

A UNIQUE HEATHEN

TO WHICH IS NOW ADDED
THEODORE SCHROEDER ON
THE EROTOGENESIS
OF RELIGION

A BIBLIOGRAPHY

NANCY E. SANKEY—JONES

COS COB, CONN.

U. S. A.

REUBLISHING IN COMBINATION TWO ESSAYS FROM

THE FREE THINKER

LONDON, ENG.

APRIL 17, 1921

THE TRUTH SEEKER

NEW YORK, N. Y.

JAN. 7, 1922

COS COB, CONN., U. S. A.

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BIBLIOGRAPHIES OF SCHROEDERIANA

1913

Partial bibliography of the writings of Theodore Schroeder dealing largely with problems of religion, of sex, and of freedom of speech. Free speech league. (New York) April 1913, 8p., 84 titles.

1919

Authorship of the book of Mormon. Psychologic tests of W. F. Prince, critically reviewed by Theodore Schroeder * * * to which is now added a bibliography of Schroeder on Mormonism. Reprint [except bibliography]. American Journal of Psychology. (Worcester, Mass.) XXX pp. 66-72. January, 1919. 18p.

Bibliography pp. 10-18, lists 65 titles, some of which duplicate material as by revision, republication or translation.

Sankey-Jones, Nancy Eleanor, 1862—

Theodore Schroeder on free speech, a bibliography by Nancy E. Sankey-Jones. (New York.) Free speech league. 1919. 24p.

Lists 149 titles, some of which duplicate material by republication or translation.

1920-2

Sankey-Jones, Nancy Eleanor, 1862—

Theodore Schroeder's use of the psychologic approach to problems of religion, law, criminology and philosophy. A bibliography by Nancy E. Sankey-Jones. (Cos Cob, Conn.) 1920. 16p.

Revised ed., Jan. 1922. 18p.

Lists 92 titles, some of which duplicate material because of revisions, republications or translations.

1922

Sankey-Jones, Nancy Eleanor, 1862—

A unique heathen, to which is now added: Theodore Schroeder on the erotogenesis of religion. a bibliography * * * republishing in combination two essays from: The Freethinker, London, Eng. Apr. 17, 1921; The Truth-seeker, New York, N. Y. Jan. 7, 1922. Cos Cob, Conn. January 1922. 13+14pp.

Lists 50 titles, mostly selected from the last list.

130 Periodicals (in 4 languages) have each published some of Mr. Schroeder's literary product, part of which is listed in the above bibliographies. N.E.S.-J.

ARE YOU THIS PERSON?

SOMEWHERE, SOMEHOW, NOW, there must be some persons who would like to promote such a critical (psychogenetic) study of religion as is herein reported. As in the past, I can give my time without compensation except the joy of doing socially useful work. What is needed to enlarge my usefulness, is the equipment of a modest but suitable office in New York City. There it would be easy to gather an abundance of religious mystics. From among them could be chosen those having the more novel or the more instructive "mystical experience," for thorough psychoanalytic investigation. Unfortunately I cannot afford the expense of such an office. Can you, will you, finance it in part or in whole? Perhaps the cooperation of several persons can bring this about. If interested, address

THEODORE SCHROEDER,

Cos Cob, Conn.

U. S. A.

January, 1922.



THEODORE SCHROEDER

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By Nancy E. Sankey-Jones

In the person of Theodore Schroeder, America has a most unique "heathen," as he calls himself. Mr. Schroeder is an Agnostic who really thinks he knows; an Atheist who does not deny the existence of God. He is anti-Christ without ever having specifically denied the truth of any Christian doctrine. He is an emissary of Satan without being on speaking terms with his infernal majesty. In short, Mr. Schroeder is the embodiment of a new method for discrediting the Christian's christianity, and all other mystical religions. It is of such a man that I wish to give some account.

Soon after Mr. Schroeder entered the University of Wisconsin he was enrolled as a student of mechanical engineering. After much difficulty he graduated from the department of civil engineering. For a few years he worked in that profession with at least as much success, as comes to the average young engineer. During his college career he came under the influence of Robert G. Ingersoll. Then he studied law. After graduation he practiced this profession for ten years among the Mormons of Utah. His earliest literary work was inspired by that experience. First he used the heretical mormonism as a tool with which to discredit the more orthodox christianity. Next he proceeded to make vigorous verbal assaults upon mormonism from the standpoint of a free-thinker. Figuratively speaking: "he ate a fricasseed Mormon for his daily breakfast." Almost everything else written against mormonism was from the standpoint of orthodox christianity. Many of Mr. Schroeder's essays against mormonism incidentally shed a disturbing sidelight upon more orthodox christianity, and that made it unique. In his study of mormonism Mr. Schroeder thought he found a "sexual determinant for all the peculiarities of the Mormons' theology." Since then he has extended that "erotogenetic interpretation" over into

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the larger field of Christian mysticism in particular, also mysticism in general.

