

population has grown 400 percent since Judge Justice's "reforms"?

And what about the guards? In what other profession must a man submit every day to constant racial slurs and insults—insults that would instantly yield huge civil-suit awards if the victim were black and this happened on the outside? In what other profession must women put up with men who follow them around masturbating and mumbling obscenities? This, too, on the outside is grounds for enormous compensatory damages. In today's prisons it is the inmates who punish the guards.

The kid-glove approach to prisoners means that the meanest,

most refractory men—mostly blacks—get better treatment rather than worse. Since guards have so few meaningful ways to punish offenders, violations are ignored—essentially rewarded—rather than punished. Because everyone knows that blacks are likely to riot, even the guards see to it that they get their way over better-behaved whites and Hispanics. Wrongdoing and the threat of violence bring special treatment. One of the abiding lessons that an inmate learns in prison is that the authorities can be treated with the utmost contempt.

Federal control of the Texas prison system has been a complete though almost entirely unreported disaster.

Unless the state manages to free itself from the tyranny of federal judges, prisoners will continue to laugh at the prospect of a jail sentence. Today, the central feature of a Texas prison is the basketball court. Some day, when Texans regain control, it may once again be what it was in the old days: the chapel. ●

*Mr. Zatukel works in the law library of the McConnell Unit. He has been supplying information on prison conditions to state legislators who are trying to take control back from the federal government. Mr. Zatukel will be eligible for parole in the year 2004.*

## A Conversation With a Pioneer

Prof. Raymond Cattell reflects on his career.

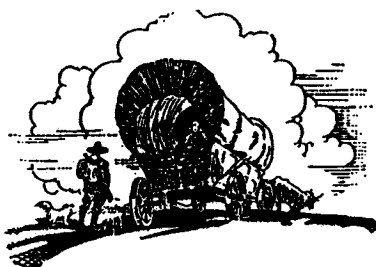
by Jared Taylor

**R**aymond Cattell has made two important but completely different contributions to the field of psychology. For one, the invention of a standard personality test known as the 16 PF, he is widely respected. For the other, the elaboration of a moral code based on genetic improvement, he is an embarrassment to many of his colleagues but a hero to his admirers. His 1978 book, *Beyondism: A New Religion From Science* (reviewed in the February, March, and April, 1991, issues of *AR*), was one of the first books by a mainstream publisher to break the post-war ban on discussions of eugenics and the biological bases for ethnic separation. Still available from Praeger Publishers, it laid much of the groundwork for recent books like Wilmot Robertson's *The Ethnostate* and Richard McCullough's *The Racial Compact*.

Now 90 years old, Dr. Cattell lives in retirement in Hawaii, with his wife and three Maltese Terriers. On the sun-drenched veranda of his house, overlooking an estuary, he spoke recently about his past and current projects.

"It's more widely in use than ever," he says of the 16 PF which, along with the Minnesota Multiphasic Personality Inventory (MMPI), is one of the standard pencil-and-paper tests of

personality. It produces a profile of 16 personality factors (PFs), which show traits as varied as self-control and homosexual tendencies. So much is the 16 PF still in use that Dr. Cattell's



wife, a practicing psychologist in her own right, is under contract to write a book about it.

The 16 PF shows that races differ in "average personality," just as they do in average intelligence. "Blacks tend to be more emotional and more self-assertive than whites," explains Dr. Cattell, though subgroups of whites also have different average profiles. Germans, for example, have more demanding consciences than Americans, who show a greater tendency to hysteria than the English.

As for his eugenics work, Dr. Cattell sees the promotion of genetic awareness as one of the crucial struggles of our time. Both a theoretical and practical eugenicist—"I had five children," he says with a smile—Dr. Cattell does not believe that eugenics

requires compulsion. It would be sufficient merely to remove dysgenic incentives, like welfare, and teach the facts about heredity.

Although Dr. Cattell is encouraged by trends in the United States where, he says, "the public is beginning to follow the scientists," he sees more rapid progress in Europe. "I think the French are more conscious of the eugenic problem and so, I think, are upper-class Germans. Certainly among upper-class English there is an awareness of eugenics." Unfortunately, as Dr. Cattell concedes, "the Labor Party stifled the eugenic movement in the lower classes."

Dr. Cattell is, himself, European. Although he has lived in the United States since 1937, he and his wife are both British. From his first contacts with his adopted country he was struck by how relentlessly it enforces equality. "Democracy is a political system in England," he says, "but in America it is a religion."

On both sides of the Atlantic, he believes that Christianity has been the source of much mischief. "It gives a moral impetus to the belief in racial equality," he says; "In fact, it gives an impetus to a belief in all equality." In his view, Christianity's great mistake is to ignore the importance of competition, which is what propels evolution. Any religion that preaches against competition must be dysgenic.

