

# Multiform Assessment Measures

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# Argument Completion Test

Two school friends are considering various possibilities for a summer vacation. The adventurous one, is trying to persuade Y to accompany him on a mountain climbing trip in the Canadian Rockies. Y, a less reckless individual, 'being mindful of the dangers to be encountered, is reluctant to accept.

"Wouldn't it be better," says Y, "to \_\_\_\_\_"

X and Y believe they are in love with each other, but on certain critical issues their sentiments are definitely in conflict. X holds that one can do no better than accept the great traditional values, the standards imparted by one's parents, as guiding principles of conduct.

Y, on the other hand, maintains that the moral codes of the past should not be allowed to bind the present. It is necessary for each generation to oxycrimviit.

The relationship of X and Y seems to hang on the settlement of this question.

X, a thorough-going realist, whose attitude to people and events is tempered by skepticism and a certain distrust of high-flown sentiments, finds on arriving at college that he is rooming with a sensitive and imaginative idealist.

Y's extreme optimism makes X somewhat cynical, and it does not look as if they would ever make a go of it.

Finally they decide to discuss, with complete candor, their differences in outlook.

In order to achieve the high and distant goal of his ambition, X believes that most of the easy pleasures' and comforts of life must be renounced. But his best friend Y, who has made a practice of accepting whatever stimulating opportunities for enjoyment are nearest at hand, is convinced that X is carrying his asceticism too far.

"Look here," says Y, "\_\_\_\_\_"

X, who has never been able to see that war ever settles anything, is contemplating with some misgivings the expectation of being drafted. He meets his friend Y, and they stop to have a beer together.

Y has been accepted, and is on his way to camp. He tells X that he expects to be sent to the Pacific. He is buoyant at the prospect, and says that he will be glad to take his shirt off and get into it all.

"How is it possible," asks X, "that X and Y have just come home from a meeting and are sitting by the fire. Y asks X why he didn't speak up at the meeting. X answers

that he can't talk in public. When Y accuses X of admitting limitations before he has really tried, X says that everyone's life is determined by a fate over which we have little or no control, and any reasonable man must learn to accept his own limitations.

Y, who has a resolute and determined character, simply cannot understand this attitude. He wonders whether \_\_\_\_\_

2, who is a philosopher at heart, and enjoys theorizing on all questions, loves to sit around and have his friends tell him what they are doing.

On this particular evening, after the others have gone, Y, who is a leader in most of the activities of college, tells X that the trouble with him is that he is really leading a vicarious life, and that he ought to get out and get into things himself, and not just philosophize on the side lines.

X is telling Y that he plans to become a sociologist because he feels that in this way he might make a contribution to the creation of a new and better society. This, he asserts, is the desperate need of our time.

Y feels indifferent to this plan. He says that one should pursue whatever vocation is best suited to one's nature. In the long run it may or may not prove valuable to society. No one can foretell.

"Whether it is or not," he says, "\_\_\_\_\_"

# Form for Autobiography

*Directions.* Please glance over this outline to get a general idea of what is required; and then, without consulting it, write your life- history in chronological order. When you have finished writing, go over this outline carefully, and add, as a *supplement*, whatever information you omitted in your original account. Return this outline with your autobiography in a sealed envelope. «

## A. *Family History*

1. *Parents*, a. Race, religion, education, economic and social status, occupations, offices, abilities, interests, sentiments, dominant traits and state of health of each parent.

Position of your family in the community. Were they rejected, disregarded, accepted, popular, highly respected? Rise or fall of family status in recent years. Marked successes or failures of mother or father.

b. Father-mother relationship. Was it marked by mutual trust and affection, harmony, discord, constant quarreling, separation, divorce?

£. Parent-self relationships, general attitude of each parent. Was he (or she) affectionate, devoted, companionable, generous, over-solicitous, nagging, demanding, anxious, possessive, stern, domineering, hateful, indifferent?

