importance that this insight would have for the future. For some­
one writing in the 1950s, Gehlen came as close as one could com
to the source of challenge to the Enlightenment world-view. Since
1957 the challenge to the technological age has come from people
who have developed an ecological consciousness in response to
external events that have revealed the vulnerability of nature.
Perhaps had Gehlen chosen to pursue the breakdown of the
environment rather than the breakdown of the individual as the
central problem of the technological age he would have also been
able to offer more adequate solutions to the problems he identi­
fied.

Gehlen was not a reactionary and did not suggest that man­
kind could simply turn back the clock. Something new was
necessary although Gehlen feared the new existence that was
emerging as an unintended consequence of human activity. Un­
like naive conservatives who maintain that whatever exists is good
and should be preserved, Gehlen sought to alert mankind to the
debased condition of modern existence. Gehlen believed that a
new understanding of existence based on historical verities was
necessary and possible, but only if social life conformed to man's
philosophical anthropology. The essence of his critique of life
in the age of technology was that man had lost touch with exter­
nal nature as well as human nature. Any adequate solution to the
problems of the soul in the age of technology would seek to
restore a conscious, harmonious relationship to both.

University of Kansas Robert John

cloth.

Joseph Julian's Social Problems discusses most issues usually
dealt with in general textbooks in a very systematic and highly
structured fashion. The overall layout of the book follows a
progression from micro-level to macro-level phenomena. The
author begins by discussing problems concerning individual
behavior (e.g., drug abuse and crime), then discusses problems
of general concern to society (e.g., discrimination, family work
relations, and human sexuality), and concludes by describing
issues of global significance (e.g., pollution and over population).
Each social problem is assigned an entire chapter, and each chap­
ter follows a similar pattern. To capture the readers attention,
chapters open with bold, sometimes shocking facts. The author
next provides in-depth definitions and, if applicable, short his­
tories of the problems. The main part of each chapter consists
of extensive, lucid discussions of the relevant sociological facts.

There are essentially only four shortcomings to Julian's
book. First, the author introduces various statistical tables, yet
sometimes make no reference to these in the text and seldom
offers a detailed explanation. In many cases, only the advanced
student will be able to understand the significance of these statis­
tics. Second, in the beginning of the book, Julian introduces
social problems theories; however, he inadequately integrates
these with specific social problems. The third problem is
the absence of a chapter dealing with education. Although some
aspects of problems associated with education are dealt with in
the chapters on "Sex Roles and Inequality" and "Prejudice and
Discrimination," an overall discussion of education is missing.
A fourth criticism concerns the sections of each chapter entitled
"Prospects." Here Julian suggests possible solutions to social
problems from a structural functionalist point of view. The author
makes no effort to integrate other sociological theories in these
sections.

Despite these shortcomings, Joseph Julian's Social Problems
is an up-to-date, easy to follow textbook appropriate for most
social problems courses.

McPherson College Barbara S. Stucky