I The Man and his Setting

Alfred George Hogg was born on July 23, 1875 to Scottish educational missionary parents John and Bessie Hogg, who were doing pioneering work in Egypt. His father died when he was eleven and the family returned to Scotland. He entered the University of Edinburgh to study Philosophy under Andrew Seth Pringle-Pattison between 1893 and 1897. Hogg was undoubtedly greatly influenced by this mentor and he remembered him almost throughout his career. In his Presidential Address to the Indian Philosophical Congress, held in 1935, Hogg paid tribute to his teacher, Pringle-Pattison, who forty years earlier had trained the new philosophical recruits to be independent in their quest for knowledge, wrestling with problems on their own and not yielding to the peremptoriness of philosophical problems. Another old student of Pringle-Pattison, Hallet, writes that no two students of Pringle-Pattison, who later held chairs of Philosophy in different Universities belong to the same schools of thought, as they were not so taught to be.
Hogg had his theological training at Halle-University in Germany under one of the Ritschlians, Arthur Titius, before arriving in Madras in 1903. He joined the faculty of the Madras Christian College to teach History and Economics and two years later he became Professor of Mental and Moral Sciences. He was elected honorary President of the Nagpur Philosophical Society which referred to him as "a scholar and thinker of international reputation." In 1921 he delivered the Cunningham lectures in New College, Edinburgh and was awarded, two years later, the Degree of D. Litt. by the University of Edinburgh. It was indeed a recognition of "his erudite study and literary distinction." Hogg became the Chairman of the Board of Studies in Philosophy of the University of Madras in 1910 and his influence was "most potent in shaping the studies in Philosophy for both pass and Honours courses." He served the Senate and the Academic council of the University of Madras for many years. He was also elected to the Syndicate of the University of Madras in 1928, and was made the convener of the Affiliation Committee of the Syndicate, a Committee which dealt with applications from colleges seeking affiliation with the University. He retired in 1938 after serving through a decade indefatigably as the Principal of the College at the time when the College moved out of Madras to the quiet environs of the Selaiyur forest in Tambaram. Apart from the many sermons, lecture
notes and articles, many of which arc published in the Madras Christian College Magazine, Hogg wrote four books. In the order of their publication, they are, _Karma and Redemption_ (1909), _Christ's Message of the Kingdom_ (1911), _Redemption from this World_ (1922), (The Cunningham Lectures, delivered in Edinburgh in 1921) and _The Christian Message to the Hindu_ (1947), (The Duf Missionary Lectures, delivered in Edinburgh and Glasgow in 1945). He died at his retirement home in Scotland on December 31, 1954.

II The Philosophical Background of Hogg

(a) Pringle-Pattison

Hogg writes that in Philosophy he was "most determinatively influenced" by Kant, Hegel, Bergson, Croce and Pringle-Pattison. The philosophical position of Pringle-Pattison is of paramount significance for the present study in its attempt to understand the philosophical background of Hogg, who was deeply influenced by his mentor. According to Rogers, Pringle-Pattison's thought falls in line with "the main movement of Idealism." Though Pringle-Pattison began as a Hegelian, it is clear from his book, _Hegelianism and Personality_, that he is against Hegel's logical monism or "the unification of consciousness in a single self." Invariably the British idealists were divided into two camps, of absolute idealism and personal idealism. Pringle-Pattison
is critical of the idea that personality is absorbed in a single self: "I have a centre of my own-a-will of my own-which no one shares with me or can share, a centre which I maintain even in my dealings with God himself." He expresses his view that Absolute Idealism might "sap reality altogether by depriving it of its solid consistency and reducing it to a dance of ideas or thought-relations." His religious quest and philosophical inquiry share the same goal, and without religious experience man is "an atom struggling in vain with the evil of his own nature." He wants to find adequate meaning in the universe by every philosophical inquiry. To Pringle-Pattison, every true philosophy should be "an attempted theodicy-the vindication of a divine purpose in things." It may be noted that Hogg learnt from his mentor, Pringle-Pattison, that philosophizing is an imperious spiritual necessity and a sacred obligation to humanity, and that he should persevere in uniting his moral vision with a sense of duty to the divine purpose for the world.