Your attitude to each parent; was it affectionate, dependent, submissive, respectful, obliging, cooperative, independent, rebellious, hostile, distrustful?

Which parent do you most resemble? Which is your favorite? Which has most disappointed you? Which do you most respect?

d. Parental standards and disciplines. What virtues and vices were specially stressed at home by example or teaching? How, by whom and for what were you punished? What were your reactions to punishment? (resentment, vengeance, flight, deceit, mortification, acquiescence, submission, self-pity?) Moral and religious instruction.

2. *Siblings* a. Order of birth, sex, dominant traits, sentiments, interests and abilities of each sibling.

b. Sibling-self relationships: attachments, quarrels, rivalry, conflicts.

To which siblings did you feel superior or inferior, and in what respects?

3. *Larger Family Circle*. Characterize briefly grandparents, relatives or nurses who affected or influenced you.

## B. *Physical Environments, Neighborhoods, Homes*

1. *Places of Residence*, a,. Give some account of where you have lived; the physical surroundings that have impressed you; the characteristics of the community.

b. Homes: rooming and sleeping arrangements, comfort and taste of furnishings.

Did you have a feeling of permanence in your environment? How did you react to each change of place?

2. *Places Visited.* Give some account of places visited, trips taken, travels.

C. *Personal History*

1. *Childhood,* a. Births place and date of birth; nature of birth (natural or Caesarean; short or long labor)!

b. Feeding: breast or bottle? Age of weaning. .

Was there any difficulty in feeding you? *Did you crv-a great deal?* p ' Were you finhicky about food then or later?

Did you enjoy certain foods particularly, eat between meals, steal food out of the kitchen.

c. Preliminary learning. Were you precocious or retarded in learning to walk and talk? Were you confident on your feet, \j ' w in running, jumping, climbing? Did you remain close to your '

parents, or stray away, adventuring into the unknown? Did you *experience\_ any,serious falls?* /} Q Describe your first memory.

d. Toilet training. Was your mother (or nurse) particular about your having a daily bowel movement? Were you difficult to train? Did you suffer from diarrhoea or constipation? Did you soil the bed or your clothes? Did you play with your faeces or use them for smearing?

e. Common habits: duration of thumb-sucking, nail-biting, bed-wetting. Did you stammer?

f. Temper. Did you have temper tantrums or explosive y I rages? Did you ever destroy your toys, torture animals or cruelly attack another child?

g. Fears and Nightmares. What were you afraid of as a child? (darkness, heights, fire, solitariness, closed or open spaces, insects, animals, burglars, kidnappers, demons, ghosts, God's wrath?) Did you have many nightmares? Did you walk in youi\* sleep? .

h. Illnesses and Accidents. Did you suffer from any long, severe or unusual illnesses? convulsions, accidents? operations?

i. Fantasies and Dreams. Did you imagine yourself a hero ((or heroine), or identify yourself with some story-book character?

Recall some of your fantasies and dreams. What were your favorite books?

j,. Play: favorite pastimes and games in childhood: Did you play with dolls, me'cHanical toys, soldiers, animals? Did you like to build retreats and hiding places? Did you have all the companions you desired? Were you accepted by the other children? Were you a bully, or were you bullied by others? Did you spend some time each summer in ihe country, on a farm, in the mountains or by the sea?

k. General Attitude. Was you general attitude a daptive (cooperative and obliging), aggressive (competitive and assertive), refractory (negative and resistant, timid (sensitive and fearful), or guileful (teasing and wily)? Were you self-confident at hone? among your companions?'

2. *School History*. a. Order of schools attended; approximate age at entrance and at graduation.

b. Scholastic record: best and worst subjects. Describe briefly the course of your intellectual interests and

c<sub>p</sub> Influential teachers. Characterize the teachers, **if** any, who have influenced you.

d. Social relationships, Were you rejected, ignored, accepted, popular, ridiculed, bullied, respected, elected to office?

