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Prof. Eric Sharpe of the University of Sydney provided me with photocopy of Dr. Hogg's lecture notes; Dr. Samuel Kamaleson of the World Vision International procured important books and cassettes on Reinhold Niebuhr from the USA. Dr. James Cox arranged to send me a photo copy of his unpublished thesis on Hogg's Missionary Theology from the University of Aberdeen; and Dr. Summer Twiss sent me a number of review articles of Comparative Religious Ethics which he has co-authored with Dr. David Little.

I cannot forget the several informal and enlightening discussions I had with Dr. C.T.K. Chari, former Professor and Chairman of the Department of Philosophy in Madras Christian College, Dr. Max Stackhouse of Boston University and an old student of Reinhold Niebuhr, Dr. Christopher Duraisingh and Dr. Somen Das at the United Theological College, Bangalore. Let me thank the Librarians and their staff of the RIASP, MCC and UTC for their invaluable help. Mr. Gururaj Bhat has done a commendable job of typing the manuscripts and cutting the stencils for this thesis. My wife, Boulah, and the children, Sundar Sheila, have given their full cooperation and support without which none of this could have been possible.
The Kothari, the Radhakrishnan and the Sri Prakasa Educational Commission Reports of the Government of India have expressed the absence of provision for education in moral and religious values as a serious defect in the curriculum not only in the University, but in the Schools as well in India. Very few Indian universities have recognized studies of Religion as a distinct field to be followed in a separate department.

Many Christian Colleges offer Religious and Moral Instruction outside the degree courses of the University-recognized curriculums. Madras Christian College (Autonomous) has introduced a value-oriented and interdisciplinary programme, called Social Ethics, for the students of degree classes. As a convener of this new programme, I have observed in many discussions how much the ethos and the world-view of our students and faculty are shaped by their pluralistic religious background. It is fascinating to consider the influence of religion on multi-religious Indian society in terms of moral and spiritual values. Prof. J.M. Gustafson of Chicago University delivered one of the Barrows lectures at the University of Madras on the Relation between Religion and Morality in April 1978 which deepened my interest in the present
Having done my M.Phil dissertation on "The Moral Philosophy of A.G. Hogg", I have pursued my research on the Relation between Religion and Morality with special reference to two Christian thinkers of this century, Hogg and Niebuhr, who complement each other in many respects because of their philosophical differences.

It is interesting to note that purely religious experience is justifiable teleologically and purely moral experience is interpretable theologically, especially within the heritage of Judaism and Christianity. The dual nature of a combined action-guide structured by Little and Twiss for a comparative religious ethics permits both common and distinct areas of religion and morality simultaneously. Hogg has the tendency to begin on religious issues and to examine their justifiability from his moral standpoint, whereas Niebuhr starts with secular issues and gives them new meaning with his theological insights.
**ABBREVIATIONS**

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Full Form</th>
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<tr>
<td>C.I.S.</td>
<td>Christian Literature Society</td>
</tr>
<tr>
<td>C.I.S.R.S.</td>
<td>Christian Institute for Study of Religion and Society</td>
</tr>
<tr>
<td>M.C.C.</td>
<td>Madras Christian College</td>
</tr>
<tr>
<td>M.C.C.M.</td>
<td>Madras Christian College Magazine</td>
</tr>
<tr>
<td>N.E.B.</td>
<td>New English Bible</td>
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<tr>
<td>N.S.</td>
<td>New Series</td>
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<td>p. 7, 5n</td>
<td>Footnote No. 5 on page 7</td>
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<tr>
<td>Q.S.</td>
<td>Quarterly Series</td>
</tr>
<tr>
<td>R.I.A.S.P.</td>
<td>The Dr. S. Radhakrishnan Institute for Advanced Study in Philosophy</td>
</tr>
<tr>
<td>RNASC</td>
<td>Reinhold Niebuhr Audio Tape Collections</td>
</tr>
<tr>
<td>RSV</td>
<td>Revised Standard Version</td>
</tr>
<tr>
<td>U.T.C.</td>
<td>United Theological College</td>
</tr>
<tr>
<td>U.T.S.</td>
<td>Union Theological Seminary</td>
</tr>
<tr>
<td>RN</td>
<td>Reinhold Niebuhr</td>
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### III The Theological Background of Hogg

(a) Ritschlianism

(i) **Lotzean conception of value**

Neo-Kantianism

(ii) **Distinctive Features of Ritschlianism**

(b) Comradeship with Cairns

### IV Hogg's Praxiology

(a) Interpreter of Concrete Ethics

(b) Counsellor to the Students

(c) Educator of Moral Values

(d) Promoter of Spiritual Values

(e) Researcher in Social Problems

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### Chapter-3 HOGG'S OUTLOOK ON RELIGION AND MORALITY

#### I Analysis of Religion

(a) Faith is Fundamental

(b) Experience is Normative

(c) Morality is Interfused

#### II Analysis of Morality

(a) **Distinct Steps of Moral Judgment**

(b) **Integralness of Personality is Essential**

(c) **Deontologically Validated**

#### III Interrelationship between Religion and Morality

(a) **Moral Justifiability of Ancient Religious Doctrines**

(i) The Doctrine of *Karma*

(ii) The Doctrine of Redemption

(b) **Religious Motivation for Social Action**

(i) Philosophers have *Sacred Obligation to Humanity*

(ii) Social Reformers need *Religious Inspiration*
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IV Niebuhr's Praxiology
   (a) Supporter of Trade Unions
   (b) Theological Teacher
   (c) Reconciler of Races
   (d) Political Philosopher
   (e) Leader of the World Community

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