

14.  
Exact  
method.

psychology into an exact science. His followers in consequence adopted this term as characteristic of Herbart's school, and started in the year 1861 a periodical for exact philosophy. Of other developments which had their origin in Herbart's psychology I shall speak further on.

15.  
Beneke.

Almost simultaneously another German psychologist started in direct opposition to the current idealistic philosophy. This was Friedrich Eduard Beneke<sup>1</sup> (1798-1854). He did not succeed in impressing the German mind in the same way as Herbart had done, or in influencing philosophical thought. Yet he deserves to be specially mentioned in this connection as the only genuine representative in Germany of that important and original psychological school which had its origin in

<sup>1</sup> Beneke was influenced as much as Herbart by an educational interest, but he differs from Herbart, with whom he agrees in his opposition to idealism, by discarding all preliminary metaphysical discussions. For him psychology is the main part and foundation of all philosophy—much in the same way as philosophy of the human mind was considered in this country. The publication in 1822 of a work on 'Physics (not metaphysics) of Morality' ('Grundlegung zur Physik der Sitten'), drew after it the prohibition of his lecturing at the Berlin University, where he had, though unsupported by an official position, gathered a considerable audience. Beneke received verbally from the Minister Altenstein "an explanation that it was not single passages which had given offence, but the whole scheme, and that a philosophy which did not deduce everything from the Absolute

could not be considered to be philosophy at all" (see Hertling in 'Allgemeine Deutsche Biographie,' article "Beneke"). The supposition that Hegel personally influenced this remarkable decision can, according to Kuno Fischer ('Hegel's Leben,' &c., vol. i. p. 156), not be proved. It is rather a testimony to the enormous weight which Hegel's line of thought possessed in the eyes of statesmen like Altenstein, Johannes Schulze, and others. Beneke's view can be summed up in the statement that "the soul is a system of forces or faculties, under which name we have not to think of the faculties of the older psychology but of a systematic and completely unified complex" (ibid., vol. ii. p. 328). We are indebted to Prof. Stout for the first comprehensive appreciation in this country of Beneke's as well as of Herbart's psychology in his articles in 'Mind' referred to above.