industries; and encouraged Jewish emigration, all in tune with Roman Dmowski's vision of Poland's perpetual struggle against Germandom (42, 45–46). Conversely, in the German part of Silesia, irredentist unions and associations agitated for the return of the region to its "rightful" owner (47).

During World War II, the Nazi administration of Silesia launched the "re-Germanization" campaign, which included categorizing locals in accordance with nationality, deportations of Jews and Poles, and confiscation or appropriation of Polish industrial, cultural, and educational institutions (157–59). In turn, the communist-dominated Polish government launched a wide-scale "re-Polonization" campaign, which entailed the banning of the German language, the introduction of courses in Polish history, language, and culture, and the celebration of national heroes and memorial sites as symbols of national memory. The Catholic Church supported or at least condoned the government's ethnic policies (199, 214).

The strength of the book lays in its well-defined thesis, a coherent methodological framework, and rich factual narrative. Written in clear language and bereft of jargon, it is easy to follow and therefore, would inspire interest not only among academics, but also among lay readers. Polak-Springer persuasively shows that attempts to impose cultural uniformity eventually failed, partially for practical reasons. Thus, since the economic situation on the German side of the border was in general better, many Poles were critical of the Polish government for not being able to do the same in Upper Silesia and were skeptical towards the "Polonization" campaign. During World War II, contrary to the wishes of the Nazi leadership, many Poles, especially those engaged in agriculture and skilled laborers, were exempted from deportations. Some German functionaries also considered the deportations of Polish professionals such as the employees of the court system as impractical. After the war, the communist government initiated the expulsions of 200,000 Germans from Silesia, but exempted as many as 800,000, who were classified as "Poles." Such relatively mild treatment emanated from a dire need for a skilled labor force in the war-ravaged land (189).

Crucially, the book shows that despite state efforts to distinguish and separate the Germans, Poles, and Silesians, most locals continued speaking in dialect rather than "high-German" or "high-Polish" (166). Moreover, contrary to all intents and expectations of Berlin and Warsaw, their policies effectively fueled the regional particularisms. In the context of frequently changing borders and under pressure to become Germans or Poles, the locals increasingly relied on native cultures and traditions, which offered them some modicum of stability. Instead of weakening local culture, the official propaganda, museum exhibitions, and folkloric performances reinforced the local national identities and regional culture. *Silesianism*, therefore, withstood state pressure, remaining a symbol of the region's multicultural fabric and rich cultural heritage.

Based on an impressive array of primary and secondary sources, *Recovered Territory* shows the benefits of a cultural approach to political history, analyzing the interaction between official policies and popular mindsets.

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The Devil's Chain: Prostitution and Social Control in Partitioned Poland. By Keely Stauter-Halsted. Ithaca and London: Cornell University Press, 2015. x, 379 pp. Notes. Bibliography. Index. $39.95, hard bound.
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In *The Devil's Chain*, Keeley Stauter-Halsted provides a nearly comprehensive account of prostitution and its significance in partitioned Poland at the turn of the nineteenth

century. Analyzing an extensive array of archival and published sources, she brings to light the voices and experiences of the prostitutes themselves while simultaneously assessing the perceptions and anxieties surrounding prostitution that emanated from professionals and the upper classes. Stauter-Halsted argues that discussions of prostitution rested at the core of a broader narrative regarding Polish national identity, modernization, and political independence. The sex industry and the ills that accompanied it, she asserts, "exposed the nation's inadequacies" (45) that needed to be reformed as Poland sought to become a modern, independent nation leading up to and after World War I.

Stauter-Halsted begins by exploring the lives of the women who worked as prostitutes and the perceptions of them in social discourse. Contrary to contemporary accounts describing the moral failings of prostitutes, she asserts that most women who engaged in the sex industry did so out of economic need to supplement wages, and often on a temporary basis. Yet the complex police regulation system targeted all single, working-class women in public areas as potential prostitutes, registering them as either acknowledged ("public") or "secret" prostitutes on two separate rosters. In this way, working women were categorized as less moral and less virtuous based solely on their social status, despite the fact that these same women often worked within the homes of the middle and upper classes. Stauter-Halsted emphasizes the geographical integration of the working and upper classes in Polish society, and argues that this proximity helped to fuel anxieties about the threat that prostitution posed to the health and well-being both of individual families and the nation itself.

