

RUSSIAN MIND

LA PENSEE RUSSE

№135/07 (5006)
July 2021

Russkaya Mysl
Russian/English

Founded in 1880
www.RussianMind.com



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ЛИТЕРАТУРНАЯ ГАЗЕТА

Основана в 1930 году
при участии А. С. Пушкина
Издание возобновлено
в 1929 году при поддержке
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EDITOR'S LETTER

WHERE ARE RUSSIANS?



The summer season is just around the corner. It seems like it is time to rejoice. But the French, on the contrary, became nostalgic. Especially on the French Riviera. Tens of thousands of Russian relaxed travellers came to the Mediterranean coast of France summer after summer – but will they come again this year? It is not clear yet! It is due to the damned coronavirus, and, in general, it seems that something does not work. The restaurants are half empty, there are almost no visitors in theatres and cinemas. Just some kind of depression.

Russians are welcomed in Nice, Cannes, Villefranche sur Mer, Beaulieu sur Mer. Russians are loved for their ability to make merry, have fun, even burn up the town, yes! Why not? And

everyone there really hopes that the visa red tape will disappear and Russians will not just come, but arrive unexpectedly as a tumultuous crowd to fill the Promenade des Anglais.

To be honest, I do not really believe it. Restrictions on entry to France continue. Who can come and who cannot? They say one thing, then another. The French are pretty tired of all this and simply stopped believing the government. Or rather, they stopped paying attention to it.

Therefore, the question “Where are the Russians?” – is not idle, but emerging. Because if Russians fail to come, the Cote d’Azur will dig in such melancholy that it will be enough to make you weep seeing all this. The fact is that the native French are a little out of the habit of going there: there are a lot of tourists, and many locals cannot afford the prices. There will be obviously less tourists this summer... That is why the French are already crying: “Russians! Hey! Where are you?”

Victor Loupan



*Publishing House “Russian Mind” is wishing
His Royal Highness Prince Michael of Kent
a very happy birthday.*

*Your Royal Highness,
Please accept our best wishes on the occasion of your birthday.
As a Patron of the Russo-British Chamber of Commerce,
you make a great contribution to the development of relations
between Great Britain and Russia. We wish you good health,
limitless energy and continued fruitful work that greatly benefits
our countries.*

Russian Mind
№135/07(5006),
JULY 2021

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HIGHLIGHTS

FRENCH BLUES

France spawned an "intellectual strife" that continues to thrive today

VICTOR LOUPAN,
Head of the Editorial Board

The idealised image of France as the bearer of the principles of freedom, equality and fraternity was formed in the distant 18th century, long before the French Revolution which became the progenitor of all intellectual principles that still shape political and intellectual thinking on the globe.

Socialism, communism, nationalism, fascism, chauvinism, liberalism, atheism – all come from there. Even the concept of "homeland" appeared in the midst of bloodshed of the Revolution. Before the French Revolution, people fought for tsars and kings. They were subjects, and then suddenly they became citizens.

When the very autocratic Empress Catherine II received the philosopher and freethinking theorist Denis Diderot, who was specially invited to Saint Petersburg at her expense for a conversation, she did it, because she understood the intellectual importance of what was happening long before the launch of the Revolution itself. The French kings did not read Voltaire, Rousseau or Diderot, but Catherine the Great did. Few people know today that the priceless treasure represented by Voltaire's personal library is not located in France or Switzerland, but in Russia, because the Empress had bought it. Just like a treasure!

The Paris Commune of 1871 is also the matrix of the global revolutionary movement. For Marx, Engels, Lenin, the French Revolution and the Paris Commune were a kind of "Old and New Testament of the builder of communism". Communism as the last stage of human



Portrait of Catherine II of Russia by Fyodor Rokotov. 1770

development. The stage which was always desired by humanity even without realising it. Communist theorists (later they were called "classics") studied in detail the chron-

ological sequence of the events of the Revolution and the Commune, making far-reaching conclusions.

