

## LETTERS to the Editor

### More Evidence

#### on S. D. Porteus

SIR: I would like to comment on some of the points which you made in your article on Porteus (March 28).

1. Your contention (and Dr. Johnson's) that Porteus' views on race which appear in his 1926 book are not representative of his works during his lifetime is without foundation.

My research paper (available on request) presents evidence which shows that Porteus' views did not substantially change from the years 1922 to 1947, a period when Porteus' influence was at its peak.

In his 1947 book, for example, Porteus belittles, demeans, and insults non-whites, particularly Japanese, whom he regarded as a menace.

Thus, he was most unhappy to see Japanese becoming American citizens. He said "... the bewildered American-Japanese did not comprehend that to most of those who signed the Constitution that this meant 'all white men are born free and equal' the word white being understood." In another, Porteus ridicules Hawaiian-born Japanese in their identification with American traditions.

2. You (and Dr. Johnson) say that Porteus was not a white supremacist. Now while it is true that Porteus did not hold that any one race was superior in all respects, he did hold throughout his lifetime that northern European whites were superior to all races in terms of a mental characteristic that most people regard as primary, intelligence.

It is on the basis of this characteristic that Porteus assigns such labels to races as "primitive" (Australian Aborigines, blacks); "childish" (Hawaiian) and "adolescent" (Filipinos). He recommends that such peoples receive a practical rather than an intellectual education.

3. You cite Johnson contending that Porteus did nothing worse than reflect stereotypes of his day. Actually, the evidence shows that Porteus was more than a passive believer in such stereotypes; he was an active creator and advocate of them. Further, he formulated social and political policies based on those notions. For example, besides wanting to provide differential education according to race here in Hawaii, he wanted to exclude non-whites from immigrating to the U.S., Canada and Australia — countries of which he said, "the more intellectual stocks (whites) are losing ground."

Thus, I still believe that Stanley D. Porteus is not worthy of recognition by the people of Hawaii in having a UH building named after him.

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1926 book referred to: Temperament and Race ;  
Porteus, S.D. and Babcock,  
Marjorie E. ; The Gorham Press,  
Boston, U.S.A. ; 1926