

topic at the Fourth International Congress of Ethnological and Anthropological Sciences held in Vienna in 1952 (see Schmidt 1955: 1-7). Father Arnold Burgmann, former Editor of *Anthropos*, deals with this process in a wider context, including the controversy about the *Kulturkreise*⁵. But for Schmidt this was really not the point at issue at the Vienna Congress. In his view the very existence of Ethnology seemed to be in question. Underlying this opinion were two reasons. For one thing, colonialism was fast nearing its end. Peoples and states that had recently become independent refused to be "objects" of what they regarded to be ethnological research. Then there was the fact that the world had, so to speak, shrunk, so that Ethnology could no longer expect to find large areas of unknown peoples anywhere in the world. Schmidt, however, hastened to add that this situation by no means implied the end of ethnological research but rather that it merely called for a widening of its scope. Anthropological studies, Schmidt goes on to say, have also led to a deeper recognition of the fact that all men, to whatever race, ethnic group, or cultural level they may belong, are indeed truly and fully human; and he now assigns to Ethnology the task of discovering and making ever more and more clear the truly human dimensions common to all peoples and tribes (Burgmann 1966: 6). Schmidt thus puts in the forefront of ethnological approach a view which he had always strongly held and defended⁶, although it had been a view of somewhat secondary importance to him in comparison with his historical understanding of Ethnology. Burgmann sees in the Vienna statement the fact that Schmidt at least appreciated and made use of methods and results of other approaches as well, a point to which I shall return.

Whilst Schmidt himself had stressed in his Announcement missionary service to Anthropology, Burgmann looks at the other side of the coin, and he does so with Schmidt's new "forefront" view mentioned above; that is to say, the Anthropos Institute also assists missionaries in fulfilling their special task as missionaries—a task always understood by the Anthropos members as communicating to man in the present-day encounter of peoples and nations the highest of spiritual goods.⁷

These services and benefits to and from Anthropology are indeed mutual, a give-and-take, and they concern man in all his dimensions, in his entirety. In this mutuality, today's fast-changing world calls for a continuous reorientation. The time has long since passed when comprehensive and all-

⁵ Burgmann 1966: 4-8; — see also Bornemann 1938: 38-50; Henninger 1961: 10-13; Brandewie 1982: 169f.

⁶ Schmidt's view is no doubt rooted in the definition of Ethnology, which he gave as early as in 1906 (in the first volume of *Anthropos*): Ethnology is a science of the development of the (human) mind (*Entwicklung des Geistes*) and of the exterior activity of man, as directed by the mind, in the life of peoples (p. 356). In the latter part of the long article, published in German and French (pp. 608ff.), Schmidt vigorously defends the individuality of "primitive" man. See also Brandewie 1982: 160 about Schmidt's definition of Ethnology.

⁷ Burgmann 1966: 9; — see also Henninger 1967: 221.