In War and Peace, Prince Andrey, foreboding his imminent loss of life,

grieves that he would die in a battle fighting against the man whom he admired more than anyone else in the world. He means Napoleon, the crowned son of the French Revolution. He was not alone in his thoughts. The Decembrists were part of the same story. In fact, France spawned an "intellectual strife" that continues to thrive today. And with such force that one can but marvel at it.

Behind the academic intellectual leftism which is tearing American universities in pieces including the most prestigious ones, is the so-called "French Theory". A "French theorism approach", in other words. Like in the 18th century during the Enlightenment era, the strange name "French Theory" actually hides two or three surnames of French intellectuals of the second half of the 20th century. They include, first of all, Paul-Michel Foucault, whose books on social sciences, medicine, prisons, the insanity problem, as well as human sexuality made him one of the most influential thinkers of the 20th century. Foucault's multivolume "History of Sexuality" became a world bestseller in the distant 1970s and widely opened the doors of the most prestigious American universities for him, where he was invited to lecture and conduct seminars. All current gender theories, transsexualism and intersectionality come directly from Foucault's intellectual work.

In addition to Michel Foucault, such thinkers as Jacques Derrida, a philosopher and literary theorist, creator of the modern fundamental concept of deconstruction; Jean Baudrillard, a postmodernism guru,

sociologist, culturologist, postmodern philosopher, professor at Yale University; and Gilles Deleuze who is one of the most cited authors of the 21st century in the humanities being at the forefront of contemporary debates on politics, society, creativity and subjectivity – have played a huge role in the current intellectual American revolution.

So, in 2021 these long-dead French intellectuals simply turned the lives of educated people upside down in the US. There was something inexplicable in the influence of Foucault, Derrida, Baudrillard and Deleuze on transformation of the essence of American life, similar to the influence of Voltaire, Diderot and Rousseau on the formation of democracy in Europe.

The Paris Museum of Jewish Art and History has recently opened a wonderful exhibition dedicated to the famous "Paris School", which played the most important role in the development of contemporary art. The exhibition is called "Paris as a School, 1905–1940" and it is truly beautiful. But one of us might wonder that, with the exception of Modigliani, Picasso and Matisse, all other artists are from Russia. The whole world knows Marc Chagall, Chaim Soutine, Ossip Zadkine, Jacques Lipchitz.

Without them, the 20th century art is unthinkable. And without the works of the genius sculptor Chana Orloff as well.

Here is what the French engraver Auguste Clergé, who maintained friendship with all these "migrants", wrote in 1921: "We place ourselves above any boundaries, and whether our comrade be Russian, Jew, Negro, Chinese or French, we do not care. The original essence of Montparnasse is that it accepts artists from everywhere into a common French family. This is perhaps the only place in the world where a true international republic of literature and art exists. That is why Montparnasse is so attractive and popular".

Today we no longer "cry in French" like the parrot Flaubert in Vertinsky's song, we do not love in French like Turgenev, we are no longer buried on Sainte-Geneviève-des-Bois next to Yusupov, Bunin, the Merezhkovsky family, Tarkovsky and Nureyev... but an intrinsic part of the Russian soul is still in France. Once and for all!



Portrait of Voltaire by Nicolas de Largillière. 1724



Portrait of Denis Diderot by Louis-Michel van Loo. 1767

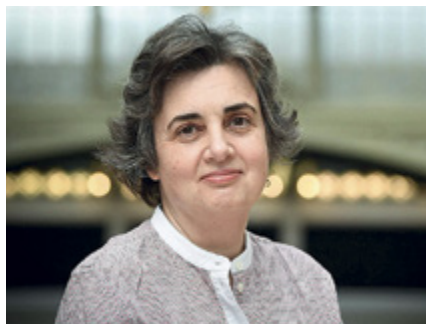
LOUVRE'S FIRST FEMALE PRESIDENT IN 228 YEARS

ELLA LARINA

Laurence des Cars has been appointed as President of the Louvre Museum, becoming the first female to be at the helm of the legendary museum.