Before proceeding far with this propaganda, he set himself the task of discovering his legal rights and obstacles. Some one had told him that he was in danger of arrest as a "blasphemer" and an "obscenist" if he published such erotic interpretations of mystical religion. In Utah one unsuccessful attempt was made to have him indicted for some anti-Mormon pamphlet. Thereupon grew a free speech campaign such as no other man has ever produced either in the quantity of the output or in the extent of the research involved. Through such effort Mr. Schroeder became a "superspecialist on liberty" and the controlling spirit in the Free Speech League, which was incorporated by his friends. A published bibliography of "Theodore Schroeder on Free Speech," covers all possible subjects, from so called "obscenity" to revolution and "blasphemy." Where others have achieved eternal fame by defending a little more intellectual liberty than was current in their day, Theodore Schroeder has made himself a suspicious character by boldly defending more of intellectual freedom than most "libertarians" consider "safe and sane." He seeks to hasten the time when: "no one will be prevented from receiving, even the most odious opinion, about the most obnoxious subject, expressed in the most offensive manner, by the most despised person."

Parallel with this free speech labor, but with minor emphasis, he was doing much studying in preparation for his future work in the field of the psychology of religion. First he made himself fairly expert in the old school of sexual psychology of Krafft von Ebbing, of Schrenck Notzing and of Havelock Ellis. Somewhat tardily Mr. Schroeder became a convert to Freudian psychoanalysis, as a better means of understanding the human mind. With characteristic enthusiasm he made himself something of an expert in that latest field of psychologic investigation. He began by submitting himself for seven months to a personal psycho-analysis by Dr. William A. White, Superintendent of the U. S. Government Hospital for the Insane, Washington, D. C. Along with this work he was making some independent investigation of the religiously insane inmates, and of some freak relig-

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ionists outside of the asylum. Although he is without a medical degree, by his defenses of psychoanalytic theory and practise his essays now frequently appear in those professional journals which discuss sexual psychology and psychoanalytic therapy. However, he is not interested in psychoanalysis as a means of treating hysteria or insanity. With him it is merely a new approach, or a new tool for the understanding and revaluation of our religious, legal, moral and political beliefs and institutions, and even our philosophic creeds. In this approach to the social sciences, he again comes near to having a monopoly. His special point of emphasis, however, is on the use of psychoanalytic theory and technique for the investigation of religion, especially mystical christianity and other mystical experiences.

Having now introduced Mr. Schroeder I will proceed to summarize briefly his work as a psychologist of religion. So far as possible, I will do this in his own language. In this field, as with most other fields of endeavor in which he has worked, he stands quite alone. Practically all specialists in the scientific study of religion are essentially *religious* psychologists. These generally use their psychologic intelligence to uphold religious dogma and to increase the efficiency of the clergy. Mr. Schroeder is a lonely example of the psychologist of religion the tendency of all of whose work is to discredit everything that savors of mysticism and for him the religion of mystical experience is the only thing that can properly be called religious. But Mr. Schroeder is a genetic psychologist, which means that he is dealing only with the problem of the *how* and *why* of people's beliefs and conduct. He cares little or nothing about *what* it is that people believe, nor does he seem to be much concerned, even about the truth of their beliefs. However, with unfailing regularity his explanation of *why* people adopt this or that creed or ceremonial, in order to give it religious importance or a great moral value, always tends to make it somewhat embarrassing to admit that one is religious, or even an enthusiastic moralist. From the religionist's standpoint this is so because Mr. Schroeder always reduces mystical religion to a personal sexual origin. It has been said with some color of truth that Ingersoll only made agnosticism respectable, while

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Schroeder makes the very psychologic essence of religion to be disgraceful. Of course *he* would not say this. From his viewpoint the essence of religious experience always has in it a factor of sex ecstasy, and Mr. Schroeder himself does not see anything shameful in sex. For him all sexual manifestations are to be accepted and understood in the same spirit that we deal with lungs or eyes.

Early in his researches, Mr. Schroeder saw the necessity of discovering and defining what it was that he would investigate. "Almost everything may be and has been labelled religion." Therefore, he concluded that one must get behind the labels, creeds and ceremonies to discover and to discuss the differential essence of religion. One must distinguish, not between a "true" and "false religion" but between that which is and that which is not religious at all, even though it be called religious. "We must distinguish between religion, and a more or less crude scientific belief about a religious subject matter." So he reasoned. Then by a long process of progressive elimination he reached the conclusion that "the differential essence of religion is a more or less ecstatic experience, which is interpreted as certifying to its own transcendental or superhuman origin and to the inerrancy of some associated social or religious doctrine, ceremonial, or metaphysics."

