

ANNA JANICKA

**The Bernardine's church and monastery in Radom
from 15th till 18th century The place of public activity
and permanent element of urban scenery**

The article discusses particular phases of building establishment of 00. Bemardine's church-monastery in Radom, putting them between many other medieval foundations of this congregation. The analysis gives typical for medieval Bemardine view of establishment creating the quadrilateral with viridary in the middle and church situated from the north and farm buildings perpendicularly adjoining to south wing of monastery.

Simultaneously, article shows the church and monastery as the place which mattered (featured) a lot in local community's life. Just the enclosing of the building with the battlements in 1500 year made it a place of shelter in case of danger for the population living in the suburbs. The Bemardine's assembly from the one hand provided the pastoral and religious service, but on the other hand they involved the local community into such activities as collection, guilds which all became the active element of church-monastic life. Bemardine's church and monastery, although it was built with a view of poor community living in the suburbs, became also significant centre of religious life among rural community and also a place of meetings of the parliament, meetings of Revenue Tribunal, and the centre of active political life. The institution stayed for good also in the history of Poland.

DOROTA KICIŃSKA

**Marriage and adultery as the customs elements of
townspeople life in the 17th c. England**

Marriage and adultery were very important parts of middle-class life in 17th c. England (writing middle class I mean townspeople, as the biggest part of this class).

The great opportunity to discover 17th c. townspeople culture and customs give us *The Diary* by Samuel Pepys. Very helpful can also be *Small Books and Pleasant Histories, Popular Fiction and its Readership an Seventeenth-Century England* by Margareth Spufford. In this book writer analyzed *Merry and Godly Books* - a two-penny booklet very popular in 17th c., which in excellent way describes the reality of that age.

The 17th c. Londoners could marry in several different ways. From the simple private promise, through Clandestine and later Fleet marriages, to License marriages and official Church marriages. Every of this ways had their advantages and disadvantages. For example Fleet marriages were cheap, but secret and hasty form of ceremony, usually without members of family, could bring danger of bigamy and other iniquities or abuses.

In the process of finding beloved person the will of parents were important but not the most. It seems that men and women from middle class chose whom they would marriage by themselves. The friends and parents could help them, but they couldn't force them. While looking for a good partner young people tried not to

forget about material aspects, however money wasn't the most important issue. It seems that perfect husband or wife should be at first honest, dutiful or affectionate, modest and should know how to behave in company.

The adulteries were very common but, as I think, not compared with marriage virtue. Samuel Pepys had many mistresses but his relations with wife were rather happy and harmonious despite the fact that they had no children. Even after death of Elizabeth he didn't marry again. On the other hand adultery had to be kept in secret in order not to lose good name by person who was unfaithful.

JERZY JOZEF GLOWACKI

Manifestations of religious feelings by the Confederates of Bar

The issue of the Confederation of Bar, 1768–1772, has interested many historians who deal with Polish-Lithuanian Commonwealth. It has been commonly considered that the religion played an outstanding role in the Confederation although the religious factor itself has not been a subject of research yet.

The present article is the first attempt to describe the Confederates' religiosity, although it concerns only the external side of the phenomenon. The author brings up such questions like: the symbols of the Confederation and its ceremonial. He establishes, the religiosity of the confederates was a continuation of Old Polish customs. The confederates emphasized their attachment to the tradition, especially during the first half of the first year of the confederacy, because they wanted to dissociate from their political adversaries, whom they defined as the enemies of the Catholic faith. In some cases it is possible to affirm that religious banners were used by the confederation manipulatively.

MALGORZATA KARKOCHA

The lawsuit and the execution of Louis XVI in the light of Warsaw's press 1792–1793

The purpose of the article is to present the fates of Louis XVI after the revolution on 10 August 1792. The king, devoid of the executive power, was imprisoned with family in Temple, where he was supposed to wait for the further decision about his affair. National Convention which gathered on 20 September 1792 was about to decide on his fate. The question we discuss on the basis of the Polish information press, which was appearing in Warsaw in the years 1792–1793. In that time two periodicals were published: "Gazeta Warszawska" and "Korespondent Warszawski".

During the first weeks after 10 August nothing showed that Louis would be executed. Only a small group of the radical club activists demanded his death. The configuration of political forces in the Convention was profitable for Louis. The Girondins had majority and they wanted to save the king at any price. First of all they lingered over bringing a suit as long as possible and when it occurred to be unavoidable, they were trying to exchange the death penalty for the life imprisonment. The opposite party, the Montagnards, demanded to put Louis into jail immediately, to sentence him to death and execute the verdict to give the others an example.