(i) **Moderate Personal Idealism**

Since Pringle-Pattison avoids both absolute idealism and personal idealism, he is invariably classified under 'Moderate Personal Idealism'. In Pringle-Pattison's "Moderate Personal Idealism" individual morality is given importance. In fact, immortality is gained by a human being...
according to his/her behaviour. Life here and now has many challenges; and decisions made by man, a moral being, in all circumstances have implications for the present and the future. Nature is integrally related to man and the moral aberration of man has ecological consequences. Modern ecologists confirm that the very atmosphere is being polluted and the limited resources of the earth are vulnerable to man's "thoughtless mishandling".\(^{15}\) Further, man's spiritual and ethical life is shaped considerably by the environmental ethos and traditional values. In the words of Pringle-Pattison, "Man...does not step outside of this universal life when he develops the qualities of a moral being; the specifically human experiences cannot be taken as an excrescence on the universe..."\(^{16}\) The eschatological message of a religion is directed to guide people to take every decision seriously here and now; and the idea of "'jinking' the consequences" which goes along with the thought of universal salvation does not help a person to give a serious view of his moral behaviour right now.\(^{17}\)

In the Moderate Personal Idealism of Pringle-Pattison, God is immanent as well as transcendent. It is impossible to isolate the universe without its relation and dependence on God. God communicates His purpose to the people; and according to the Christian Faith, "God...becomes articulate, in the Son...the Word" (Î³ερος).\(^{18}\) But for God's manifestation in the universe He cannot be understood,
acknowledged and adored by the finite selves. Pringle-Pattison says, "God's 'glory'...is not something adventitious, subsequently addded to the mode of his existence, it is as eternal as his being...the infinite in and through the finite, the finite in and through the infinite."¹⁹ This succinctly states the mutual relation between God, the finite selves and the eternal nature of His Being. The understanding of the immanent nature of God is important for transforming human nature. In that sense the religious conviction and commitment help man to accept a more meaningful and morally better life here and now.

Barbour observes, in his memoir of Pringle-Pattison, that Pringle-Pattison's metaphysics has always been impregnated with ethics. Barbour writes, "In his Pringle-Pattison's metaphysical speculations the ultimate ethical interest...might always be felt as the essential and fundamental source of their vitality."²⁰ Early in 1897, Pringle-Pattison delivered important lectures which were later published with the titles, Two Lectures on Theism and Man's place in the Cosmos. Barbour observes that the two lectures on theism by Pringle-Pattison "definitely point the way towards an ethical theism, set free from the defects of Pantheism on the one hand and Deism on the other."²¹ The students of Pringle-Pattison could very well recollect, "the days, in the Honours Class, when he touched on the final
relation of the ethical and the religious experience”, and how one without the other cannot independently stand firm.  

In the words of Pringle-Pattison himself, "The victory for which morality fights is for religion already", and for the theist, the religious experience is "the most powerful dynamic that can be supplied to morality."  

The Moderate Personal Idealism of Pringle-Pattison brings out the significance of human personality along with the personality of God. Man's place in the cosmos is of importance to him. In his inaugural lecture on his appointment to the Chair of Logic and Metaphysics in the University of Edinburgh, Pringle-Pattison said, "Philosophy must be unflinchingly humanistic, anthropocentric." He avoids the naturalistic tendency which claims human nature only as a part of nature in general. Man is basically a moral being and morality cannot exist at a sub-human level. A tendency towards Moderate Personal Idealism can be observed in Hogg who claims,"Philosophy is preoccupation with wholeness It seeks to transcend the fragmentariness of our ordinary judgments, and to achieve an integralness of personality...”  

(ii) The Influence of Kantianism  

It is evident that both the influence of Kantianism and the theistic approach to philosophy enable Pringle-Pattison and his student, Hogg to modify the cold
logic of the Hegelian system, which fails to recognize the qualitative distinctness of each person as well as the personality of God. To Pringle-Pattison, each self is "impervious" and at the same time he avoids the extreme position of sheer pluralism. Each self is integrally related to Nature and God, and it cannot be taken as "a solitary monad", having any independent subsistence apart from God, the source of all lives. Opportunity is given to every individual to gain eternal values through continuous effort. It means that moral behaviour is given serious consideration and that immortality is not inherent in the finite self from the beginning but it has to be gained. Even if immortality means eternal life to the individual self it should have a beginning. The bliss that results from the possession of values marks such a beginning.

