are often tough and hardgoing; he loads his articles with cases and
often loses that sense of style and proportion, of flow and movement
which we enjoy in Freud, Frazer or Durkheim. Nonetheless, it is
Devereux's genius to make his own anxieties speak and by so doing
enable us to hear things in ourselves. In an increasingly dehumanized
world, such efforts are enormously important.

Perhaps more than any other scholar of his generation—and some
might say of this century—Devereux intuitively sensed the limitations
of both Freud and Durkheim and tried to elaborate a comprehensive
epistemology embracing complimentary psychological and sociologi-
cal perspectives in which unconscious forces and anxieties on both
individual and cultural levels can be discerned, analyzed and made part
of the behavioral sciences. Although he was often unsuccessful in his
herculean effort and did not achieve in his lifetime recognition for his
contributions to the epistemology of the social sciences, he certainly
deserves our admiration and respect for having devoted his life to so
monumentally important a task.

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