At the head of the Louvre, Des Cars' mission will be to reaffirm the universal vocation of the first museum in the world. In this perspective, it will make the dialogue between ancient art and the contemporary world one of its priorities, with the constant concern of transmission to the greatest number. It will place young people, particularly affected by the crisis, at the centre of settlement policy. It will also be keen to set up new forms of cooperation in the service of ambitious cultural programming, involving a large part in international partnerships.

Des Cars, President of the Musée d'Orsay and the Musée de l'Orangerie, General Curator of Heritage, was previously Director of the Musée de l'Orangerie, and scientific director of the Agence France Museum in charge of the Louvre Abu Dhabi project. Since 2017, it has deeply renewed and revitalized the Musée d'Orsay around a pro-



Laurence des Cars has been appointed as President of the Louvre Museum



Photo: Mika Baumeister

gram of exhibitions, live performances and a new approach to works, open to all audiences and artists of today.

During her four years at the Orsay, Des Cars, who comes from a family of writers and journalists, has taken a stance on some controversial topics, including by coming out in favour of restituting works looted by Nazis.

"A great museum must face history, including by looking back at the history of our own institutions," she told AFP in an interview.

She was instrumental in the French government's decision for the Orsay to hand back a Gustav Klimt painting, "Roses", to the heirs of its previous owner Nora Stiasny. The Nazis had stolen it from her in Vienna in 1938.

Under Des Cars's leadership, Louvre Museum's 2019 exhibition "Black Models: From Géricault to Matisse" explored racial and social issues through the representation of black figures in visual arts.

A museum's shows should reflect "the big issues in society, and thus at-



Des Cars was instrumental in returning Gustav Klimt painting, "Roses", to the heirs of its previous owner. Photo: Reuters

tract new generations" of visitors "of all ages and from all social-cultural backgrounds", she told AFP.

Des Cars will in September succeed Jean-Luc Martinez, the current Louvre chief who is credited with making the museum more accessible and less elitist.

As reported by the French cultural ministry, the President of the Republic and the Minister of Culture salute the work done by Jean-Luc Martinez at the head of the Louvre for more than eight years. During his two terms, Mr. Martinez has increased the number of visitors to the establishment to more than 10 million per year and has enabled it to win new audiences, through a policy of voluntary mediation and the improvement of reception conditions within the museum. It also reinforced the international influence of the Louvre, with, in particular, the remarkable success of the Louvre Abu Dhabi.

In view of his great expertise in this field and the legitimacy it brings to him internationally, Jean-Luc Martinez will be appointed, on a decision by the President of the Republic, Ambassador, in charge of international cooperation in the field of heritage from 1 September 2021.

Jean-Luc Martinez will continue to hold the presidency of the Louvre until August 31, 2021, to accompany the reopening of the museum and to complete the preparation of the exhibition «Paris-Athens, naissance de la Grèce moderne, 1675–1919», of which he is general curator.

IMAGES OF FEMININE HOLINESS.

THE SAMARITAN WOMAN FROM THE GOSPEL

Paul's words on the universal unity and equality of all in Christ remain axiomatic

AUGUSTINE SOKOLOWSKI,
Doctor of Theology, Priest

“We live dressed in the new people, renewed in knowledge in the image of our Creator, where there is neither Greek nor Jew nor Judean, neither circumcision nor uncircumcision, barbarian, Scythian, slave, free, but everything and in everything is Christ,” writes the Apostle Paul in his Epistle to the Colossians (Col.3:10–11). Thereby, the Apostle confirms the truth that in spite of the rules and traditions of the ancient world, where all kinds and all kinds of divisions reigned, they have been overcome in Christ Jesus. Therefore, in the Church, where there are certainly men and women, people of different ages and positions, none of the oppositions are fundamentally decisive.

