

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-

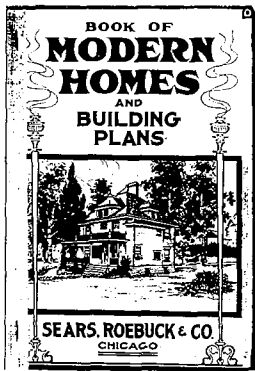
port the civil rights movement.

But black nationalists, whose day was heralded by the 1965 riots in Los Angeles' Watts district, rejected integration because it ignored blacks' real problem: poverty. In addition, empirical studies showed that for most whites, blatant inconsistencies in values posed no dilemma. They saw racism, writes Southern, as "an integral part of a stable and productive cultural order," and thus did not support social equality for blacks or affirmative action to achieve it.

Although Myrdal's "consensual liberalism" gave way to a "conflict model" of race relations during the 1960s, he remained sanguine—until the 1980s, when the slowing of civil rights gains and the persistence of black poverty tempered his optimism. At his death last May at age 89, he was reconsidering his views in a sequel, *An American Dilemma Revisited*.

### Arts & Letters

**THE COMFORTABLE HOUSE:**  
North American Suburban Architecture, 1890–1930  
by Alan Gowans  
M.I.T., 1986  
246 pp. \$35



Focusing on the frankly derivative Roman temple, Spanish colonial mission, and Cotswold cottage styles shunned by the architectural establishment, art historian Gowans brings order to the crazy quilt of early 20th-century American housing.

Distinguishing the utilitarian family "homestead" from the "mansion" built for show, Gowans defines three basic house types.

One is the bungalow. Developed by the British in Bengal (hence the name), by 1910 it was thoroughly identified with California, sun, and fun. The bungalow had one story (or one and a half), a sweeping roof over a verandah, easy access between inner and outer spaces (via porches, open living and dining rooms, moveable screen walls), and no basement. A family might move up from a small "beginner's" bungalow to another basic house type: the two-story "foursquare" (featuring four equal-sized rooms per floor, a verandah, and a pyramidal roof) or the "homestead temple-house" (separate access to the upper floor, the columned look of a classical temple).

If house types of the time were few, house styles were many. In a mania for the picturesque, even simple homes from 1850 to 1880 were decked out with "a plethora of ornamental addi-