

Concordia Seminary - Saint Louis

Scholarly Resources from Concordia Seminary

Bachelor of Divinity

Concordia Seminary Scholarship

6-1-1955

The Relationship of Group Psychology to the Work of the Holy Ghost

Marvin L. Albers

Concordia Seminary, St. Louis, ir_albersm@csl.edu

Follow this and additional works at: <https://scholar.csl.edu/bdiv>



Part of the [Practical Theology Commons](#)

Recommended Citation

Albers, Marvin L., "The Relationship of Group Psychology to the Work of the Holy Ghost" (1955). *Bachelor of Divinity*. 467.

<https://scholar.csl.edu/bdiv/467>

This Thesis is brought to you for free and open access by the Concordia Seminary Scholarship at Scholarly Resources from Concordia Seminary. It has been accepted for inclusion in Bachelor of Divinity by an authorized administrator of Scholarly Resources from Concordia Seminary. For more information, please contact seitzw@csl.edu.

THE RELATIONSHIP OF GROUP PSYCHOLOGY TO THE
WORK OF THE HOLY GHOST

A Thesis Presented to the Faculty
of Concordia Seminary, St. Louis,
Department of Practical Theology
in partial fulfillment of the
requirements for the degree of
Bachelor of Divinity

by

Marvin L. Albers

June 1955

Approved by:

Robert D. Cameron
Advisor

Alex H. Guebert
Reader

CHAPTER I

INTRODUCTION

This thesis is a brief study of the relationships which exist between group psychology and the work of the Holy Ghost in group activities. This problem is pertinent because of the growing body of data which has been secured by scientific psychology, and the gradual re-awakening of interest in the work of the Holy Ghost in conservative churches. The problem is made less

TABLE OF CONTENTS

Chapter	Page
I. INTRODUCTION	1
II. GROUP PSYCHOLOGY	4
III. THE WORK OF THE HOLY GHOST	22
IV. CONCLUSION	55
BIBLIOGRAPHY	33

The thesis which this paper will seek to set forth and defend is that there is a relationship existing between the two. This relationship, however, does not reach the status of a correlation. The two are not equal, rather, group psychology is a tool through which a student can become a more effective agent in the work of the Holy Ghost.

An attempt was made in the thesis to study the two fields independently. First, group psychology was studied in detail. This study was kept entirely separate from any connection with the work of the Holy Ghost. Secondly, an attempt was made to study the work

CHAPTER I

INTRODUCTION

This thesis is a brief study of the relationships which exist between group psychology and the work of the Holy Ghost in group situations. This problem is pertinent because of the growing body of data which has been amassed by scientific psychology, and the gradual re-awakening of interest in the work of the Holy Ghost in conservative Lutheran Theology. A study of the problem is made imperative by the casual way in which the two are joined in a loose sort of "trial marriage" union in much of modern applied Christianity. The problem involves a study of psychology as it applies to group work and of the work of the Holy Ghost as it is effected and manifested in group situations within the local congregation. It covers the entire area of religious activity, including both conversion and sanctification.

The thesis which this paper will seek to set forth and defend is that there is a relationship existing between the two. This relationship, however, does not reach the status of a correlation. The two are not equal, rather, group psychology is a tool through which a minister can become a more effective agent in the work of the Holy Ghost.

An attempt was made in the thesis to study the two fields independently. First, group psychology was studied in detail. This study was kept entirely separate from any connection with the work of the Holy Ghost. Secondly, an attempt was made to study the work

of the Holy Ghost apart from psychology. Then, in the final chapter, the two were compared and conclusions drawn from this comparison.

The work on group psychology is based on a study of the material available in Pritzlaff Library. Special emphasis was placed on a thorough study of Social Psychology. Because of the nature of group psychology it was necessary to begin with a study of the psychology of the individual and then progress through the various group situations. This is in no way intended to be an original work in psychology. It is, rather, a compilation of data gathered and presented by authorities in the field. Because particular emphasis is placed upon psychology in the group, the material on individual psychology is cursory and there are large omissions in the data presented.

In the study of the work of the Holy Ghost the information is drawn, in large extent, from a study of the Scriptures, particularly as set forth in the Authorized Version. In every instance the Authorized Version was compared with the Revised Standard Version, with Phillip's translation of the New Testament, and with the original Greek. However, the Authorized Version is the basis of this study. The study of the Scripture was augmented by a study of Luther's thought as it is set forth in his "Preface to the Letter to the Romans," his Vom unfreien Willen and Prenter's interpretation of his thought in Spiritus Creator. In this section, too, the study begins with an investigation of the work of the Holy Ghost in the individual and proceeds, through an appraisal of the ramifications of that work within the normal group situation, to the work of the Holy Ghost as it is manifested and effected directly in the group.

In the conclusion, no claim is made for uniqueness of thought. Nevertheless, the conclusions presented are drawn from a comparison of the material presented in the preceding chapters. The thoughts are original to the extent that they are neither copied directly nor borrowed from another source.

... of groups. However, it is important that a brief description of the psychology of the individual be given. This is essential for a number of reasons. Groups are made up of individuals. More basic perhaps is the fact that all psychology, whether general psychology, social psychology, or experimental psychology, is ultimately, a study of the individual and his actions and reactions within a given environment. It is the aim, if indeed one aim can be singled out, of the entire field of psychological science to learn, first of all, what the individual is, and secondly, on the basis of this, why he is what he is.¹ There are a number of different schools of thought concerning how this aim can best be accomplished. Yet, they all begin from the same place and end up with similar conclusions. They begin with a given person and study the observable phenomena which have a bearing, either direct or indirect, upon the formation of his total personality. All of the schools arrive at the same general conclusion, that the individual begins as a living organism with a certain indefinable degree of freedom of response possibilities. This potential person enters a world which, vast and complex as it is, demands certain patterns of behavior which he must learn before he

¹Edward Henry Allport, *Social Psychology* (New York: Doubleday-Gilman Company, 1954), pp. 1-2.

