

## Hatred Has Its Roots

A recent dispatch from Peiping emphasized a much more important truth than its insignificant position in the newspapers implied.

As policemen warned Chinese shops to remove British goods from their shelves, Japanese shops continued to serve Britons. The purchases, indeed, were wrapped in paper inscribed "Down with Britain." But this did not deter the Japanese from selling to the "enemy." Undoubtedly the Japanese shopkeeper thanked the British buyers, and the latter were grateful for the service rendered.

We do not hate the people we do business with—unless they do not pay their bills. Politicians may for ulterior purposes try to stir up antagonisms, and their dupes may harbor ill-feelings against people with whom they would, if left alone, live in amity. British politicians, at the behest of British monopolists, for centuries taught Englishmen to hate Frenchmen; now it serves their purpose to teach Englishmen to love Frenchmen and to hate Germans.

Race hatreds, class hatreds, national hatreds are emotions that find their rationalization in economic forces. The fellow who takes your job or your customer away from you is an enemy. In a free economy this competition would not be irritating, because you would know that the loss was the result of your comparative inefficiency only, and that more industry or skill on your part would result in your winning the race. In fair competition the vanquished athlete does not hate the victor; it is only when unfair tactics are resorted to that hatred arises. Anyhow, there wouldn't be a scarcity of jobs or customers, and you would regain your loss. But when jobs or customers are so few and far between the loss hurts deeply.

And so, it is not difficult for the

politicians to stir up your hatred. You may not know why your job was lost or why your customer is not patronizing you. You are hurt. It is easy to direct your animosity, because emotion seeks an object on which to spend itself. "Wrong economic conditions" is too vague. A person or a group, preferably one different in color, race or religious belief, lends itself readily to your spleen. Merely because a person is distinguishable by these traits suggests culpability of some sort.

However, the hatred is not the result of these distinguishable traits. It is the result of an economic hurt, not caused by the people you hate, but easily attached to them. When you are permitted to do business with them on an equitable basis somehow the hatred disappears.