Man has the freedom of choice between good and evil, and consequently, he has tremendous possibilities of beginning a new chapter with his fresh act of volition, in spite of his bad deed of the past. The present world is "the training ground of individual character." And the moral categories such as truth, goodness, beauty and love are both realities and values, and their existence can be explained properly from the perspective of the world which is fundamentally spiritual. Religious truths ought not to be treated merely as eschatological speculations of the
celestial regions or as to what may happen to different people after death. Religious truth has eternal values of the spiritual life, which directly concern our spiritual bearing in the present life. Apart from such a context, the idea of immortality becomes "a sheer incongruity" instead of "a realized possession." 28

Pringle-Pattison holds the Kantian theory of the universe "as 'a realm of ends' - a moral system, that is to say, whose ultimate purpose or raison d'etre is the realization of this supreme good in a community of ethical persons." 29 He says that Kant is the ethicist par excellence in Modern Philosophy, especially since the latter considers "the universe as a moral system." 30 Kant interprets his philosophy of religion in terms of his ethical theory. Reference has been made earlier to the Kantian postulates of God, freedom and immortality are to be taken as unconditional imperatives of the moral law. 31 Commenting at the reciprocal relation between freedom and morality, Pringle-Pattison says, "Moral law is the ratio cognoscendi of Freedom, while Freedom is the ratio essendi, or the condition of the possibility of the moral law." 32 In Pringle-Pattison's words, "A true self comes into being as a result of continuous effort...and the danger of disintegration is always present." 33 The Kantian influence is strong in Hogg-as it was in his mentor, Pringle-Pattison-when he says that man has the responsibility to make
right judgment of himself as a moral person and that "God and immortality... are postulates not of morality as a phenomenon, but of morality as a stable harmonious development of the human spirit."  

III Theological Background of Hogg

It is not easy to separate the theological background of Hogg from his philosophical bearings. Ninian Smart reminds us that any division between philosophy and theology is only "artificial." Nevertheless, for the sake of an in-depth study of the person and his setting, a separate section on the theological background of Hogg becomes necessary. Hogg himself writes, "...theology I owe most to Herrmann, Keftan, Titius and at home to the conversation and correspondence of Professor D.S. Cairns." The names of the persons, mentioned by Hogg, who had influenced him theologically belong to a particular school of theology known as Ritschlianism. In fact, Hogg spent a term at Halle for his theological studies under Arthur Titius, one of the Ritschlians. It is worthwhile for the present study to note the salient features of Ritschlianism.

(a) Ritschlianism

(i) Lotzean Conception of Value and Neo-Kantianism

Albrecht Ritschl (1822-1889), one of the pioneers in the systematization of Protestant theology, was
Neo-Kantians stress the need for a threefold scheme of logic, ethics and aesthetics corresponding to the threefold division of mental activities, namely, knowing, willing and feeling. The Kantian principles treat persons as ends and not as means. In the history of religions there has been a marked transition from natural to ethical premises under the influence of Neo-Kantianism and Ritschlianism. In fact, the very function of religion seems to be that of giving impetus to moral living.41

Ritschl, as an original thinker, examined the dogmatic position of the Christian faith and the mixture of metaphysics and religion. Following Lotze, Ritschl was convinced that religion was not primarily an intellectual matter as it involves judgment of value and it could not be tested by theoretical canons only. A value judgment in religion means "the practical significance" for man, providing him the realization of the purpose of his life.42 Further, in Ritschlian thought, religious affirmations should lead to value-judgments of the present time rather than to ancient credal statements. The ethical estimate of Christ's moral perfection can be seen in the religious estimate of the historical Jesus. The goal of Christian religion is the realization of the Kingdom of God—the central teaching of Jesus—which is both the highest religious good and moral ideal for man.43 The concept of the Kingdom of God has a dual nature: it is eschatological, as it represents God's highest
will for the world and man; and it is ethical, as it provides a new mandate for responsible action. As an eschatological category, the Kingdom of God proleptically gives shape to man's ethical action. A value-oriented theology of the Kingdom of God can be observed in Hogg's writings.

