NOTES WITH REFERENCES

Part A : Introduction

Chapter 1

Religion and Morality : Their Relations


3. Hogg makes similar distinction between ethics and morality. See his art, "Advaita and Ethics", M.C.C.M. N.S. 16(6), December 1916, p. 281.


5. Ibid., p. 185, n.6.

6. Ibid., p. 184.


12. See the art. "Religion" in the Webster's New International Dictionary.


17. In the account of creation in the book of Genesis, the secular phenomena like work, marriage and language have the divine sanction and participation. The Incarnation-theology also brings out the fact that the secular and the sacred are interfused.


28. MacGregor, G., Philosophical issues in Religious Thought (Boston: Houghton Mifflin Company, 1973), p. 407. For example, Mother Teresa, committed to religious orders, has such an overflowing love for the suffering humanity and is well recognized with Nobel prize and Bharat Ratna for her service with love for the destitute and orphans.


31. Downie, R.S., op. cit., p. 20.


34. Ibid., p. 22.


37. Ibid., p. 55.


39. From the Greek word, agape, meaning sacrificial love, the adjective rendering agapistic is given.


42. Ramsey, I., op. cit., p. 71.

43. Ibid., p. 77.
As a matter of fact, the religious experience of the encounter of St. Thomas with the Risen Christ in the Gospel according to St. John provides him a greater reality of supersensible by faith than his empirical experiment based on sense-data. Blessed are those who have not seen and yet believed (St. John 20:29).


Alexander, S., Space, Time and Deity: The Gifford Lectures at Glasgow, 1916-1918, Vol. II (London: Macmillan, 1966), p. 405. It may be noted that sentiment is a stronger word than 'mood' or emotion in Psychology.


59. Ibid., p. 37.


61. Ibid., p. 299; Frankena takes this example from a text i John 4:11.


63. Ibid., p. 190.


65. David Little and Summer B. Twiss published their first theoretical article on "Basic Terms in the Study of Religious Ethics" in Outka G., and Reeder, J.R., (eds.), Religion and Morality: A Collection of Essays (New York: Anchor, 1973), pp. 35-77. Little and Twiss have co-authored another important book, Comparative Religious Ethics: A New Method (New York: Harper & Row, 1978). The first part of this book focusses on the careful laying out of a conceptual model, clarifying the meaning and interrelationships of morality, religion and law; the second is an application by means of field orientation of the conceptual inquiry into the religion and morality of the Navajo, the Gospel according to St. Matthew and Theravada Buddhism. This field orientation can be characterized as Vorstehende or interpretive method from specific situations, associated with Max Weber.


68. Ibid., p. 48.


76. Ibid.

77. Ibid., pp. 230ff.


79. Ibid., p. 191.


87. Ibid., p. 54.

88. Ibid., p. 56.

89. Ibid., p. 59.

90. Ibid., p. 29.

91. Ibid., p. 31.

92. Ibid., p. 32.

93. Ibid., p. 33.

94. Ibid., p. 35.

95. Ibid., p. 36.

96. Ibid., p. 46.

97. Ibid., pp. 66f.

98. Ibid., pp. 66, 59.

99. Ibid.


101. The incident underlying the account of Abraham who went through a test with willingness to sacrifice his only son, though the sacrifice of the son was finally substituted by a lamb given on the spot. Genesis 22.


103. Ibid., p. 108.
104. Ibid., pp. 97f. Reference has been made earlier to Nielsen's position. See page 24.


109. Ibid., p. 4.

110. Ibid., p. 69.


113. John 10:30; Philippians 2:7. "He empties himself". The depth of Sunyam or non being becomes the starting point of his glorification. Forsyth uses the expression "self disglorification" for "emptying".