• Characterize some of your best friends. Were your friendships casual or deep, temporary or enduring? Did you have many quarrels? Did you have periods of moodiness and solitariness?

e. Membership in Groups. What cliques, organizations, or clubs -did you belong to? Did you engage in public speaking? **What** interests did you share with others? Were you a leader?

£, Athletic Record. What games did you play? Did you excel at any sports, make any teams?

. Miscellaneous Interests and Amusements. How did

I you spend your spare time? Did you have any hobbies? Did you collect anything?

&. Ambitions and Ideals, Hero-worship. What did you most want to be in later life? Was there any particular person (historical or contemporary) whom you accepted as a model to emulate? What qualities in others did you particularly admire?

i. General Attitude at School. How would you characterize your customary attitude? (genial, confident, shy, submissive, fearful, timid, forward, assertive, boisterous, show-off, aloof, indifferent, defensive?)

**3. Sex History**, a. Sex Knowledge: (i) Curiosity about body of other sex, about where children come from, about sexual relations. Did you ask many questions? Did you conduct investigations? play post-office, etc.? Did you exhibit yourself before others? What theories did you hold about childbirth? What information was given you, at what age, and by whom?

(ii) Sexual relations of parents. Did you ever overhear or oversee sexual intercourse between your parents? Were you shocked or disillusioned when you were told of it?

b. Sexual Practices, (i) Masturbation. When did you begin to masturbate? Who taught you? How frequent has it been? How much guilt have you felt about it?

(ii) Homosexual,. Have you ever indulged in mutual masturbation or in any other form of sexual activity with one of your own sex? Are you sexually excited by members of your own sex? Do you feel guilty about it?

(iii) Heterosexual. Did you play sex games as a child? Have you ever been in love? how often? What type of person is selected? Do you quarrel? Do you do much dating, petting, necking? Do you pick up girls in the street? Have you had sexual intercourse? How much guilt has been associated with sex?

(iv) Erotic fantasies-. Give some account of your sexual fantasies. What kind of preliminary activity is specially pleasurable in your imagination? What kind of partner appears most exciting in fantasy?

(v) Emotions. In connection with sexuality which of these feelings have you experienced most acutely: excitement, embarrassment, anxiety, affection, devotion, worshipful love, disgust, shame, remorse, loss of self-respect.

— What is your attitude toward marriage?

D. *Present Sentiments. Aspirations and Ideals*

1. *Sentiments.* a. Positive. What things, people, professions, groups, institutions do you esteem most highly at the present time?

What human achievements, what historical characters do you admire most? What guiding principles, or philosophy, do you accept as worth following?

b. Negative. What things, people, professions, groups, institutions do you dislike most? Name some of your pet aversions and annoyances? Mention some of the all-too-human traits of others that go against your grain.

*Aims.* a. Immediate. What are your chief aims for the immediate future? b. Distant. What, would you guess, will be your main sources of satisfaction in later life? What do you hope to accomplish? What is the limit of your ambition? What ideals, would you say, are worth striving for?

E. *Estimate of Self and World*

State briefly what you believe to be:

- a. Your general estimate of and attitude toward the social world.
- b. The world's estimate of and attitude toward you,
- c. Your general estimate of yourself.

F. *Expectations,*

Which of these harms and benefits coming from your fellowmen do you chiefly anticipate: competition, envy, hostility, injustice, meanness \ malicious criticism, goodwill, generosity, a helping-hand, sympathy.

/ companionship, love, disloyalty, trickery, hypocrisy, ridicule, slander, Abuse, exclusiveness, depreciation, discrimination, recognition, honor, praise, respect, neglect, indifference.

How much money do you expect to be making in ten years? To what extent will your happiness depend on the size of your income?

If you could (within reason) remodel the world to your heart's desire how would you have it and what role would you like to play in such a world?.

1. Please try to "define" yourself as a person. What qualities, facts or descriptive material do you believe to be important about yourself?

