

~~perhaps~~ effective job in that role. My suggestion is that
this ~~be not~~ ~~an~~ role of lecturing on brotherhood be not
confined to the ~~separated~~ brethren outside of the pale. ~~to~~

~~Wharminst they don't~~ They don't ask hunchbacks to
lecture on the problems of the hunchback; nor do they
ask congenital paralytics to talk on the problems of
paralysis. But ~~the~~ congenital Negroes and the chronic
Orientals are often asked to speak on some ~~for~~ topic that
has direct bearing on the fact that ~~they~~ ^{they} are
Negroes or Orientals. ~~It may be granted~~ of course, the
Negroes & Orientals and Jews are not suffering from
an affliction so much as the disease is in the
minds of Negroes & Orientals and Jews are not suffering
from ~~an~~ ~~or~~ ~~the~~ affliction of ~~the~~ afflictions so much as
the minds of the bigots. Therefore the analogy may
be somewhat far-fetched, but the point is that their
peculiarities don't ~~as~~ necessarily qualify them as ~~the~~
experts ~~as~~ ~~that~~ ~~on~~ their said peculiarities.

~~The next thing to illustrate~~ by way of illustration,
~~if you can cite me a personal~~ I would like to be
indulged to the extent that I can cite ~~you~~
a personal experience. Last Spring I was asked to ~~share~~
take the pulpit of a local church. When I asked ~~what~~
~~the topic should be,~~ I was told when & on what topic I was
expected to preach. I was told that it was to be on Brotherhood

Sunday & that the topic should be selected with that in mind. I declined because I felt that the regular minister could deliver an abler sermon on the topic.

Conversely, ~~I am convinced~~ that any number of members of minority groups ~~could~~ are capable of speaking on ~~a number~~ varied topics none of which has any racial implication. Furthermore, I am convinced that ~~the~~ greater strides toward brotherhood can be achieved by using such speakers in their best capacities.

~~Again~~ Now I cannot speak in public with a sermon. It's a sad commentary on the ingenuity of the program chairman when I am asked to address a group. I lack the personal charm of F and (movement) of FDR; I lack the intelligence and mental perception of Norman Thomas; I lack the fervent drive and ~~emotional~~ ^{emotional} appeal of Billy Sunday; ~~of Vito Marcantonio~~; as common as I am, I lack the President Truman's common touch; ~~and~~ I even lack ^{John T. Flynn's} ~~the~~ ~~the~~ quaint ability to butcher the English language. To tell the truth, my friends tell me I mumble somewhere in the region of my adenoids. But I have been asked to speak more times than I can remember ~~on~~ because my name happens to be Whitaker and because some group wanted to

know about

the national psychology of the Japanese (~~God knows~~
^{rational})
don't even know anything about the (of Americans),
the relocation centers that existed during the war,
or just to help observe Brotherhood Week.

I would much rather speak on something (subject
in which I ~~can~~ feel more at home like art or
economics or English literature or politics. Yet, the
times I have been asked to speak on one of these
topics I can count on the fingers of one hand.

On one occasion I talked on Christianity and Economics;
on another I participated in a symposium on politics;
~~twice~~ twice I have talked about art which
theoretically is my profession. If I have not been
asked to speak on these subjects were because I
remember, that is as it should be, but why then am
I continually approached ~~to~~ by program charimen
who want one meeting devoted to the promotion of
brotherhood — a project in which I am vitally
interested, ~~but~~ ^{but} which, alas, is not my forte?

My quarrel, ~~of course~~, goes ~~deeper~~ ^{then} than is not only with the celebration of Brotherhood Week, but with the idea that artificial standards are set up & that the pattern of ~~the~~ division is maintained by rigorous adherence to the theory that only a member of a minority can talk about minority problems and that at the same time members of minorities are capable of speaking on nothing else.

Because I think that most groups who ~~are~~ observe Brotherhood Week are sincere in their desires to promote brotherhood, I ~~am writing this article~~ think there is some hope that a better arrangement can be made ~~than~~ ~~the traditional one~~ toward that end than the traditional one of inadequately sampling a different cultural background by listening to one product of that background speak for ~~half~~ 15 minutes or an hour.

~~In reference to the first point mentioned above that there is a basic fallacy in the theory that only a member of a minority can talk about minority problems, regarding the fallacy of the theory that only a minority member can talk about minority problems, the practice of having only members of minority groups speak on minority problems, I do not wish to imply that in no case should members of minorities ~~not~~ lecture on the subject. There are many who could do an adequate ~~job~~ and~~