(ii) Distinctive features of Ritschlianism

For the present study, it is of help to observe the distinctive features of Ritschlianism. First, Ritschl's practical conception of religion has tremendous value. He does not make religion a theory or a speculative affair. For example, the traditional arguments of theism failed to establish any concrete results. In his opinion, Christian faith is not a matter of intellectual assent to various arguments but of response of person to person, and in this encounter between man and God the will plays a greater part than the intellect. The stress here is on the personality of God and man, as it was observed in Moderate Personal Idealism. Further, he pleads for an independent basis for religion, liberated from philosophical criticism and scientific discovery. Secondly, he makes a sharp distinction between judgments of fact and judgments of value. The latter, gained from the Lotzean conception of value, help the religious man make right decisions and enjoy the satisfaction over such decisions. With his supreme interest in moral values, Ritschl appears rather one sided—which is not
uncommon to any pioneer of thought—giving the impression that he severs the vital tie between religion and morality. In the Ritschlian School of thought these exaggerations are corrected, and religion is strengthened as it considers the practical worth of the judgment of value, and it satisfies the highest purpose of human life. Thirdly, the Kingdom theology is developed in terms of a moral community with its appeal to universal brotherhood. The believers redeemed from corruption and sin have the capacity to participate in the work of the Kingdom building up a new social order. The Church, according to Ritschl, is a moral community united in prayer and worship and committed to moral and social tasks of the Kingdom of God. The teaching of the Kingdom of God in Ritschlianism brings out vividly that religion is this-worldly, as the Kingdom of God is almost equivalent to "the moral unification of human race through action prompted by universal love to our neighbour." Lastly, it can be observed that there is a tendency towards an ethical Idealism in Ritschlianism. Ritschl opposes the materialistic tendencies and nebulous optimism of his age by projecting the moral personality of man. "God is the needed prop of ethical aspiration, the trustee of our moral interests." Macquarrie claims that the Ritschlian thought leads to "an undogmatic ethical version" of the Christian faith. To Wilhelm Herrmann, one of the Ritschlians who influenced Hegg,
morality is "the starting point" of religion and the "Christian idea of God is a function of the moral spirit." Human personality can be made creative by renewed and personal convictions followed by new obedience to God. Hermann says:

The non-rational element profoundly affects human life and brings hidden possibilities into activity, and, as well, brings new cosmic horizons within the ken of human personality. Hermann pleads that practical worth of a religion ought to be given greater emphasis than formulations of theological statements. The "inner life" of Jesus has permanent value so that even today one can have the same experience (anubhava) of the power of the Gospel of Jesus as the first band of his followers had. The various statements of our faith can be understood as "the expression of new personal life." The doctrinal positions such as the virgin birth and miracles need not be taken as seriously as the "impression" or the "inner life" of Jesus, preserved in the records of the New Testament. In the same manner, Hogg advises his fellow missionaries in Madras that "the here and now fellowship with the Risen Christ" should be emphasized in their communication of the Christian faith. In the view of Julius Kaftan, the Kingdom of God has both ethical and supramundane aspects. The Kingdom of God is not only "an ethical ideal to be realized within the world but...a transcendent reality above the world." The moral aspect of
the Kingdom of God is given a significant place. It may be observed that Kaftan has moved away from the position of the founder of the Ritschlian School of theology, as the former does not want to separate theology totally from metaphysics. Kaftan says:

The sphere of thought peculiar to the Christian faith and the sphere of thought identified with the rational knowledge of things, cannot be wholly part from one another: it must be possible to combine them so as to make a whole.56

To Kaftan, knowledge continues to be an "unbroken unity of knowledge and morality."57 The spirit of man, which constitutes "the sphere of the Absolute" and the religious philosophy can be influenced only partially by knowledge and morality. Kaftan says that the essential matter in religion is not theory but feeling and will. Kaftan stresses the importance of both the moral endeavour of the believer and the mystical union of his soul with the ultimate Reality. The immanentist view of religion is explained by Kaftan in terms of the mystical experience of the believer which gives needed blessings in his hidden life, lifting him above the mundane things of this world. A mystical element is evident in Hogg's Morning Meditation in which he says:

Be of a grateful courage. There is not one burden thou needest carry unfriended, nor is aught but His [God's] Kingdom thy proper care. And that Kingdom standeth and groweth, and He [God] waiteth to share it with thee.58

Arthur Titius, under whom Hogg had his theological training at
Halle, brings out the significance of faith in the Pauline thought and explains how freedom, joy and peace are rooted in faith and how the moral demands are associated with faith. According to Titius, faith is the kernel, and morality is the husk of the same seed. Without faith all good works have no proper basis, and without good deeds faith has no proper expression. In Pauline thought, "Whatever does not proceed from faith is sin." Titius upholds the Pauline position of an integral relation between faith and morality. Faith gives clear expression to the whole genius of Christianity. In the Ritschlian thought, in general, and in Titius' teaching in particular, faith is inextricably connected with morality. Titius says that in faith we have a "synthesis" of morality and religion as faith is morally conditioned in its origin, in its rise and in its progress. Faith is the basis of all services carried out in love. Titius summarises the Pauline thought stating:

Christian life from its beginning, as in its development, in things great and in things small is borne up by faith. This is true not only of the religious functions in the narrower sense, but of the moral functions also.

