

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

fuzzy definitions. What, for instance, is a "service?" The government counts returns on U.S. loans abroad as service income, but this has little to do with the health of the domestic economy.

There is a vast network of "tight linkages," the authors say, between industries and supporting services (e.g., transportation, telecommunications). Let an industry die or move offshore, and many service businesses will collapse. Proponents of a service-based economy note that the shrinkage of agricultural employment—down from 20 percent of the work force in 1929 to less than three percent today—raised similar fears of economic Armageddon, which proved groundless. The authors counter that while farm productivity actually increased, thanks mostly to mechanization, the decline in industrial employment has *not* been paralleled by a rise in productivity.

The authors' remedies for U.S. industry's ills include concerted government and private investment in technological development and the training of highly skilled labor. The nation's "wealth and power," they warn, still "depends upon maintaining mastery and control of production."

**GUNNAR MYRDAL
AND BLACK-WHITE
RELATIONS:
The Use and Abuse of
An American Dilemma,
1944–1969**

by David W. Southern
Louisiana State Univ., 1987
341 pp. \$35

In 1944, Swedish economist Gunnar Myrdal published *An American Dilemma*, the comprehensive study of race relations in the United States that gave new impetus to the nascent civil rights movement. Southern, a Westminster College historian, assesses the Myrdal legacy.

Myrdal argued that racism—being contrary to Christian morality and to the "American creed" stated in the Declaration of Independence—posed a moral dilemma. Although his 1,535-page book documented the depth of racist attitudes, Myrdal concluded that the imperatives of democracy and man's basic goodness would prevail.

Myrdal's views were influential throughout the 1940s and '50s. President Harry S. Truman's Commission on Civil Rights drew on Myrdal's ideas, and Supreme Court Justice Thurgood Marshall and the National Association for the Advancement of Colored People used them in arguments; Chief Justice Earl Warren cited Myrdal in his majority opinion in *Brown v. Board of Education* (1954). Martin Luther King shared Myrdal's faith that whites would feel morally bound to sup-