CHAPTER II

GROUP PSYCHOLOGY

The aim of this chapter is to investigate the interactions and relationships of the members of groups. However, it is important that a brief description of the psychology of the individual be given. This is essential for a number of reasons. Groups are made up of individuals. More basic perhaps is the fact that all psychology, whether general psychology, social psychology, or experimental psychology, is ultimately, a study of the individual and his actions and reactions within a given environment. It is the aim, if indeed one aim can be singled out, of the entire field of psychological science to learn, first of all, what the individual is, and secondly, on the basis of this, why he is what he is.¹ There are a number of different schools of thought concerning how this aim can best be accomplished. Yet, they all begin from the same place and come up with similar conclusions. They begin with a given person and study the observable phenomena which have a bearing, either direct or indirect, upon the formation of his total personality. All of the schools arrive at the same general conclusion, that the individual begins as a living organism with a certain indefinable minimum number of inherent possibilities. This potential person enters a world which, vast and complex as it is, demands certain patterns of behavior which he must learn before he

¹Floyd Henry Allport, Social Psychology (New York: Houghton Mifflin Company, c.1924), pp. 1-9.

is considered a full-fledged person. In the process of this learning his own desires are often thwarted, he often leads himself out on a limb of error. These checks and errors and their counterparts of smooth going and correct behaviors mould the person into a member of a particular society. Those who refuse to make, or are incapable of making adjustment are the misfits and the mentally ill.²

Group psychology is one part of this major field of study. Its aim is to discover the place of the various groups in the life of the individual and, secondly, the individual's place within the group.³ Possibly the first point or question which called for investigation was: "Why are there groups?" It would seem logical that since people are different they would tend to remain separate; however, there seems to be some innate drive which compels men to form larger and larger groups until whole societies and cultures are formed.⁴ Freud felt that all group and societal ties developed from the strong emotional ties which were formed within the original family unit. For him these emotions are sexually founded and develop through three major phases: love, which is a partial involvement in another person; hypnosis, which is a total involvement; the group, which is near total involvement in a number of objects.⁵

²Richard T. LaPiere and Paul R. Farnsworth, Social Psychology (New York: McGraw-Hill Book Company Inc., 1942), pp. 47-49.

³Leonard William Doob, Social Psychology, An Analysis of Human Behavior (New York: Henry Holt and Company, 1952), pp. 3-55.

⁴Hubert Bonner, Social Psychology, An Interdisciplinary Approach (New York: American Book Co., c.1953), pp. 45-170.

⁵Sigmund Freud, "Group Psychology and the Analysis of the Ego," Great Books of the Western World (Chicago: Encyclopaedia Britannica Inc., 1919), Vol. 54, 691 f.

Later thought has developed the contention that it is an innate need or wish for response which makes a number of individuals come together into a group situation. The individual feels this need because he is basically of a co-operative nature with a sort of "community feeling."⁶ Because of this "community feeling" the individual is dependent upon the group for at least a part of his needs. The needs filled particularly are defined as the need for survival, the need for friendship and the need for affection. Because each individual has these needs, the group development becomes a process of mutual interaction through which men attain goals which are out of the reach of the individual. This leads to the conclusion that the group, any group, is an association of people who share common goals.⁷ Group psychology goes even further in stressing the importance of the group by asserting that the individual is the individual that he is because he is a member of a group. It contends that because of the fact that an individual has only certain non-directional impulses when he is born, these potentialities must be educated. This is done by society as it makes the person into a member of itself.⁸ Actually, there is no single theory or idea which is an adequate explanation for the formation of groups as such. One idea will touch upon the phenomenon which is called society, another will begin to explain smaller divisions within that larger entity. None however, is an adequate answer to the

⁶Bonner, op. cit., pp. 87-90.

⁷Ibid., p. 90 f.

⁸LaPiere and Farnsworth, op. cit., pp. 28-42.

question: "Why are there groups rather than separate individuals which are working solely for their own interests?"

Up to this point the discussion has centered around the individual. This was done to emphasize the fact that the study of the individual underlies any study of the group. Le Bon, a French psychologist, had, along with others, developed the theory that there was a quality belonging to groups which could be observed separately from the individual, a quality which was unique to the group. This apparently applied to any group situation.⁹ It was developed to explain the phenomenon which has often been observed, that the group often acts in a way which is contrary to the natures of the individuals who make it up. This was developed to the point of forming laws of psychology comparable to the laws of physics as definite explanations of group phenomena. It was declared that the whole was equal to more than the sum of its parts and that the whole exhibited characteristics which did not pertain to its parts.¹⁰ This line of thinking leads to the concept of a "group mind," that force which is observable in all groups and which makes them behave as they do. It is a sort of superior intelligence and stamina possessed only by the group. In opposition to this point of view later thought, upon much more adequate and scientific observation, declared that all consciousness was individual. Further, all action which takes place in a crowd, or group, situation is nothing more

⁹Freud, op. cit., pp. 665 ff.

¹⁰Raymond Holder Wheeler, Readings on Psychology (New York: Thomas Y. Crowell Co., c.1930), pp. 3-22.

PRITZLAFF MEMORIAL LIBRARY

CONCORDIA SEMINARY

ST. LOUIS, MO.

then the individual multiplied.¹¹ While social psychologists admit that the behavior of crowds and groups, their actions and reactions, tend to follow a pattern, they do not feel that this is basis for assuming that there is any form of group mind or collective mentality.¹²

The study of the group then, is a study of those situations in which a number of individuals react upon each other without benefit of outside stimulation. It is in the group particularly that the innate drive of man to commune is evident. These groups are the organisms through which the component individuals act cooperatively to satisfy needs and attain goals which would be out of the reach of the individual. It is important to remember that a group is never a mere aggregation--it is an organized situation in which each individual reacts and interacts with the others for the common good. The mutual dependence is a fundamental and indispensable characteristic of the group; however, even more important than dependence is interdependence.¹³ In a study of group characteristics and phenomena it is necessary to concentrate upon two major classes of groups, the primary group and the secondary group.

In order to examine adequately these group phenomena it will be necessary to divide our study into two major divisions. The first of these will deal with a study of small groups, i. e., primary groups, face to face groups, and co-acting groups. The

¹¹Allport, op. cit., p. 295.

¹²Lapierre and Farnsworth, op. cit., p. 52.

¹³Bonner, op. cit., p. 91.

second will investigate the area of larger groups and crowds. This is necessary because, while both exhibit some of the same phenomena, their basic characteristics and behavior patterns are different and demand separate study. We might distinguish between them by defining the first as those relationships of individuals with close emotional ties. The second larger grouping includes both those large, unemotional, loosely organized groups such as the school or the general public, and those impromptu, emotional gatherings of people which are called crowds. A more adequate explanation might be that the group is a number of individuals interacting with each other while the crowd is a collection of individuals all attending and reacting to some common object.

