the book, the final chapters directly address the animal in art. Cecilia Novero’s analysis of Daniel Spoerri’s animal assemblages shows how this neo-avant-garde artist uses decontextualized “animal things” such as taxidermied bodies and fur coats to challenge the conventions validating high art. An interview with artist Mark Dion provides a playful and provocative conclusion to a volume that takes animal bodies seriously and finds meaning in unexpected places.

Finally, Gorgeous Beasts is a gorgeous book. As the essays revel in the physicality of animal bodies in order to reveal why and how animals matter in history and art, so the volume celebrates the physical book. Extensively illustrated, expertly designed, and printed on sumptuous paper, it embodies the best of the exhibition catalogue and the scholarly text. Like a finely curated art exhibit, it speaks to the myriad and contradictory ways that animals matter through individual works that are a pleasure to behold, read, and contemplate.

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In this long-awaited and eagerly anticipated work, Lawrence J. Friedman has provided us with the most thorough, well-researched, and balanced biography so far of Erich Fromm. Friedman has written for a general audience, while at the same time maintaining high scholarly standards. He positions his work in relation to the existing literature primarily as an attempt to move beyond a one-sided focus on Fromm’s published writings, which he argues can only be understood against the backdrop of his life. Through meticulous research spanning nearly a decade in the Erich Fromm Archives and many other archival collections, and personal interviews with Fromm’s friends, relatives, students, analysts, and colleagues, Friedman has succeeded in constructing a rich backdrop that spans the entirety of Fromm’s life. The narrative is balanced almost evenly between Fromm’s personal relationships, his professional and political activities, and his writings.

Friedman’s approach to Fromm’s “lives” could be described as perspectivalist insofar as he provides the reader with a number of different interpretative models. For example, he discusses what Fromm himself described as his four main personas: a psychoanalytically informed clinician, a political activist, a social critic, and a writer committed to instructing society. He presents a clinically informed analysis of Fromm’s psychological character structure, which allegedly fluctuated between exuberance, depression, and feelings of marginality. The book’s twelve chapters are organized in three sections around the steadily broadening focus of Fromm’s writings and activism, from Germany and Europe, to the Americas, to the world as a whole. Other interpretative threads run through the narrative as well.

Friedman follows closely Fromm’s efforts to mediate between his intellectual and spiritual foundations in Orthodox and Hasidic Judaism, on the one hand, and a lifelong attraction to humanism and openness to other religious traditions—especially Zen Buddhism and socially minded Catholicism—on the other. Friedman also pays close attention to Fromm’s ongoing dialogue with the work of Marx and Freud. He points out that the former was the greater thinker in Fromm’s eyes, but the latter remained Fromm’s own most important theoretical interlocutor.

While eschewing the interpretative predominance of any one of these models, Friedman does advance arguments of his own. For example, he maintains, convincingly, that Fromm did his best scholarly work in the 1930s as a member of Max Horkheimer’s Institute for Social Research. Friedman argues that Fromm’s essays during this time provided the theoretical foundations not only for Escape from Freedom (1941), which Friedman views as his most important work, but also for the numerous shorter and more popular studies that Fromm wrote in the postwar decades. Friedman refers repeatedly to a shift in Fromm’s writerly voice, already apparent at the end of Escape from Freedom, from the “hard-headed” scholar of the 1930s to a prophet of universal peace and love who believed that the threat of nuclear annihilation made it urgently necessary to reach out to a broad audience. The unbelievable sales statistics of Fromm’s postwar writings, always in the hundreds of thousands and often in the millions, leave no doubt that he was successful in this regard. Friedman himself is evidence of Fromm’s success, when he notes that Fromm’s writings inspired him to participate in the civil rights and anti–Vietnam War movements in the 1960s. Despite such openly acknowledged “identification” with Fromm, Friedman displays admirable vigilance, probity, and critical acumen in his illuminating discussions of Fromm’s writings. Overall, Friedman does find much to praise in Fromm, such as his ability to overcome a stifling early family life and to move closer in later years to his own psychological ideal of stability, warmth, empathy, and creative productivity. Friedman also highlights the political impact of Fromm’s activism and writings both on individuals close to him—such as his cousin Heinz Brandt, a communist and Holocaust survivor, whom he helped to rescue from an East German prison—and on major political figures, including J. William Fulbright, Adlai Stevenson, and even John F. Kennedy. But Friedman never hesitates to criticize Fromm’s shortcomings, including his violations of the clinical ethics of psychoanalysis, or the narcissistic tendencies that sometimes emerged in his professional relationships and political activism.

