

become equally excitable by irritations, sensations, volitions, and associations. In the first place, he has overlooked, that although habit has the effect of rendering actions which have frequently occurred in succession more easily performed; yet this influence does not extend to the whole train, for the same stimulus is necessary to excite those fibres to contraction, the motion of which constitutes the primary link, after a thousand repetitions, as when first excited, if the motion immediately preceding be different. There cannot, therefore, be any reverse association. In the second place, he alleges, that Dr Darwin had been led into error in stating the origin of sensitive and voluntary motions, by the ambiguity of his terms; sensations being sometimes used by him generically, and sometimes limited to a particular affection of sensorial power.

Stimulus and exertion are the subjects of the 4th section. The objections which Mr Brown urges against Dr Darwin's reasoning on stimulus and exertion, are chiefly these: From Dr Darwin's data, he thinks it may be inferred, that

that in every affection of sensorial power, the sensorial power thus affected is expended. But if the whole be expended by the affection, fibrous contraction cannot take place. In irritation the sensorial power must be affected by the stimulus applied, before it excite the motion of the fibres; and if it perish with the affection, the fibrous excitation will be impossible. If, on the contrary, the possibility of the propagation of sensorial changes in these circumstances be admitted, and if sensation and volition be exertions or changes of the central parts of the sensorium, or of the whole of it, as Dr Darwin alleges, death must be the inevitable consequence of either of these changes; for the sensorial power affected will be expended, and the secreting gland being thus void of the spirit of animation, will remain wholly inexcitable by the most violent stimulus. He asserts, that if nothing more be meant by the expenditure of sensorial power, than a slight change of its place in the system, that may be admitted, without much strength to the Doctor's theory. For if the general quantity of the spirit of animation,