going a crisis of their own. Inasmuch as specialization has led to contradictory conclusions, basic assumptions have become doubtful and are being re-examined. From the coincidence of these two crises, the need for a rigorous and thorough re-integration of all knowledge is felt more keenly than ever. To meet this need attempts in three directions are under way. First, we can discern a renewed interest in philosophy which, drawing upon the exact sciences, is once more attempting to integrate the universe sub specie aeternitatis. Second, a philosophically minded school of history is now using the past to focus upon the totality of all human endeavor. Third, philosophically oriented sociology and anthropology are laboring to encompass the entire human reality from the standpoint of the present. Closing the last remaining gap, "Futurology" will undertake to discuss man and his world in the hitherto forbidden future tense.

The question, of course, arises whether such an undertaking should be characterized as a new science when it probably suggests to the reader only a congeries of claims, based upon broad generalizations and fragmentary findings, which lack the unity of content and method of organization of more established sciences. It is therefore imperative to examine the peculiarities of Futurology. While no attempt will be made to present those findings which already exist, the following basic issues are to be considered: What is the exact meaning of Futurology? What is its contents? What are its methods? How reliable is it? What function does it have, and what are its prospects?

The present author having suggested the term "Futurology", prefers to leave it up to the reader to think of Futurology either as a science or as a "prescientific" branch of knowledge. For much will depend upon our definition of the term "science". If we think of the term only in the original meaning of "exact science", Futurology will, no doubt, not qualify as a science. On the other hand, we may well accept H. J. Robinson's broad definition of science: "Science is nothing more or less than the most accurate and best authenticated information that exists, subject to constant rectification and amplification, of man and his world... Science, in short, includes all the careful and critical knowledge we have about anything of which we can know something"[1]. If we thus define science broadly as a system of organized knowledge concerning the facts of a particular subject, Futurology may pass as a science not so different from some of the humanities (for instance musicology) or of the social sciences (for instance history or political science).

But what distinguishes Futurology from the other disciplines? We know that the borderline between the various branches of knowledge is not a hard and fast one; it is subject to permanent change. In time new

1) James Harvey Robinson, The Humanizing of Knowledge, p.57.