These anxieties played out in the moral panic surrounding sex trafficking. Stauter-Halsted sets contemporary Polish discussions of "white slavery" and the international sex trade into the broader context of migration and antisemitism. Stories of daughters being kidnapped and forced into the sex trade overseas played on fears about national well-being, but often exaggerated realities. Instead, she argues, women frequently exhibited agency in their efforts to flee oppressive poverty for the hope of a better life, and participated willingly in migration schemes, even those resulting in a life of prostitution. Much of the blame for the international sex trade in Poland was placed on Jews, through a series of highly publicized sex-trafficking trials. Stauter-Halsted explores the rhetoric surrounding Jewish involvement in the sex trade and its contribution to perceptions of Polish exceptionalism. She concludes that placing responsibility for the continued presence of prostitution in Polish society on the Jewish trafficker shifted the blame away from the Polish national community.

Finally, Stauter-Halsted addresses the role that social activists and medical and legal professionals played as they addressed prostitution in an attempt to improve the health of the Polish nation. Female activists came into the public sphere to "save" fallen women by establishing reform homes and promoting proper moral behavior, with marriage as the ultimate goal. Medical experts, in contrast, focused on combating venereal disease. Through their failed efforts to treat syphilis, doctors came to see prostitutes as diseased threats to the well-being of the nation, and imposed police surveillance and isolation on these women. In addition, the medical profession sought to cleanse Polish society through a growing eugenics movement that stressed celibacy and sex education. Stauter-Halsted emphasizes that while other eugenics movements focused on ethnic or religious differences in purifying the nation, in the Polish case the concern was over class-based social ills such as venereal disease, alcoholism, and prostitution.

The arguments made in *The Devil's Chain* correspond to and reinforce discussions of women, prostitution, and sex trafficking in other national contexts. Although the dynamics of this story parallel and reiterate the general narrative, Stauter-Halsted's contribution emphasizes the complex link between prostitution and national

identity in Poland by methodically unpacking the variety of discourses surrounding the sex trade. She convincingly integrates the Polish issues into the broader literature on prostitution, class, urbanization, migration, and professionalization. The unique aspects of the Polish experience, for instance the complex regulation system and the Polish application of class-based eugenics, make this an important contribution to our understanding of the modernization process. This volume will be of interest to scholars of partitioned Poland, but also to those exploring issues of migration, gender, and national identity.

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Veterans, Victims, and Memory: The Politics of the Second World War in Communist Poland. By Joanna Wawrzyniak. Studies in Contemporary History 4. Frankfurt/Main: Peter Lang Edition, 2015. 259 pp. Notes. Bibliography. Illustrations. Figures. Tables. Maps. $60.95, hard bound.
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From 1949 to 1989, Poland's Union of Fighters for Freedom and Democracy (ZBoWiD) sought to sustain a monopoly on memory-making for war veterans and victims of Nazi occupation. Given the magnitude of World War II's influence on Poland's politics of memory, it is remarkable that previous scholarship has insufficiently featured this central organization. This translation of Joanna Wawrzyniak's 2007 dissertation (published 2009) applies extensive archival analysis, rare veteran journals and bulletins, secret police files, and interviews to exhibit the ZBoWiD's inner workings and influence. Like Jonathan Huener's *Auschwitz, Poland, and the Politics of Commemoration* (2003), Wawrzyniak deftly applies a pivotal example to illustrate the broader evolution of Poland's memory culture in the tense Cold War political climate.

Deploying a tight chronological analysis, Wawrzyniak reveals that shifting memory narratives formed due to "negotiation between the state and memory groups" (13). This interplay evolved over four principal periods that paralleled trends in Polish politics and culture. After an initial contextual chapter, Chapter 2 traces memory narratives through the tumultuous immediate postwar years before the founding of the ZBoWiD. Deploying Robert Traba's term "live memory," it illuminates an era in which the recentness of trauma vested commemoration with particular emotional involvement, and ongoing chaos allowed for diverse narratives that included commemoration of both the Communist People's Army and their former Home Army foes. As socialists and communists were forcibly merged into one party, however, commemorative groups were also forcibly centralized into the ZBoWiD. Hence, the early postwar suppression of "substantial and pluralistic" commemorative practices paralleled the suppression of open political society more broadly (82).

In contrast to diffuse and competing memories before 1949, the Stalinist era (Chapter 3) saw the ZBoWiD consolidate a myth of brotherly Soviet and Polish military glory that excluded the Home Army. In this narrative, liberation had only been possible through Soviet sacrifices to defeat fascism, and the USA and West Germany represented the next fascist danger. Effacing Jewish memory, former concentration camps became spaces where "heroes of the communist cause suffered." Like most regime narratives at the time, this "propagandistic illusion" failed to connect with society (133–34).

As in Poland more generally, the years 1956–57 functioned as a hinge on which the whole country turned from Stalinism to communist nationalism (Chapter 4). At the cost of historical accuracy, the ZBoWiD won new members by claiming that