115. Ibid., p. 5.

116. Ibid., p. 29.

117. Ibid., p. 32.

118. Ibid., p. 17.

119. Ibid., p. 33.

120. Chakkarai, V., Jesus the Avatar (Madras: CLS, 1927), p. 115.

121. Ibid., pp. 116 & 121.

123. Ibid., p. 156.

124. Ibid., p. 155.

125. Ibid., p. 156; In the Western tradition Peter Abelard (1079-1142) introduces the moral influence theory of atonement of Christ on the cross. Schleiermacher, Ritschl and Rashdall are some of the theologians who strongly support this theory. There are other theories of atonement, viz., The Classic or Dramatic Theory, the Juridical Theory and the Sacrificial Theory.


127. Ibid., p. 87.

128. Ibid., p. 220.

129. James 1:27

130. Genesis 39:9


132. Isaiah 5:8

133. Amos 3:15

134. Isaiah 10:1f.

135. Amos 5:12, 8:4-6

136. Isaiah 1:10-17; Amos 5:23f; Micah 6:8.


138. Ibid., p. 387.

139. Koinonia (κοινωνία) means Communion or fellowship.


142. In Greek there are four words for love but ἀγάπη is the highest type; otherwise are πasionate or emotional or carnal love, φιλία = affection among friends.

143. For an example, Romans 5:5, 8; 12:9; 13:10 speak of love of these first reference belongs to the doctrinal section and the others to the ethical section.

144. Love is patient and kind; love is not jealous or boastful: it is not arrogant or rude. Love does not insist on its own way it is not irritable or resentful. It does not rejoice at wrong but rejoices in the right. Love bears all things, believes all things, hopes all things, endures all things. Love never ends.

(i Corinthians 13:4-8a).


146. Romans 13:10, 1 John 4:20 and James 2:8.


148. Ibid.


152. Kierkegaard, S., "Is there such a Thing as a Telcological Suspension of the Ethical", Arnett, W.E., (ed.), A Modern Reader in the Philosophy of Religion, op.cit., pp. 159ff. Reference has been made earlier to this. See page 34.

153. Isaiah 44:28: 45:1. Also see St. Matthew 25:31-46 where service to the needy is considered service to Christ.
Chapter 2

Hogg's Background and his Praxiology


4. College Notes, M.C.C.M. Q.S. 4(1), 1924, p. 70. Hogg was later awarded the degree of Doctor of Divinity by the University of Edinburgh.

5. Mudaliar, A.L., "Dr. Hogg's Services to the University of Madras", M.C.C.M. 24(2), 1955, p. 54.


9. Ibid., p. 47. (Quoted from Hegelianism and Personality, p. 217.)


11. Ibid., p. 205.


14. Rudolf Metz from his absolutist standpoint criticizes that Pringle-Pattison's philosophical position which attempts to mediate between the two extreme idealist positions as "a half-way one." See Metz, R., A Hundred Years of British Philosophy, p. 389. Also see Macquarrie, J., op.cit., p. 48.


19. Ibid., p. 315.

20. The Balfour Lectures on Realism, p. 67.


22. Ibid., p. 100.


24. Man's place in the Cosmos and other essays, p. 42.


27. Barbour, G.F., op.cit., p. 73.


31. See the third view of the relation between religion and morality in Chapter 1, pp. 19f.

32. The Philosophical Radicals and other essays, p. 228.


36. Redemption from this World, Preface, xi.


41. Macquarrie, J., op.cit., pp. 77f.


43. Macquarrie, J., op.cit., p. 76.


49. Ibid., p. 148.


53. Macquarrie, J., *op.cit.*, p. 84.


56. Quoted by Mozley, J.K., *op.cit.*, p. 27.


59. Romans 14:23.


63. Preface, xi.

64. Cox, J.L., *op.cit.*, p. 16.


68. Genesis Chapter 3.

70. Redemption From This World, pp. 92-94.


72. For example, in Matthew 25:40, Jesus says, "...as you did it to one of the least of these my brethren (who are hungry, naked, sick and imprisoned)...you did it to me."


