

this country,¹ where, up to the present day, it has preserved its fundamental characteristics, exhibiting an unbroken historical continuity. This is the genuinely introspective school of psychology. Its greatest representatives during the first two-thirds of the century are James Mill and Alexander Bain. Before entering on an

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¹ Beneke differed from Kant inasmuch as he did not admit that knowledge of mental phenomena or states revealed to us by the inner sense was merely phenomenal, as is the case with our knowledge of external things through the outer senses. On the contrary, he reduces all knowledge to that afforded by introspection and dealt with in empirical psychology. He therefore agrees to a large extent with English thinkers of the Associational school "on two fundamental points—(1) the dependence of all other branches of philosophy on psychology; (2) the dependence of psychology on introspection and, in the last resort, on introspection only. These capital points of agreement with English thinkers are at the same time capital points of disagreement between him and Herbart. Further traces of English influence in Beneke are perhaps to be found in his assiduous study of all facts likely to throw light on psychological problems, and at times also in his treatment of special questions. It must, however, be confessed that there was one lesson which he failed to learn from his favourite English writers. He did not learn from them to be cautious. . . . He claimed with reason the right of framing hypotheses to explain observed facts. But he pushed his hypotheses far beyond what the exigencies of psychological explanation required. . . . Nevertheless, it is right to treat him as a kind of link between English associational psychology on the one hand, and

the psychology of Herbart on the other" (Stout, 'Mind,' vol. xiv. p. 25, &c.) The fact that Beneke did not accept the older view which considered the soul or mind as possessed of different faculties, but reduced the latter to mere dispositions which had to be developed by external stimuli, made his teaching even more acceptable than that of Herbart to educationalists; for the task of education as well as its value was clearly defined and emphasised. He had, accordingly, a considerable following among educationalists in Germany. On the other hand, von Hartmann emphasises the fact that "Beneke did not content himself with pointing to introspective phenomena as affording a secure and certain starting-point for psychology and philosophy, but that he went behind the phenomenal in search of unconscious origins and dispositions for the existence of which he could offer no empirical or metaphysical proof" ('Die Moderne Psychologie,' 1901, p. 11). There is, however, no doubt that Beneke's acceptance of psychical experience as ultimate and self-evident—giving the only knowledge of reality accessible to the human mind—is akin to a view which has found expression in quite recent times, though it can only be upheld by an altered conception of reality. Fr. Ueberweg (1826-71), the well-known historian of philosophy, was much influenced by Beneke, as notably in his 'System of Logic' (English translation by J. M. Lindsay, 1871).