

## The Formation of a Code of Morals

A code is a system of rules or laws.

We mean a system of rules to regulate our conduct.

1. I want to ask the older students a few questions.

Have you formulated such a code for your own life which you could put in writing?

I should be glad to receive any such codes unsigned -

When did you formulate your code?

I think most of you will find as you examine into this question that you

cannot point to any time when you consciously sat down to formulate such a code.

I shall be surprised if any student shall say that he went to work and definitely drew up for himself such a system of Rules to regulate his own conduct.

How then is a Code of Morals formed?

By experience, slowly coming to take a stand for right in different circumstances which arose. You have been slowly coming to stand

for certain things - principles.  
I know you stand for them,  
but you perhaps only be-  
come aware of it when  
some test case arises in  
College that calls for action.

Now I want to ask another  
question. Is there any  
Code of morals in R.C.

Have the students any Code of  
their own? If so what is it?  
<sup>What does R.C. stand for in this city?</sup>  
I know some things:

Brotherhood between races  
Fairness in Sports?  
What other principles are  
there which we could include  
in a R.C. Code of morals?  
and say R.C. definitely stands for these.

Then I want to ask a few questions of the younger students who are beginning their school course.

What are you going to stand for here?

and what contribution are you going to make to the R.C. Code?

Have you thought what you are going to do about certain moral problems that are always present in school life?

E.g. Lying. Have you made any determination that you will habitually tell the truth? If you are honest with yourself must you say "I do not mean

to lie unless I am obliged to.  
i.e. you recognize that circum-  
stances may compel you to  
lie. If you start out with  
that thought you may be sure  
that you will lie.

If you are to become a truthful  
man whose word can be relied  
on you must settle it in your  
own mind that you will make  
it the rule of your life to tell  
the truth at all costs.

Cheating. If the Honor  
System is to be established in  
D.C. it will probably be  
established by the boys <sup>now</sup> in the  
back seats, and the way in

which they will do it will be  
by now cultivating a sense of  
honor + honesty in all their  
dealings

The Code of R.C. a few years  
hence is now in the keeping of  
the small boys of the Academy.

Purity in thought, speech, deed -

These three things ought to  
be included in any code of  
morals. Truthfulness, Honesty  
Purity. What stand are  
you going to take regarding  
them?

# Advice to New American Teachers.

Sept. 16. 1931.

1. Work - Do one's own work faithfully -  
Preparation of lessons -  
Mark out the year's work - ground  
to be covered -  
Punctuality -  
Absences -  
Order in class -  
Discipline - Private interviews -  
Reports -

2. Acquaintance with Environment:

The Country.

Its History.

Its people.

Religions.

Special conferences.

3. Respect for peoples & religions -

No criticisms of races or religions

No calling of names -

no physical violence -

abstain from comparisons with  
America - Avoid superiority -

Buy but do not sell - Listen  
sympathetically but be slow to  
air your own opinions.



#### 4. Friendships

make friends of all favorites  
of none. Possibility -

Boys sometimes abuse friendships.  
Justice -

Standards of honor & truthfulness.

#### 5. Observe rules

Taking boys to town - Consult  
Dean. Be sure boys have permits.

Places to which you go -

6. Relations with non-Americans -  
consult them -  
Treat them as equals -

7. Learn Turkish -

Even a few words helpful -  
Language a key to hearts -  
Newspapers -

8. your own Religion -  
Guard against letting down  
standards -

Morning Watch -

Prayer -

Let it be known that your  
life is governed by Christian  
standards -

Every one respects a sincere  
man -

Use your Christian influence.  
Propaganda - with Christians  
If Moslems ask let your  
standards be known -

9. Attendance on Chapel, Church  
& Prayer Meeting -

For your own sake

For its influence on others -

assembly.

Declamation.

Avoid artificial lines.

The oratory is natural.

Vacation.

Get out of door exercise.

Plan now your summer reading.

If you have a hobby follow it.  
Discover now the direction  
of your interest which you  
want to follow in after  
life. Art, music, literature,  
history.

Begin now to get acquainted  
with all countries. Make

if your aim to know the world. It will broaden your interest & increase your pleasure in reading books & magazines. You take twice the interest in events if you know the countries.

Geographical situation -  
Peoples who inhabit them,  
Language & literature  
Form of govt -  
Religion -

Begin with countries nearest your own & widen the circle.

Begin this vacation -

Choose the country which  
you will read about in the  
book. Make notes of your  
reading. Form your own  
encyclopedia of the world.

£ 12 per week -



Mt. 16:24 "If any man would come after me let him deny himself and take up his cross and follow me."

Jesus Christ was in opposition to the commonly accepted order of society in his day, and he clearly foresaw that this order would kill him. 21 Peter tried to dissuade him, & Jesus rebuked Peter because he was talking from the merely human standpoint - the standpoint of society. God cannot be contented with things as they are, He demands a better state of society. Jesus undertook to change society and society crucified him.

There is in Jesus' teachings a  
fundamental principle that Xus  
are responsible for the conditions  
of the society in which they live.  
This makes us uncomfortable.  
We do not like to be judged by  
the conditions of the nation, the  
people among whom we live,  
and yet that is exactly the way  
in which we judge of other religions.  
When we talk about the religions  
of China, <sup>or India,</sup> or Japan, or the Islands  
of the Sea, we ask: What effects  
have those religions produced  
upon their common people?  
and that is also the way in  
which the peoples of Chisca,

Japan, and India judge us. They say: You call yourselves a Christian people, but your rich people are very rich and your poor people are very poor and miserable. Christ taught that Christians should share their possessions with the needy, but you are contented to let the poor suffer while you enjoy comfort and luxury. Your churches are so busy taking care of their own members that they have no time to spend on saving the world. Their wealth & strength are expended on turning their own wheels, like a machine which

is always in motion but produces nothing -

Crime stalks unshamed thro  
your streets. Whole quarters of  
your cities are given up to  
vice. Your officials are often  
corrupt, your cities are badly  
governed. Are these the fruits  
of your Christian civilization?  
With what measure you mete  
it shall be measured unto  
you". We judge other peoples  
by their worst elements; and  
we demand that we ourselves  
shall be 'judged by the best  
elements in our civilization.  
We have not the earnestness

or the courage to grapple with the evils in our midst, and so we sink down into acquiescence, letting things go on as they are going.

That was not the way of Christ. He taught that we are responsible for the evils in our system. He was in agreement with the O.T. prophets of the 8<sup>th</sup> century B.C. They saw their simple, pastoral people, living all on the same plane of equality, being transformed into a commercialized people. They were being divided into classes + masses, rich + poor, high + low, + great evils

were growing up in this new economic order. The prophets denounced the people for these evils and bade them follow after righteousness, care for the poor. Jesus taught that we should feed the hungry, clothe the poor, visit the prisoners & the sick. Righteousness means right conditions in society as well as right character in the individual. The Christian is called upon to resist evil. The O.T. prophet's words apply to him: "Ye that love the Lord hate evil". He must put himself in opposition to the evils in society, just as the

Q.3. prophets did and as Jesus  
Christ did. When he does this  
he will find his cross. The  
world will crucify him as it  
did Christ. Evil is strongly  
seated in our economic order  
and in class privileges & it will  
not be unseated without a  
struggle.

But we cannot any longer  
acquiesce in the old idea that  
our religion is a matter of  
individual concern & has nothing  
to do with the conditions  
of society.

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**Arşiv ve Dokümantasyon Merkezi**

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