The primary groups are those small intimate groups in which individuals interact in a more or less face to face way. The home is, of course, the prime example of this sort of group; but one could include such other groups as small classes, small social groups and small business concerns, *i. e.*, church staff or farm group.¹⁴ The primary group is pertinent because of its psychological structure. Because of this structure the members of the group are very closely identified and are highly interdependent. What happens to one member of the group is of vital concern to each of the other members. In this sort of dependent and interdependent atmosphere sympathy develops. As a matter of fact, one might easily say that sympathy is, psychologically speaking, the very

¹⁴Allport, *op. cit.*, pp. 260 ff.

and structure of the primary group.¹⁵ This sympathetic structure of the primary group is of particular interest when one realizes the fact that sympathy is not one of the innate drives of the human animal. By nature the individual is egocentered and it is only by a severe training in the school of social life that he begins to develop a sympathetic attitude. The process of learning sympathy seems to be an on-going process of interaction and interdevelopment. As the individual begins to have mutual relations with other individuals he develops a sympathy for this individual. This sympathy or ability to feel sympathetically with another brings him into contact with more individuals on more and more intimate levels. As these contacts and interactions progress, sympathy expands. As the sympathy grows the individual is able to have even more interpenetrative and understanding relationships with his fellows. Basically man is not a social creature because of some innate drive toward altruism but because he can, with ever increasing effectiveness, play the role of others.¹⁶ As Bonner put it, "altruism and pity, like sympathy itself, are not the causes of converted living but some of its most prized and marvelous achievements."¹⁷

While the primary group has close affectional and emotional ties for the group, the secondary society is more of a rational thing. Actually the secondary society is a product of our own age

¹⁵Bonner, op. cit., p. 93.

¹⁶Ibid., pp. 86-90.

¹⁷Ibid., p. 89.

of dislocated society.¹⁸ Secondary societies are those which are of a more impersonal nature. They are impersonal either because of their size, e. g., the large church organization; because of the distance between members, e. g., the nation; or because of the abstract nature of their make up and purposes, e. g., the school or the large business firm. All of these are groups because they do have ties, however tenuous, which bind them together. Furthermore, they fit within the definition of a group as a collection of individuals working together for a common goal, unattainable to an individual. It is necessary to note these two different types of groups, primary and secondary, to recognize the fact that they exist and to point up their different functions.

In most areas however, the same phenomena are observable, in varying degrees, in all types of groups. The observable phenomena fit into two general classifications, those which reflect the individual's relationships with the group and those demonstrating the group as it affects the individual. These individual-group phenomena can be observed but they are extremely hard to define. The first is morale. This is the feeling which exists between the members of a group. It is an ethereal thing but it is a vital thing to the group, especially in the context of inter-member sympathetic relationships. The second phenomenon is what might be called "belongingness," the feeling of the individual that he, personally, is a vital member of the group. Without this sense of "belongingness" among its members the group will die. The third

¹⁸Ibid., pp. 93 f.

characteristic is loosely termed "group atmosphere," i. e., the feeling within the group which pervades the entire group, yet is uniquely an individual feeling, that "we are a group, all of us together." It is the feeling which determines the whole social situation of the group and makes it function. Participation is the phenomenon which gives to the group its effectiveness. If there is no participation, the situation is poor. There is a leader and watcher combination which speaks for the early death of the entire group. If participation does exist, however, it can be said that the whole is greater than the sum of its parts. Finally, there is the effect provided by the "out-group." This affords stimulation for each of the members and for the group as a whole. It is one of the major driving forces of any group involving action and solidarity to the entire group.¹⁹ These phenomena; morale, "belongingness," group atmosphere, participation, and the out-group effect have demonstrated the relationships of the individual with the group.

More important to our study perhaps is the relationship of the group with the individual. Here, too, it must be remembered that the basic reaction pattern is individual with individual; however, this group-individual interaction is more or less a series of these encounters. Even the simplest forms of interaction are extremely complex; but they can, at least for the sake of study, be so divided that they will show three major factors at work: (1) Imitation; in imitation the individual incorporates the habits, ideas and attitudes of the total group into his own personality and

¹⁹Doob, op. cit., pp. 221-259.

broadens the scope of his interactions with others; (2) Suggestion; in suggestion stimuli effect an automatic response, which produces social control, i. e., the unconscious control of one individual over another; (3) Sympathy; in sympathy we arouse in ourselves the attitudes of the individual or individuals with whom we are in rapport. Our response must be up to his expectations or there is no sympathy. This can occur only in a cooperative situation in which one's behavior affects himself in the same way it does others.²⁰ These factors are at work constantly in the life of the individual as he interacts with the group; however, they take place within certain well defined limits.

These limits demarcate the total social situation of the given group. This total situation is called the social heritage-- those group habits which have been accepted as standard by the group through a long process of trial and error. These heritages can ordinarily be divided into five main categories:

(1) Folkways, which are group habits. These are small unimportant things which tend to control minor group interactions.

(2) Mores, which make up the rationalized group behavior. They are the rules according to which the group patterns its behavior. Mores are powerful forces in the life of the group which individuals cannot, with impunity, overstep or ignore. Mores are frustrating to the individual because of the fact that, because they are rationalized behavior, they are impervious to all attacks of reason.

(3) Ritual and Ceremony, which is standardized group behavior, done repeatedly and without variation. This nonvarying behavior is very rhythmical and, because of its rhythm, emotionally potent. Because it

²⁰Bonmer, op. cit., pp. 82-90.

happens the same way again and again, one can anticipate every move. This steps up participation and enhances interaction. The rhythm and rapport, together with its absolute rightness lend to ritual a high degree of dignity and solemnity. Regardless of the innate wisdom, or lack of it, ritual is a given act, and impresses the individual with the rightness of and unassailability of the act.

(4) Social Sanction, which is the punishment or reward, which society doles out to the individual as he either ignores or respects its mores.

(5) Collective Representations, which are symbolic expressions of the things held in common by the members of the group. They accentuate groupness and tend to subordinate the individual. Thus they tend to stabilize the codes of a group. Examples of these collective representations are such things as flags or the crucifix.²¹

Within any group which is more or less permanent these heritages are usually sharpened and supplemented by sets of rules. These may be very detailed and give step-by-step directions, or they may merely show the range of behavior within which the individual may operate.²² The importance of these rules to the individual is shown by the fact that a person is controlled by the identification which he makes of himself with groups. There is interacting in the individual then, a multiplicity of identifications, according to the number of groups to which he belongs, each of which affect his socialization in some way.²³ The effects of these rules and heritages of a group, ethereal as they are, are powerful to the extent that the individual, in his behavior, is affected by his group even

²¹Ibid., pp. 108-111.