74. Ibid., pp. 225-227.

75. Ibid., p. 228.

76. Ibid., p. 227.


80. Webster's Third New International Dictionary.


84. Ibid., p. 40.


87. Ibid., p. 50.

88. Ibid., p. 44.

89. Ibid., pp. 44ff.


92. College Notes, M.C.C.M., March 1938.


94. Ibid., pp. 247f.

95. Ibid., pp.248.

96. Ibid., p. 249.

97. Ibid., p. 250.


101. Ibid., p. 11.

102. Ibid., p. 12.

103. Ibid.

104. Ibid., pp. 13f.

105. Ibid., p. 15.

106. Hogg's personal communication to Dr. V.I. Devasenapathi written from Regilbury, Kotagiri on January 6, 1939.


108. 'Prayer for the Former Students' found in the Prayer Book used in the worship programmes of the College on Sundays.

109. Hogg, A.G., "Outside These College Walls", M.C.C.M., 1936, p. 120.
110. Ibid.
111. Ibid., pp. 120f.
112. Ibid., pp. 118f.
113. Ibid.
115. The field assistants of Hogg used "observers' cards" for the study. The report in Appendix 4 brings out interesting information of the quality of life in the city of Madras at the turn of this century.
116. Siromoney, G., "Public Opinion on the Withdrawal of prohibition in Tamil Nadu", Department of Statistics, Madras Christian College, Tambaram, March 4, 1982, p. 2. The same study has another interesting information that "a vast majority of over seventy percent" of the followers of M.G. Ramachandran, the present Chief Minister of Tamil Nadu are against the withdrawal of prohibition policy in the State.
117. Ibid.
118. Ibid.
Hogg's Outlook on Religion and Morality


2. Ibid.

3. "Agnosticism and Faith", M.C.C.M., N.S., 3(2), 1903, p. 84. This is Hogg's first published article in M.C.C.M.


8. For example, recent archaeological excavations have brought a great deal of information about the holy land and consequently, the Biblical message makes greater appeal to the scholars.


10. Paul writes of his religious experience: "I press on hoping to take hold of that for which Christ once took hold of me". (Philippians 3:12). In another place he writes to a group of his followers: "You have come to know God or rather be known by God." (Galatians 4:9). This first part of these verses refer to experience and the second part to revelation.


12. Ibid., p. 160.
14. Ethical Notes, p. 11.
15. 1 Corinthians 2:11 (NEB).
16. Romans 8:16 (NEB).
In the prefatory note of his printed lecture-notes, Hogg says that they were meant to minimize the amount of "note-taking" in the class, to give a critical study of the subject, and to avoid "mere cramming" by his students.
22. Ibid.
23. Ibid.
24. Ibid.
27. A Method of Ethics, p. 22.
28. Ibid.
29. Ibid., p. 23.
30. Ibid., p. 27.
31. Ibid., p. 30.
32. Ibid., p. 31.
33. Ibid., p. 33.
34. Ibid., p. 34.
35. Ibid., p. 35.
36. Ethical Notes, p. 9.
37. Ibid., p. 5.
38. Ethical Notes, p. 10.
39. Ibid.
40. Ibid.
41. Ibid., p. 11.
42. Ibid.
43. Sharpe, E.J., op.cit., p. 94.
44. Ibid.
46. Ibid., p. 178.
47. Ibid., p. 176.
49. Ibid., p. 198.
50. Ibid.
51. Ibid., p. 201.
52. Ibid., p. 200


55. Ibid.

56. Ibid.

57. Ibid., p. 180.

58. Cox, J.L., op.cit., p. 194 65n.

59. Ibid., p. 193.

60. Sharpe, E.J., The Theology of Hogg, pp. 180f. Hogg's position reflects Jesus' prayer to God, "that they (his followers) may all be one even as thou, Father, art in me and I in thee, that they also may be in us..." (St. John 17:21). Hogg understands this union between God and the believers as mystical and moral. It may be noted that "mystically ethical oneness" is different from ontological oneness.


63. Ethical Notes, p. 5.


72. From Hogg's articles published in the College Magazine within a few years after his arrival in India, it is clear that he took time to become familiar with the Vedantic school of thought and the *Sāṅkhya* system from Paul Deussen's *Das System des Vedanta* and *The Philosophy of the Upanishads* respectively. He studied the Saiva-Siddhanta system from G.U. Pope's translation of the *Tiruvvasagam* or "sacred utterances" of Manicka varagār and Buddhism from Rhys David's book. See Cox, J.L., Ph.D Thesis, *cit.*, pp. 50f.