Competition, on the other hand, must not be unrestrained. In Dr. Cattell's view, an earlier generation of Britons got it right with the notion of fair play, "which admits competition but does not admit vaunting by the victor or mistreatment of the loser." Eugenics should be like a hard-fought contest between English gentlemen: humane competition.

Dr. Cattell concedes that for a man who believes in genetic betterment and the need for ethnic separation, Hawaii, where he has lived for more than 20 years, is a strange habitat. Its mish-mash population and tourist "culture" are the antithesis of his science of Beyondism. "I fell in love with Hawaii years ago when I stopped off here on my way to New Zealand," he explains. He thrives in year-round summer and says that the way the green Hawaiian hills meet the ocean reminds him of his native Devon.

Dr. Cattell continues to promote his views. He publishes a newsletter called *The Beyondist*, and recently submitted an article entitled "The Price of Illusion" to the *Atlantic*. "All

illusions have a price," he explains, and the price of ignoring genetics is mounting ominously.

He has also published a controversial theory about Alzheimer's disease, which he thinks is normal degeneration rather than a disease. It is well established that intelligence declines from about age 20, along with vision, hearing, strength of hand grip, and even oxygen consumption per unit of body weight. Old age slowly takes its toll on the brain, as it does on every other organ. He theorizes that the rate of decline is about the same in all people, so those with average or below-average intelligence simply drop below minimum competency as they reach old age.

"Folklore has always recognized second childhood," he says, but those who begin their decline from a sufficient height can be adults all their lives. "If you start out with an IQ of 130 you have nothing to worry about at age eighty," he explains.

Dr. Cattell appears to have nothing to worry about at age ninety. ●

### From *Beyondism*

"Any realistic ethical system must regard a man who begets eight children on public welfare as someone as socially dangerous as any criminal."

"Defective internal morality, failure to control birth rate, unwillingness to sacrifice luxuries to education, adherence to superstitions, and many other deficiencies may cause a group to fail either in the struggle with another group or in the economic tussle with nature. At that point, external 'charitable' support from other groups, or even their failure to expand as the defective group retracts, are immoral acts militating against evolution."

"'Love,' as pity, can err like any other emotion, and even create what it needs to feed upon."

## Rough Justice

Dwight Murphey, *Lynching—History and Analysis*, Council for Social and Economic Studies, 1995, 74 pp., \$10.00 (soft cover)

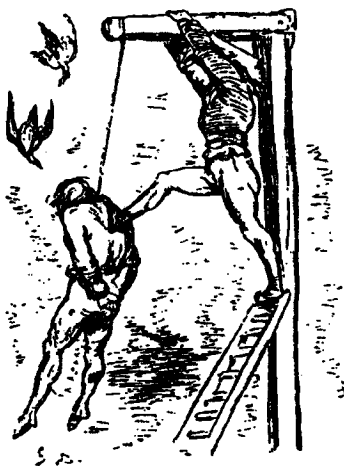
### Was lynching a scandal or a system of justice or both?

reviewed by Thomas Jackson

Lynching is generally thought to be one of the most shameful practices in all of American history, second only to slavery. It is now widely believed to have been an expression of white hatred for blacks that could be visited upon virtually any black for any reason. In this monograph, Professor Dwight Murphey of Wichita State University shows that this was by no means the case. He has set out to investigate the subject without, as he puts it, "animus against mainstream American society," but the result is a portrayal of a system of justice that was not, in all respects, inferior to the one we have today.

There is uncertainty about the origin of the term "to lynch," but Prof. Murphey suspects that it comes from

a certain Col. Charles Lynch of Bedford County, Virginia, who administered local justice during the



American Revolution. There were many British loyalists in the area who stole horses for the redcoats. The nearest court was 200 miles away in

Williamsburg, so Col. Lynch undertook to try and execute offenders. After the Revolution, his actions were legalized by the state legislature, and his name became associated with ad hoc execution.

In recent decades, lynching has become such a powerful symbol of white racism, that it has been largely forgotten that whites were lynched, too. Statistics are not easy to gather, but Prof. Murphey offers a total figure of 3,337 lynchings during the twenty-year heyday of the practice, from 1882 to 1903. Of this number, 1169 were white, 108 were "other," and 2060 were black. Sixty-three women were lynched during this period: 40 blacks and 23 whites.

A different authority, who examines the period from 1882 up through 1968, proposes a figure of 4742 lynchings, of which 1297 victims were white and 3445 were black. If anything, the figure for whites is likely