Therefore, even in topics that are particularly important to the Church, and the veneration of saints is such a topic, Paul's words on the universal unity and equality of all in Christ remain axiomatic. And yet, in honouring the saints, men and women, the Church always tries to ensure that what is important, which is the essence of their particular vocation, is manifested and made manifest in their male or female vocation.

In the same way, the individual great Churches, countries and peoples were as it were personified

by the name of those holy wives with whom history had associated them. Such was the case for France with the great Parisian Saint Genevieve (420–500), and for Russia such was the Equal-apostles Princess Saint Olga (920–969). It is surprising that Genevieve is older than Olga by exactly 500 years. About as much time separates the French saint from the times of the Gospels, where in addition to Mary Magdalene and the myrrh-bearing women, another special image of feminine sainthood has been preserved for us, which is very important not to forget.

This is of course the Samaritan woman, a woman whom the Lord Jesus had the opportunity to meet on his journey through Palestine. The Church calls one of the last, the fifth Sunday after Easter, the Sunday of the Samaritan woman. At the Liturgy, a long passage is read, covering almost the entire fourth chapter of the Gospel of John (John 4:5–42). This means that the Evangelist was attempting to put a special biblical holistic theological message into this text. A great deal can be said about the content of this Gospel reading. Like every gospel passage in the Gospel of John, it has a beginning, a continuation and a conclusion, and,

in essence, is itself as if it is already a gospel in its own right.

According to what the text says, the Lord Jesus was to pass into Galilee through Samaria (Jn.4:4). According to Flavius, Galilean pilgrims passed through Samaria to Jerusalem. This territory was also under Roman rule and the journey took three days. “So he came to a town of Samaria called Sychar, near the plot of land given by Jacob to his son Joseph. There was a well of Jacob's. And Jesus was weary after the journey and sat down by the well. It was about the sixth hour” (John 4:5–6).

Most of the narrative, verses 5–30 and 39–42, is devoted to Christ's conversation with the Samaritan

woman. This conversation, as the evangelist stresses, is unusual in two ways, because, firstly, according to the customs of the time, it was not proper for a woman to speak to a man on her own, and secondly, the Jews were not in communication with the Samaritans.

“A woman comes from Samaria to draw water. Jesus says to her, ‘Give me something to drink’” (John 5:7). The Lord comes to the well around the sixth hour of the day, that is, at noon. This was the beginning of the hottest and most agonising time of the day. “His disciples had withdrawn into the city to buy food. A Samaritan woman said to Him, ‘How is it that you, being a Jew, ask for a

drink from me, a Samaritan woman? for Jews have no fellowship with Samaritans.’ Jesus answered her, “If you knew the gift of God, and who says to you, ‘Give me water to drink’, you would ask Him yourself, and He would give you living water”. The woman said to him, “Sir, you have nothing to draw on, and the well is deep; where will you get living water from?” (John 4:7–11).

The Lord's request for water leads to an immediate contrast which, like the very fact of speaking to the Samaritan woman, is ambivalent. The living water of the spring – which in the language of the day meant flowing water (5:11) -- is contrasted with the “living water” which the Lord Jesus



Paolo Veronese. Christ and the Samaritan Woman at the Well. 1585



Fountain with Matteo Bottiglieri's 17th-century Christ and the Samaritan Woman statues. The church of San Gregorio Armeno (St. Gregory the Armenian), with its monastery in Naples

gives. The Lord's water is called living water because it leads to eternal life. It is important to note that from the very beginning of John's gospel this is the fourth narrative that speaks specifically of water. For in the second chapter, the Lord turns the water, which stood according to Jewish custom of purification (2:6), into wine at the marriage in Cana of Galilee, and in the third chapter, in conversation with Nicodemus, proclaims the entrance into the Kingdom of God through the birth of the Water and the Spirit (3:5). In turn, the very beginning of chapter four speaks of the baptism performed on those who came by His disciples (4:2). Another part of this dual opposition in the request for water becomes the image of the biblical patriarch Jacob who "gave us this well" (12). The purchase by Jacob of a plot of land and the burial there of the biblical patriarch Joseph is narrated in the Book of Genesis.