75. *Karma and Redemption*, pp. 11f.


79. Chennakesavan, Sarasvathi, *Concepts of Indian Philosophy*, (Bombay: Longman, 1976), writes "with the spread of scientific and technological knowledge...the karma theory has become unacceptable." In spite of its utility it has "lost its disciplinary hold among Hindus", p. 223.

It may be pointed out that a survey of Tamil Nadu based on interviews with carefully selected sample of
1900 respondents from all over the State was conducted by student investigators of the Department of Statistics, Madras Christian College in January 1981 to find out how strong was the belief in the popular version of the *karma* theory given below:

People are born in a low position because of their misdeeds in their previous birth.

Table I & II given below show the findings of the survey class field according to the age and the level of education of the respondents.

<table>
<thead>
<tr>
<th>Age</th>
<th>Agree</th>
<th>Disagree</th>
<th>Can't Say</th>
<th>Blank</th>
<th>Total</th>
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<tr>
<td>21-30</td>
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<td>51.22</td>
<td>9.58</td>
<td>0.17</td>
<td>100</td>
</tr>
<tr>
<td>31-40</td>
<td>44.01</td>
<td>46.54</td>
<td>8.43</td>
<td>1.01</td>
<td>100</td>
</tr>
<tr>
<td>41-50</td>
<td>44.78</td>
<td>43.28</td>
<td>11.69</td>
<td>0.25</td>
<td>100</td>
</tr>
<tr>
<td>51-60</td>
<td>56.52</td>
<td>35.75</td>
<td>7.25</td>
<td>0.48</td>
<td>100</td>
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<tr>
<td>Above 60</td>
<td>62.07</td>
<td>28.45</td>
<td>7.76</td>
<td>1.72</td>
<td>100</td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>Level of Education</th>
<th>Agree</th>
<th>Disagree</th>
<th>Can't Say</th>
<th>Blank</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Can't read</td>
<td>60.22</td>
<td>28.79</td>
<td>9.89</td>
<td>1.10</td>
<td>100</td>
</tr>
<tr>
<td>Upto 8 Std</td>
<td>47.10</td>
<td>43.24</td>
<td>9.14</td>
<td>0.51</td>
<td>100</td>
</tr>
<tr>
<td>9 - 11 Std</td>
<td>36.71</td>
<td>52.70</td>
<td>10.14</td>
<td>0.45</td>
<td>100</td>
</tr>
<tr>
<td>College</td>
<td>22.86</td>
<td>70.48</td>
<td>6.67</td>
<td>0.00</td>
<td>100</td>
</tr>
</tbody>
</table>

| Overall            | 45.16 | 44.95    | 9.31      | 0.58  | 100   |

It may be noted from the Table I that fifty-one per cent of the respondents in the age-group 21-30 disagree whereas among those who are over sixty years of age only twenty-eight per cent disagree the popular version of the *karma* theory.

From Table II, it is clear that sixty per cent among the illiterates believe the law of *karma* and twenty-nine per cent do not; and among the college-educated twenty-three per cent agree and seventy per cent disagree the *karma* theory.
Dr. G. Siromoney's personal communication along with the Tables I & II, May 22, 1982.

The survey results show that the statements of Chennakesavan that karma theory has become "unacceptable" by the educated and has "lost its disciplinary hold among Hindus" are only partially true.

80. Karma and Redemption, p. 58.
81. Ibid., p. 62.
82. The Christian Message to the Hindu, p. 76.
84. Ibid., p. 87.
88. Karma and Redemption, p. 38.
See also Rao, C.G.S.S.S., op.cit., p. 32, 13n.
90. Chennakesavan, Sarasvathi, op.cit., p. 222.
91. Karma and Redemption, pp. 114f.
92. Ibid., p. 115. See also Rao, C.G.S.S.S., op.cit., pp. 35f.