Finding Louis' letters in the secret hiding place in Tuileries on 20 November, giving evidence that he was conspiring with counterrevolutionaries and Austrians,

with whom France waged a war, made the further postponement of the trial impossible. The next day the Assembly called into existence the Commission of 12 Members, which was supposed to take care of the inventory of founded correspondence. On 6 December, a new Commission consisted of 21 members was established. The Commission presented in the Convention on 10 December the act of Louis' accusation. The Assembly interrogated ex-king two times, on 10 and 26 December. On 14 January 1793, the Convention passed free questions for the deputies: Is Louis guilty of treason? Should the Convention's sentence be sanctioned by people? What should be the punishment for Louis? The voting on two first questions took place on 15 January. Louis was found guilty almost unanimously with 693 votes. A few deputies abstained from voting. A motion about appellation to the people failed in the proportion of 424 to 283. On 17 January, the Convent passed a death penalty for Louis. The execution took place on 21 January.

The death of French monarch brought grief to all Europe and quickened the formation of the First Coalition.

PRZEMYSŁAW PIOTR DAMSKI

Consequences of "Jameson raid" for the British-Boer relations (January – April 1896)

Period between January and April 1896 in Boer-British relations was more specific than other ones. Great Britain stood in face of difficult situation because of "Jameson raid". British South African Company troops had invaded formally friendly state, which had serious economic bonds with German Empire and even developed friendly relations with it. In such case Britain's most significant issue was to calm down the situation and to stress that South Africa was still area British of influence. That's why secretary of state for the colonies – Joseph Chamberlain, was very careful relating to Transvaal and stressed that British Empire dissociated itself from the action of BSAC, and it would help in any way. On the other hand he aggressively react on Kruger. Telegram.

In 17th January 1896, some of British subjects inhabitants of Witwatersrand came up an idea in which president should visit to London to explain all misunderstandings, that had gathered long before the raid. Both sides were positive to this idea, but Chamberlain wanted only to explain all difficulties between Empire and its protectorate. Kruger had other vision. He demanded an invitation and promise that Article IV of London Convention 1884 would be changed. Secretary Chamberlain sent the invitation but he could not agree at president's conditions as far as Convention was concerned. Finally at 27th April Kruger refused visit to London and Cabinet withdrew the invitation.

The discussion over Article IV did not finish after Kruger's withdrawal from the idea of presidential visit. Transvaal came out with its new interpretation. British rightly saw, that it might threat their interests, and they even might lose their suzerainty over South African Republic. Because of that they opposed the idea. Dispute was partly solved in 1898 by settlement which gave Transvaal more freedom in its international politics. The attitude of both sides was more and more uncompromising, and the zenith of it took place at Bloemfontein Conference at 1899.

MARLENA GMUR

The boycott of the Olympic Games in Moscow and Los Angeles in the light of weekly "Sportowiec"

The main aim of this article is to show the reaction of "Sportowiec", a weekly sports magazine of national range, to the Olympic Games in Moscow and Los Angeles and to what was happening in their background. The core of the article is built on the basis of the arguments used in the magazine, firstly against the boycott of the Olympics declared by the western countries, and secondly those urging the socialist countries to withdraw from the Games in 1984.

The part of the article describing the boycott of the Moscow Olympics in 1980 includes an analysis of the information given by "Sportowiec" on the preparations of the games, presentation of politicians' views, opinions of the sportsmen and people of the cultural world explicitly against the boycott of the Games in Moscow and in support of the authorities; the article also includes an analysis of the information given by "Sportowiec" on the welcoming of the sportsmen, and then assessment of the Polish sportsmen's performance in the Games.

The following fragment of the articles is about the boycott of the Games in the USA declared by the socialist countries, it describes the events from the sportsmen's point of view. It also includes a commentary on the decision of the USSR National Olympic Committee about withdrawing sportsmen from the Games, and on the Soviet reasoning (which includes the Polish reasoning, too). It is also supposed to present the method in which the magazine described on the one hand the Friendship Competition and on the other about the Olympic Games in Los Angeles.

The issues of "Sportowiec" from 1980 and 1984 have been analyzed for this article.