This then was the thing to be investigated. The end was to be an understanding of this subjective "transcendental" experience, not in terms of something superhuman or super-physical, but in terms of something else, already somewhat better understood. Here mormonism had already furnished him the first clue, as indeed it furnished him also the first stimulus for the whole of this line of research. If the "psychogenetics" of mormonism could be legitimately generalized, then the essence of the religious impulse is the sex impulse, with some of its needs, its ecstasies, its phantasies or all of these, misinterpreted in terms of the super-human. Yet very often these experiences were not understood to be sexual because the physical factors were "emotionally inhibited" from consciousness and disguised in "psychologic symbols" as the Freudian psychologists call it. At first Mr. Schroeder imagined that he had made a new discovery. Accordingly he set out boldly to justify this vanity. But

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here he was doomed to be disappointed, for he soon found that many observers had ventured similar opinions. However, these earlier advocates of sexuality in religion seldom, if ever, ventured a broad general statement on the subject. Phallic worship demonstrated the influence of sex in the religion of primitive peoples. The alienist had frequently discovered a sexual factor in the religion of the insane. But these observers commonly assumed that this sexual factor belonged only to the religion of the most primitive people or to some few who were clearly insane. Relying upon his observations of Mormons, Theodore Schroeder ventured the hypothesis that the sexual factor was an equally important determinant in the religious experiences of the relatively normal persons. Thus from the observations of others, combined with his own, he reached the hypothesis that all mystical experience, such as is the "differential essence" of real religion, is merely a psychologic state controlled by sexual causes, but wrongly ascribed to some extraneous and occult, super-natural or divine cause.

As a lawyer, and when writing against mormonism, Mr. Schroeder had accustomed himself to justifying his conclusions from the evidence of his opponents. So he soon began to study the books of religious authors. Somewhat to his surprise, even there he found many frank admissions that the operation of the reproductive machinery was, even by the devout, often mistaken for the operations of the "Holy Spirit." This material furnished another essay in support of his hypothesis.

Having thus established his working hypothesis on a formidable foundation, he prepared himself by further study, to verify, modify, discredit or correct and amplify that hypothesis. Everywhere that he searched, he seemed to find some confirmation. Later he went to the study of psychoanalytic technique and theory. Now it became apparent to him that mere book studies, of religious mystics and religiously abnormal persons, were inadequate. It appeared necessary for him to discover living subjects who would submit to cross-examination, and observation at close range. So he went into the highways of the country and byways of the great cities hunting unique religious persons who would submit to being studied. Little by little he perfected his mental picture of how the

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human energy behaves in the process of creating its testimony for God, for the transcendental, or for the experience of universal love or the infinite, or whatever name it may be called. Only a part of this material has yet been published. With the enlightenment thus attained, Mr. Schroeder may be expected to return to the psychoanalytic interpretation of some printed records of the most orthodox religious experiences.

Of course, it is always easiest and usually most instructive, to study those persons who are relatively abnormal and very heretical. As a rule these are most willing to talk, and they have left records of their acts, their phantasies and their thoughts. So it happens that Mr. Schroeder's essays thus far are mostly studies of cases that may fairly be classified as abnormal. Very naturally this brought the retort that he was dealing only with the religion of the abnormal and that therefore his work was of no consequence as to the religious experiences of the more normal and relatively healthy Christian. This objection to his work perhaps carries little weight with medical psychologists, but its influence does need to be overcome as to the laity. A large group of psychologists are of the opinion that the best place to study psychology is among the so-called abnormal individuals, because there we can observe normal mental mechanism in exaggerated form, and therefore in bolder relief. In the direction of meeting the objection of the laity, some considerable effort has been made by Mr. Schroeder, but so far without much success. Yet his striving may be of interest, and will be illustrated by the following experience.

An able book in explanation and justification of Christian mysticism came to his hands. Its author was a psychologist of considerable attainment and an orthodox clergyman who evidently had enjoyed the mystic thrill. Also he had lectured to theological students at two of the leading religious universities in America. A correspondence was followed by an interview between Mr. Schroeder and this distinguished clergyman. In the course of this correspondence, the clergyman wrote: "I have diligently read your various pamphlets and especially the one called 'Heavenly Bridegrooms.' I think it only just to you and to our further conversations to say that I am afraid we

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do not meet in our definition of religion. While my idea of it contains some of the elements of eroticism, I have no interest in the vagaries of the insane, and at any rate, my studies and interests are so much more in the line of Christianity, which I consider to be less a religion than the completion and fulfillment of all the ethnic religions, the answer to the problems which the human mind has tried to solve in so many various ways, that I have little time or inclination to take up the study of the abnormal. I speak frankly because I believe we ought to understand each other, and I hope, if you have had time to read my book, that you will see there more fully explained why I do not go into all the byways of mysticism and the psychological phases of religion."

To this Mr. Schroeder answered as follows: "I have your letter of Oct. 31, 1918, and because I need your help and cooperation I am asking you to reconsider your seeming conclusion that we have too little in common. In the pursuit of my scientific study I must consider that which *you* have in its best form. I must see religion so far as I can, as that energy is at work in such intelligent mystics as yourself.