"The Claim of Society on the Metaphysically-minded"
The title of the Presidential Address, delivered to the All-India Philosophical Congress in 1935; Published in Philosophical Quarterly (XI/4, January 1936), pp. 295-304, Reprint in Sharpe, E.J., The Theology of A.G.Hogg, pp. 89-96.

98. Ibid., p. 91.

99. Ibid., p. 92

100. Matthew 5:13.


102. Ibid.


104. Ibid.

105. Ibid.

106. Ibid., p. 284.

107. Ibid., p. 239.

108. Ibid., pp. 296f.

109. "The Challenge of the Temporal Process" is the title of the Principal Miller Endowment Lectures delivered in the University of Madras in 1933. These lectures delivered fourteen years before India become politically independent, reveal the interest of Hogg on India's progress. See Sharpe, E.J., op.cit., p. 183.
110. Ibid., p. 185.
111. Ibid.
112. Ibid.
113. Ibid.
114. Ibid.
115. Ethical Notes, p. 13.
116. Ibid.
118. Ibid., p. 195.
119. Ibid., p. 196.
120. Ibid., p. 197.
121. Ibid.
Part C: Reinhold Niebuhr

Chapter 4

Niebuhr's Background and His Praxisology


2. Ibid., p. 4.

The empirical theologians attempt to meet the challenges of humanism and atheism on the common ground of scientific knowledge and human experience. Macintosh published his book, Theology of an Empirical Science (1919) and edited another volume, Religious Realism (1931).


11. An invaluable bibliography of Niebuhr's publications, given by Kegley and Bretall at the end of their volume, Reinhold Niebuhr, occupies no less than 24 pages.


Merkley claims that Jamesian Pragmatism, Marxism and Barthian supernaturalism are the three disparate elements which are proportionally mixed in the writings of Niebuhr. See Merkley, P., Reinhold Niebuhr: A Political Account, (London: McGill-Queen's University Press, 1975), p. 76.


20. Ibid.


23. Ibid., p. 265.


28. Ibid.


35. Ibid.

36. Ibid.


40. Ibid.

41. Ibid., p. 173.

42. Ibid., p. 174.


45. Ibid.

46. Ibid.

47. Ibid.

48. Ibid.


51. Ibid.

52. Tape 41, op. cit.

53. Ibid.


55. Ibid., pp. 138f.


58. Walter Rauschenbusch’s fame was catapulted by his major works, Christianity and the Social Crisis (1907), Christianising the Social Order (1912) and A Theology for the Social Gospel (1917).

59. Schlesinger, Jr., loc. cit., p. 131f


61. Ibid., p. 140.


63. Ibid., p. 351.

64. Ibid., p. 352.
65. Ibid., p. 356.
68. Whitman, L., op. cit., p. 43.
71. Fackre, G., op. cit., p. 29.
73. Fackre, G., op. cit., p. 17.
74. Merkley, P., op. cit., p. 34.
76. Merkley, P., op. cit., p. 50.
77. Whitman, L., op. cit., p. 45.
79. Ibid., p. 4.
85. Ibid., p. viii.
86. Ibid., p. 205.
87. Ibid., p. 179.
88. Ibid., p. 234.
89. Ibid., p. 33.
90. Ibid., p. 56.
91. Bennett, J.C., loc.cit., p. 4.
93. Ibid., p. 83.
94. Ibid., p. 173.
95. Ibid., p. 172.
96. Ibid., p. 122.
99. Ibid., p. 120.
100. Ibid., pp. 132f.
103. Ibid., p. 176.
104. Ibid., p. 183-185.
Niebuhr’s Outlook on Religion and Morality

   Even in the understanding of the doctrine of Trinity in the Early Church there was an "essential dualism" with no clear distinction between the Christ of their faith and the Holy Spirit. One striking example is that St. John uses the same word - παρακλητός: parakletos which means one who pleads the cause - for both Christ and the Holy Spirit (St. John 14:16 and 1 John 2:1). In this context Hogg's refusal to Deussen’s suggestion to modify the metaphysics of Advaita in order to accommodate morality into the Vedānta system may be recollected.