Hogg develops the meaning of faith for a greater understanding between people of diverse religious traditions.

(b) **Comradeship with Cairns**

In the preface to his book, *Redemption*
from this World, Hogg says that in theology he owes most not
only to the Ritschlians, Herrmann, Kaftan, and Titius but
also "to the conversation and correspondence of Professor
D.S. Cairns." The friendship between Cairns and Hogg was
strengthened when, in 1892, Cairns was appointed as the
Assistant Minister to the Morning Side Church in Edinburgh
where the Hogg family worshipped and A.G. Hogg was an active
member of Cairns' Bible classes. Their intimate friendship
over the years was punctuated with long discussions which
focussed on problems they faced together with regard to their
faith. Cox says that Hogg once wrote a long paper on atonemen
and sent it across to Cairns in order to have a clear discuss-
ion on this theological issue. It is said that Hogg passed
through "a period of profound spiritual crisis, unsure of the
very foundations of his faith" in his youth. Hogg was able
to stem the tide of this crisis because of the "great and
deepening intellectual and spiritual comradeship" he had with
Cairns, through correspondence and discussions. In the
history of Christianity, 1910 is a significant year as the
first ecumenical conference of the International Missionary
Council was held in Edinburgh. This International Conference
laid the foundation for the formation of the World Council
of Churches in 1948. Cairns was the Chairman of the Commissio
IV in the Edinburgh Conference, which dealt with "Christian
message in relation to non-Christian religions." Hogg
attended this conference with his initial experience in India and presented two papers to the Commission IV. Cairns was most impressed with Hogg's response to the questionnaire prepared specially for the conference and they worked together for its success. The general conclusion in the report of Commission IV was undoubtedly shared by Hogg and Cairns.

Cairns upholds the Hebrew view that man is integrally and inescapably related to his neighbour and Nature. In the Hebraic understanding man is made out of dust and he has to depend upon the produce of the land for his sustenance. When man fails morally and disobeys God's will, there is chaos and disorder and the ground, the serpent, the woman, and the man were all simultaneously cursed by the Lord God according to that ancient account of the beginning of things. Nature is closely interwoven with the psychical life of man. In the Hebrew understanding death and the brevity of life are due to man's disobedience. Nature itself is in the "Divine intention revelatory of the true order" of peace and tranquillity. In the account of stilling the storm, feeding of the five thousand people, driving away of the evil spirit from the possessed and healing of the sick, Jesus of Nazareth shows himself uniquely mastering those natural evils. Cairns claims that Jesus could do these miracles because of his perfect moral relationship in identity with God's will. This view is upheld by Hogg in
his interpretation of 'miracles'.

D.S. Cairns' book, *Christianity in the Modern World* had influenced Hogg, who reviewed it in two separate articles of the Madras Christian College Magazine in 1907. The ethical trends in the book are fused with the apocalyptic concept of the Kingdom of God. In several places of the New Testament the Kingdom of God is treated as an eschatological category. In some parables with the judgment theme, the social dimension of the Kingdom of God is brought into prominence. In Cairns' understanding, "the ethical and apocalyptic elements in the teaching of Jesus are organically connected: they are parts of larger idea; that neither can be understood apart from the other." Eschatology of the New Testament became an important subject of study in Europe at the turn of this century with over-hanging shadows of the first global war and with the publication of Albert Schweitzer's popular book, *The Quest of the Historical Jesus*. Cairns is critical of the Adventists who talk at great length about the second Advent of Christ without any reference to social progress and of the other extreme position which some social reformers take that they do not accept the need for "Divine agency" in building "the city of God." Humanitarian enthusiasm alone cannot find a permanent solution to the social problems. In the opinion of Cairns, each position is complementary to the other and there is no need for any
polemics between these two groups. For, the "aspirations after a nobler social and industrial order...in part at least, [are] of the aspirations of Christian Apocalypse." This backing up of ethics with the message of apocalypse has given Hogg a new and relevant weltanschauung which could be seen from his experience. While Hogg was the Principal of the Madras Christian College, he had the tremendous task of moving the College from the crowded area of George Town to the more spacious environs of Tambaram. Responding to some old students who opposed the idea of moving the College to the new site, mainly for sentimental reasons, Hogg says, "To go forward is the plain call of duty...Unless the College keeps ever growing, not in numbers but in effectiveness, it must decline." He was clear about the development schemes of the College. Similarly, Hogg wanted that the passion of the social reformers in India should be upheld by the serenity of the sages in order to result in long lasting values. The world-view of Hogg was purposeful, farsighted, duty conscious and working towards fulfilling the divine plan for the world.