"Furthermore, all quest for the ultimate of religion, whether approached through the mystical method or the scientific method must, it seems to me, lead to the discovery of the same facts. This preconception of mine was confirmed by reading your book and its many quotations. I thought that the conclusion expressed in my 'Differential Essence of Religion' (beginning at the bottom of p. 26) was only expressing in a different terminology the thought entertained by you. Please re-read that half page. Please forget our differences of method and of word-symbol in an effort to achieve a duplicate of the concept that I am endeavoring to express. Then please tell me wherein I differ from you in my general concept of the differential essence of religion. Of course, your concept will be much richer and fuller of detail. But at some level of vagueness is not my description accurate?

"I can sympathize with your disinclination to study the abnormal. I had no choice. You are the first Christian mystic that I have come in contact with who had your quality of intelligence. I was quite willing to study the

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abnormal also for another reason. Many psychologists believe the abnormal to be the best way to study the normal, because here one can see in exaggerated form the operation of mental processes which, when not exaggerated, easily escape attention."

"Now then, my kind Sir: Won't you give me a chance for an intimate study of the psychology of a sane Christian mystic at the highest level of intelligence? Will you help me to study the psychogenetics and mental mechanisms in yourself so that I am not compelled to resort exclusively to those in the borderland of insanity? Tell me that you will, and then please begin by silhouetting against the background of the insane, your own conception of the erotic factor in normal mystical experience.

"I have the courage to ask this of you, because I now know your own deep interest in the subject, and the exceptionally high degree of intelligent cooperation that you are able to give. Somehow I feel that you share with me the interest to have this mysticism of yours understood to the fullest, even by and through such as myself who perhaps have a minimum of the mystical temperament. Of course, in anything that I may write as the result of our cooperation, I would conceal your identity so far as you desire it. Incidentally, if so inclined, you could also be making a study of the psychology of such a tough minded heathen as I am, and publish something thereon. So far as I am informed no one has ever attempted any discription of the psychology of an Infidel written from the viewpoint of a psychologist who is a highly self-conscious mystic. May be this task would help you and others to see clearer your problem in dealing with such as myself in your parish work. Will not this balance the account?"

A similar proposition was made to another mystic, with an international literary reputation, and in these words:

"I hope that you will give me as much freedom as others are giving me to write whatever I honestly believe, so long as I conceal the identity of the subject (your identity in this case). I am perfectly willing to be so analyzed even without any such concealment." These requests were both denied. It is in this spirit that Mr. Schroeder meets the criticism of his most competent critics. His willingness to submit himself for psycho-

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analysis is not based upon any conviction on his part that he is free from the erotic factors which embarrass others. It is rather because he believes himself to have quite outgrown the feeling of any fear or shame over whatever is inevitable, and in this way he "calls the bluff" of his most competent critics.

It is in similar manner that he reaches the conclusion that *what* you believe is of no consequence, except as it is material, by the study of which we may learn the quality of the impulse which determined that belief. For him the truth of various conceptions of the Trinity, for instance, are as nothing. But, from a detailed account of one's conception of the Trinity, Mr. Schroeder believes that he can inform you what kind of sexual impulse (whether normal or what species of perversion) it was that subconsciously determined the concrete details and qualities which go to make up any particular conception of the Trinity. Such topics are often the subject of his personal discussion with scientists. Doubtless some of this material will soon appear in some of his essays.

Again, many tell him they need religion. He asks: Why do others need religion when I do not? For him the answer is found in a feeling of inferiority, which impels others to search for something as a "compensation" or a "neutralizer." If the particular person is unable to get a compensatory feeling of importance through his relations with his actual environment, then it is believed that the victim tends to seek satisfaction by means of something phantasmal and through that impulse the victim achieves "an emotional identification" with something superhuman. So the inferior achieves a compensatory feeling of importance which balances the account. In this way many inferior ones come to feel themselves as much more worthy or much more important, than their neighbor. The former victim of great depression has literally lifted himself, out of the slough of despondency, by his boot straps, and now appears happy in consequence of his delusions of grandeur. This is the comfort of religion.

But Mr. Schroeder's next question is why does this other person feel himself so inferior and so unable to overcome that feeling, through activities in the material world of his surroundings? Again, the answer comes: "sex." Sometimes an organic inferiority exists, but even

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this does not necessarily, nor in all the afflicted ones, require religion as a neutralizer. Why is religion a seeming necessity in so many specific cases? Again, his answer is: "sex." It is of course impracticable to justify this conclusion in a short review. That task requires a long essay summarizing all his work, if not an added volume on Freudian psychoanalysis as applied to the religion of mystics and to hysterics. Theodore Schroeder tried to summarize this for me in a paragraph, and here it is.