²²Noob, op. cit., p. 221.

²³Honner, op. cit., p. 126.

though that group may not be present.²⁴ Because the individual, in his behavior patterns, usually has his own goals toward which he aims, it is necessary for the group to have some means of bringing force to bear if those goals happen to be outside the pale of the group heritage. The group is able to exert this control because of and through five phenomena of the individual: (1) the individual avoids and dislikes solitude--possibly the greatest single fear of a person of any age is that he might be ostracized by the group; (2) the individual is more sensitive to the opinion of his fellows than any other single influence; (3) the individual subjects his personality to the group at times of emotional crises; (4) the individual is extremely susceptible to leadership; (5) the individual relationships with the group, good or bad, depend upon his conformity to group standards.²⁵ If one were to single out one particular phenomenon from these five as the chief determinant of group behavior it would be the last, the will to conform. While this cannot be described as an innate part of humanness, it is a part of every society. However it may be expressed, people either conform to society or rebel against that conformity.²⁶ Most of the tension within the individual springs from this constant demand for conformity meeting an equally constant desire to rebel.

So far this has been a description of the group and the way

²⁴Doob, op. cit., pp. 207-210.

²⁵Robert T. Oliver, The Psychology of Persuasive Speech (New York: Longmans, Green and Co., c.1942), p. 62 f.

²⁶Doob, op. cit., p. 205.

in which the group controls and shapes the life of the individual. One other aspect of the group, of interest here, is the effect which it has upon the individual in a learning situation, particularly an organized learning situation. First, for this study it is necessary to observe what are the significant forces which are operative in the group; and, then, see the effect that these forces have upon the individual. There are a variety of forces at work in a group. The most significant of these, from a social-education point of view, are competition and cooperation. Psychologically speaking, competition is strife toward a goal which cannot be shared because of its scarcity. Cooperation is mutual action toward a goal which appears to be shareable, regardless of its scarcity.²⁷ These two forces are active in any learning situation. There is the striving and competing for the highest marks and almost simultaneously there is cooperation among the members in an attempt to bring all up to the level.

These forces and the group stimuli through which they operate are most effective in any situation where there is overt response.²⁸ This is demonstrated by the fact that in an audience-stimuli situation the learning capacity and ease is augmented considerably by group participation.²⁹ This argues for more audience participation in a church service because the individual is held back in a passive,

²⁷Doob, Ibid., pp. 200-205.

²⁸Allport, op. cit., pp. 260-280.

²⁹Carl I. Hovland, Arthur A. Lumsdaine, and Fred D. Sheffield, Experiments on Mass Communication (Princeton, Princeton University Press, c.1949), pp. 228-246.

learning situation simply because he has no opportunity to make an overt response. With group participation he is forced to make some sort of response which is relevant to the material.³⁰ This principle is of most value when there is little desire or incentive to learn, even though the individual does not want to learn the material, by making a response he is forced to pick up at least a part. It is also noteworthy that a group of low ability will profit more from group participation than one of higher abilities.³¹ In spite of the fact that the best results from a group situation are obtained where there is overt participation and interaction it is important to remember that the presence and effects of the group are felt even where the interactions are strictly covert. In reading together or in listening to a speech, an individual will usually profit more as a member of a group than he would alone. This depends somewhat on the type of group and the amount of disturbance.³²

Thus far the study has dealt with organized groups, groups which come together out of concern for one another, and are an attempt to help each other reach a common goal. These groups are, for the most part, unemotional in nature and have predictable behavior patterns. There is another type of group, however, which deserves a considerable amount of attention. This type of group is usually characterized by disorganization, emotionalism, and unpredictable behavior. There are two types of crowds--the scheduled and the

³⁰Ibid.

³¹Ibid., p. 243 f.

³²Lapierre and Parnsworth, op. cit., pp. 325-338.

spontaneous. By definition a crowd is a struggle group. The struggle can be either quiet or violent. The crowd gathers as a result of the collective struggle impulses of the individual.³³ Because of this all of the fundamental, prepotent drives, i. e., protection, hunger, and sex, are present and operative in various crowds. These drives are actually the motivating power of any spontaneous crowd.³⁴ The crowd phenomena can be fairly well explained by the presence of these drives.

In the crowd the primitive ego can achieve its wishes with social support which is not allowed the individual. It is well to note that the real motives of the members of the crowd are not mentioned or recognized; rather, because these motives are anti-social, they are disguised with any number of high sounding rationalizations. Thus a lynching mob will, in all likelihood, consider itself an impromptu vigilante committee. This disguise is essential for the very existence of a crowd because it is necessary for the crowd that the individual be aware of the fact that these stated principles are only pretenses;³⁵ however, regardless of the principles and announced purpose for and reasons behind any crowd behavior, the abnormal behavior of a crowd, like the abnormal behavior of an individual, is a result of tension and is at least an attempt to release that tension.³⁶ Because of the fact that

³³Allport, op. cit., pp. 292-294.

³⁴Ibid.

³⁵Ibid., pp. 311-317.

³⁶Lapierre and Farnsworth, op. cit., pp. 275-286.

group tensions are largely the same tensions and arise from the same underlying conflicts as those of the individual, these group phenomena may be studied by the same methods and with the same categories with which one studies the individual. The resolution of tension in a group however, as differentiated from an individual, has a chain-reaction effect. As each emotionally charged individual sees the excitement of his neighbor he becomes more excited himself. This is an interaction which effects and re-effects each member, growing in intensity according to the density and size of the group.³⁷ The denser the crowd is, the more responsive it becomes. This is especially true in an audience situation where the overt responses are, as a rule, minute, so that people must be almost shoulder to shoulder to respond to the mutual stimuli.³⁸

There is another phenomenon which is unique to the large crowd or audience. The individual is stimulated, not only by the overt responses of his neighbor which he can see and hear, but also by what he imagines are the responses of that part of the audience which, though he knows it is present, he cannot observe. This symbolic stimulation stirs him to even more intense reactions than those which he can observe. This is called the impression of universality.³⁹ Because of the nature of the crowd, tension-release, emotionalism, and universality, the general reaction of the individual is one of submissiveness. The individual tends to abandon his

³⁷Bonner, op. cit., Chap. 13.

