BIBLIOGRAPHY OF
THEODORE SCHROEDER

ON THE PSYCHOLOGY OF RELIGION AND
THE EROTOSTIC INTERPRETATION
OF MYSTICISM

BY
NANCY E. SANKEY-JONES

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**A hundred and sixty periodicals in six languages, have published Theodore Schroeder's psychological, philosophical, religious, medical, sociological and legal essays;*** At the very least, he is one of the most interesting figures alive in America today.—Maynard Shipley, Pres. Science League of America, in: *The New Humanist*, v. 6, 1933.

Theodore Schroeder's essays on psychologic subjects have appeared in the following publications:

**ALBANY LAW JOURNAL**, Albany, N. Y.
**ALIENIST AND NEUROLOGIST**, St. Louis, Mo.
**AMERICAN JOURNAL OF EUGENICS**, Chicago, Ill.
**AMERICAN JOURNAL OF UROLOGY AND SEXOLOGY**, New York, N. Y.
**AMERICAN MEDICINE**, New York, N. Y.
**ARENA**, Boston, Mass.
**AZOTH**, New York, N. Y.
**CALIFORNIA LAW REVIEW**, Berkeley, Calif.
**CENTRAL LAW JOURNAL**, St. Louis, Mo.
**CRITIC AND GUIDE** (Medical), New York, N. Y.
**EVERYMAN**, Los Angeles, Calif.
**FORUM**, New York, N. Y.
**IMAGO**, Vienna and Leipzig
**JOURNAL OF ABNORMAL PSYCHOLOGY**, Boston (then Albany, N. Y. and Hanover, N. H.)
**JOURNAL OF NERVOUS AND MENTAL DISEASE**, New York, N. Y.
**JOURNAL OF SEXOLOGY AND PSYCHOANALYSIS**, New York, N. Y.
**LABOR AGE**, New York, N. Y.
**LIBERAL REVIEW**, Chicago, Ill.

**MEDICAL JOURNAL AND RECORD**, New York, N. Y.
**MEDICO-LEGAL JOURNAL**, New York, N. Y.
**MEDICAL REVIEW OF REVIEWS**, New York, N. Y.
**MODERN PSYCHOLOGIST**, New York, N. Y.
**MODERN THINKER**, New York, N. Y.
**MONIST**, Chicago, Ill.
**NATIONAL PICTORIAL MONTHLY**, New York, N. Y.
**NEW YORK DAILY CALL**, New York, N. Y.
**NEW YORK MEDICAL JOURNAL**, New York, N. Y.
**OPEN COURT**, Chicago, Ill.
**PACIFIC MEDICAL JOURNAL**, San Francisco, Calif.
**PROCEEDINGS: XV CONGRES INTERNATIONAL DE MEDICINE**, Lisbonne, Portugal
**PSYCHE AND EROS**, New York, N. Y.
**PSYCHOANALYTIC REVIEW**, Washington, D. C.
**SEVEN ARTS**, New York, N. Y.
**SEXUAL PROBLEME**, Frankfurt a. M., Germany
**SOUND VIEW**, Ollala, Wash.
**TRUTH SEEKER**, New York, N. Y.
**UNITY**, Chicago, Ill.
**ZEITSCHRIFT FUR RELIGIONS-SPSYCHOLOGIE**, Leipzig, Germany
**ZENTRALBLATT FUR PSYCHOANALYSE UND PSYCHOTHERAPIE**, Wiesbaden, Germany
THEODORE SCHROEDER ON THE
PSYCHOLOGY OF RELIGION

A Bibliography

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

1907

Erotogenesis of religion. Alienist and Neurologist. (St. Louis.) 28 (no. 3): 330-341; Aug. 1907.
An academic, abstract discussion of the probable racial psychogenetics of religion.

Same as last item.

