

# RADIO FREE EUROPE *Research*

## EAST EUROPE

● Poland

30 March 1967

### SITUATION REPORT

- \* Casaroli Continues his Mission
- \* Repressive Measures Against Students

#### Casaroli Continues his Mission

The Vatican's emissary Msgr. Agostino Casaroli spent Easter in Rome and returned to Poland on March 29.

Upon his arrival in Rome on March 25, Casaroli said that he believed the Polish government was open to a solution of the problem of the country's Church-state relations. However, he added that he could not say "when the situation will be resolved or how positive the solution will be." He also stressed that thus far he had not met government leaders.

Combat reported on March 27 that Casaroli had made a tour of at least three dioceses in the Western Territories: Gorzow (covering the three voivodships of Szczecin, Koszalin and Zielona Gora), Wroclaw and Opole. He also visited Katowice and Lodz, the two dioceses which were Polish before the war.

Combat also confirmed (cf. SR March 20) that Casaroli had met Pax leader Boleslaw Piasecki and Christian Social Association leader Jan Frankowski.

It will take about ten days for Casaroli's mission in Poland to be completed, Reuter reported from Warsaw on March 29. He is due to visit the Gdansk, Warmia (Olsztyn) and Plock dioceses. Of these three, Plock was Polish before the war, Gdansk was the pre-war Free City of Danzig, while Warmia was German.

30 March 1967

The Gdansk diocese does not pose any legal problem either for the Vatican or for the Polish ecclesiastical administration (the present bishop ordinary of Gdansk is a Polish citizen). While Warmia -- as well as Wroclaw, Gorzow and Opole -- are under a temporary arrangement, by which their bishops, who are Polish citizens, are titular bishops of no longer existing ancient dioceses in Asia and Africa, but actually have full administrative power in the dioceses in the Polish Western territories. No doubt in view of the peculiar legal status of these dioceses, Casaroli repeatedly stressed that his visits there were purely ecclesiastical in character.

### Repressive Measures Against Students

A student of Warsaw University was suspended for a year on misconduct charges, while 71 others were expelled from the Socialist Youth Union for writing a letter in defense of their suspended colleague, agencies and Western papers reported on March 23 and 24.

The suspended student is Adam Michnik, who took part in the discussions following the lectures of Prof. Leszek Kolakowski on October 21 and Mieczyslaw F. Rakowski on November 3 (cf. SR November 3 and 7). His contributions to these discussions must have contained some remarks which were objectionable to the Party authorities. He was one of six students originally suspended for their part in the discussion, but the other five have been reinstated.

More than 1,000 students and 150 professors signed petitions to Warsaw University authorities asking for leniency for Michnik; among them were the 71 members of the university branch of the Socialist Youth Union who have now been expelled. The expulsion will not prejudice their further studies but may wreck their future career.

The university disciplinary committee which decided on Michnik's suspension convened on March 22, while the decision -- apparently reached after a long discussion -- was made in the evening of March 23. While the specific charges against Michnik were not revealed by the disciplinary committee, a notice posted by the SYU accused him of trying to disrupt last year's May 1 parade in Warsaw by exhibiting "incorrect" slogans.

While these slogans have not been quoted, it is known that during the parade, a group of students chanted before Wladyslaw Gomulka a number of short slogans protesting the disbandment of the philosophy faculty and the imprisonment of Karol Modzelewski (cf. SR of November 7) and demanding a return to "October" (1956) and democracy.

Note: Attention is drawn to Polish Press Survey No. 2058 of March 23 and No. 2059 of March 28, containing articles by Wlodzimierz Sokorski and Jerzy Putrament, respectively, both dealing with the Party line in culture, the opposition to it by some writers and their Western "sponsors."