2. How have you changed since coming to Harvard? Is this change for better or for worse? Would you attribute it to Harvard, to "growing up," or to both?

3. Do you feel any differences between the person you feel you are at home (e.g., the way you act toward others, the things you do or say, the way you feel, etc.) and the way you are at Harvard? If so, in what way? How do you feel about this?



4. Is there any conflict between the values of your parents or home community and those of the Harvard community? If so, how have you resolved this conflict? With which set of values do you more closely identify yourself?

5. When home on vacation do you feel in any way distant from your family or home community? From people who have been important to you in the past? If you do, how would you explain this distance?

6. How do you think your parents see you?

7. How do your friends at Harvard see you?

8. If your friends here see you differently from the way your parents see you, who do you think has the better idea of what you are really like?

9. Do you think your parents would understand the kind of person you are and the things you are doing at Harvard?

10. Are your friends at Harvard different from your friends at home? How do they differ? Do you think they see you differently? Which group has the better idea of what kind of a person you really are?

11. If you have changed since coming to Harvard have you become more or less like your father? Would you like to be the kind of man your father is? Do you feel very much like him? Very different from him? Please explain,

12. Do you think your parents approve of the changes in you? If they did not, would this upset you?

13. What kind of a person do you think you will be in the future? What do you expect will be your values, occupation, way of life, etc.?

# Procedure for Writing Philosophy

Few men, even professional philosophers, have a finished, polished, and self-consistent philosophy. But everyone has a set of implicit and explicit outlooks, values, general expectations, aims, and views of the world; in short, everyone has some conception of the world and themselves which we can call his personal philosophy. We would like you to articulate some of your own philosophical views.

*First*, we have included 20 statements which express commonly-held philosophical attitudes, values, or outlooks. Please first indicate (a) whether you agree or disagree with each statement and (b) how important to you this belief is by circling the appropriate responses. Then add a sentence or two explaining, amplifying, or qualifying your answer.

*Secondly*, please read quickly over the accompanying philosophical outline, and,—without consulting it further—write an impromptu statement of what you consider the most important aspects of your own daily operating philosophy. What beliefs, expectations, and values are most important to you? What implicit or explicit general views of yourself, other people, society, and the universe really matter to your life? What values and aims are most crucial in your life? Do you find any over-riding principles or values especially meaningful or central to your world-view? Among the many beliefs and attitudes which every man holds, some are more vital than others, and it is in these that we are most interested. You will probably have to summarize some of your points.

*thirdly*, look back over the mimeographed philosophical outline, and add as a supplement any further points you consider important but have left out of your impromptu statement. You should not attempt to give a full answer to every question or topic, but rather to fill in any views *which are important to you* and which you have omitted.

*Finally*, re-read what you have written, making any changes or corrections you wish. At the end of the supplement, summarize your views by listing, *in order of importance* to you, the four most crucial components of your philosophy.

In writing your philosophy, please keep in mind that you may be called upon someday to use this as a basis for discussion. Try to spend about two hours on the job—perhaps fifteen minutes on the inventory, an hour on your impromptu statement, and 45 minutes on the supplement and summary.

Please return the completed inventory and your own statement *within a week* from the time you received it. Thank you.

# Outline for Writing Personal Values and Philosophy of Life

## Self

Does life have any inherent meaning or purpose? How does one find or create this meaning or purpose? What meaning or purpose does it have to you? Do you believe in a supernatural power? What effect does this have on your life and other beliefs? Are there objective values in the world? Or does each man have to make up his *own*'s?

What are the most important qualities a person should have? What is the role of self-knowledge in life? What should a man's attitude towards his own pleasure and advancement be? Is each man the center of his own universe, in some ultimate sense ego-centric? Should one orient himself to the outer world of other people and activities or primarily to his own thoughts, feelings, and imagination? Is genuine happiness possible? Important to you? How is it attained?