1908

Trans: The erotogenesis of religion. Alienist and Neurologist. (St. Louis.) 28 (no. 3): 330-341; Aug. 1907. See above.
THEODORE SCHROEDER ON

Sexual determinant in Mormon theology. Alienist and Neurologist. (St. Louis.) 29 (no. 2): 208-222; May, 1908.


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


Cited in: Urological and cutaneous review, 24 (no. 12): 739, 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


Inadequate from present viewpoint.

1913


Republished as per next item.

Exhibits an erotic motive in the case of a religious fanatic.
THE PSYCHOLOGY OF RELIGION

Story of Matthias the prophet. Truth Seeker. (New York City.) 40 (no. 7): 102-103; Feb. 15, 1913.

Same as last item.


Shows that over a wide range of time and space, religious experience and conversion are peculiarly adolescent phenomena and applies the doctrine of evolutionary recapitulation.

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


A compilation of opinions by alienists and historians favorable to the erotogenic interpretation of religion, especially in morbidity.

1914


Quotes and criticises the adverse opinions of: P. Naecke, Andrew Lang; Edwin D. Starbuck, Ernest Crawley, Edward S. Ames, Geo. Cutten, William James.


Gives account of a case where sado-masochist conflict was worked out in religious frenzy and blood-shed. This interpretation of the sado-masochist conflict now seems inadequate.


Abr. trans.: Religion and sensualism as connected

5
A compilation from opinions of clergymen who have observed a connection between sensualism and religious revival experience.

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.

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.


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.


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


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

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THE PSYCHOLOGY OF RELIGION

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

1916

Heavenly bridegrooms. See: 1915-1918.


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


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


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


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


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


Mormon's heaven. Absurdities dreamed of in its
THEODORE SCHROEDER ON


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

1917

Heavenly bridegrooms. See: 1915-1918.


"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.


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: 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.

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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 оргasmic 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 bride-grooms. See: 1915-18.


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


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.


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

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 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.


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.


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

Strange "spiritual" experience. See last title.


"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."

1920-1921


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

10

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.


Reviewed in: Truthseeker, Aug. 6, 1921. Explanation is by use of psychoanalytic theory of mental mechanisms.


Describes mystical experiences, theories of divine love, and social behavior of this mystic: See also: Anarchism and lord's farm: Open Court, Oct. 1919; Unique blasphemy case Truth SEEKER, Mch. 13, 1920; Psychogenetics of one criminal: Psychoanalytic Review (no. 3): 277-291, July, 1924.

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


Wells' adolescent conflict precluded him from correct application of the theory 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.
THEODORE SCHROEDER ON

religion. Psyche and Eros (New York City) 3 (no. 3) : 159-168 : May-June, 1922.

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

Reprinted as: Religious Psychologist; below.

Will the mind of man outgrow religion? National
Pictorial Magazine. (New York City) 2 (no. 4) : 23-
24; June 1922.

Only healthy minded persons can outgrow the need
for religion. Short contribution to symposium. Will be
reprinted with review of the other, contributions.

Religious Psychologists. Truth Seeker (New York
City) 49 (no. 31) : 490-491; (no. 32) : 506-507; Aug. 5
and 12, 1922. Reprint 20p., under fuller title above.
Also in : Freethinker (London) 42 (nos. 36-38) : 570
572; 581-582; 596-597; Sept. 3, 10, 17, 1922.
Same as: Some difficulties and problems; above.

Institute of religious psychology proposed. Truth
Seeker (New York City) 49 (no. 38) : 603; Sept. 23,
1922.

Briefly suggests the needs and the tasks of such
an organization, working with complete detachment from
interest in religion's welfare. Reprint enlarged to six
pages.

Scientific approach to religious psychology. Truth
Seeker (New York City) 49 (nos. 44-45) : 682-683;
698-699; Oct. 28-Nov. 4, 1922.