³⁸Lapierre and Farnsworth, op. cit., p. 337 f.

³⁹Allport, op. cit., pp. 305-309.

morals, his ideals and his intelligence in favor of the crowd; however, in the case of the individual of strong ascendant characteristics the opposite is often true. Instead of submitting to the crowd he will become even more hostile because of the excesses of the crowd.⁴⁰

In the crowd situation, just as in all other group situations, a leader will come to the fore.⁴¹ However, in the crowd situation he is much more influential. Because of the force of the crowd, which tends to make the individual submissive, the commands of anyone who can assume leadership have a tremendous effect. It is as though the entire crowd were shouting the command to each individual. This phenomenon makes it possible for the leader to lead the crowd to exorbitant lengths.⁴² Conversely, when the leader disappears, the crowd tends to break up and disappear. This is explained, at least partially, by the fact that the emotions which had become channeled or focused by the leader have again become disorganized and directionless. As the emotional ties between the leader and the crowd are broken, those between individuals also tend to break. The result is panic. In the case of a religious society the same phenomenon can sometimes be observed in slow motion.⁴³

These leader-crowd, crowd-individual interstimulations are

⁴⁰Ibid., pp. 296-305.

⁴¹Lapierre and Farnsworth, op. cit., p. 309.

⁴²Allport, op. cit., p. 420 f.

⁴³Freud, op. cit., pp. 675 ff.

observable in any audience situation. The speaker stimulates the individual in the audience. The individuals stimulate each other and then each, with a multiplied response, tends to stimulate the speaker. Hence the power of a dynamic speaker to hold an audience spell-bound or to change an inert audience into a tremendous, acting force.⁴⁴ This also enables the speaker to educate his audience more easily. It is well to note here, however, that while the larger audience tends to grow in emotional pitch, its intelligence level tends downward. The larger the group becomes the more stupid the theoretical average member becomes.⁴⁵

In summary, the individual is the basis of all psychological study. Since he is, however, from birth a member of varying groups and since he is undergoing a constant change because of his interactions with these groups, it is necessary to study the nature of these groups, their origin, the reasons for their existence and the effect which they have upon the individual. The main influence for change is the primary group. In modern society, however, the secondary group is beginning to take over this function. Each of these, like the crowd, possesses phenomena which, while they are only intensifications of the behavior of the individual, are uniquely group phenomena and deserve study as such.

⁴⁴Allport, op. cit., pp. 296-304.

⁴⁵Lapierre and Farnsworth, op. cit., p. 354.

CHAPTER III

THE WORK OF THE HOLY GHOST

The aim of this chapter is to study briefly the relationship between God and man as it is manifested in the work of the Holy Ghost. This work can be divided into two main areas; conversion, creating faith; and sanctification, the activity and increase of faith. It is the latter of these two areas in which we are particularly interested, the growth and activity of faith in the individual, especially as he acts and reacts in group situations. In order to make the study relevant and meaningful, it is necessary to begin with an overview of man as he is related to God prior to the work of the Holy Ghost and with a summary of God's redemptive work in Jesus Christ.

According to God's own definition, man was completely dead and apart from God, with neither the desire nor the ability to improve his status.¹ Moreover, in this situation of being separate from God, man was under the condemnation of God. God had given the law that man was to love Him totally and in this law serve his fellowmen.² It was under this law that man was judged. Actually, under this law disobedience and disloyalty, i. e., sin, had become a power which controlled man and led him irrevocably to his doom.³

¹Is. 58:3; Is. 53:5-6; Rom. 5:12-14; Eph. 2:12; I Cor. 2:14.

²Dt. 6:5; Matt. 22:37; Mk. 12:30-33; Luke 10:12.

³Rom. 7:8,9.

All of this, however, man's disobedience, the law, and the power of sin, did not alter the fact that God loved man and wanted him alive to serve Him.⁴

This, then, was the dilemma; man, the beloved of God, was held in the bondage of sin, was marked by sin and as such was bound under the law of God. God resolved the problem in the person of Jesus Christ.⁵ This Christ was the Son of God, the manifestation of the love of God for man.⁶ More, He was God and as God He was not subject to any law but immune to all its demands. This God became man. The One over the law became the One under the law. He lived a perfect obedience and then, bowing to the power of sin in death, by death smashed this power completely. He presented this sacrifice to God as a ransom for all mankind. This ransom was accepted and as a proof of this fact God raised Him from the dead. God announced that, in Christ, all the world was reconciled to Him.⁷

From God's point of view the work of reconciliation was complete. All the necessary steps had been taken. Man, however, saw none of this. He saw a Jewish peasant hanging on a cross. He heard a few preposterous claims. He had his quiet chuckle and bent again, in a quiet desperation, to his self-appointed task of finding God. This entire business concerning Jesus was so much

⁴Jer. 31,3; Eph. 2,4.

⁵Rom. 5,10, 19.

⁶Rom. 15,20, 57; I Jn. 3,16.

⁷Rom. 5,8, 21; I Cor. 15,20, 57.

foolishness to him and because, as God says, he was dead, he could not grasp its significance. Not comprehending it he repudiated it and once again, extricating himself from Christ, emerged under the law, bound in sin and condemnation. But God would not let His love be thwarted in this manner. He loved mankind and was determined that at least a part of mankind should be revived and justified. In order to accomplish this God sent His Spirit, armed with God's word of love, the word of Jesus Christ in His redemptive role. The work of the Holy Ghost, then, is to bring Christ's redemptive work to men and apply it to them. He thus creates faith in men making justification, with all its ramifications, real and effective for them.⁸ This work of the Holy Ghost, in Luther's theology, and in the New Testament is equal and corollary to the redemptive work of Christ.⁹

Luther outlines this work of bringing the work of Christ to men step by step in his explanation of the Third Article of the Creed:

I believe not only that the Holy Ghost is one true God, with the Father and the Son, but that no one can come to the Father through Christ and His life, sufferings and death, and all that has been said of Him, nor attain any of His blessings without the work of the Holy Ghost, by which the Father and the Son teach, quicken, call, draw me and all that are His; make us, in and through Christ, alive and holy and spiritual, and thus bring us to the Father; for it is He by whom

⁸Martin Luther, "A Brief Explanation of the Ten Commandments, the Creed, and the Lord's Prayer," Works of Martin Luther, translated from the German by C. M. Jacobs (Philadelphia: Muhlenberg Press, c.1943), II, 372 f.