"Sexual fear and shame based upon irregularities of conduct or upon condemned desire, and the accompanying and resultant moral self-reproaches, create the need for a supermoral compensation. This feeling of inferiority is the essence of the religionist's humility. Over the emotional conflict resulting from sex there ultimately comes a morbid concentration upon sexual matters. This is sometimes manifested by a morbid inhibition against even a consciousness of normal eroticism. As the resultant shame and feeling of inferiority increase, the need for denying sex, for masks and compensatory feelings of exaltation, also increases. With the growing erotic morbidity also comes an increased capacity for psycho-sexual ecstasies, and their accompanying phantasies. As grows the need for a supermoral neutralizer of the morbid fear and shame, the ecstasy and phantasy are more enthusiastically ascribed to something superhuman. By thus identifying themselves with the superphysical, or transcendental, or whatever they may call this 'higher' stuff, these afflicted ones exalt themselves above their more healthy minded and sexually more normal-living neighbors. The intensity of their zeal and fanaticism is the exact measure of the moral shame and fear which it conceals, and out of which the religious phantasm was created. So comes the need for religion, out of our emotional conflict over sex. While their sexual lives furnish the occasion for self reproach, fear and shame, (humility) it also creates a phantasmal neutralizer for the self reproach, the fear and the shame. Thus it also supplies a mask and an emotional neutralizer for these depressions, by creating that mystical (psycho-erotic) experience, and by compelling its intellectualization in terms of religion or metaphysics."

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So Theodore Schroeder supplies the medical and psychologic Journals with evidence that this "psychologic erotism" is the true essence of all that properly belongs to the very essence of religion. With such an explanation for the acceptability and valuation of the religion of personal experience, "What need is there," he asks, "for denying or disproving its metaphysical and theological dogmas?" Will Mr. Schroeder's "erotogenetic interpretation of religion" be more illuminating and effective toward helping people outgrow the emotional need for religion, than the direct attack upon its dogmas? Not until it is popularized. But will it even then? We cannot know until his work is completed and the historian of the future makes up the record.

SUPERSPECIALIST ON LIBERTY

BY WALTER HURT

This is a day of specialties and specialism, and Theodore Schroeder is a specialist. It may be said, even, that he is a superspecialist. Also, he is an exclusive specialist. His specialty is human liberty. He is a liberty specialist, a liberty expert, a liberty enthusiast. There be many other liberty enthusiasts, and not a few liberty experts; but, so far as I know, Mr. Schroeder is the only liberty specialist.

Applied liberty being something outside the sphere of our social experience, Mr. Schroeder's consideration of the subject necessarily is academic in character. Although he possesses no more liberty than do the rest of us, he knows much more about it than does any other of us. His lack of knowledge of its practice does not lessen his knowledge of its theory. He is a philosophic libertarian, a scientific libertarian, a technical libertarian. He is the last word on the subject of social liberty.

Mr. Schroeder has written more along these lines than any other person that ever lived; and the aggregate volume of his published writings in defense of *unabridged* freedom of speech exceeds that of the combined similar output of all other writers in the English language. His industry in this direction is nearly incredible. He is an accepted authority on the law of this subject, being himself of the legal profession and profoundly versed in its various intricacies. Among his more important works are "Free Speech for Radicals," "Obscene Literature and Constitutional Law," "Free Press Anthology," and "Constitutional Free Speech Defined and Defended." [Also: Free-speech Bibliography].—From *The Paladin*, Jan. 12, 1918.

THEODORE SCHROEDER ON THE PSYCHOLOGY OF RELIGION

A Bibliography

By NANCY E. SANKEY-JONES

1904

An odd field of inquiry. Truth Seeker. (New York City.) 31 (no. 5): 70-71; Jan. 30, 1904.

Part included in: Developing a working hypothesis on the erotogenesis of religion. Alienist and Neurologist. (St. Louis.) 34 (no. 4): 444-476; Nov. 1913.

And part in: Religion and sensualism as connected by clergymen. American Journal of Religious Psychology, (Worcester, Mass.) 3 (No. 1): 16-28; May, 1908.

Mainly quotations asserting a psychic co-relation between religion and sex.

1907

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Trans: Erotogenese der Religion. Zeitschrift für Religions-psychologie (Leipzig.) 1 (no. 11): 445-455; Mch. 1908. Answered in: 2 (no. 1): 28; May, 1908.

Repub. as: The first religion. Truth Seeker. (New York City.) 34 (no. 41): 641-643; Oct. 12, 1907.

An academic, abstract discussion of the probable racial psychogenetics of religion.

First religion. Truth Seeker. (New York City.) 34 (no. 41): 641-643; Oct. 12, 1907.

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1908

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Trans: *Der sexuelle Anteil an der Theologie der Mormonen. Imago.* (Leipzig u. Wein.) 3 (no. 2): 197-204; Apr. 1914. Again abstracted in *Psychoanalytic Review.* 6 (no. 4): 464-467; Oct. 1919.

