

introspective method, had grown to large dimensions in Scotland and in England, long before Herbart and Beneke in Germany gave it a similar direction. In fact, most of the writings of the introspective school in Germany, which dates from the middle of the century, is concerned with the material accumulated by British psychologists. And even the psycho-physical method itself would carry us only a little way if its results and observations could not continually be checked, supplemented, and interpreted by what we already know by introspection. One of the foremost representatives of the English school of psychology has said, and many will agree with him,<sup>1</sup> "in our desire to know ourselves—to frame some conception of the flow of our feelings and thoughts—we work at first by introspection purely; and if at a later stage we find means of extending and improving our knowledge, introspection is still our main resort—the Alpha and Omega of psychological inquiry: it is alone supreme, everything else subsidiary. Its compass is ten times all the other methods put together, and fifty times the utmost range of psycho-physics alone."

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Introspec-  
tive method.

A history of Thought must accordingly contain some account of the view which our century has taken of the introspective method and the value of the inner sense as a means of enlarging our knowledge.<sup>2</sup> This discussion

<sup>1</sup> See Prof. Bain's essay in 'Mind,' 2nd series, vol. ii. p. 42: "The respective Spheres and mutual Helps of Introspection and Psycho-physical Experiment in Psychology."

<sup>2</sup> One result of the modern psycho-physical view, or of the doctrine of parallelism of physical and mental

states, has been not only to develop a clearer view of physiological psychology, but also to define more clearly the object of psychology proper—that is, of the science which deals with the facts revealed by introspection. When, in the middle of the century, the physiology of the senses attracted the