dom - which has killed Rousseau long since and will shortly kill Marx. Men finally give up not this or that theory, but the belief in theory of any kind and, with it, the sentimental optimism of an eighteenth century..."

As already indicated, serious weaknesses in Spengler's philosophy impair the validity of many of his predictions. He has no conception of the significance of scientific and technological progress. He underestimates the weight of rational organization and world-wide communication; he minimizes the power of ideas and ideals, of values and morals. Thus far, at least, these factors have, time and again, succeeded in slowing down or even reversing the trend towards disintegration and decline. But if Spengler, in spite of his blindness for the evolutionary trends in history, could foresee so many important things correctly, there is no reason why we should not do better and forecast long-term cultural and social trends more accurately.

VI

While previous epochs of crisis could at best produce prophetic vision, the secularization and rationalization of our society and, with them, the birth and development of the social sciences - typical products of the Western culture of the last centuries - enable us to make use of scientific findings and methods to see more clearly the evolution of man's society and culture during the next decades. In the course of its own self-propelling development, science has arrived at a point where it is ever more able to lift the veil that hides the future. Overstreet, in his *Mature Mind*, speaks of "a timeclock of science." Today, he says, it strikes the hour of psychology. Tomorrow, we may add, it will strike the hour of "futurology." For the evolution of archaeology and geology, history and anthropology, economics and sociology, and the sudden emergence of a scientific psychology are preparing the ground for a discipline of forecasting.

The last decades have also witnessed increasing efforts to break down the barriers of over-specialization and compartmentalization which have been the bane of an ever-growing division of labor. The need for integration of the various branches of knowledge is felt more keenly than ever as new fields of study are being explored. In this process Futurology should take over some of the integrative functions once performed by philosophy and presently exercised in part by sociology. While freely exploiting the findings of all major disciplines, it will be most closely related to anthropology and sociology, psychology and philosophy, economics and politics.

It is more particularly our knowledge of the fate of previous societies, primitive as well as civilized, that leads us to more differentiated conclusions about the prospects of our own civilization. True, the science of the growth and decline of civilized societies is still in its infancy.