

Overall, this is a valuable study which seeks to be objective under difficult conditions.

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SPOLEČENSKÁ STRUKTURA A REVOLUCE. By *Jiří Houška*. Sociologická knižnice. Prague: Svoboda, 1974. 325 pp. Kčs. 28, paper.

The author is section head in the Institute of Philosophy and Sociology of the Czechoslovak Academy of Sciences, and the title suggests a theoretical analysis—in Marxist perspective, to be sure—of the interaction between social structure and revolution: how revolutions transform social institutions and how in turn social fabrics of various types promote or inhibit revolutionary change. Instead, we have before us a potpourri of well-known Marxist interpretations of the beginnings of industrial capitalism (without the brilliance characteristic of the founding fathers of “scientific socialism”), polemics against the “traps of idealist philosophy,” selected census data in support of the claims of the present socioeconomic regime in Czechoslovakia, and invectives against the general trend manifested in Czechoslovak social science during its rebirth in the 1960s.

This last aspect of the book is the most important. Houška attempts to settle accounts with the school of “creative Marxism” in Czechoslovak sociology, which supplied a vital contribution to the theoretical basis of what is now generally known as the “Prague Spring.” Anyone fairly well acquainted with Czechoslovak sociological literature of that period can easily recognize the precise targets of Houška criticism, and in many cases Houška names them. He also reserves a prominent place for one particular “heretical” work—the account of a remarkable survey of social differentiation and vertical mobility, carried out in the years 1966–67 among a representative sample of almost 35,000 households in Czechoslovakia (Pavel Machonin, ed., *Československá společnost*, Bratislava, 1969). Houška’s criticism is not surprising for the very nature of this research project is patently objectionable to Houška and his colleagues. A number of other publications of the same period may also be identified as objects of his criticism.

Houška obviously sets out to delineate the correct application of Marxism in the study of social change. The main question is, of course, what yardstick does he use to distinguish the correct application from the incorrect. In the introduction he states that, if “the new praxis does not confirm the assumed premises” of social theory, we must “correct, revise or even totally reject such premises.” This sounds very courageous, but, unfortunately, the author does not heed his own words.

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Z ČESKÉ LITERATURY A KULTURY (1860–1960). By *Zdeněk Nejedlý*. Prague: Československý spisovatel, 1972. 808 pp. Kčs. 45.

This book offers more than a selection of Nejedlý’s writings. It illustrates the growth of an ideology, and should be of interest to all who study the development of socialist realism. Zdeněk Nejedlý (1878–1962) was professor of musicology at Charles University and an intellectual who had an important influence on Czech cultural life in Austrian Bohemia, in the First Czechoslovak Republic, and in the