

essentially a rational, scientific way of looking at things. For science is not a book, either of facts or of rules; it is the creation of concepts which give unity and meaning to nature. Such concepts exist in our understanding of man and of society: truth, loyalty, justice, freedom, respect and human dignity are concepts of this kind. But they are concepts, created by the human mind for the human mind; they are not God-given ordinances. A rational and coherent system of ethics must grow out of their exploration. It will not be a permanent system; it will not teach us what ought to be for ever, any more than science teaches us what is for ever. Both science and ethics are activities in which we explore relations which, though permanent in the larger sense, are also in constant evolution. This is the nature of the relations of man and society, that they must rest on what is permanently human, and yet even this slowly changes and evolves. It is not man and society as they are now that we study, but all the potential which they carry within them by virtue of being human. The studies of a new rationalism are the potential of man in society, and society in man: most deeply, the fulfilment of man.