

ideas," which was indeed significantly termed a mental chemistry. It is not necessary to labour this point any further. The reader will, from a perusal of earlier portions of this history, recollect many other instances in which scientific progress or philosophical thought was stimulated into increased activity by the discovery and description of phenomena or features which could be clearly defined, which allowed themselves to be examined in their isolation from a large surrounding mass of confusing detail. The enormous labour and ingenuity which have been spent over producing pure substances in chemistry or analysing with the microscope complicated tissues into their component parts are representative of this atomising tendency of scientific as well as of philosophical thought during the greater portion of the nineteenth century. In the course, however, of the long and successful career of this tendency of thought a conviction has gradually crept in that it grasps only one side of the things and phenomena which it undertook to study, and this for two reasons.

First, it became increasingly evident that by this process of atomising, of resolving the complex into its component parts, a something was lost, some important feature or principle seemed to drop out or disappear, a something which could not be recovered again in the subsequent synthesis or putting together of the elements which had been laboriously separated; something which was indeed undefinable but nevertheless equally real, something which—as in the processes of life and mind—marked the very character of their special reality. The atomising process failed to grasp it.