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Abridged trans: *Zum Thema: Religion un Sinnlichkeit. Sexual Probleme* 10 (no. 3): 192-198; Mch. 1914.

Cited in: *Urological and cutaneous review,* 24 (no. 12): 730, Dec. 1921; *Sexology* by Dr James G. Kiernan.

A compilation of the opinions of clergymen recording their observation of a connection between sensualism and religious revival experiences.

Revivals and virtue. *Truth Seeker.* (New York City.) 35 (no. 26): 401-402; June 27, 1908.

Same as last item.

1912

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Inadequate from present viewpoint.

1913

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cal aspects. (Worcester, Mass.) 6 (no. 1): 59-65; Jan. 1913.

Republished as *per next item*.

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1914

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Trans. as: Die gekreuzigte Heilige von Wildisbuch. Zentralblatt für Psychoanalyse und Psychotherapie. (Wiesbaden.) 4 (no. 6-7): 467-471; June-July 1914.

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interpretation of the sado-masochist conflict now seems inadequate.

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Der sexuelle Anteil an der Theologie der Mormonen. Imago (Leipzig u. Wien) 3 (no. 2): 197-204; April 1914.

Trans.: Sexual determinant, 1908. See above.

Gekreuzigte Heilige von Wildisbuch. Zentralblatt für Psychoanalyse und Psychotherapie. (Wiesbaden.) 4 (no. 6-7): 464-471; June-July, 1914.

Abridged trans: The wildisbuch crucified saint. *Psychoanalytic Review*. (New York City.) 1 (no. 2): 120-148; Feb. 1914.

Exhibits a case of sado-masochist conflict evolved to religious frenzy and bloodshed. The psychic mechanisms are inadequately explained from the author's present viewpoint.

Differential essence of religion. Truth Seeker. (New York City.) 41 (no. 44): 689-691; (no. 45): 706-707; (no. 46): 726-727; Oct. 31, Nov. 7 & 14, 1914.

By means of many quotations and a progressive elimination of other factors the differential essence of religion is reduced to a subjective ecstatic experience certifying to the inerrancy of some creed, ceremonial, etc., and interpreted as of superhuman import.

1915

Heavenly bridegrooms. See: 1915-1918.

Psychogenetics of androcratic evolution. Psychoanalytic Review. (New York City.) 2 (no. 3): 277-285; July 1915.

Ascribes male dominance to a feeling of inferiority on the part of women due to organic inferiority and to

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sexual emotions of dependence. Incidentally gives an account of the supposed erotic origin of religion in racial adolescence somewhat revised from: *Erotogenesis of religion*: Alienist and Neurologist. Aug. 1907.

Incest in Mormonism. *American Journal of Urology and Sexology.* (New York City.) 11 (no. 10): 409-416; Oct. 1915.

Abstracted in: *Psychoanalytic Review.* 3 (no. 2): 223-230; Apr. 1916.

Exhibits the sex-determinant behind one unusual aspect of Mormon ethics.

1916

Heavenly bridegrooms. See: 1915-1918.

Erotogenesis of religion. A bibliography, Bruno Chap Books. (New York City.) 3 (no. 2): 2-59; Feb. 1916.

List of books which discuss Phallic worship, and the psychic aspects of religious erotogenetics, also anthropological books from which may be gathered the raw material for a psycho-analytic study of primitive religion. Also pamphlets and magazine articles.

Proxies in Mormon polygamy. *Forum.* (New York City.) 55 (no. 3): 341-351; Mch. 1916.

Republished as: *Phases of Mormonism, vicarious vice, vicarious atonement and especially proxy husbands for certain wives.* *Truth Seeker.* (New York City.) 43 (no. 14): 215-216; Apr. 1, 1916.

Republished in: *The Crucible* (Seattle, Wash.) 5 (no. 4, whole no. 187): 4; April 24, 1921. (No. 188): 1; May 1, 1921.

Abstracted in: *Psychoanalytic Review.* (New York City.) 3 (no. 2): 223-230; Apr. 1918.

Exhibits the sex-determinant in the Mormon theory of celestial marriage.

Phases of Mormonism, vicarious vice, vicarious atonement, and especially proxy husbands for certain wives. *Truth Seeker.* (New York City.) 43 (no. 14): 215-216; Apr. 1, 1916.

This is a part of "Proxies in Mormon polygamy" 1916. Portrait of author, and brief biographical note.

Miscellaneous abstracts. *Psychoanalytic Review.* (New York City.) 3 (no. 2): 223-230; Apr. 1916.

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Abstracts the following articles: The sexual determinant in Mormon theology. *Alienist and Neurologist*. (St. Louis.) 29 (no. 2): 208-222; May 1908.

Incest in Mormonism. *American Journal of Urology and Sexology*. (New York City.) 11 (no. 10): 409-416; Oct. 1915.