4. Ibid., p. 214.


8. Ibid., p. 8.


12. Reinhold Niebuhr composed this prayer in 1934. It is used as motto of the Alcoholics Anonymous. It was distributed to servicemen during World War II by U.S.O. It is also seen on Christmas cards. (Bingham, June, Courage to Change: An Introduction to the Life and Thought of Reinhold Niebuhr, (New York: Scribner's 1961).


18. St. Matthew 22.37-40. Both these love commandments are found in two different places of the Old Testament, the scriptures of Judaism. Niebuhr agrees with the Jewish scholar, Martin Buber, that the unique contribution of Jesus is that he combined these two commandments stating: "Second is like it" or second is equal to the first. (Tape 3, "Sermon: Double Love Commandment", RNATC, U.T.S., April 28, 1963.


20. Ibid., p. 288.


23. Ibid.

24. Ibid., p. 113.

25. Ibid.
26. Ibid., p. 113.
27. Ibid., p. 120.
28. Ibid., p. 9.
29. Ibid., p. 8.
30. Ibid., p. 209.
37. Ibid., p. 392.
38. Romans 13:8h (NER) St. Paul's argument in this context is that if a person loves his neighbour as himself he will not do any harm to his neighbour. In such a context of love-relationship the commandments such as 'Do not murder, do not steal, do not commit adultery, do not covet what belongs to others' have become redundant.
40. Ibid.
41. Ibid.
43. Ibid., p. 258.
In this context it is worth reminding of Nygren's distinction between sacrificial love (agape) and carnal love (eros), which Niebuhr was aware of. "Eros must always regard the love of man, as the love for the good in man...Agape is the precise opposite. God's love is the ground and pattern of all love. It consists in free self-giving and it finds its continuation in God's love for man; for he who has received all for nothing is constrained to pass on to others what he has received" Quoted from Nygren, Agape and Eros in Niebuhr, R., An Interpretation of Christian Ethics, p. 211n.
In this context the importance of Kenotic theory of salvation may be mentioned. According to Kenotic theory the self-giving or self-spending is supremely manifest in Jesus Christ. The biblical basis is found in Paul’s letter to the Philippians 2:6-8, which reads:

...Though he was in the form of God did not count equality with God a thing to be grasped, but emptied himself... and...humbled himself and became obedient unto death, even death on a cross.


Niebuhr, R., Moral Man and Immoral Society, p. 58.

St. Matthew 25:40.


I Corinthians 13:3.

Niebuhr, R., Moral Man and Immoral Society, p. 57.

Isaiah 11:6-9, NEB.

Micah 4:3.

Niebuhr, R., Moral Man and Immoral Society, p. 65.

Ibid., p. 63.


Amos 9:7.

Niebuhr, R., Moral Man and Immoral Society, p. 71.

Ibid., p. 71.


Ibid., (Acts 2:44f.)
75. Ibid.
76. Ibid.
77. i Peter 2:18.
78. Niebuhr, R., Moral Man and Immoral Society, p. 76.
79. Ibid., p. 77.
83. Ibid., p. 13.
84. Ibid., p. 17.
85. Ibid.
88. Romans 13:1ff.
91. Ibid., p. 79.
92. Ibid., p. 80.
93. Ibid., p. 68.
94. Ibid.
95. Ibid., p. 73.
96. Ibid.


100. Ibid., p. 94.


105. Ibid.

106. Ibid., pp. 320f.


108. Ibid., pp. 218f.

109. Ibid., p. 220.

110. Ibid., p. 222.

111. Ibid., p. 232.  
112. Ibid., p. 229.

113. Ibid., p. 230.

114. Ibid., p. 234. There are several places in St. Paul's letters where the congregations are encouraged to raise the standard of behaviour with the backing of an eschatological message. Romans 13:11-14 is one such passage.