What relative place should reason and feeling have in life? Would you value self-control over spontaneity? How much should you curb your own desires for the sake of others? For the sake of long-range aims? Is it possible to be too spontaneous? Too sincere? Should one live for the moment or form the future?

## Others

What is your estimate of human nature? How much can you expect from others? What should your dominant attitude towards them be? Is a man responsible for the welfare of others? Should he attempt to devote himself to other people or to himself?

Is it more natural for man to be alone or in communication with other people? How much do you value privacy, independence, and self-reliance? Cooperation, intimacy, closeness with others? How far should a person go in modifying his own behavior or attitudes to make other people happy? How much can he demand of other people? What are the chances for really satisfactory relationships with other people?

What should your attitude be towards other people's beliefs and behavior? Which do you feel is the greater danger, excessive tolerance or excessive restraint of others? Do you accept the right of others to tell you what to do? When, if ever? How possible is it to "live and let live?"

## Society

How would you evaluate the present state of American society? Do you think it is progressing, standing still, or going downhill? In what ways and areas? Are there better ways of doing things? How important do you think material welfare should be? Cultural accomplishments? Social justice? What major criticisms would you make of modern culture? What are its major accomplishments? Would you change it in any way? How?

Can the individual change the society he lives in? Should he try? How much does he owe to the society? Where does loyalty stop and conformity begin? Should one attempt not to conform? Do you personally feel you can in any way affect the way your society changes? How, or why not? What kind of role should the individual take in his community? How important is political activity? Philanthropy? Doing your own job well?

## Work

What do you expect from your future career or profession? What kinds of satisfactions and opportunities should it provide? Should a man's work be integrated into the rest of his life (family, home life, leisure) or kept separate? Do you think most people are satisfied in their work? Why, or why not? In what ways do you expect to be satisfied or dissatisfied? What contributions of a general sort would you hope to make through your work?

## the World

What are your\* expectations about the future of the world? Will there be a mb\*?

Atomic attack? A long stalemate? Gradual lessening of tension? Does this **affect** your thinking about yourself and your future? How? How will things change in your lifetime? How would you like them to change?

## the Universe

Does the universe and your place in it in some way "make sense?" Does existence seem by and large a pleasant or a grim business? Do you feel the universe is friendly, indifferent, or unfriendly to man's purposes? Do you feel there is any over-all design of which you are a part?

Name: \_\_\_\_\_

# PHILOSOPHICAL OUTLOOK TEST (Form C)

On the following pages you will find a number of statements reflecting different attitudes towards a number of problems which have concerned contemporary writers, philosophers, and social commentators. Many of these statements have been paraphrased from recent discussions of modern life and of the experience of the individual in our time.

After each statement are six possible answers: These stand for;

SD - Strongly Disagree

D - Disagree

MD - Mildly Disagree

MA - Mildly Agree

A - Agree

SA - Strongly Agree

You should circle the answer that comes *closest* to your own attitude toward the statement. For example, to indicate strong agreement with the following statement;

XX. Questionnaires are inventions of the Devil.

you should circle the "SA," as shown. Please answer *all* questions, and work as rapidly as possible.

1. Once I have made up my mind to do something, I seldom have any second thoughts or doubts about it.	SD	D	MD	A	SA
2. People are basically and innately good.	SD	D	MD	A	SA
3. Beneath the apparent disorder of the world are certain universal principles which order and structure its workings.	SD	D	MD	A	SA
4. Nice as it may be to have faith in the majority of your fellow-men, it does not pay off.	SD	D	MD	A	SA
5. Sometimes when I dislike my current situation, I hesitate to change it because I am uncertain about the consequences of my contemplated	SD	D	MD	A	SA

Mamet.

# Range of Experience Inventory (Form B)

Listed on the following pages are a variety of common life experiences, drawn from autobiographies of college students. We are interested in how many of these experienced you *personally* have had, in the range of your direct personal experience.

