession of the same faculty to all inferior animals. He has, how-ever, been graciously pleased to allow that these animals possess something else, which he ealls instinct. This answers almost as well as reason for guiding them to the happi-ness and maintenance of their lives and the propagation of their species. Whatever be the exact difference between reason and instinct (which has been rather a puzzling matter for philosophers in all ages), and however much or however little of either faculty may be possessed by men and animals, be the latter large as elephants, eagles, and whales, or small as mice, butterflies, or animalculæ, man clearly admits that these creatures have a certain degree of intelligence which is useful to them. He will not, however, admit this to be true in the case of plants and vegetables, whether as regards reason, instinct, or any minor degree of intelligence. The great naturalist, Linnœus, although he was the first to declare that plants and flowers, as well as animals, are male and female—a discovery which one would suppose might have led him to acknowledge sensation, if not intelligence, in these living beings-says, in defining the differences between the mineral, vegetable, and animal kingdoms:-"Minerals grow; vegetables grow and live; animals live, grow, and feel." n other words, he asserts that the members of the vegetable world do not "feel." Another and more recent] definition sets forth that "a plant is an organized being, unconscious of its own existence, fed by inorganic substances which it extracts from air or water, according to laws independent of the formulæ of organic chemistry, by the help of a faculty dependent on vital force."

Are these ideas just, and these definitions correct? I think not, and have been led by observation to believe that plants are conscious of their own existence; and that they are endowed, not only with feeling or sensation, but with intelligence in such degree as is sufficient to make life pleasant to them, and enable them to take proper measures for its preservation.

If the oyster fastened on the rock can feel. why not the rose or the convolvulus, or the great oak tree that is fast rooted in the ground? Of the glow of the sunshine, or the freshness of the rain and the air, are they not pleased recipients? Who can tell? Or who shall deny, and give good reason for his incredulity? Who, however learned he may be, can decide where animal life ends and where vegetable life begins? What, for instance, is a sponge? And if, as Linnieus says, plants have no feeling, what makes the mi-mosa, or sensitive plant, shrink so timidly from the slightest touch, and apparently with such pain or terror from a ruder blow? Whether I am scientifically and philosophieally right or wrong, I take a pleasure in be-

"To everything that lives, The kind Creator gives Share of enjoyment;"

and that the possession of life, in however infinitesimal a degree, presupposes in its possessor, whether animal or vegetable, a faculty of sensation that administers to its happiness, and that may consequently administer to its suffering. For, pleasure and pain are twins, and the one is not attainable without liability to the other. The idea is not new to poetry, though not accepted by science. It blooms and sparkles in the graceful mythology of Greece, and the somewhat less graceful mythology of Rome; as all who remember the Dryads and Hamadyrads: the loves of Apollo for Laura, Daphne, land Acantha; or who at school or college have pored over the metaphors of Ovid, will readily admit. The Oriental poets of India and Persia delighted to animate the flowers and trees, and, according to Hafiz, the rose appreciates the tender melodies of her lover the nightingale. Greek superstition endowed the atropa mandragora with all the sensations of an animal, and believed that it shrieked with pain when its roots were wrested from the ground.

Science may laugh at all such notions, but Science, though a very great and learned lady, does not yet know everything. Her elder sister, Poetry, often sees further and deeper into things than she does. Did not Shakespeare, in the *Tempest*, foreshadow the possibility of the electric telegraph more than two hundred years before Wheatstone? Did not Dr. Erasmus Darwin, long in advance of James Watt and Robert Stephenson, predict the steamship and the locomotive engine? Did not Coleridge, in the "Ancient Mariner." explain the modus operandi of the then unsuspected atmospheric railway?

On the question of the intelligence of plants, my convictions as well as my sympathies go with the poets rather than with the scientific men. I know that the trees and the flowers, inasmuch as they live, are my fellow-creatures, and are the children of the same God as myself. Like myself, they may be endowed with the faculty, though pessibly in a much fainter degree than mine, of enjoying the world in which His love and goodness have placed both them and me. They breathe, they perspire, they sleep, they feed themselves, and may be over-fed; they are male and female. If science admits all these facts, how can it logically stop short at such a definition as that of Linneus, and deny them sensation? Darwin, in his philosophical poem, the Botanic Garden (not much read in the present day), fancifully describes the loves of the flowers, and imagines, not perhaps wrongly, that love-making may be as agreeable to them as it is to higher organiza-

What beaux and beauties crowd the gaudy groves, And woo and win their vegetable loves! Here snowdrops cold and blue-eyed harebells blend Their tender tears as o'er the stream they bend; The love-sick violet and the primrose pale
Bow their sweet heads, and whisper to the gale;
With secret sighs, the virgin illy droops,
And jealous cowslips hang their tawny cups,
And the young rose, in beauty's damask pride,
Drinks the warm blushes of his bashful bride;
With honey lips, enamored woodbines meet,
Clasp with fond arms, and mix their kisses sweet.

