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**IN HITLER'S GERMANY:  
Everyday Life in  
the Third Reich**

by Bernd Engelmann  
Pantheon, 1987  
335 pp. \$21.95

**INSIDE NAZI GERMANY:  
Conformity, Opposition, and  
Racism in Everyday Life**

by Detlev J. K. Peukert  
Yale, 1987  
288 pp. \$25

"I belong to a nation . . . rich in military heroes, but . . . underdeveloped in civil courage," an elderly German told Studs Terkel when the writer visited Hamburg in 1967. Yet 22 years after Hitler's fall, the question remained: Why? Engelmann, a German journalist who belonged to the anti-Nazi Resistance, details ordinary life in the Third Reich in a book that complements the more theoretical analysis of Peukert, a University of Essen historian.

The Nazis, writes Peukert, wanted to replace "the unpalatable *variety* of real life" with "system, utility and efficiency." They split society into "a multiplicity of opposing groups" while imposing "steps of compliance" on individuals: To play sports, school children joined the Hitler Youth and their parents were obliged to give to the Nazis' Winter Relief Fund. Hitler's "Reich Cultural Chamber," notes Engelmann, sought to mold creative people "in a cultural uniformity of the mind."

But it was fear, he argues, that kept Germans mute in the face of such horrors as the *Kristallnacht* (the "Night of Broken Glass," November 9, 1938), when Nazis raided Jewish homes and businesses, and sent thousands to concentration camps (12,000 to Buchenwald alone).

More than 100,000 suspected opponents of the regime were arrested in the first weeks of Hitler's rule. Of the 3,000 pastors openly "opposed to the Nazification of the Church, to the racial theories and other anti-Christian teachings of the Nazis, and to their cult of the Führer," notes Engelmann, 1,700 were sent to the camps.

Moving from an "aimless rebellion" to a drive to homogenize Germany, Peukert says, the Nazis forged an "atomised . . . society abjuring social, political and moral responsibilities."

**NEW YORK INTELLECT:  
A History of Intellectual  
Life in New York City from  
1750 to the Beginnings of  
Our Own Time**

by Thomas Bender  
Knopf, 1987  
422 pp. \$25

Once a raw colonial port far behind Boston and Philadelphia in importance, New York became the cultural mecca of America and the world. Bender, a New York University historian, traces this metamorphosis to New York's uniquely symbiotic civic, academic, and literary worlds.

Early New York's educated elite founded, in good 18th-century Enlightenment tradition, a "Society for Encouraging Useful Knowledge." But by the 1840s, such rich men's clubs, no longer vehicles for civic reform, lost their municipal sup-

port. The base of civic-minded citizenry was broadened by such institutions as the penny press, the tuition-free New York University (originally the University of the City of New York, founded in 1832), and the Cooper Union, opened in 1859 "by a mechanic for the education of mechanics." Older and more select, Columbia College continued to offer classical education to the deserving rich.

By 1875, New York had one million people and a large bourgeoisie, some of whom (e.g., Theodore Dreiser and Edith Wharton) refused to ignore the even more numerous poor. While *The Century* magazine aired polite society's faith in Victorian Anglo-American values, Frederick Law Olmsted built Central and Prospect Parks for everyone.

By 1900, poor New Yorkers were entering college in force—except at Columbia, where as late as the 1920s officials still judged East Europeans "not particularly pleasant companions" and too "enthusiastic" about "accomplishment." Yet, in 1913, Christian and Jewish editors together produced *Seven Arts* magazine. In 1917 they were joined by Columbia-educated Randolph Bourne, "the founder," says Bender, "of the . . . tradition of the New York literary intellectual."

Through New York's universities and magazines, such thinkers as Charles Beard and John Dewey were able to disseminate their ideas. If today—after Hitler, Stalin, and the Bomb—their progressivism seems less relevant, Binder insists that their "model of the critical academic intellect" does not. But, he warns, with its world of ideas "academicized" and no longer reaching "the center of city life," New York risks becoming "a museum of its own culture."

### *Contemporary Affairs*

#### **MANUFACTURING MATTERS:**

#### **The Myth of Post-Industrial Economy**

by Stephen S. Cohen  
and John Zysman  
Basic, 1987  
297 pp. \$19.95

Can America survive without its industrial base, its steel mills as well as its newest micro-electronics factories? It can and must, say advocates of the so-called post-industrial state. Services are the economic future of the United States.

Cohen and Zysman, economists at the University of California, Berkeley, find such thinking a formula for disaster, supported by false analogies (e.g., as farms once ceded to factories, so factories will give way to services), vague statistics, and