From the psycho-genetic viewpoint the truth of re-
ligious dogmas are unimportant. We need to study the
religious temperament, even though exhibited by devout
atheists. The mystic's mental mechanisms must be
studied as to the nature, origin, development, and inter-
pretation of the mystic experience and of the conditions
for outgrowing it; and all classified according to their
maturity in an evolutionary scale of intellectual methods.
Reprints, 20 pages.

Prenatal psychisms and mystical pantheism. Interna-
tional Journal of Psycho-analysis (London) 3 (part
4) : 445-466; 1922.

Lengthy abstract in: Psycho-analytic Review,
(Washington, D.C.) 19 (no. 3) : 337-346 July 1923.
The mystic's experience of "cosmic consciousness"
THE PSYCHOLOGY OF RELIGION

of "universal love" or of "God", is an erotic ecstacy, which for the moment precludes all consciousness of objectives, or of personal limitation. This psychologic inhibition imposes the same unawareness of relations to objectives as that which, by the physical conditions, imposed upon the prenatal psyche. Describes the mental mechanism by which such inhibitions produce the illusion of experiencing God.

Commended in: Rank, Otto; Trauma der Geburt, 50.

1923

Phallic worship to a secularized sex. Journal of Sexology and Psychanalysis (New York City) 1 (no 1) :73-87; Jan. 1923.

The primitive man, by projecting his phallic worshipping propensity, sexualized much of the universe. Human progress has been a process of de-sexualizing, de-sentimentalizing, and secularizing our attitude toward nature and its ways.


Secularizing of sex. Truth Seeker (New York City) 50 (nos. 6-7-8) :90, 106, 122-123; Feb. 10, 17, 24, 1923.

See description under last item.

Sermon on "love to God", showing when psychoanalyzed that the love is genuine but its object phantasmal. Truth Seeker (New York City) 50 (no. 16) :250-1; April 21, 1923.

A sermon of Dr. John Kelman, of Fifth Avenue (N.Y.) Presbyterian Church, is edited by interpolating its probable psychologic implications of sexual sources.

1924

Bishop Brown's sanity. Truth Seeker (New York City) 51 (no. 20) :308-9; May 17, 1924.

Gives some psychologic explanation of B'p. Brown's inner conflict, and its improvement by his "heresy."

Bishop Brown found guilty of teaching heresy. The Churchman (New York City.) 129 (no. 24) :22-3; June 14, 1924.

Includes brief statement by T.S. of the psychologic issues in the trial. Also Bishop Brown's statement to the newspapers after the verdict. Former statement included in: Psychologic aspect of Bishop Brown's defense.

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Psychologic aspects of Bishop Brown's defense. Truth Seeker. (New York City) 51 (no. 27) :426; July 5, 1924.

Republished in: Concerning the heresy trial (a pamphlet). Same thoughts in: Religious history in the making, 1925.

1925


Quite complete erotic obsessions tend to be interpreted in terms of an impersonal pantheistic God. A lesser erotic obsession must phantasy a personal love object, and so a psychologic ecstacy is more often rationalized as theism.

Republished as: Mysticism and venery. Trans. as: Die Französischen Propheten.

**Heresy** of Bishop Brown. His defense and his own views of the issues involved in his trial. Truth Seeker (New York City) 52 (no. 5) :74; Jan. 31, 1925.

Same as next item.

Contains brief suggestions of psychologic issues in the case.

**Bishop Brown’s position.** Churchman (New York City) 131 (no. 6) :24; Jan. 31, 1925.

Same as last item.

**Bishop Brown: his trial.** Prosecution and defense accounted for in terms of psychoanalysis [?] and erotogenesis. Truth Seeker. (New York City.) 52 (no. 7) :106; Feb. 14, 1925.

Heresy trials are a conflict of temperament and split personalities, with a sexual background.

**Mysticism and venery.** Truth Seeker. (New York City.) 52 (no. 16-17) :249-50; 266-7; Apr. 18, 25, 1925.

Slightly abridged from: Contribution to the psychology of theism. See above.