This may be thought an idle dream, unworthy of serious or, more especially, of scientific consideration; while some very matter-of-fact person may ask, how there can be sensation without senses. It is true that flowers have no organs of sight, or hearing, or taste, or smell, which man can discover; but they may, nevertheless, possess a very delicate sense of touch. And how much intelligence may display itself, without any other sense than this, is known to every one who has read the remarkable story of Laura Bridgeman. When she was four years old, this unhappy person, after a long illness, was discovered to have lost her eyes, her ears, her palate: every door of the inner spirit leading to the outer world of life and humanity, save the one door of touch. But through that door, by the patient sagacity and untiring kindliness of Dr. Howe, of Boston, Massachusetts, the resident physician of the Blind Asylum to which she was consigned as a patient of whom there was no hope, sne was enabled to communicate her wants, her

wishes, her hopes, and her ideas to her fellow-creatures, and to share in the knowledge one else to settle the question; and, taking and civilization of her time. Though she can neither see nor hear nor articulate, she can talk with her hand, and she can receive responses through the same medium. she can write. Though the great world of sound and the joyous world of music are as alien to her as invisible planets on the uttermost verge of sidereal space, yet by means of the one sense mercifully left her she is able to distinguish her friends and acquaintances the one from the other, and to enjoy music, by means of the vibratien through her sensitive and delicate nerves, of the rhythmic pulsations of the air caused by the great organ in the hall of the asylum. These throb through her whole body, giving her a palpable pleasure, possibly as great to her as that which more fortunate persons can derive from the sense of hearing.
"Little chinks let in much light," says the ancient proverb; and through the one little chink of feeling, touch, or sensation, the intelligence of Laura Bridgeman can both act and be acted upon. And if it be granted that the trees, the plants, and the flowers, possess this one sense—and who can prove that they do not?-may we not reasonably suppose that some degree of intelligence and capacity for pleasure and pain go along with it?

Being a systematic man, though a very busy one, I always find that I have time to spare for my amusement. I also find that my amusement often assumes the shape of a new variety of work. In this manner I have become a student of natural history; and whenever I walk in my garden, through the green lanes and country roads, over the meadow path, or through the woods of England, or up the bens and down the glens of Scotland, I always discover something to interest me in the phenomena of nature, animate and inanimate. I have educated my eyes, as well as my mind, in remembrance of the sage maxim "that in every object there is inexhaustible meaning, and that the eye always sees what the eye brings means of seeing." Last summer, in my garden, I made the acquaintance of a very respectable and, as I found reason to believe, a very intelligent plant, and studied its growth and its movements during two or three weeks. The plant was cucurbita ovifera. known to market gardeners, cooks, and housekeepers as the vegetable marrow. This, like all of its genus, will creep along the ground if it find nothing up which it can climb; but if there be a tree, a branch, a pole, or a wall within easy reach, it will infallibly make its way to it, and twine its tendrils round the most available points of support. The vegetable marrow, like the vine, the hop, the briony, and all other varieties of the genus vitus, to use the words of Barry Cornwall, applied to her more renowned grapevine:-

A roamer is she And semetimes very good company. I noticed that this particular plant extended its tendrils-let me call them for the nonce its hands and fingers-outward, and away from the trunk of a hazel, and from a boxhedge of about seven feet high, and towards a gravel path. It persevered in extending itself in this direction for three days, after I first began to take notice of it; but on the fourth morning I perceived that it had changed the course which its tendrils were pursuing, and had turned them in the contrary direction towards the box-hedge. In two days more it had securely fastened itself to the hedge with its vagrant tendrils, and put forth new shoots a short distance higher up, with which also in due time it en-veloped the supporting tree, which, for the first portion of its life, it had sought in the wrong direction. Another marrow, further removed from all support, had also put forth its feelers towards the gravel path; but find-ing nothing to lay hold of, turned them back in a similar manner; but like the first one, only to meet with a disappointment. The marrow, however, made the best of unfavorable circumstances, as a wise man or a wise plant should do, and meeting with the tendrils of a sister or a brother marrow engaged in the like pursuit of a prop under difficul-ties, they both resolved apparently that, as union was strength, they would twist around each other. And they did so. After they had been intertwined for a day, I deliberately and very tenderly untwisted them, with such care as not to injure the delicate tendrils, and laid them apart on the ground. In less than twenty-four hours they had found each other out again, and twisted their slender cords together in a loving, or a friendly, or at least a mutually supporting, union. Much interested in these enterprising marrows, I tried some experiments with another climbing plant, the scarlet-runner. I untwisted one that had grown to the height of about a foot up the pole which had been placed for its reception, and twisted it carefully round another pole, which I stuck into the ground at a distance of about an inch from the old The scarlet-runner, however, had a will of its own, and would not cling to the new pole unless I would tie it, which would have ruined the experiment. I therefore left the plant to itself to do as it pleased; and two days afterwards I found it on its original pole, twined securely around it. I repeated this experiment several times afterwards, with briony and hop, and always discovered that the only means to make a creeper creep, or a climber climb, in a direction different from that which it had already taken, was to tie or fasten it; if left freely to itself, it persisted in carrying out its original intention. Is this intelligence or instinct, or is it merely mechanical action? During the same season, I had occasion to remark that several climb ing roses in front of my cottage seemed sickly. On investigating the cause of their ill-health, I discovered that the soil in which they grew was very poor, and consisted merely of a thin layer of earth, over the chalk; that their roots had reached the chalk, and could not penetrate it: and that they had declined in strength for want of proper neurishment. I had a pit dug, about three feet deep, all along the front where the roses grew; and I filled it up with new soil, manure, and rotted leaves, in which they have since thriven remarkably well. A healthy and luxuriant honeysuckle growing amid these roses, which clambers over my cottage porch, was at the same time laid bare to the roots. I found that the honeysuckle had been wiser than the roses, and instead of pushing its roots vertically downward to the barren chalk, had extended them horizontally through the thin layer of earth, immediately under the sod, to the distance of no less than eight feet from the stem. Was this instinct or intelligence? Or was it blind mechanical ferce? My opinion is, that it was intelli-gence, and the adaptation of means to ends by a will that might have acted otherwise. Every plant growing in a darkened room bends itself to the chazce light that may hap-