Based on the biblical tradition of perceiving places and symbols, the interpretation speaks of the well, the source of fresh water, as the meeting place. At the well "Abraham's

servant, the eldest in his house, who controlled all that he had" (Genesis 24:2), sent to take a wife for Abraham's son Isaac "from his land, and not from the daughters of the Canaanites" (24:3-4), met Rebekah. Rebekah became Isaac's wife. At the well Jacob met his future wife Rachel (Gen 29:10). At the well in the land of exile Moses found himself (Exodus 2:15-17), and there he met his future wife Zipporah (2:21).

"Are you greater than our father Jacob?" asks the Samaritan woman. Perhaps this question would have remained merely rhetorical if the Lord Himself had not commanded her to call her husband. (4,16). Thus the well, as a place of human contact in the Bible, in the Gospel of John, becomes the topos of a conversation between man and God.

In the dialogue between the Lord and the Samaritan woman there are interesting, important, and probably the most quoted words in pastoral, edifying sermons: "Jesus said to her, 'Go, call your husband and come here.' The woman said in reply, 'I have no husband'. Jesus says to her, 'It is

true that you have said, you have no husband, for you have had five husbands, and the one you have now is not your husband; it is right that you say so'" (John 4:16-18).

So what does this mysterious "five husbands and that sixth one who is not really your husband" mean? Biblical exegesis offers us different interpretations of these words.

At the very beginning of this narrative it says that the Lord came to the well at the sixth hour, i.e. noon. The patriarchal customs of the society of that time presupposed a strict distribution of the time

of access to water. The fact that the Samaritan woman came to the well at the most inappropriate, hot time of day could mean that she was neglected by her fellow tribesmen. Therefore, it is possible that the man who was with her simply did not think it necessary to seal his union with her by a marriage contract. A very different, contrary interpretation sees the Samaritan woman as a wealthy, self-confident woman who chose her own time to fetch water. She did not want to burden herself at all with an unnecessary legal relationship with a man who, in God's words, "was not her husband".

It is important to remember who the Samaritans are. The Samaritans are a biblical people, who originated in Palestine as a result of the partial relocation of the residents of the Kingdom of Israel to Assyria in 722 BC. The fate of the Israelites who left is unknown, but in their place the Assyrians brought the inhabitants of other, subordinate territories. They called the new province of their empire Samaria, and the new nation was called Samaritan.

As it was supposed to be in the religious traditions of those times, the Samaritans worshipped the local God, Yahweh, but they also worshipped other, introduced gods. At the end of the fourth century when, after the Babylonian Captivity, the walls of Jerusalem had already been erected again, some of the priests of God's people withdrew to the Samaritans.

Another alternative temple was erected on Mount Garizim, which was later repeatedly destroyed by zealous Jewish rulers. The relationship between Jews and Samaritans was very tense and hostile. Communicating and in any way coming into contact with the Samaritans was considered shameful for the Jews. "For even the Jews do not associate with the Samaritans" (4:9).

The decisive question in the relationship between Jews and Samaritans was which sanctuary, the place of God's worship, should be given preference, Jerusalem or Harizim. The Evangelist puts it in the mouth of the Samaritan woman: "'Our fathers worshipped on this mountain; but you say that the place where we should worship is in Jerusalem'" (4,20).

"Destroy this temple, and I will build it up in three days" (John 2:19). "To this the Jews said, 'This temple has been built for forty-six years, and you will erect it in three days'" (20). These words, spoken by the Lord Jesus in the Temple in Jerusalem on the eve of the Jewish Passover, and placed by the evangelist at the beginning of the Gospel, are paradoxically revealed exactly in the conversation with the woman of Samaria.

