Wilhelm Schmidt: A Closer Look

Abstract. — It is sometimes said that Wilhelm Schmidt had no real theory of histoty, that he was opposed to certain schools of thought primarily because of his clerical
background, and that, owing to his "Austrian mind," he failed to take certain elementary
precautions in his attempt to define culture. The present article seeks to show that such
by distinguishing between theory and philosophy, (2) by pointing out the sources of
Schmidt's theory, his various assumptions, and his reasons for his opposition to other
circle" as understood by Schmidt. [History of Ethnology, Kulturkreislehre, W. Schmidt]

It is sometimes said that Wilhelm Schmidt had no theory and that he was not doing history at all. Many of his premises, it is sometimes supposed, was a Catholic priest¹. Such an interpretation of Schmidt and his work is show.

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W. Schmidt did not have a theory of history with which he worked, that, indeed, he did not do history in his ethnological work at all. Why he did what he did in the way he did it some conclusions regarding Schmidt's concept, or lack thereof, of culture. In the process monotheism and psychoanalysis.

In this article I would like to respond to these allegations, for the time being in a critique, but not for the reasons Andriolo offers, as I hope to show here. In a later study these points will be addressed in greater detail.