115. Ibid., p. 238.

116. In one of his final discourses with his disciples, Christ spoke of sacrifice, "Unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruits. He who loves his life loses it, and he who hates his life in this world will keep it for ever." (John 12:24f),


119. Ibid., p. 242.

120. Ibid., pp. 240f.

121. Ibid., p. 242.
PART D: CONCLUSION

Chapter 6

Hogg and Niebuhr: Retrospect and Prospect


3. Ibid., pp. 36, 42.


10. Macquarrie, J., Twentieth Century Religious Thought, p. 76.


17. Hogg, A.G., *The Christian Message to the Hindu*, p. 12. It is clear that Hogg's purpose is to communicate Christian message with challenging relevance to the people of other faiths especially to the Hindus. For the present study, it is enough to consider the moral justifiability of religious doctrines which includes Christian doctrines as well.

18. Mark 1:15. This is considered the very first declaration of Jesus Christ at the beginning of his ministry.


21. Isaiah 53:2,3,5,7, & 8 (NEB). The Bible scholars mostly agree that the "Servant Songs" given in Isaiah 42:1-4, 49:1-6, 50:4-9 and 52:13-53:12 refer directly to the Suffering Servant. The declaration from heaven at the time of Jesus' baptism - "Thou art my beloved son; in whom I am well pleased" - combines the former part taken from a Psalm used at the time of coronation of a King of Israel and the latter part is from a servant song, referring to the ordination of a suffering servant.

22. Niebuhr, R., *An Interpretation of Christian Ethics*, p. 120.


34. "The Ethical Teaching of Dr. Schweitzer", *International Review of Missions*, No. 54, April 1925, p. 250.

35. Ibid.


42. Quoted from Hogg, A.G., *Towards Clarifying my Reactions to Dr. Kraemer's Book*, in Cox, J.L., Ph.D., thesis, unpublished, p. 378. Newbigin supports this "rare religious sensitivity" of Hogg, giving concrete evidence that Bible translators continue to pick up a word to use for God from the many words available already among the non-Christian religious traditions and they do not


44. Ibid.

45. Ibid.


49. Mark 10:45 (NEB) and Philippians 2:7 (NEB).


52. Ibid., p. 372.


55. Ibid., p. 62.

56. Merkley, P., op.cit., p. 233. J.H. Oldham and Niebuhr worked together for the Oxford Conference on "Church and Society" held in 1937. In his preparatory materials for the conference, Oldham refers to "middle axioms" which are "provisional definitions of the type of behaviour required of Christians|


60. Ibid., p. 180.

61. Ibid., pp. 178f.


63. Ibid., p. 126; Quoted from *Radical Religion*, (1936).

64. Ibid., p. 128.

65. Ibid., pp. 159f.


68. Ibid., p. 209.


73. Ibid., p. 42.


77. 1 Corinthians 13:13.
BIBLIOGRAPHY

Part I: Religion and Morality

I Published Works

(a) BOOKS


(b) ESSAYS, REVIEW ARTICLES, PAMPHLETS


Shannon, T.A. review of Little, D., and Twiss, S.B. Comparative Religious Ethics, Theological Studies,

PART B: A.G. HOGG

I. The Published Works of A.G. Hogg.

(a) BOOKS

Christ's Message of the Kingdom. A course of daily study for private students and for Bible classes. Madras C.L.S. 1912.


Redemption from this world or the supernatural in Christianity. Edinburgh: T & T Clark 1922.

(b) PAMPHLETS


(c) ARTICLES

An address, delivered to the graduates admitted to degrees at the convocation of the Senate of the University of Madras 7th August 1935. M.C.C.M., N.S. 5 (1), 1935 pp. 8-15.

Advaita and Ethics. M.C.C.M., N.S., 16(6), 1916, pp. 281-298.

Agnosticism and Faith, M.C.C.M., N.S., 3(2), 1903 pp. 75-84.

Atonement through Christ, M.C.C.M., Q.S. 7(1) 1927, pp. 1-6.


The Christian Interpretation of mediation, M.C.C.M., N.S., 3(7), 1904, pp. 357-369.