**Religious history in the making.** Aspects of Bishop Brown’s heresy case, as recently presented to New York observers. Truth Seeker (New York City) 52 (no. 19) :294-5, May 9, 1925.

This account includes address of Theo. Schroeder on some of the psychologic aspects of Bishop Brown’s
defense, which address was made at St. Mark's Church-in-the-Bouwerie, Sunday, April 19, 1925. The varieties of mental content symbolized by creeds, makes heresy trials absurd.

A bishop spills the beans. Unity. (Chicago, Ill.) 95 (no. 18) :291-3; June 29, 1925.

Gives surface explanation of the psychologic difficulties of the liberal P.E. clergy over Bishop Brown's "heresies."


Answers the question: Why does not Bishop Brown resign from the House of Bishops? Includes some portrayal of Bishop Brown's subjective conflict.

Must all churches become creedless? Unity. (Chicago, Ill.) 96 (no. 1) :7-9; Sept. 7, 1925.

Probably, because of the impossibility of making orthodoxy depend upon a uniform mental content for the creedal statements.

Secularism of a psychologist. A modernized, and morally startling statement of rationalists' aims and demands. Truth Seeker. (New York City.) 52 (no. 37) :583; Sept. 12, 1925.

Secular aims of a psychologic determinist, including the hope that humanity will outgrow all moral values, as distinguished from the mere exchange of new moral dogmas for old ones.


Bishop Brown among conflicting impulses has one which places him in the borderland of religiosity, but falls short of mysticism, which is the only thorough religiosity. Perhaps he should be called a "Humanist."

Religious "love in action". By the Rev. S.C.H. . . .


From the introduction: "In the following pages I have taken a Christian mystic's description of religious love, and have interpolated descriptive words from the theory of sexual psychology" to explain religious love. The essay thus explained is republished from the Holy Cross Magazine.
THEODORE SCHROEDER ON

Die französischen "propheten" und John Lacey. Ein beitrag zur psychologie des theismus. Sonntagsblatt der New Yorker Volkszeitung. (New York City) 48 (Section 2) :14-15; Dec. 13, 1925.
Translation of: Contribution to the psychology of theism. See Jan. 1925.

1926

"Christliche wissenschaft" und sexualität. Sonntagsblatt der New Yorker Volkszeitung. (New York City.) 49 (Section 2) :3; Jan. 3, 1926.
Translation of: Christian Science and Sex. 1920-1.

Gespräch mit einem "revival" prediger. Sonntagsblatt der New Yorker Volkszeitung. 49 (no. 15) :5; Apr. 11, 1926.
Translation of: Hours with a revivalist, 1917.

Abolish the "golden rule". Unity. (Chicago, Ill.) 99 (no. 26) :411-2; Aug. 23, 1926.
Objection is based partly on its use in justifying Mormon blood-atonement, and similar doctrines in other religions. Also on ground of mental hygiene. Sadism is its explanation.

Shows, when viewed psychologically, the absurdity of an effort to harmonize religion and science, made by: Religio-Scientific Institute.

Zur kritik der "golden rule". Eine blütenlese aus anglo-amerikanischen zeitschriften. Sonntagsblatt der New Yorker Volkszeitung. (New York City.) 49 (no. 47), Sec. 1:7; Nov. 21, 1926.
Translation: Abolish the golden rule. See above.

1927

Translation: Wildisbuch crucified saint, 1914.

Exhibits the intellectual processes of translating subjective experiences into supernatural manifestations and theologic formulation.
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The religion of humanism. Truth Seeker. (New York City.) 54 (no. 10): 149-150; Mch. 6, 1927.

The "humanism" of Rev. L. M. Birkhead is criticized for its subjectivism, as presenting the same problem of mental hygiene as does all other religiosity. This is contrasted with a scientific attitude toward social problems.


Fragment of psychologic autobiography as to religion.

Abridged to half length in translation under title: Meine erziehung zum agnostiker. New Yorker Volkszeitung. 50 (no. 75): 3; Mch. 29, 1927.

