

## BOOK-REVIEW

Secular Morality: Prem Nath Bazaz, Vantage Press, N. Y. 516, West 34th St., N. Y. 10001, 1979 P. XII-172.

“ Whatever is rational is also moral; rationality and morality are the two sides of the same coin”—( Guidelines, 11, Appendix C, p. 161) aptly sums up the position that Mr. Prem Nath Bazaz wishes to put forth in this well spruced and slick of his books of 136 pages “ Secular Morality ” and accompanied with thirty pages of three Appendices, first two of which are not his, being “ The Humanist Manifesto II, published in the ‘The Humanist by M/s. Parel Kurts and Edwin H. Wilson, earlier, and the second being the Text of Universal Declaration of Human Rights adopted by General Assembly of United Nations on 10th December, 1948, third Bazaz’s guidelines, for the practising Humanist, from which this Reviewer began his job above a minute ago. The book is rightly normative in its temper and very welcome for that reason too for besides it saves of the present reviewer of the tortuous labours of getting through the semantic jargon such as conceptual reviews generally entail and eventually one feels cheated as very often at the end of the road of such analytical pyrotechniques one gets only to what either like Ryle’s those famous peels of the onion is, just nothing, or some musty old Housewife grumpy fossilized platitudes about morality being all about intelligence, generosity affection contemplative life or love beauty, dished around profoundly served with a sense of patronage insulting the I. Q. of the Reader ! None of this here, welcome. Bajaj happliy means to make a message of his deeply held enjoyable humanist convictions, and makes a steady and enjoyable little book, on this chosen theme ‘Secular Morality’ I congratulate him on this achievements; in this direction most honestly. He deserves it, as it is a testament of his rational conviction in a country which recently has seen for many jet-set yogis covering the seas to deliver the message of spirit to people who are so afflicted with the Hubris of materialism.

Occultism and obscurantist spiritualism are deservedly set aside by the Author and lamp of concrete knowledge made to stand for directing human existence. For all this good sense and some advice

to a world sick with slogans and posturing it is a pleasure to find some one who like and present writer can trust that unaided Reason is capable of helping human being through turmoil and bewildering conflicts by the simple methods of austere evidence and inference.

In this Bazaz has shown himself as an optimist one feels like congratulating him, particularly as he comes from Indian Society which has so much to depress even ardent hearts, by thus going against the currents of un-reason and for not losing hope—in his mission of propagating Secular Morality.

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