Christ left the Jews unanswered but gave the answer to their question to the Samaritans. The Lord Jesus brings about the fulfillment of all that the Old Testament tried but failed to give in ritual, liturgical, cultic terms. This dialectic of impossibility inherent in Old Testament revelation is extremely important. But it remains inaccessible outside the presence of Christ. The Evangelist put this confession into the mouth of the woman

of Samaria: "The woman said to him, 'I know that the Messiah is coming, that is, the Christ; when he comes, he will tell us everything'" (John 4:25).

Only the Lord Jesus gives living water, which becomes the source of eternal life. "Jesus answered her, 'Everyone who drinks of this water will thirst again, but whoever drinks of the water that I will give him will not thirst forever; but the water that I will give him will become in him a spring of water flowing into everlasting life'" (John 4:13-14).

The week about the Samaritan woman is the second "women's remembrance" during the Easter season. If during the third week after Easter the Church remembered the myrrh-bearing women, who gave an example of faithfulness, constancy and active service to the Lord Jesus for all time, then during the fifth week it is the memory of the Samaritan woman. In turn, the second Sunday is dedicated to Apostle Thomas, the fourth to the paralytic, and the sixth to the healing of the man born blind. Thus, whereas the men, remembered by the Church and favoured by the Lord, originally suffered from unbelief, debility and blindness respectively, the women, to whom these alternate Sundays are dedicated, on the contrary, by the power of grace, set an example of service in deed, as myrrh-bearers, or in teaching, as it is clearly in the example of the woman of Samaria. She not only learns from the Lord the truth of His Messiahship, but also proclaims, that is in effect, teaches about Him, to her fellow-citizens. "Come, see the Man who has told me all that I have done: is He not the Christ?" (Jn.4:29).

In our time there is a tendency to turn the celebration of the Day of the Myrrh-bearing Women into a kind of women's festival of the Church. This tradition has its own particular beauty and pious meaning, but it should not overshadow the true, biblical, theological and theological meaning of remembering the Lord's disciples. Such a disciple of the Lord, according

to both Scripture and Tradition, was the woman of Samaria: "And many Samaritans from that city believed in Him at the word of the woman who testified that He had told her all that she had done. But they said to the woman, 'It is no longer by your words that we believe, for we have heard for ourselves, and know that he is indeed the Saviour of the world, the Christ'" (4:39,42).

All of them, the women who served the Lord in word and deed, the myrrh-bearers and the Samaritan woman, belonged to the circle of the Lord's fellowship which He Himself had chosen, and from which He built up the Church. As Chesterton once called one of his novels "The Man Who Was Thursday", so they can be called "People of the Resurrection".

The conversation with the Samaritan woman proclaims the call to faith in Christ the Messiah, not only to Jews, but to all nations. The impeccable orthodox faith of the Old Testament is set aside in opposition to the faith of the common and small people. The abolition by the Lord Jesus of the ritual impurity that previously manifested itself in the principled refusal of Jews to come into contact, much less speak to the Samaritans, is revealed. Paul's proclamation that in Christ there is no longer male or female is anticipated, which of course was not invented by Paul, but, as an expression of New Testament faith, has as its source the Lord Jesus Himself. Finally, the living water of many biblical texts, from flowing and thirst-quenching wells, becomes the water of life of the Words of Christ, the Spirit of the Lord and Baptism, so that, at the Second Coming of the King of Glory Jesus will mark the Heavenly Jerusalem and the end of history. "And the Spirit and the Bride say, Come, and he who hears let him say, Come! He who thirsts let him come, and he who desires let him take the water of life freely. He who bears witness to these things says, 'Hey, I am coming soon! Amen. Yea, come, Lord Jesus!'" (Apoc.22;17,20).

SOCIETY

OPEN LETTER

*For participants and guests of the opening ceremony
for the monument to the end of the civil war
erected in Sevastopol*



Dear compatriots!

