in Eastern Europe. Second, too often the text presents tediously detailed information. This is especially true of information presented about economic development. Finally, the numerous maps and tables in the book are not as easy to read as they might be. Maps are generally small and sometimes difficult to understand. Most tables have an awkward format.

The conclusion offers an interesting retrospective approach to summarizing change in Eastern Europe, but, like other parts of the book, is not highly informative. Turnock's assertion in this section that "Geographical studies of the region have described and interpreted post-war change quite comprehensively" (p. 316) is an overly enthusiastic evaluation of work by geographers on the region since 1945. Relatively few geographers are writing on the region, and hardly any of these are true specialists on the entire region. Turnock's comment that Eastern Europe's "impressive record of recent economic development which may appear to offer vindication for the abandonment of capitalism and may even seem to furnish proof of the superiority of the socialist system" (p. 316) seems particularly puzzling and inopportune, even for someone writing without the knowledge of the impending, stunning political changes of 1989.

It is surely not a simple matter to produce an historical geography of a diverse region during an era as long, as important, and as turbulent as the 130 years prior to World War II was for Eastern Europe. Turnock clearly exerted a good deal of effort and utilized many sources in an attempt to assemble information for his book. The result, however, is less successful than Norman J. G. Pound's An Historical Geography of Europe 1800-1914 (Cambridge University Press, 1985). Pound's highly informative book provides both rich detail and well reasoned generalizations. It has many good maps and offers an exceptionally "readable" text. Pound intertwines discussion of international politics, boundary disputes and changes, and population dynamics to explain the complexity of Eastern Europe's great power-small power relationships in the post-Napoleonic, pre-World War I era. He uses detail and generalization to attempt to explain spatial-temporal shifts in the locations of economic activities. His arguments are buttressed by information on interrelated changes in technology, government policies, and availability of resources. Pound sets a standard of research on the historical geography of Europe, including Eastern Europe, which is, perhaps, difficult to match. The Pound's book is, I believe, the standard and I would recommend it rather than Turnock's book for an historical geography of Eastern Europe in the pivotal 1800-1914 era.

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To examine the Polish Renaissance in general and to honor Poland's greatest poet of the period, Jan Kochanowski (1530-84), a scholarly conference, entitled "The Polish Renaissance in Its European Context," was held at Indiana University on May 25-29, 1982. It was organized by the Polish
Studies Center at Bloomington, and jointly sponsored by Indiana and Warsaw Universities. Twenty-seven Polish and American scholars presented papers relating to various aspects of the Polish Renaissance. The editor of the present volume, an active participant in the above conference, the late Professor Samuel Fiszman, provided the introduction while the 1980 Nobel Laureate in Literature, Czesław Miłosz, added a foreword. Papers in Polish have been translated into English. The whole was divided into six topical parts. The editor also contributed short biographical and bibliographical notes on the contributing scholars. Sixty illustrations enhance the volume.

Following the editor's introduction, historical, social, political, legal, institutional, educational, intellectual, religious, and cultural aspects of the Polish Renaissance are discussed. Most attention is given to Kochanowski, a Renaissance man par excellence, and his literary output. Out of twenty-seven papers, eleven are devoted to that exceptional man, Poland's greatest poet prior to Adam Mickiewicz (1798-1855). The section on science and learning at that time focuses on Poland's most distinguished scientist of the Renaissance, Nicholas Copernicus (1473-1543), as well as on the prominent political and social thinker, Andrzej Frycz Modrzewski. Another paper examines the Polish Renaissance in its European context with special emphasis on the links with Italy and England and Poland's role in disseminating things Western and in spreading learning to Eastern Europe.

The panelists show that Poland in its Golden Age was a place of fermentation and experimentation of all kinds. The Poles were then unusually open to novelties. Politically, "the gentry democracy" flourished, with between 10 and 13 percent of the total population entitled to participate in the political process. The Polish equivalent of the Habeas Corpus Act came into being as early as 1430, and the subjects of Poland-Lithuania (particularly nobles and townspeople) were free to adopt the religion of their choice.

The Polish spirit of tolerance at that time was typical of times of greatness and prosperity. Hugo Grotius stated that "To wish to legislate on religion is not Polish." When criticized by a papal envoy for his tolerant religious policy, King Sigismund the Old (1506-48) replied: "Permit me to rule over the goats as well as the sheep," and his son made a similar remark: "I am the king of your bodies but not of your consciences." Bishop Piotr Myszkowski stated at the Diet of 1565: "Let not the different understanding of [Sacred] Scripture shatter the love between us." Little wonder that Poland-Lithuania became a haven not only for persecuted or exiled Jews, but for religious dissenters as well. The authors stress that Poland's location at the crossroads between West and East and the existence of different religions and faiths within the country were largely responsible for the prevailing spirit of tolerance. As religious debates were open and as the Catholic Church made concessions on freedom of conscience, Church jurisdiction over laymen, and financial matters (e.g., the tithe), the bitterness and hatred known elsewhere were largely avoided. Political and social problems prevailed in the Polish Reformation over doctrinal considerations. At the same time, the Reformation had a positive influence on the use and the subsequent development of the Polish language. Each