IV Hogg's Praxiology

Praxis is derived from the Greek word πρᾶξις which means doing or πρᾶξις which means to do. It is used, in English, for action, practice and a practical specimen or model. Runes' understanding of the word, praxis,
which means the activity that has its goal within itself and it is distinguished from poiesis or production, is followed in the present study.79 Praxiology or praxeology means the study of one's action.80 Man's thought is sociologically conditioned; Hogg or Niebuhr is no exception. His outlook on the relation between religion and morality is praxiological or action-oriented. It is invariably thought that religion is theoria (\theta\epsilon\omicron\upsilon\rho\iota\alpha) rather than praxis; but, "moral duties, when performed in the temper of religion undergo a...significant transformation."81 An academician has the tendency to divorce his theory from the culture and the context of the society of which he is a part. Perhaps, the proper stress ought to be that praxis is a matrix of any theory. In the same manner, in Hogg's thought, the inextricable relation of religion from morality is supported by his praxis or involvement in life-issues. From the living-in-experience of Hogg, incidents are highlighted to focus his praxiology.

(a) **Interpreter of Concrete Ethics**

In the structure of providing practical justification of the "action-guides", suggested by Little and Twiss, situational application focussing on the character of act and the condition of agent becomes the first level of appeal.82 Hogg gives a detailed interpretation of what is known as 'concrete ethics' or 'applied ethics', taking into
account the circumstance and disposition of the person who has to make moral decisions. Hogg finds 'applied ethics' imperfect, because it gives an incorrect impression that there are already worked out ethical principles which may be applied to concrete life situations "in order to arrive at a scientifically valid solution of any particular moral difficulty." He makes a note of Mackenzies' opinion of the two aspects of the idealist view of ethics:

On the one hand, it looks to the experience of mankind; on the other hand, it looks to the ideal. Without the former it would be empty; Without the latter it would be blind.

In his "alternate solution to the general problem of ethics", Hogg is not in favour of an already worked out classification of duties and virtues under 'applied ethics. In fact, Hogg foresees the possibility of contextual ethics which could be distinguished from 'situation ethics' the latter takes situation only as the matrix of ethical action whereas the former deals with the complexity of human behaviour and the functions related to motives along with the situation. Contextual ethics has become popular forty years hence since it seeks to do justice to the concreteness of the perspectives and to the personal character of moral life by bringing out the rightness of any decision in the context of the concrete environment in which decisions are to be made rather than unintelligently appealing to impersonal laws and abstract
generalisation. Hogg says, "In morality the only valid universal is the spirit of the dutiful act." He interprets "concrete ethics" in terms of the individual's responsible action. The complexity of contextual ethics is scrutinised by the interrogations of the following premises:

Is moral justification really possible in circumstances where a man fails to do the right? Should circumstances be taken into account for every decision on moral issue? Are 'right' and 'wrong', 'up' and 'down', 'cheap' and 'expensive', 'easy' and 'difficult' invariant for all people, times and conditions? Can a man be known for his fixed characteristics? Is a man's friend the same man when he is met at a festival, by a death bed, on the football field, at his home and in the ethics class-room? Are moral virtues mere abstract qualities? Is the moral obligation of an individual a reality? The contextual or applied ethics of Hogg is clear: first of all, he believes that a moral decision needs to be scrutinized by the several questions already suggested by him which clarify the character of act and the condition of agent, and secondly, the spirit in which moral decisions made is also important. In Hogg's words:

The true universal in morality...consists in the spirit of moral conduct and not in an anxious conformity to rules, laws, fixed patterns or definitions.

