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For the Torch of Reason.

The Golden Rule.

BY G. W. MOREHOUSE.

dependently thought, spoken, and tion. to a considerable degree practiced Experience is the great teacher.

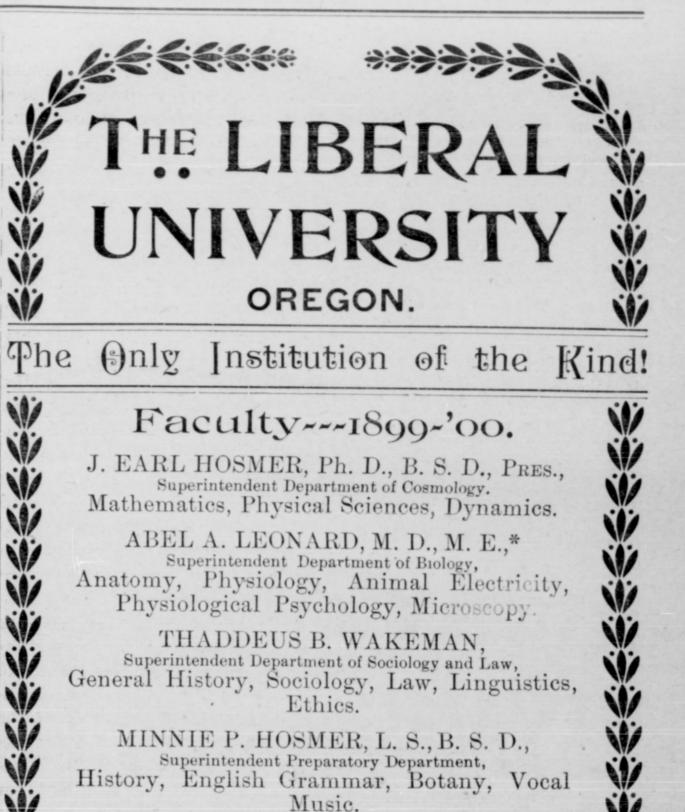
you do not want done to yourseli such cases. do not do to others."

must be surely so recognized. All that is of permanent value in the Bible is a part of the common knowledge accumulated by the race through thousands of years of ex-

Ask the best and most exemplary perience, and has, perhaps with a Christian to name the most valu- few exceptions, found better expresable text in the Bible and it will sion elsewhere. It is sinful waste indubitably be the one known as of fleeting time to search for wheat the Golden Rule. This is the es- in a stack of well-threshed straw. sential, and all the other precepts Some have questioned whether and commandments merely subsid- the Golden Rule reaches the subiary. Yet, this moral principle limest height of moral teaching, arose among men, not from revela- but the fact remains that notwith-- tion, theology or religion, but from standing its early and often repractical experience, formulated in peated promulgation it is still a time by philosophers, and adopted comparative stranger in everyday by moral and religious reformers. life throughout the world. It is Thousands of men, from the ear- probably far enough advanced for liest dawn of civilization, have in- the present stage of semi-civiliza-

There are many good people who the Golden Rule. The principles habitually confound this precept of justice came to be recognized as with religion-with Christianitynecessary rules of conduct, through and often this is all of their relithe every-day intercourse and so- gion. We can have no quarrel with cial and commercial needs of men. them-only a little misunderstanding in the matter of names. Some Five centuries before the Christ- of these friends retain a few meanian era the great Chinese practical ingless forms and observances, that philosopher, Confucius, taught: "Do help to keep up their illusion that not do to others what you would the good has been brought about not have done to you by others." by faith instead of works, and as a When asked if there was one word product of evolution. A little more which would serve as a rule of con- knowledge of science and real hisduct, Confucius replied: "Is not tory, with exercise in Freethought, reciprocity such a word? What will give promise of final cure in

So far from the fundamental When questioned about return- principles of immorality and jusing good for evil, he said: "What tice being dependent upon religious then will you return for good? belief for origin and support, it will be found after impartial study that and return good for good." In this the reverse comes nearer the truth. The claims of enthusiastic or interested advocates that the rules of right conduct are dependent upon any religious faith are not supported by facts. Investigation will show that we owe much to the accumulated common sense of humanity and precious little to bibliolatry. A good beginning toward emancipation from error is made when we fearlessly give credit for the Golden Rule to the source from whence it emenated. Why not admit the fact that we owe all to nature and nothing to phantoms among the clouds.



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Recompense injury with justice, respect it is safe to say that the doctrine of Confucius has more followers than the submissive doctrine of Christ, and that in any part of the world. A doctrine that advises "turning the other cheek," and does not punish evil-doing, has not been found safe in practice.

In the latter half of the first century before Christ, Hillel, president of the Sanhedrin of Jerusalem, declared that: "What thou wilt not have done to thee, do not thou to others." He used such expressions habitually. Replying to a pagan he said: "Do not to others what you do not like others to do to you is the essence: everything else is but comment."

When the early Christians proclaimed the Golden Rule it must pictures when he died in his 100th have been already familiar to many of their hearers, and when it was put in the New Testament it was a new revelation only to the ignorant. To those who had heard of Confucius or Hillel, the saying ascribed to Christ had a familiar sound: "Whatsoever ye would that men should do to you, do ye even so to them;" or as Luke has it: "As ye hearty at the age of eighty-three would that men should do to you, do ye also to them likewise."

As, therefore, the Golden Rule is of human origin, all the other scrip- all her mental faculties as bright tural sayings being inferior to it as ever.

## Strength in Old Age,

Dandoro, when past ninety and utterly blind, stormed Constantino-Titian was painting his finest ple year. Sir Isaac Newton was president of the Royal Society at the age of eighty-three; and Landor furnished his "Imaginary Conversations" at the age of eighty-nine. Brougham was a strong debater at eighty; and Lyndhurst, when over ninety, spoke in the House of Lords. Franklin was the Governor of Pennsylvania at eighty-two. Gladstone (the grand old man), hale and years, was a power in the English Parliament. Elizabeth Cady Stanton has just celebrated her eightyfourth year, hale and hearty, with

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