⁹Louis B. Buchheimer, "De Opere Spiritus sancti," Concordia Theological Monthly, XX (June, 1949), 401-7.

the Father, through Christ and in Christ worketh all things and giveth life to all.¹⁰

According to this the Holy Ghost does everything that is involved in changing a man, dead in sin, into a "new man," alive in Christ.

This process of change does not necessarily begin when a man merely hears the Gospel. To the unconverted the words of Scripture and of sermons are only human words. This is the "foolishness" of the Gospel. Change is possible only when the Word of God actively makes the law a powerful condemning judgement.¹¹ The knowledge of this judgement drives a man down into the depths of a hell of inner turmoil and conflict in which, as he sees his condemnation, it is impossible for him either to love, serve or obey God. In this condition man can only hate God for the state in which he finds himself.¹² Without further action by the Holy Ghost the law would ultimately drive him to despair and self-destruction. God in His love speaks the promise of the Gospel, however, and through it, and through the groanings and prayers which the Holy Ghost makes for the sinner, faith is born in the man's heart. It is note worthy that this state of turmoil and self-condemnation is the work of the Holy Ghost and the release from it is also His work. Here is no herculean, last-ditch effort on the part of the man exercising his piety, it is the love of God active

¹⁰Luther, "A Brief Explanation of the Ten Commandments, the Creed, and the Lord's Prayer," p. 372 f.

¹¹Regin Prentor, Spiritus Creator, translated from the Danish by John M. Jensen (Philadelphia: Muhlenberg Press, c.1955), p. 215.

¹²Rom. 7:18,14; Rom. 8:1-13.

in the Word and in man's heart.¹³ This is of most significance in dealing with the suffering individual because, while for modern psychiatric thought inner turmoil is abnormal, Prenter says:

For Luther, inner conflict is not a psychologically abnormal state, a disease of the mind which the pastor should try to remove if possible, but it is a means in the Hand of God to reveal man's true state when he is away from God, man's state under the wrath of God.¹⁴

The law as it is carried into the heart of the individual, shows him that he deserved the eternal wrath of God. As he sees this and knows that the condemnation is just he condemns himself even more severely. This, self-condemnation is the first step toward conformity to the will of God. This is, actually, preparatory to conversion.

Conformity with Christ is never a result of man's piety nor of strength of will nor exercise of knowledge, it is the will and work of the Holy Ghost.¹⁵ He accomplishes this by making Christ and His righteousness present and very real in man. Thus this self-condemnation, coupled with faith, is a result of Christ overpowering man and entering into an active relationship with Him. This is regeneration. This is the "new man."

This "new man" is not an improved old man striving mightily to come close to God, rather, it is a thing alien to man, a thing native to Christ. The life of Christ becomes the life of the man

¹³Rom. 7:23-25.

¹⁴Prenter, op. cit., p. 14.

¹⁵I Cor. 2:17-24.

by virtue of the fact that Christ is alive and really present in him. In Christ, then, as He is present in man, the grace of God, which says that in Christ all men are reconciled becomes a real, living gift, i. e., faith. This is the faith because of which God says that the individual is His child. It is this gift of faith which makes it possible for men to look to God and cry: "Abba Father."¹⁶

This reality and presence of Christ in faith is opposed to all forms of human piety which are based on an historical knowledge of Christ. This is particularly important in working with the congregation group because there is no connection, directly, between this reality of Christ in man as the work of the Holy Ghost and the feeling that a sermon is really moving or with the "warm" feeling experienced because of a church service highly charged with emotion. Luther went so far as to say that quite often God was very much at work in a very boring sermon and that the devil is a past master at making interesting sermons.¹⁷ St. John wrote: "For if our heart condemn us, God is greater than our heart, and knoweth all things."¹⁸ This does not condemn either emotion or feeling in church and worship, rather it points up the fact that they are not the observable data of the Spirit at work. The only indication of the work of the Spirit is the reality and truth of God's promise when He said through St. Paul that the Gospel is the power of God

¹⁶Gal. 3:22-4:6.

¹⁷Prenter, op. cit., p. 162.

¹⁸Jn. 3:20.

unto salvation to every one that believeth.¹⁹

The Gospel is the power of God to salvation. This statement gives a little indication of how the Holy Ghost carries out His work of making faith, i. e., the righteousness of the Christ, who is present in man, man's alien righteousness by which God declares him justified. He works through the Word, the Gospel, the Gospel which is God's love to man manifested in Christ, the suffering, obedient servant, as He lived and died for mankind. This Word is brought to men by the Word; by God's record of the Gospel promise, the Scriptures; by the Gospel as it is spoken; and by the Word as it is made visible in the Sacraments. Through these means, viz., the spoken and Sacramental Word, the Holy Ghost works faith in the heart of man and when he has this faith, Christ and His righteousness are truly living and present for him.²⁰ A caution is necessary here, especially today when authoritarian Protestant dogmatics leans toward a very mechanical teaching of Verbal Inspiration and the Means of Grace. It is essential to recognize the fact that while the Holy Spirit does work only through the Gospel and has promised to work where it is preached still, in possessing the Word and the Sacraments, we do not possess the Spirit nor control Him. He it is who controls and decides when and where to work. Neither Scriptural nor Lutheran Confessional doctrine leave room for such mechanical use.²¹

¹⁹Rom. 1:16.

²⁰Rom. 10:17; I Cor. 11:23-26; Gal. 3:27.

²¹Prenter, op. cit., pp. 293-95.

Thus far this chapter has discussed the work of the Holy Ghost in creating faith in the heart, the work of conversion. In conversion the Law drives the individual to despair and then, working through the Gospel of Christ, the Holy Ghost creates in him the righteousness of Christ by faith. The next phase of His work to be discussed is that of preserving and increasing this faith. When the Holy Ghost creates faith in a man's heart He does not kill the old man in him once-for-all but beats him down. Thus there is in man, as it were, two different individuals; the "new man" who is the creation of the Holy Ghost and who always and totally loves and serves God and simultaneously, the "old man" who is always and totally the servant of Satan and hates God.²² The "new man" grows as the Holy Ghost expels sin by the Word about the forgiveness of sins. The process is slowed, stopped, or reversed when man, because of his weak and perverse nature, falls into sin and serves Satan.²³ Luther sees man as little more than a pawn in a giant battle between God and Satan. In his Vom unfreien Willen he pictures man as a horse with two riders contesting for control:

Wenn der Eine, der staerker als der Satan ist, diesen angreift und uberwindet dann geraten wir in die Gewalt dieses Staerkeren. Dann sind wir ebenfalls unfrei, Gefangene des heiligen Geistes trotzdem und eben darun--koeniglich frei. Wir wollen und tun dann mit Lust, was Gott will. So steht der menschliche Wille zwischen Gott und dem Satan. Er ist wie ein Pferd, das einen Reiter haben musz. Wenn

²²Rom. 7:21-23.