Each statement is followed by a six-point scale. You are asked to *circle* one of the answers for each statement. The six abbreviations have the following meanings:

Fa = False

VS = Very Slightly True

SI = Slightly True

Mo = Moderately True

Ve = Very True

Ex = Extremely True

For example, the following might be a statement on the Inventory:

I know from direct personal experience what it is

XX. To take inventories about my personal experience. Fa VS SI Mo (V)Ex

If you feel this statement is Very True, you should circle the "Ve," as shown

Some statements in the Inventory refer to "mother," "father," or "parents." If your mother and/or father are dead, or if your parents are separated or divorced, fill in the questions for the person who served as a substitute for them.

In order to mark a statement on the "true" side, you should consider whether you have *ever* had the experience mentioned, even though the statement is worded in the present.

*I know from direct personal experience what it is*



1. To have parents who do not sympathize with my hopes, aspirations, and accomplishments.	Fa	VS	Sl	Mo	Ve	Ex
2. To find the confidence I place in someone repeatedly confirmed.	Fa	VS	Sl	Mo	Ve	Ex
3. To be brought up with consistent disciplin	Fa	VS	Sl	Mo	Ve	Ex
4. Rarely to have had a really close, relaxed friendship with à person of the opposite sex.	Fa	VS	Sl	Mo	Ve	Ex
5. To have a father who has been more interested in himself or in other things (his work, social activities,	Fa	VS	Sl	Mo	Ve	Ex



# Philosophical Outlook Test (Form D)

1. You can rely on most people you meet.	SD	D	MD	A	SA
2. I am extremely responsive to moods and subtle changes of feelings both in others and in myself.	SD	D	MD	A	SA
3. I know who I am and where I am going.	SD	D	MD	A	SA
4. It is generally advisable to avoid intense personal attachments.	SD	D	MD	A	SA
5. To get back at someone who has injured you, to hear of the humiliation and defeat of an enemy—this is both delicious and invigorating.	SD	D	MD	A	SA
6. In this age of conformity to advertising slogans and	SD	D	MD	A	SA

# Project Dionapoli

One of our main areas of psychological concern is that of *creativity*, eventually in all its varieties—social, political, ideological, scientific, and aesthetic,— but for the present we are concentrating on literary creativity, and I hope you will do what you can to contribute to our understanding of this variety, even though it does not happen to be the one which is most natural to you.

The special focus of this study is the nature of the mental processes by which a *short story* (say, about 6 to 12 pages) is generated out of the memories of an actual personal experience. In some cases, a story so derived turns out to be a highly selective, yet fairly congruent representation of the original episode. In other cases, the experience is radically transformed in the process of composition—say in a fanciful, comic, satirical, polemical, or tragic mode, naturalistic or symbolic.

But how can these selective, representational, imaginative, or transmuting processes be studied if nobody but the author knows the precise nature of the generating experience and if every author\* s story stems from *a* wholly different experience? The answer is not far to Seek. Can you give it?

Could you write a story a) containing some of the ingredients of, or b) with a similar dynamic structure as, or c) somehow suggested by, or d) that symbolically represents or caricatures your experience in March or April, I960?

Could you do this—in as many hours as you care to spend on it (at the regular rate)—before Easter vacation?

Could you also give an account of when and how the ideas you accepted or rejected came to mind? And finally, if you write one or more preliminary versions, could you let me have them?

# Pre-interview questionnaire

Date

Name

Approximate class rank in preparatory school: *out of*

Extracurricular activities, offices, prizes, etc.:

Non-school activities (religious, community, etc.)

Activities at Harvard:

How would you describe Harvard to a close friend who is not attending here?

Do you think Harvard exerts any pressure to change its students? If so, in what direction?

Do you think you have changed since the beginning of this year? If so, in what ways? Do you want to change in this direction?

Do you think freshman year at Harvard involves any degree of stress?

If so, in what areas is it strongest? What has been your reaction to this?

