

of ideas" to an *impasse*, the analytical and dissecting process of thought which had led to such great results in natural philosophy gained the upper hand, with the result that the human mind suffered, as it were, disintegration through research after the manner in which natural things were dissected and divided under the hands of special students.

James Mill, in his 'Analysis of the Phenomena of the Human Mind,' follows "the same method as that by which any department of nature might be studied. Mental phenomena are reduced to their simplest elements, and the association of these into groups and successions is investigated."¹ This means that research is conducted by the combined methods of analysis and synthesis.

Other critics of the "method of ideas" found the cause of its failure or exhaustion to lie in the fact that ideas cannot be isolated like physical things and their constituent particles, and that a study of their combination in judgments must form the beginning of philosophical inquiry. This led necessarily to the study of the connection of thoughts—*i.e.*, of logic—a step which had been independently taken by the greatest critic of Hume on the Continent, by Kant.

This line of inquiry was, however, not consistently followed in this country till much later. In its stead, the doctrine of the association of ideas—*i.e.*, of the synthesis of the elements of thought—became for a time dominant, mainly through the writings of Alexander Bain, to which John Stuart Mill gave his hearty

¹ W. R. Sorley in 'Cambridge History of English Literature,' vol. xiv., chap. i., p. 5.