"Religious humanism." Temperature of Dr. Reese's fiery alter reduced by bath of evolutionary psychology. Truth Seeker (New York City) 54 (no. 32): 502-3; Aug. 6 1927.

A criticism of: Humanism, by Curtis W. Reese, Open Court Pub. Co. Inferiority feeling as creator of religious experiences, is claimed as explanation.

1928

Al. Smith, the Pope and the Presidency, a sober discussion of the church-state issue. *** Published by the author (New York City, N. Y.), 1928; 212p.

"Not the least diverting element in it is the solemn bunk which the author calls psychology. *** Again and again he applied this so-called psychologic test to Governor Smith's letter," etc., etc. Rev. John A. Ryan. This book deals more with the psychology of religious methods of controversy, rather than with the psychology of religion.

1929


A contribution to psychology of theism and the subjective conflict in religion.


A critical review of the position taken by Mr. Hugh E. M. Stutfield in: Mysticism and Catholicism, London, 1925. He argues that fear (presumably non-
sexual) is the basis of religion, rather than the fear of "unconscious" and conscious sexual guilt.


An address delivered before 200 clergymen. Summarizes previous essays and outlines a concept of the subjective aspect of maturing intellectual methods.

1929-1930

Religion not theology is the enemy. Freethinker (London, Eng.) v. 50 (nos. 1, 2, 3) : 5-6; 26-7; 42-3; Jan. 5, 12, 19, 1930.

Rewritten from essay of same title in: Unity (Chicago, Ill.) v. 103 (no. 6) : 01-95; Apr. 8, 1929.

1930


Autobiographical. See also: Maturing intellectual methods, 1927.

Supreme problem of religion, Freethinker (London, Eng.) v. 50 (nos. 21, 22) : 325, 346; May 25, June 1, 1930.

This supreme problem is the possible erotogenetic interpretation of religious or mystical experience.


A criticism of misleading religious dialectics, by such scientists as Ernest Haeckel without their having a religious mental content or using religious intellectual methods.

1930-1931


Reprinted in: Freethinker (London, Eng.) 51, 90-1; 106-7; 122-3; Feb. 8, 15, 22, 1931.

Witchcraft is based upon ordinary sexual hallucination, as shown by the evidence in the trial of Rev. Fr. Urbain Grandier, burnt to death in 1634. Nuns had erotic dreams concerning him, therefore he had bewitched them.

18
1932


The subject of this study is a pantheistic negress, and the sexual basis of her pantheism is indicated.


This is an elaboration of an essay of 1920 having the same title.


Revivals, sex and Holy Ghost. Modern Psychologist (New York City) 1 (no. 2): 73-80; Dec., 1932.

Slightly revised from same title, 1919. Describes a religious revival among negroes.

1933


A study in Roman Catholic Mysticism, which is made around The Spiritual Combat, by Rev. Fr. Juan de Castaniza (d. 1598), or by Rev. Fr. D. Laurence Scupoli (also spelled Scopuli).

1934

Phallic worship to a secularized sex. Medical Review of Reviews (New York City) 40 (no. 458); also: Anthropus (New York City) 1:19-35; Jan., 1934.

This is complete rewriting of an essay of same title, 1923, which was reviewed Psycho-analytic Review, v. 15:366-7.


Attitude and object stated and contrasted with contrary ones.

1935

Some metaphysics of sex. Medical Review of Reviews (New York City).
Modern issues between theologians and scientists.
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

Bibliography pp. 10-18. There is some duplication 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., 149 titles.

Duplication by revision, republication or translation.

1920-2
Sankey-Jones, Nancy Eleanor, 1862—

Revised ed., Jan. 1922. 18p., 92 titles.—Some duplication by revision, republication or translation.

1922
Sankey-Jones, Nancy Eleanor, 1862—

Lists 50 titles, mostly selected from the last list.