²³Martin Luther, "Preface to the Epistle to the Romans," Works of Martin Luther, translated from the German by C. M. Jacobs (Philadelphia: Muhlenberg Press, c.1943), VI, 450 f.

Gott ihn reitet, geht er, wohin Gott will (Vgl. Ps. 73,22). Wenn Satan ihn reitet, geht er, wohin Satan will. Es steht nicht in seinem Belieben, den einen oder den andern zu wahlen und zu ihm zu laufen. Die kaempfen vielmehr darum, wem er gehoeren soll.²⁴

This eliminates an improving human piety from the field of sanctification. St. Paul, in writing to the Roman congregation expresses it;

For the good that I would I do not; but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man; but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.²⁵

The Apostle John made the situation even more tense when he says on the one hand, "if we say we have no sin, we deceive ourselves and the truth is not in us,"²⁶ and on the other hand, "whosoever is born of God doth not commit sin."²⁷ Here we have the tension which exists within the Christian, the desire for evil campaigning against the desire for good. There is no resolution of the tension except in the Christ who is brought to us through faith by

²⁴Martin Luther, Vom unfreien Willen, translated from the Latin by Otto Schumacher (Goettingen: Dankenhoeck and Ruprecht, 1937), p. 54.

²⁵Rom. 7:19-25.

²⁶I Jn. 1:8.

²⁷I Jn. 3:9.

the Holy Ghost.²⁸

In spite of this tension the New Testament writers insist that once a person has this faith in Christ which justifies him before God he will do good works. Never a striving for faith, they are the automatic outgrowth of the Holy Ghost working in us and actually overpowering us.²⁹ Thus this work of the Holy Ghost is not something which remains and becomes sterile within the individual. It is a living thing which must act. The Holy Ghost creating faith in our heart makes Christ real for us. Because of this faith we know of God's love for us. We love God because He loved us. This love for God is expressed in our relation with our fellow men. John says that Christians live a life filled and active with love for one another.³⁰

This work of the Spirit is never an isolated thing. It is God's act of love which embraces all of mankind. The work of the Spirit can never be fully understood from the narrow out-look of the individual. In this respect it is contrasted with any form of law service. As seen from the viewpoint of those who are, as yet, under the law the work of the Spirit is individual and specialized. It is God giving the individual a boost in his fight to reach perfection. From the view of a man in the Gospel--the Christian--however, this work is one, continuous process stretching from the creation to the day of perfection. It is God gathering all that

²⁸Rom. 7:25; I Jn. 3:1-10.

²⁹I Jn. 2; I Jn. 5:4-6; II Jn. 9.

³⁰I Jn. 4.

are His into His church. Thus faith, and the Church, and the work of the Holy Ghost are no longer fragments of the individual's total life pattern. Rather they become his all, he is a fragment, a vital one to be sure, but still a fragment of the whole. Man, in Christ by faith, no longer accepts the Spirit as an aid in his effort to achieve holiness, rather he is accepted as a part of the Body of Christ.³¹

The New Testament never speaks of the work of the Holy Ghost aside from this group situation. While it is true that each man must have his own faith, in no case does this faith come outside of the group. Christ Himself is very conclusive about this as He pictures the Church as a building and each of the members as a small but indispensable stone, holding and supplementing the others as they all rest upon Him.³² The Apostle Paul frequently pictures the church as the body of Christ. Each Christian, as a member of the body, aids all of the others in their function as members.³³ One does not read of the work of the Holy Ghost outside of this body. Within this body, moreover, He works on members through the function of the other members.

It is of the essence of faith that it makes men congregate. Christians are exhorted to love, not self, but others. Christ says that faith is like a light which cannot be hid.³⁴ He commands

³¹Heb. 11; I Jn. 1; I Jn. 2:24-3:11.

³²Mt. 16:18.

³³Rom. 12:5; I Cor. 12:27; Eph. 1:23; 4:12; Col. 1:24; 2:19.

³⁴Mt. 5:15; Mk. 4:21; Lu. 8:16; 11:33.

the disciples to go and teach. In the case of the Epistles, the directives are to the group, exhorting each member to live in love and service for the other members.³⁵ The Holy Ghost does use the group, whether large or small for a situation in which to work. In Romans 10 St. Paul asks; "How shall they believe in him of whom they have not heard and how shall they hear without a preacher."³⁶ In another instance he makes the following note on group worship; "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts unto the Lord."³⁷

The New Testament deals with the individual membership in groups as the normal thing. The New Testament explains how we are to react within that group. After stating the fact that we are members of a group, Paul deals with the family, the primary group, telling spouses to honor one another, thus growing in Christ together. He speaks to parents of bringing up their children in Christ and to children to obey, thus growing in their faith.³⁸ Paul speaks to the Christian in the larger group, the community, telling him to live as a member of Christ's body so that he may witness to the hope within him.³⁹ Finally, he speaks to the

³⁵Heb. 13:16; 2:14; Ja. 3.

³⁶Rom. 10:14.

³⁷Col. 3:16.

³⁸Eph. 5:22-33; 6:1-3.

³⁹Eph. 4:17-32; Rom. 13.

Church, the secondary group, which, to the Christian, has become a group as primary in its influence as the family itself. For expressing the corporate activities of the congregation (group), Paul indicates the guiding principles by exhorting the individual members to build up and to strengthen one another, to speak the Gospel to one another, and to exhort one another with psalms and hymns and spiritual songs, and, finally, to give freely to one another as necessity may require.

