

thinkers who had approached the subject from a purely naturalistic point of view. Thus we see that the age was ripe for a discussion of the soul problem, *die Seelenfrage*.<sup>45.</sup> Scientific, educational, psychological, philosophical, and religious interests combined to place it in the foreground. It was taken up, as I stated above, in a conservative spirit, as a question of the day, by Rudolf Wagner himself, in an address which he delivered at the meeting of the German Association of Sciences, which took place at Göttingen in the year 1854. The challenge which was thus thrown out was taken up by Karl Vogt,<sup>1</sup> who, in various pamphlets and by characteristic phrases, stigmatised the position as dualistic and untenable, spoke of the genuine Göttingen *Seelensubstanz*, and opened the long campaign which goes under the name of the materialistic controversy. In it thinkers of all shades and opinions took part. It resulted in an enormous popular literature, in which the extreme watchwords of the naturalistic school played a great part, being, if not really more intelligible, still seemingly more easily assimilated by the popular mind. In many instances they allied themselves with political and social radicalism, and, later on, with the growing industrialism and the newly-born material prosperity of the German nation, which they supplied with a shallow but convenient creed.

I have in the foregoing attempted to show how the great psychological problems were approached in the three different countries during the course of the first

<sup>1</sup> See for details of the various authors and their publications the | note to page 197 in the early part of this chapter.