

## BAHAI DOCTRINE STRIKES AT BASE OF RACE HATRED

The Bahai doctrine of the unity of mankind strikes at the root of another cause of war, namely, racial prejudice. Certain races have assumed themselves to be superior to others and have taken for granted, on the principle of "survival of the fittest," that this superiority gives them the right to exploit for their own advantage, or even exterminate, weaker races. Many of the blackest pages in the world's history are examples of the pitiless application of this principle. According to the Bahai view, people of every race are of equal value in the sight of God. All have wonderful innate capacities, which only require suitable education for their development, and each can play a part which, instead of impoverishing, will enrich and complete the life of all the other members of the body of humanity. Abdul Baha says:

"Concerning the prejudice of race, it is an illusion, a superstition pure and simple, for God created us all of one race. \* \* \* In the beginning also, there were no limits and boundaries between the different lands; no part of the earth belonged more to one people than to another. In the sight of God there is no difference between the various races. Why should man invent such a prejudice? How can we uphold war caused by such an illusion? God has not created men that they should destroy one another. All races, tribes, sects and classes share equally in the bounty of their Heavenly Father.

"The only real difference lies in the degree of faithfulness, of obedience to the laws of God. There are some who are as lighted torches; there are others who shine as stars in the sky of humanity.

"The lovers of mankind, these are the superior men, of whatever nation, creed or color they may be."

Equally mischievous with racial prejudice is political or patriotic prejudice. The time has now come when narrow national patriotism should be merged in the wider patriotism whose country is the world. Baha'u'llah says in the "Tablet of the World:

"In former ages it hath been said: 'To love one's native land is faith,' but the Tongue of Grandeur hath said in the day of this manifestation: 'Glory is not his who loves his native land, but the glory is his who loves his kind.' By these exalted words He taught the birds of souls a new flight and effaced restriction and blind imitation from the Book." —Extract from Dr. J. E. Esslemont's book, "Baha'u'llah and the New Era."