# Instructions

After a million years of evolution, man has invented biologic and atomic weapons which are capable of destroying all life on this planet. The human race is thus confronted by its severest challenge.

Two questions have been asked: 1, has any man the imagination to conceive of a philosophy (religion, ideology, morality, way of life) which might save humanity from self-destruction? and 2, have men the capacity to transform themselves into living embodiments of this philosophy (if persuaded of its saving power)? Granting that the answer to this second question is "Yes," please address yourself to the task of attempting an answer to the first question.

Please assume that you yourself are at this moment confronted by man's "severest challenge", and must respond to it by preaching (to a large and receptive audience) *one* compact sermon which will consist of a *succession of short precepts* (40 to 60 in number).

Assume that the Truth has been revealed to you in a dream and that you have been enjoined to proclaim the Truth. As a "prophet" with a "message" for mankind you should "speak with authority".

The best procedure would be to write down rather rapidly whatever ideas come to mind, without regard for organization, because this exercise will constitute only the *first draft* of your Sermon. Stop after 1½ hours. Take home a copy of the draft and then (at your leisure) please spend 3 hours in rewriting it. Return the final draft in the addressed manila envelope.

The chief purpose of this research is to learn something about creative processes when engaged in solving a critically important moral problem, *under stress* and *after a period of incubation*.

Printed below is a selection from a passage in a 20th century novel, in which the main character expresses an often-heard view of America. Read the passage over and then, on the attached sheet, write down any comments you have on a) the character's reasons for feeling as he does, and b) your own opinion of his views:

... and sometimes he wondered whether America really was the great death-continent, the great *No!* to the European and Asiatic and even African *Yes!* Was it really the great melting pot, there men from the creative continents were smelted back again, not to a new creation, but down into the homogeneity of death? Was it the great continent of the undoing, and all its people the agents of the mystic destruction\*. Plucking, plucking at the created soul in a man, till at last it plucked

out the growing germ, and left him a creature of mechanism and automatic reaction, with only one living inspiration, the desire to pluck the quick out of every living spontaneous creature. ...

And all the peoples who went there, Europeans, negroes, Japanese, Chinese, all the colors and all the races, were they the spent people, in whom the God impulse had collapsed, so they crossed to the great continent of the negation, where the human will declares itself "free" to pull down the soul of the world? Was it so? And did this account for the great drift to the New World, the drift of spent souls passing over to the side of Godless democracy, energetic negation? The negation which is the life-breath of materialism. And would the great negative pull of the Americans at last break the heart of the world? ...

White men had had a soul, and lost it. The pivot of fire had been quenched in them, and their lives had started to spin in the reversed direction, widdershins. The reversed look which is in the eyes of so many white people, the look of nullity, and life wheeling in the reversed direction. ...

Oh America, with your unspeakable hard lack of charm, what then is your final meaning? Is it forever the knife of sacrifice, as you put out your tongue at the world?

Charmless America\*. With your hard vindictive beauty, are you waiting forever to smite death? Is the world your everlasting victim??

Your comments should *not* be in the form of an organized essay, but should rather be random reflections and jottings on the two questions about. Please make them on the attached sheet.

Name:

A. On this side of the sheet write down any thoughts, impressions or surmises you have about *why* the character in the novel feels as he does. What do you think are the reasons, experiences, motives, etc., which led to this view?

B. On the reverse side of this sheet, write down your own view of the character's comments. Do you share any of his views? Do you think he is on the right track or not? How does the view expressed compare with your own?

A critique of his ideas & actions.



Henry A. Murray  
Multiform Assessment Measures

"00519Murray-Multiform\_Measures.pdf", Multiform Assessments of Personality  
Development Among Gifted College Men, 1941-1965.

<[doi.org/10.7910/DVN/NKTIZD/T6VN8F](https://doi.org/10.7910/DVN/NKTIZD/T6VN8F)>

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