Where the Holy Ghost is active, the groups are parts of the larger group, the Body of Christ. This is the only group within which the Holy Ghost is active; nevertheless, this group manifests itself in all of these smaller group-situations, e. g., the congregation, the small informal group of Christians, the family, and the individual Christian living his testimony of Christ.⁴¹ In all of these group-situations the Holy Ghost is active, bringing the redemptive work of Christ to its members. He does this through the Means of Grace, i. e., the Word and the Sacraments, and through the words and lives of each of the members of the group. Each member tells all of the other members the fact that because of Christ the world is justified before God.

⁴⁰Eph. 5:19; I Cor. 12 & 14; II Cor. 9:5-15.

⁴¹Matt. 18:20; 28:20.

CHAPTER IV

CONCLUSION

The aim of this thesis has been to determine whether or not there is a correlation between group psychology and the work of the Holy Ghost in group situations, and, if not, what sort of relation does exist between them.

The two are very similar in certain respects. In the first place, the individual is the basic unit in both studies. Group psychology is a study of the interactions of individuals upon one another. In order to study any group phenomenon it is necessary to study the various motives which cause the individual to act and react as he does. There is no psychology of the group independent of the individual. The work of the Holy Ghost also begins in the individual. In this area also the group actions are dependent upon factors within the individual rather than a sort of group soul. Secondly, both the psychology of the group and the work of the Holy Ghost exist and operate in the interrelation of the individual within the group. The action and observable phenomena are, in both cases, found only in the group situation. As a result, both must be studied on this basis.

There are, however, basic differences between the two. The first of these is a difference in motivation. In group psychology, as in all of psychology, man is the subject. The study of psychology is a study of the factors within man and society which make him act and react as he does. This study, carried on by observing man as

he acts and reacts in society, has identified certain forces and drives which make a man react in a given way. In practical psychology these forces are utilized to influence and control the individual. Thus psychology is centered upon man. Man is both the subject and the object of study or action. In the work of the Holy Ghost man is limited to the objective role. All motivation came from God and acts upon man. This power is God's and can be used by man to influence or change other men or groups of men only as God makes man the agent of His word of reconciliation. Even as man uses the various means through which God works, he is only the instrumentality for the work of the Holy Ghost.

The second difference is a difference of power. In using psychology the power is limited to a man's knowledge of the forces which make people act as they do and his ability to apply this knowledge. In the work of the Holy Ghost man contributes no power whatsoever. There is, however, the power of God present and active effecting changes as He sees fit.

The third and most basic difference lies in the fact that group psychology and the work of the Holy Ghost are striving through different methods toward totally different goals. The goal of group psychology is an improved man in an improved society. Taking man as he is and utilizing the forces and the capabilities which are within him, psychology strives to improve the present status of man. The ultimate goal is a man so well adjusted that he can live a full, happy life meeting his obligations to society perfectly. There is no recognition of an inherent weakness or sinfulness in man. There is no room for a God unless he is a smiling God,

happily disposed to all men, especially the bad and maladjusted. The work of the Holy Ghost, however, aims toward the creation of a faith in Christ which will render man justified before God and of a love by which he serves his fellowman. This is not a process of improvement. It is a transformation. The old man is destroyed, a new man is formed, a new man who is righteous because of the work of Christ which is made his by the work of the Holy Ghost.

Thus we can conclude that there is no correlation. The two are not two equal forces working or capable of working in the same direction. The two are actually working in different directions.

In spite of this, however, there is a relationship existing between them. The Holy Ghost works through people, upon people. Thus a knowledge of people and how they react upon one another can be a definite aid to anyone engaged in the work of the Holy Ghost, i. e., telling the Gospel to people. It can aid in bringing people together into situations in which they can tell each other the Gospel. Further, it is useful in removing people's inhibitions so that they will speak. Finally, it will help the minister to become an effective teller of the Gospel rather than an impediment to that telling. Group psychology is no more than a tool in the hands of those who tell the news of Christ to people. It is, however, a tool which is effective. As is the case with any tool, it cannot be ignored. If it is studied and analysed it is extremely useful. If it is taken lightly it can become a trap which will ensnare the minister in attempts to do, personally, the work which God has reserved for Himself.

BIBLIOGRAPHY

A. Primary Sources

Bible, Holy. Authorized Version.

Bible, Holy. Revised Standard Version.

Nestle, Eberhard, editor. Novum Testamentum Graece; Cum Apparatu Critico. 21st edition. Revised by Erwin Nestle. New York; The American Bible Society, 1952.

Phillips, J. B., translator. Letters to Young Churches, a Translation of the New Testament Epistles. New York; The Macmillan Company, c.1947.

-----, translator. The Gospels Translated into Modern English. New York; The Macmillan Company, c.1952.

B. Secondary Sources

Allport, Floyd Henry. Social Psychology. New York; Houghton Mifflin Company, c.1924.

Bonner, Hubert. Social Psychology, An Interdisciplinary Approach. New York; American Book Co., c.1953.

Buchheimer, Louis B. "De Opere Spiritus Sancti," Concordia Theological Monthly, XX (June, 1949), pp. 401-7.

Doob, Leonard William. Social Psychology, An Analysis of Human Behavior. New York; Henry Holt and Company, 1952.

Freud, Sigmund. "Group Psychology and the Analysis of the Ego." Great Books of the Western World. LIV. Chicago; Encyclopedia Britannica Inc., 1919.

Hovland, Carl I., Arthur Lumsdaine, and Fred D. Sheffield. Experiments on Mass Communication. Princeton; Princeton University Press, c.1949.

LaPiere, Richard T., and Paul R. Farnsworth. Social Psychology. New York; McGraw-Hill Book Company Inc., 1942.

Luther, Martin. "A Brief Explanation of the Ten Commandments, the Creed, and the Lord's Prayer. 1520." Works of Martin Luther. II. Translated from the German by C. M. Jacobs. Philadelphia; Muhlenberg Press, c.1943.

- . "Preface to the Epistle to the Romans." Works of Martin Luther. VI. Translated from the German by C. M. Jacobs. Philadelphia: Muhlenberg Press, c.1943.
- . Vom unfreien Willen. Translated from the Latin by Otto Schumacher. Goettingen: Dankenhoeck and Ruprecht, 1937.
- Oliver, Robert T. The Psychology of Persuasive Speech. New York: Longmans, Green and Co., c.1942.
- Prenter, Regin. Spiritus Creator. Translated from the Danish by John M. Jenson. Philadelphia, Muhlenberg Press, c.1953.
- Wheeler, Raymond Holder. Readings on Psychology. New York: Thomas Y. Crowell Co., c.1930.