(b) Counsellor to the Students

Hogg worked in close cooperation with
students right from the beginning of his career as a teacher in the Madras Christian College. He says, "the teacher is often so little ahead of the taught" who are real comrades "in the quest for truth." An old student and admirer of Hogg says, "He made us feel that it was a cooperative enterprise" and without doubting "the seriousness or sincerity of his students", he answered even impertinent questions "in all seriousness" and "with unruffled serenity" in class. Hogg was the Superintendent of all College Hostels for a few years. Both Dr. & Mrs. Hogg established cordial and affectionate relationship with students. They cared for sick students and sent specially cooked food for them from their kitchen. The College Magazine reports:

   They were in actual fact in loco parentis... not only for the boy who had fractured his collar bone, but also for the little, homesick lad who had lost his safety pin.

   In his address to the campers on the principles of discovery of one's vocation, Hogg invites the students to be always "sensitive...to the human tragedy." A business man should dedicate himself in securing for the community a sufficient supply of commodities of good quality "at a reasonable and uniform price." A lawyer should avoid all kinds of "perversion of truth." It is essential for one to have the inclination and interest for the job one wants to do. Hogg says:
One need not choose one's vocation just to satisfy the interests of one's relatives, who form only a very small part of the large community which one is bound to serve as a citizen. Corruption is rampant in many forms in society. One has to be vigilant and careful not to fall a prey to the temptation. It may even be good for a man to "leave the profession... rather than sully his conscience," Speaking to the audience at the Golden Jubilee Celebration of the American College, Madurai, in 1932, Hogg says that students of a college ought to learn the secret of how to live the kind of life that is worthwhile in society besides gaining the sheer technical qualification for their career. It is clear from the many counsels given by Hogg to his students that he wants them to have an extrapersonal ethical norm which includes a concern for the welfare of others, especially when they make decisions of their career. It may be noted that Little and Twiss consider extrapersonal basic norm in their second level of appeal, viz., validation in the structure of practical justification.

(c) **Educator of Moral Values**

In his Convocation Address to the New graduates of the University of Madras in 1935, Hogg reminds
the graduates of their obligations to society on the very basis of the promises the new graduates make at the time of their convocation every year. As a matter of fact, in their first promise they say that they would conduct themselves "in daily life and conversation" as worthy members of the University. In the second promise they pledge to support "the cause of morality and sound learning." And in the third promise, they make the vow "to uphold and advance social order" and the well-being of their fellow men. He appeals to the new graduates that the moral values imbibed in these promises are significant especially in the context of developing Indian society and that they should not consider academic degrees as a "passport to lucrative employment."101

Hogg, in his convocation address, gives the illustration of a "raw school boy" who spent his vacation in instructing his village folk about "sanitation, education and the evils of party spirit,"102 and introduced an adult literacy programme by starting a night school. In short, though this young man had no opportunity to study in a University or a College, he had pledged his life "to the cause of morality and sound learning."103 Hogg speaks of another student, who had no relevant passport to go into a plague-ridden rural area, and was quarantined in a "plague-hut" along with five others. These five travellers planned to bribe the Government official in order to slip away; but, the student
committed to morality, explained to his fellow travellers "the social wisdom of the plague regulations" and persuaded them to refrain from bribing. Hogg says that the student gained moral values and social consciousness during his education in the College and practised what he learnt and became thus a "friend of social order." Hogg points out that developing India would expect much from its educated men and women of great moral calibre, "who will speak the truth only in love and who in love will speak nothing but the truth."

Hogg maintained his contact with his former students through systematic correspondence. He took keen interest in their welfare and upheld moral values in all his dealings. An example may be cited where Hogg proves himself a paragon of moral values. An old student, unemployed for a brief period, wrote to Hogg, requesting him to recommend his application to the Principal of a College, where there was a vacancy for a lectureship. Hogg, in his reply to that old student, discusses the moral implication of sending a recommendatory letter for a specific position; first, he had no opportunity of knowing the other applicants to the same post; secondly, he did not want to embarrass the appointing authority by infringing into the power vested on him.

Hogg's "working rule" under such circumstances was to issue testimonials to his students and to permit them to give his name as a reference in their application for appointment to
various positions. Hogg applies the moral and spiritual
discipline to himself rather meticulously. Chenchiah, a
student of Hogg commends him, saying, he "played an important
part in laying the spiritual and moral foundations of public
life."\textsuperscript{107}

(d) \textbf{Promoter of Spiritual Values}

Speaking to students who were about to
graduate and leave the College, Hogg reminds them that they
continue to be part of the college community even after
leaving the College, as the college community intercedes for
former students who have "gone out from among us into wider
arena of life outside these college walls...strengthen them
to meet victoriously all temptation, enable them for the
faithful performance of their life-work, and may they ever
without fear of man follow steadfastly where duty, right and
honour lead."\textsuperscript{108} In his sermon he elicits the strength of
moral solidarity or dynamics of fellowship which can be gained
by interceding prayer for one another.