Proxies in Mormon polygamy. *Forum*. (New York City.) 55 (no. 3): 341-351; Mch. 1916.

Der sexuelle Anteil an der Theologie der Mormonen. *Imago*. (Leipzig u. Wien.) 3 (no. 2): 197-204; Apr. 1914.

Mormon's heaven. Absurdities dreamed of in its theology. *Truth Seeker*. (New York City.) 43 (no. 29): 449-450; July 15, 1916.

Part of: Sexual determinant in Mormon theology, 1908. See that item.

1917

Heavenly bridegrooms. See: 1915-1918.

Hours with a revivalist. A report from the psychologic viewpoint. With bibliography of author's essays on the erotogenesis of religion. The Truth Seeker Co., 62 Vesey St., (New York City) 1917. 19p.

"This essay, somewhat abridged, first appeared in *The Seven Arts*, (New York City) Sept. 1917, pp. 646-658. In its present and more complete form it was published in the *Truth Seeker*, Sept. 15, 1917. 44 (no. 37): 577-579 under the title of 'Religion wearing away.' The erosive effect of the secular science illustrated."

Describes a revivalist at work and concludes that he was void of the religion of experience.

Religion wearing away. See last item.

1915-1918

Heavenly bridegrooms; an unintentional contribution to the erotogenetic interpretation of religion by Ida C. Bibliography. With an introduction by * * New York. 1918. 121 p.

Reprint from: *Alienist and Neurologist*. (St. Louis.) 36 (no. 4): 434-448; Nov. 1915; 37 (no. 1-2-3): 52-69, 211-222, 259-267; Feb. May, Aug. 1916; 38 (no. 2-3): 121-146, 288-310. May, Aug. 1917.

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There was a break in the publication of this serial owing to the death of the former editor.

Reviewed by: Tullson, H. Sex in religious origins. The doctrine of heavenly bridegrooms and allied abstractions disclosed by research. *Truth Seeker* (New York City) 45 (no. 47): 740; Nov. 23, 1918.

Reviewed by: Crowley, Aliester. The Equinox (Detroit, Mich.) 3 (no. 1): 280-281; 1919.

Reviewed by: Whitty, Michaels. *Azoth* 3 (no. 5): 300-301; Nov. 1918.

Ida C. justifies the objective verity of her erotic hallucinations on the authority of a very great number of mystics, Christian and others. The bibliography is that of part of the religious material listed herein.

1918

Spiritual joys. An attempted description by Cadi, Introduction by * * *Azoth*. (New York City.) 2 (no. 3): 140-142; Mch. 1918.

This is a superb description of an orgasmic ecstasy "when God is taken into partnership in marital bliss." This item will be the subject of further discussion by T. S.

This author is the same as of: *Heavenly bridegrooms*. See: 1915-18.

Living Gods. *Azoth*, (New York City) 3 (no. 4): 202-205; Oct. 1918.

Republished in: *Truth Seeker*, 45 (no. 43): 682; Oct. 26, 1918. Gives an account of the crude pantheistic mysticism of a group of negroes who believe themselves to have attained godhood. The erotogenetics will be exhibited in a later essay.

1919

Matricide and maryolatry. *Medico-Legal Journal*. (New York City.) 36 (no. 1): 4-10; Jan.-Feb. 1919.

Discredits the popular theory of the psychology of suggesting crime, exhibits mechanism of emotional conflict, the subjective unity of love and hate, and of excessive lasciviousness and purism.

Revivals, sex, and holy ghost. *Journal of Abnormal Psychology*. (Boston, Mass.) 14 (no. 1-2): 34-47; Apr. July, 1919.

Abstracted in: *Journal of Nervous and Mental Disease* (New York City) 52 (no. 6): 545-546; Dec. 1920.

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Misquoted in: *Psychological Bulletin* 17(no. 3):96; March 1920.

A careful and detailed description of the behaviour of converts at a negro revival, interpreted as due to the compulsion of psychic erotism.

Book review. Religion and sex. Studies in the pathology of religion. Chapman Cohen. (London, Eng.) T. N. Foulis, 1919 287p. *Journal of Abnormal Psychology.* (Boston, Mass.) 14 (no. 5): 366-367; Dec. 1919.

Book gives historical account not psychologic. Is criticised for being moralistic and not deterministic, nor psychogenetic.

1920

"Divinity" in semen. *Alienist and Neurologist*, (St. Louis, Mo.) 41 (no. 2): 93-101; April 1920.

Gives an account of a living man's and of ancient historic belief in such a doctrine, and suggests a tendency to felatio as psychogenetic interpretation of the facts.

Why priests don't marry. The spirituality of Montanists responsible for the unnatural institution of celibacy. *Truth Seeker* (New York City.) 47 (no. 32): 509; Aug. 7, 1920.

Suggests a physical necessity as basis for glorifying psychic erotism by this heretical sect. Title supplied by editor not author.