1927
Sankey-Jones, Nancy Eleanor, 1862—
One who is different, to which is now added a bibliography of Theodore Schroeder on the psychology of religion * * * . Published by the author, Cos Cob, Conn., Dec. 1927. 4+ 17pp.

Lists 78 items, including translations and republications.
BOOKS BY THEODORE SCHROEDER

1909

1911
Sold only to libraries and persons known to belong to one of the learned professions.

1916

1919
Constitutional free speech defined and defended in an unfinished argument in a case of blasphemy. Theodore Schroeder. Free Speech League, New York City, 1919, pp. 9 to 456. $2.00 and $8.00.

1922
Free speech bibliography, including every discovered attitude toward the problem, covering every method of transmitting ideas and of abridging their promulgation upon every subject-matter [by] Theodore Schroeder... New York City, The H. W. Wilson Company; London, Grafton & Co., 1922. 247p. $4.00.
Contents.—I. Before 1800.—II. General discussions.—III. Alien and sedition laws of 1798.—IV. Economic motive.—V. Personal motive.—VI. Religious motive.—VII. Sedition.—VIII. Sex motive.—IX. War motive.—X. Suppressed publications.—Index. This volume lists about 4,000 items.

1928
Al. Smith, the pope and the presidency. A sober discussion of the church-state issue. Theodore Schroeder. Published by the author, New York City, 1928. 212p. $1.00 and $2.00.
THEO. SCHROEDER, Coscob, Conn., U. S. A.

22
INTELLECTUAL SLAVERY

BY THEODORE SCHROEDER

To permit the limitation of mental freedom, concedes power to create every other slavery, since only those of high intelligence as to free-men's rights can know and so love liberty as to make possible the overthrow of any tyranny. Censorship fosters all the horrors of every servitude. It precludes the intelligence necessary to peaceful revolutions and by the same ignorance makes revolutions by violence more bloody in method and less useful in consequences. It is the surest method of prolonging legalized injustice, the strongest chain for slaves, the chief support of a "bloody Tzar" and of the more subtle, indirect and therefore more dangerous tyranny of majorities. It is the slimy ooze in which germinates the prudish purulence of our puritan "morals" and is the creator of "moralists" for revenue who easily develop into professional perjurers and spy-provocateurs. Tyrant-wrongs and rebel-vengence will continue their vicious round until our minds are freed from conventions, traditions, superstitions and statutes, until we are permitted to hear all and read all that unrestrained minds are willing to offer and until we ourselves are desirous to know all, free to believe all and encouraged to express all that we believe or feel. Liberty by permission is slavery; only tyrants and slaves live where any sane adult can be precluded from receiving even the most odious opinion—about the most obnoxious subject—expressed in the most offensive manner—by the most despised person.
INTELLECTUAL HOSPITALITY

BY THEODORE SCHROEDER.

To have some intelligent appreciation of how much of the knowable is yet unknown, conduces to that humility which is the beginning of wisdom. To know something of the past struggles for human progress conduces to an appreciation of how little is probably true of what we think we know. Thus to see our attainments in their true relations to past beliefs and their probable relation to future knowledge conduces to a true measure of our great ignorance. To have this is to be without censure, because without a stupid pride. To love truth more than our vain predispositions; to love harmlessness of life more than moral sentimentalism; to be free from phariseeism, because knowing the diversity and uncertainty of standards; to be unafraid of new evidence, and unoppressive toward new allegations of truth; to be controlled by a selfishness of so high an order, that your greatest happiness comes from studying all problems from the impersonal viewpoint, and making all judgements by impersonal standards; to have the desire to be right always overpowering the desire that others esteem us to be so; never to impose one’s opinion by invasive force; never to be impatient, except, perhaps with dogmatism and intolerance —this is the essence of intellectual hospitality. In addition to this, if you show that rare disposition to make a substantial sacrifice for defending the right to be heard, of those whose opinions you disapprove, you would have a virtue so rare as to be almost heroic.