Friedman also resists the temptation to “take sides” in his portrayal of controversial episodes in Fromm’s life, such as his split with the Institute for Social Research around 1940 and the closely related and equally acrimonious debate with Herbert Marcuse in the pages of Dissent in the mid-1950s. Drawing on earlier scholarship by Neil McLaughlin, Friedman argues compel-
lingly that these debates between Fromm and the members of the Institute for Social Research have obscured the crucial role that Fromm played in the formation of Horkheimer’s Critical Theory in the 1930s. Friedman makes a strong case for revisiting Fromm’s writings in the 1930s and his concept of “social character,” in particular. But Friedman’s success in writing a book accessible to a general audience runs up against some of the same limits as Fromm’s own popular writings. The complex development and far-reaching implications of Fromm’s notion of social character resist brief paraphrasing, even in the able hands of Friedman. Marx once wrote that only those who are willing to scale the steep paths of Wissenschaft have a chance to gain its luminous summits. By the end of Friedman’s study, one is rewarded with a clear and richly detailed overview of Fromm’s life and work. Although still somewhat obscured by clouds, the peaks of Fromm’s theoretical achievements are also visible, and one is eager to continue the ascent.

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The closest Albert Hirschman (1915–2012) came to writing history was his book The Passions and the Interests: Political Arguments for Capitalism before Its Triumph (1977), which was more of an extended reflection on the ideas of early modern economic thinkers than a detailed historical study. He contributed much to his own field of economics and to social science in general: early work on the interaction of politics and world trade, to which little attention was paid until political economy became fashionable toward the end of his career; some of the first steps in interrogating, and then unlocking, the stranglehold of crude modernization theory on development economics; the creation of Latin American studies as an interdisciplinary, empirically based enterprise; and a large number of metaphors and interpretive devices, many of which are still widely employed even though most people who use them are probably unaware that they originated with Hirschman. Apart from The Passions and the Interests, however, Hirschman did not write history.

Nevertheless, there is a great deal in Jeremy Adelman’s compelling biography of Hirschman that will interest historians—and not just economic historians or historians of Latin America. Many of the elegant constructs liberally scattered through Hirschman’s works have been adopted by historians: analyzing specific economic changes in terms of “forward” and “backward” linkages, for example, and the well-known triad of “exit,” “voice,” and “loyalty” as types of response to organizational decline. Hirschman’s insistence on the complexity of causation, the importance of unintended consequences, and the need for moderation in imposing grand theory on individual cases has helped to change the intellectual climate in which history is practiced. Hirschman was, moreover, an intelligent witness to much of the history of the twentieth century.

One of the great strengths of the book is that Adelman places the stages of Hirschman’s odyssey in multiple contexts. He gives what Hirschman’s close friend Clifford Geertz called “thick descriptions” of Hirschman’s youth and education as a member of a secular Jewish family in interwar Berlin; his changing and never-uncritical relationship with the European Left; his departure from Germany in 1933 and his pursuit of a university education in France, Britain, and Italy; his brief participation in the Spanish Civil War; his flight from France to America in 1940–1941 after several months of working for an American organization that arranged the escapes of other prominent Jews; and his service in the U.S. Army in Europe during World War II.

Around 1945, Adelman’s narrative shifts toward the concerns of a professional economist. Hirschman increasingly becomes an active shaper, sometimes a manipulator, of the contexts in which he operates. His experience as an analyst for the Economic Cooperation Administration in the late 1940s provides the occasion for describing the shifting fortunes of different conceptions of the new world economic order as it was being constructed—including Hirschman’s, which ultimately lost. That loss, coupled with Hirschman’s realization that he was on the FBI’s list of unreliable persons, led him in 1952 to move to Colombia and reinvent himself as a development economist. Thereafter, the twists of his career serve as platforms for surveying wider contexts of politics and economic change in the Third World, the operations of important American foundations and universities, and a great many intellectual trends in the human sciences. Of particular interest is his achievement of iconic stature as an economist oriented toward humanism and interdisciplinary study at precisely the same time that professional economics became increasingly mathematical and isolated from the rest of the intellectual world (some would say from reality).

This is a good book from many different standpoints. It would have been a better one if it had been subjected to one more rigorous course of editing before publication. Although many sections are superbly clear, succinct, and insightful, others retain features of a not-quite-polished draft. Many readers will find Worldly Philosopher to be longer than it needs to be, although they would presumably give conflicting opinions about what ought to have been cut, depending on whether they were interested in the book mainly as a summary of Hirschman’s ideas, as the life story of a fascinating person, or as a discussion of changing tendencies in modern intellectual, political, and economic life. The book is all of these things and well worth reading for any of them.

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