

faculties ; or as a simple and indivisible substance, with the susceptibility of passing into different states. By the former mode of viewing it, the memory, and the judgment, and the conscience, and the will, are conceived of as so many distinct but co-existent parts of mind, which is thus represented to us somewhat in the light of an organic structure, having separate members, each for the discharge of its own appropriate mental function or exercise. By the latter, which we deem also the more felicitous mode of viewing it, these distinct mental acts, instead of being referred to distinct parts of the mind, are conceived of as distinct acts of the whole mind,—insomuch that the whole mind remembers, or the whole mind judges, or the whole mind wills, or, in short, the whole mind passes into various intellectual states or states of emotion, according to the circumstances by which at the time it is beset, or to the present nature of its employment. We might thus either regard the study of mind as a study in contemporaneous nature ; and we should then, in the delineation of its various parts, be assigning to it a natural history,—or we might regard the study of mind as a study in successive nature ; and we should then, in the description of its various states, be assigning to it a natural philosophy. When such a phrase as the anatomy of the human mind is employed by philosophers, we may safely guess that the former is the conception which they are inclined to form of it.* When such a phrase again

* It is under this conception too that writers propose down a map of the human faculties.