Christianity as emancipation from this world M.C.C.M., N.S., 9 (1 and 2), 1909, 1-12, pp. 57-74. Partially reproduced in Sharpe, The Theology of A.G. Hogg, 97-104.

Christianity in the modern world, M.C.C.M., N.S., 7(1 and 3) 1907, 1-12; 113-128.


College day address, 29 December 1930, M.C.C.M. Intermediary Issue (February) 1931, pp. 82-83.

College prize-giving address. M.C.C.M., N.S., 16(7), 1917, p. 349ff.

The Confidence of our Hope. M.C.C.M., N.S., 11(1), 1911, 1-8

Dr. Deussen and Indian Philosophy. M.C.C.M., N.S., 6(5), 1906, pp. 225-235.
The ethical teachings of Dr. Schweitzer, I.R.M. no 54-14
April 1925, 237-247. Reprint in Sharpe, The theology of
Hogg, pp. 173-182.

Evangelism and proselytism. The South India Churchman,
February 1955, 5-6. Reprint in Sharpe, The Theology of L.G.
Hogg, pp. 201-205.

Evening and morning. M.C.C.M., N.S., 11(6), 1911 pp. 281-287.


A glimpse into a social problem, M.C.C.M., N.S., 7 (5), 1907,
251-255.

Indian theism from the Vedic to the Muhammedan period,

Karma and Redemption. M.C.C.M., N.S., 4(6-10), 1904-1905,
281-290; 359-373; 393-409; 449-462; 505-522.

The meaning of redemption. M.C.C.M., N.S., 10(9), 1911, 449-460.

Mr. S. Subrahmanya Sastri on Hindu Philosophy. M.C.C.M., N.S.,
4(3), 1904, 121-128.

The mystery of suffering. M.C.C.M., N.S., 10(1-3), 1910.
1-10; 57-68; 113-124.

Prayer, an importunity of faith. M.C.C.M., N.S., 7(7), 1908,
337-343.

Principles of a life-work, M.C.C.M., N.S., 11(5), 1911,
pp. 244-247.

Religion, Philosophy and Science, in Sharpe, The Theology

Review of The word of the cross to Hindus by Edgar W. Thomp-
son, M.C.C.M., N.S., 3(2), 1933.

The self-hiding God and the soul-saving hunger, M.C.C.M.,
N.S., 5(9), 1906, pp. 449-455.

Some fundamentals of Christianity. M.C.C.M. Q.S., 3(1), 1923

The story of the fall. M.C.C.M., N.S., 9(8), 1910, pp. 393-404.


Thunder that is but a whisper. *M.C.C.M.*, N.S., 13(10), 1914, pp. 505-510.


What is Christianity? *M.C.C.M.*, N.S., 18(4), 1918, pp. 121-126.

II. Other published and unpublished Sources


Adinarayan, S.P. *Well Done, thou good and faithful servant*, *M.C.C.M.*, 24(2), 1955, pp. 50-52.


Mudaliar, Sir, A. Dr. Hogg's services to the University of Madras, *M.C.C.M.*, 24(2), 1955, pp. 54-55.


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A Message from the Vice-President of India. *M.C.C.M.* 24(2), 1955, p. 53.

Rajagopal, C.T. *The Philosophy of Dr. Hogg*, *M.C.C.M.* Vol. 7, March 1938.


____________. Personal Communication dated May 22, 1982 with Tables I & II on the Survey report on belief of people on the karma theory.


PART C: REINHOLD NIEBUHR

(a) BOOKS


(b) COLLECTIONS OF NIEBUHR'S ESSAYS, ASSEMBLED BY OTHER HANDS


(c) BOOKS, DISSERTATIONS, PAMPHLETS


(a) A SELECTION OF ARTICLES AND REVIEWS OF NIEBUHR'S BOOKS


(e) A SELECTION OF OBITUARY ITEMS


(f) Cassettes

The Reinhold Niebuhr Audio Tape Collection, U.T.S. in Virginia.

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