pen to penetrate through a hole or a chink;

every such plant overshadowed by trees of

larger growth endeavors to stretch itself be-youd their influence. Is this instinct, intel-ligence, or mechanical force? I confess my

refuge in the idea that every manifestation of God's power and love is illimitable, and may be infinitely small as well as infinitely great, I come to the conclusion that there is no life upon this globe, however humble, which is so wholly unintelligent as to be helpless for its own sustenance and preservation, or unendowed with the capacity of joy or sorrow. -Alt the Year Round.

How Glass Paper-Weights are Made.

Every one knows those paper-weights of solid colorless glass in a hemispherical shape, in the centre of which are bouquets, portraits, and even watches and barometers, etc., etc., but few persons know how or by what means these things are incarcerated in the centre of the glass.

There is a great distinction to be made not merely between the objects, but also between the materials of which they are composed. As those representing flowers and bouquets in glass-those from which the name is derived-are the most ancient and the best known, we will begin with them.

The first thing to be done is to sort and arrange a certain quantity of small glass tubes of different colors in the cavities of a thick molten disc, disposing them according to the object to be represented. This done, the tubes are enclosed between two layers of glass. To do this they begin by placing on one side of the disc which contains the tubes a layer of crystal, to which the tubes soon become attached. When this is done the disc is removed and a second layer of crystal is placed on the opposite side.

The object being placed in the centre between these two layers of glass thus soldered together, it becomes necessary to give the ball its hemispherical form, which is done. when the crystal is again heated, by means of a concave spatula of moistened wood. It then only remains to anneal and to polish it

That a glass ornament, being covered with a layer of hot glass, should receive no injury or change of color, may be easily understood from its extremely refractory nature; but it is not the same with objects in metal, such as watches, barometers, etc., which a far less degree of heat would oxidize or even entirely destroy. The mode of manufacture, therefore, of these latter objects is quite different from that of the first. It is easy to prove this. If we look at a paper weight, provided the interior be of glass, the upper and under part of the recipient will be also of glass. If we now examine a paper weight containing a watch or barometer, under the lower part of the ball will be found a piece of green cloth, the use of which is to keep in place the objects which, instead of only forming one body with the covering of glass which surrounds them, are only placed in a cavity made beforehand in the centre of the half-spherical ball. In a word, to take out the glass ornaments it would be necessary to break the paper weight, whilst to take out the others it would suffice to take off the

cleth. As for the paper-weights in which are placed portraits, usually of a yellowish color. these profiles are made of refractory earth, and many thus bear well a heat which only softens glass.

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WALNUT BOARDS,
WALNUT PLANE.

UNDERTAKERS' LUMBER 1870
RED CEDAR.
WALNUT AND PINE 1870 1870

0 SEASONED POPLAR. 18
EASONED CHERRY. 18
WHITE OAK PLANK AND BOARDS.
HICKORY. CIGAR BOX MAKERS'
CIGAR BOX MAKERS'
SPANISH CEDAR BOX BOARDS,
FOR SALE LOW. CAROLINA SCANTLING. CAROLINA H. T. SILLS. NORWAY SCANTLING. 1870

CEDAR SHINGLES.
CYPRESS SHINGLES.
MAULE, EROTHER & CO.,
No. 2000 SOUTH Street. 1870

PANEL PLANK, ALL THICKNESSES.—
1 COMMON PLANK, ALL THICKNESSES.—
1 COMMON BOARDS.
I and 2 SIDE FENCE BOARDS.
WHITE PINE FLOORING BOARDS.
WHITE PINE FLOORING BOARDS.
SPRUCE JOIST, ALL SIZES.
PLASTERING LATH A SPECIALTY.
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