insights lead to new sciences. Sometimes the discovery of new material causes a branch of learning to split off the common tree. When information about the physical world began to increase, the sciences of nature separated from their mother discipline philosophy. Much later as a result of revealing investigations about the specific functions of the human mind, psychology emancipated itself from philosophy. Contrariwise, time and again hitherto dispersed findings are brought together and integrated into a new discipline which treats the same materials in a new way. Thus sociology, the generalized study of society, or history are younger than some of the more special sciences upon which they draw. Since Futurology does not so much deal with a new and special segment of knowledge, but rather represents a new synthesis of varied materials, it is closely related to history and could indeed be pictured as a projection of history into a new time dimension. In the absence of written or unwritten records, however, Futurology must make use of a different method of approach. It cannot work with the chronological sequence of detailed facts; instead it will avail itself of interpretation, generalization, and speculation to a considerably higher degree. In this respect, its kinship to cultural anthropology, theoretical sociology, and social philosophy becomes apparent.

IV

Indeed, if the relationship between sociology and the other social sciences was better established, we could be tempted to think of Futurology as a division of sociology resembling that branch of sociology sometimes called "historical sociology" and summarized by Howard Becker as "an aspect of sociology in which data from the past, ordinarily defined as history are utilized for predictive generalization rather than for the presentation of unique, particularized wholes". Historical sociology and Futurology differ however primarily in so far as historical sociology stresses retrospective and hypothetical predictions, whereas Futurology limits itself to actual prospective developments trying to establish the degree of their credibility or mathematical probability. These two crucial concepts are defined by Bertrand Russell[2] as follows: "...Two different concepts each, on the basis of usage, have an equal claim to be called "probability". The first of these is mathematical probability, which is numerically measurable and satisfies the axioms of the probability calculus; this is the sort that is involved in the use of statistics... This sort of probability has to do always with classes, not with single cases except when they can be considered merely as instances. But there is another sort, which I call "degree of credibility." This sort applies to single propositions, and takes account always of all

2) Bertrand Russell, Human Knowledge, 1948, p.343 f.