

sion. These examples will, at least, suffice to mark a strong distinction between the two inquiries, and to show that the several arguments drawn from each must at least be formed of very different materials.

19. There are two distinct ways in which the mind can be viewed, and which constitute different modes of conception, rather than diversities of substantial and scientific doctrine. The mind may either be regarded as a congeries of different 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