

Deutschen nur noch eine Frage der Zeit. Aus diesen entgegengesetzten Haltungen heraus lässt sich das Handeln der deutschen und polnischen Christen in Schlesien am besten verstehen und die Widersprüchlichkeit der von A. beschriebenen Verhältnisse erklären.

As. Studie ist quellengesättigt, wenngleich nicht immer quellenkritisch, sowie informativ und bindet in gelungener Weise die lokalen Verhältnisse in die Gesamtentwicklung ein. Kritisch anzumerken sind lediglich die etwas unglücklich gewählten Zwischenüberschriften sowie die bisweilen langen Aneinanderreihungen von Berichten kirchlicher Festlichkeiten; diese hätten gestrafft bzw. summarisch zusammengefasst werden können. Doch diese Monita sollen den guten Ertrag der Untersuchung nicht schmälern.

Essen

Severin Gawlitta

Andrzej Friszke: Między wojną a więzieniem 1945-1953. Młoda inteligencja katolicka [Between War and Prison 1945-1953. Young Catholic Intelligentsia.] Biblioteka „Więzi“ – Instytut Studiów Politycznych PAN. Warszawa 2015. 416 S., III. ISBN 978-83-64091-43-8. (PLN 25,-.)

Relations between the Catholic Church and communist state in Poland are undoubtedly among the topics historians have examined most. However, the large spectrum of activity of Catholics in Poland after the Second World War has not been completely explored yet. One of its aspects is the origins and activity of the Catholic intelligentsia, especially before 1956. This topic is not broadly presented in historiography, despite the fact that many relevant memoirs covering this period have been published. The task was undertaken by Andrzej Friszke in the reviewed monograph. He is a well-recognized Polish historian, professor of the Polish Academy of Sciences and the author of many key books on the history of communism in Poland.¹

The book is divided into 12 chapters, including an introduction and conclusion that deal with the political and sociological context of the period 1939-1953 and describe the origins, fate, life and ideas of young Catholic intelligentsia in Poland. F. tackles his subject chronologically, but also concentrates on the specific issues. First, he depicts the restrictive policy of the Soviet domination of Poland, which limited independent political, cultural and religious activity of Polish intelligentsia. Its reaction, considering the international situation as a crucial factor, was determined by previous experience of the German occupation. This leads F. to the sociological background of the young generation that sought both adaptation and independent participation in the new post-war reality. The marginal, conservative group from Kraków opted for cold, geopolitical analysis rather than what they called romantic upsurge. They claimed that preservation of the ‘nation’s substance’ was essential, therefore Polish policy should seek temporary settlements and wait for a better international situation. Two of them—Dominik Horodyński and Aleksander Bocheński—joined Piasecki’s group later. However, the difference was significant—the Germans did not seek agreement and their repressive policy made it impossible. The Soviets, on the other hand, allowed the development of a Polish administration and army, which required the participation of Polish society. For the young Catholic elite this caused the problem not only of how to function in Poland under communist rule, but also how to preserve moral Catholic values. These questions raised several answers. The group that gathered around the weekly *Tygodnik Warszawski* and formed *Kolumna Młodych* was previously linked with the National Party (Stronnictwo Narodowe), and together they pursued the ideal of

¹ On the topic of Catholics in Communist Poland see ANDRZEJ FRISZKE: *Opozycja polityczna w PRL 1945-1980* [Political Opposition in the People’s Republic of Poland, 1945-1980], London 1994; IDEM: *Oaza na Kopernika: Klub Inteligencji Katolickiej 1956-1989* [Oasis on Copernicus Street: The Catholic Intelligentsia Club 1956-1989], Warszawa 1997.

national Catholicism. This was considered by the communists as an oppositional ideology and it was not tolerated by the regime after the Stalinization in 1948. The main advocates of this ideology, Wiesław Chrzanowski, Andrzej Kozanecki and Tadeusz Przeciszewski, were sentenced to prison.

The Marian Student Sodality (Sodaliczka Marińska Akademików), which was a group of young people seeking profound understanding of Catholicism, concentrated on developing religious consciousness rather than engaging in polemics with the regime. The leaders of the Sodality, like father Tomasz Rostworowski, wanted to create a lay intellectual elite. However, after 1948 the communists persecuted its members and Rostworowski was sentenced to prison. *Tygodnik Powszechny*, a weekly published in Kraków, sought refuge in culture. This was also the choice of the distinguished Word Eaters Club (Klub Logofagów), which created a space where Catholics could discuss openly, even with Marxists. Maintaining its character was impossible under the Stalinist regime and the club was closed by its founders, probably at the end of 1948. All these groups shared a non-conformist attitude towards the regime, which ultimately brought them under surveillance and persecution by the secret police.

The other path was chosen by Bolesław Piasecki and his editorial team of *Dziś i Jutro* weekly, which later evolved into the PAX association. They sought agreement with the Polish communists and their Soviet overseers, which finally resulted in pledging loyalty to the Stalinist regime and supporting its policy. F. mainly bases his historical reconstruction on the documents created by the communist secret police. This sheds new light on the topic, especially on the history of Piasecki's group, whose policy was well known to historians, but had been based more on deduction and scarce papers rather than official documents showing its dependence on the secret police.

F. proves, without a doubt, that Piasecki and his associates (Ryszard Reiff, Konstanty Łubiński) secretly cooperated with the communist secret service in its operation against the Polish government in exile in London. Moreover, this led to his dependence on Julia Brystygier, the director of Department V of the Ministry of Public Security, who planned and coordinated actions against the Catholic Church in Poland. Therefore F.'s narration links how Piasecki's proposal of political allegiance in 1945 evolved into collaboration with the communists in their policy to subdue the Catholic Church, which was not clear previously.

The author's narrative is very detailed. However, a certain amount of the information provided could be better inserted into footnotes. Besides, the documents are too often extensively cited, cluttering the reader's mind with details which sometimes are not linked to the narrative. However, these minor flaws do not overshadow the book's great value.

F.'s monograph is a solid foundation for further research on the history of the Catholic intelligentsia in Poland. It introduces new material and interpretations both on the post-war reality and the ideas and biographies of young Catholic intelligentsia. It shows the importance of intellectual reflection in the age of totalitarianism, and how fragile the boundary between political game and treachery was. It is based on a broad spectrum of primary sources and its contents will be considered current for many years. Furthermore its index and photographs make finding information easier. Undoubtedly every historian working on the history of the Catholic Church and intelligentsia in communist Poland should be acquainted with it.

Warszawa

Bartłomiej Kapica

Markus Krzoska: Ein Land unterwegs. Kulturgeschichte Polens seit 1945. Schöningh. Paderborn 2015. 436 S., Ill. ISBN 978-3-506-78085-0. (€ 39,90.)

Markus Krzoska unternimmt mit seiner Studie, die auf seiner 2012 an der Justus-Liebig-Universität Gießen eingereichten Habilitationsschrift basiert, den Versuch, die Geschichte Polens nach dem Zweiten Weltkrieg „neu zu betrachten“ (S. 13), indem er diese