Bundling and spirituality. *Freethinker* (London, Eng.) 40 (no. 36): 566-567; Sept. 5, 1920.

Republished as: Strange "spiritual" experience. *Truth Seeker* (New York City) 47 (no. 40): 635; Oct. 2, 1920.

Historical account of bundling, tending to show that essence of "spirituality" is sex ecstasy.

Strange "spiritual" experience. See last title.

Swisher, Walter Samuel. Religion and the new psychology. Marshal Jones & Co. Boston XV 261. *Psyche & Eros* (New York City) 1 (no. 3): 188-189; Nov.-Dec. 1920.

"One gets the impression that this book was perhaps produced by some young liberal-minded theologian, in an attempt to reconcile religion with psychoanalytic theory, and without possessing an adequate understanding of either."

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1920-1921

Christian Science and sex. New York Medical Journal (New York City). 112 (no. 22, whole no 2191): 851-852; Nov. 27, 1920.

Republished in: Truthseeker (New York City) 48 (no. 1): 10; Jan. 1, 1921.

Also in: The Crucible (Seattle, Wash.) 5 (no. 181): [3] March 13, 1921.

Also in: Freethinker (London) 41 (no. 9): 139-140; Feb. 27, 1921.

By the use of psychoanalytic theory an attempt is made to explain the predisposition of Mrs. Eddy for certain cardinal doctrines of her faith. The explanation is morbid eroticism.

1921

Secularized mystics. (Open Court, Chicago, Ill.) 35 (no. 3, whole no. 778): 163-171; March, 1921.

Mysticism is a symptom of immature desires and mental processes. The mechanism is the same even when accompanied by anti-religious professions, and expressed in secular activities. Such activities are described.

Shaker Celibacy and salacity—psychologically interpreted. New York Medical Journal. (New York City). 113:800-5; June 1, 1921.

Republished under title of: Shaker celibacy and religion. Freethinker (London, Eng.) 41 (no. 37): 582-583; Sept. 11; (no 38): 597-598; Sept. 18; (no. 39): 619-620; Sept. 25; (no. 40): 634-635. Oct. 2, 1921.

Explanation is by use of psychoanalytic theory of mental mechanisms.

Reviewed in: Truthseeker, Aug. 6, 1921.

Psychology of one pantheist. Psychoanalytic Review. (Lancaster, Pa.) 8 (no. 3): 314-328; July 1921.

Describes mystical experiences, theories of divine love, and social behavior of this mystic: See also: Anarchism and lord's farm, 1919; Unique blasphemy case Truth Seeker, Mch. 13, 1920; and more to come on same man.

Religion not a true sublimation. Open Court (Chicago, Ill.) 36 (no. 8): 495-506; August 1921.

Briefly reviewed in: Truthseeker, Sept. 24, 1921.

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Criticizes an article by Prof. Raymond Wells on: The theory of recapitulation and religious and moral discipline of children; *American Journal of Psychology*. (Worcester, Mass.) 29: 371-382; Oct. 1918. T. S.' article closes with a statement of the psychologic essentials of true sublimation. See also: *Biological foundations of belief*, by Wesley Raymond Wells.

Wells' adolescent conflict precluded him from correct application of recapitulation, and from seeing "sublimation" as a problem of psychic evolution. This latter is briefly and dogmatically outlined.

Proxies in Mormon polygamy. See same title, 1916.

AWAITING PUBLICATION

Religious Psychologist. *Psyche and Eros* (New York City. 1922.

The chief difficulty is the psychologic imperative of religious psychologists. That and the mystic's self-interpretation, both need to be judged by an evolutionary standard of desires and of mental processes. Psychologists with even a mild erotophobia are incompetent for the psychogenetic study of religious experiences.

IN PREPARATION

French prophets and John Lacey.

Religious erotism of Ida C.

Prenatal psyche and experience of infinitudes.

A priori description of prenatal psychic status is compared with an hysteric's description of her experiencing the infinite. A contribution to psychogenetics of philosophic theory and of mystical pantheism.

Psychic-erotism and belief in immortality.

This is a penetrating psychoanalytic study of the problem mainly woven around living believers in a personal immortality in the flesh.

Sex, modern and biblical revivals.

Psychoanalysis, religion and morals.

Psychoanalysis and clergymen.

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Schroeder's work on religion has been reviewed in

Archives de Psychologie. February, 1914.

Freethinker (London) April 17, 1921.

International Journal of Psychoanalysis. 1:108-109;
1920.

Journal of Religious Psychology. November, 1914.

Pratt, Jas. B.: *Religious Consciousness*. p. 111-2.

Psyche (London) 2:146-154; Oct. '21.

Psychoanalytic Review. January, 1915.

Jan. 7, 1922.

Truth Seeker. December 12, 1914. Nov. 23, 1918.

Zeitschrift fur Angewandte Psychologie. 1915;
v. 9, pp. 533-538.