Hogg warns outgoing students about the
moral problems which they would come across in society. Moral
evil and crookedness are prevalent in business, in the
services, and even in the professions. And senior officers
and bosses under whom the outgoing graduates would have to
work may themselves be crooked and would unscrupulously want
"to aid and abet crookedness in others." Under such predicaments right living can be made "desperately difficult" and the outgoing students may experience "moral solitariness", and they may even wonder if they could maintain integrity in a corrupt society.

Hogg is convinced that intercessory prayer offered regularly by the College Community is mainly to promote among the former students a sense of "moral solidarity", dispelling the illusion of "moral solitariness" from which they might suffer. The prayer reads, "strengthen them to meet victoriously all temptation..." In order to be reinforced morally, Hogg advises the outgoing students to cultivate the habit of reading well written biographies, the scriptures and periodically share their "morally perplexing situations" with likeminded friends wherever they are employed.

According to Hogg, morality as well as religion have both a social and a personal dimension. The prayer by a community has tremendous value for encouraging and equipping one another. In Hogg's words, "Morality is essentially a social thing... and at the same time deeply personal." He says, "Real goodness consists not in doing what our fellows think right but in doing what we ourselves think right." The Kantian influence is evident in Hogg when he gives importance to the deontological type of ethical
norm which is authoritarian or formalistic, paying no attention
to the consequences of the actions performed. It may be noted,
according to the Kantian conditions of universality, the
rightness of acts can be validated by deontological norm.
Consistency, universality and respect for persons are the main
formalistic basic norms of validation.\textsuperscript{114}

(e) Researcher in Social Problems

Hogg worked on a project with the help of
his students to highlight the serious problems of toddy and
arrack shops in the Triplicane area seventy five years ago,
when it was hardly four years since he landed in Madras.\textsuperscript{115}
He wanted more student volunteers to take up social action
programmes many decades before Community Service Scheme and
National Service Scheme were thought of as part of the
curricula in Universities. Details of a piece of empirical
research carried out by Hogg, were published in the College
Magazine and a photo copy of Hogg's report is provided on a
separate sheet in Appendix 4. Hogg's object in publishing the
report in the College Magazine is twofold: first, he wants
to appeal for, and enlist more volunteers for the social
action programmes. Secondly, he wants to sensitise the public
and the Government about the social malady of taking intoxici-
cating liquor. In fact, similar investigations, made in
selected areas of Calcutta by a voluntary organization helped
the Government of Bengal to gain necessary insight into the
problem and to take suitable action. Hogg was certainly far ahead of his time in carrying out this engagement-reflection research programme, giving a guide line for a serious study of the problems of social relevance by University students and teachers.

The prospective feature of Hogg's approach to combine higher education with study of the problem of social relevance may be illustrated by an example here. In 1981 the Government of Tamil Nadu withdrew the prohibition policy on liquor and consequently a good number of new arrack and toddy shops were opened. A survey was conducted by the students of the Statistics Department of the Madras Christian College in January 1982 to ascertain the public opinion on the withdrawal of prohibition in Tamil Nadu, based on interviews with over 1800 persons of the different sections representing the population of Tamil Nadu. According to the survey report, six or seven hundred thousand families are badly affected because some members have taken to drinking after the withdrawal of prohibition. This figure does not include another ten or eleven hundred thousand families which are affected because some drink much more than in the prohibition days. The figure is appalling, especially since the new drinkers, who form about seven per cent of the total population of Tamil Nadu, are mostly from the families of the "agricultural landless labourers, who are the poorest of the poor."
One-third of the families of the landless labourers are "adversely affected" as a result of the new policy of the Government. Though we cannot be simply carried away by numbers in this kind of statistical investigation, the fact that a large section of the families of the poorest of the poor are affected cannot be ignored. The present investigation brings out the grim facts of an important social malady which the public and the Government should make a note of and not be simply satisfied with the enormous monetary benefit to the state exchequer alone. Academic pursuit need not end in theoretical knowledge. Researches into problems of social relevance by University and College students could help them to be sensitive to the live issues of present day problems. They contribute in building up society with development-ethos and with concern for the welfare of others.

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