Today, I appeal not only to the participants of the solemn ceremony of opening of the monument dedicated to the end of the Civil War, but to all the compatriots, living in many countries around the world.

The idea of creating a Monument to Reconciliation was born here, in Sevastopol. This port became the last piece of Russian land for those who left their homeland. This is where the long-suffering history of the Russian White emigration began.

This idea originated 10 years ago with us, the representatives of the descendants of the first wave of the Russian emigration, the leaders of the International Council of Russian Compatriots: Count Pyotr Petrovich Sheremetev, myself, as well as the then Executive Secretary of the organization Eugene S. Tabachnikov.

The initiative of creating the monument was approved by His Holiness Patriarch of Moscow and All Russia Kirill as “appropriate and timely”. It received unanimous support at the World Congress of Russian Compatriots living abroad and in June last year, at the 5th International Humanitarian Forum in Livadia, becoming a strong incentive for the unity of the Russian world.

The tragic events of 1917–1920’s shocked and altered the historical development of our Russia and many other countries. These were grievous years of great human losses. But having endured them, Russia now comprehends that without tolerance and the desire to gain faith, there can be no movement forward. Our current desire is the revival of Russia in all its former integrity and greatness.



In August 2014 Russian President V.V. Putin noted that the Crimea will play a unifying role for Russia because it “became a historical spiritual source of another line

of reconciliation for the reds and whites.” Over the past years, the idea of unity has not lost its relevance and to the citizens of Sevastopol and for the Crimean people, whose homeland was returned from Ukraine to Russia.

The monument erected in Sevastopol represents mother Russia stretching out her hands over the two figures of the White Guard officer and the Red Army soldier. Its content and execution symbolize the historic reconciliation of the parties warring each other in the Civil War.

I firmly believe that this monument, according to its design, should become a symbol of the civil unity of modern Russian society and the unity of the Russian world. Its purpose is to move everyone to reconciliation and harmony for the sake of the prosperity of Russia.

On behalf of the International Council of Russian Compatriots I wish to express gratitude to all the staff of the Russian Military History

Society and, of course, the sculptor Andrey Nikolaevich Kovalchuk for the creation of this magnificent monument symbolizing the civil consensus and partnership of all Russians, regardless of their political views and country of residence, in name of the good of Russia.

To conclude, I wish to thank the President of Russia V.V. Putin for his support of such important initiatives by Russian compatriots as the construction of such a powerful monument, as well as his support for the idea of creating a National Portrait Gallery, historically significant for Russia, which accepted with gratitude 11 years ago and which still is awaiting its implementation.

*Prince Nikita Dmitrievich
Lobanov-Rostovsky,
Honorary member of the Praesidium
of the International Council of
Russian Compatriots (ICRC).*

April 22, 2021, Sevastopol



SOCIETY

THE RETURN OF FESTIVALS IN FRANCE

ALEXANDRA STILL

Festivals are making a comeback in France this summer, after a long break – with healthy support from the French government.

French Minister of Culture Roselyne Bachelot announced the creation of a dedicated €30 million fund for festivals that strive to maintain their 2021 edition, after a tough year impacted by the Covid-19 pandemic.

This summer, festivals can resume their activities, in compliance with the health protocols in force and the gradual resumption plan. Just before the start of the summer season, the Minister of Culture wanted to ensure that adequate support is available for the festivals, creating a fund to compensate for the operating losses of the events, whose expenses and revenues are affected by health measures.

This €30 million fund is managed by the Centre National de la Musique (CNM) for music and variety festivals (€20 million) as well as by the Regional Directorates for Cultural Affairs, the Directorates for Cultural Affairs, and the central administration of the Ministry of Culture, for festivals of other artistic disciplines (€10 million).

Here, we look at the most prominent French festivals to take place this summer, as reported by the French Ministry of Culture.

Les Chorégies d'Orange

Dedicated to opera and classical music, Les Chorégies d'Orange will open, in a second time, the aptly named «festival season». This year, they are innovating by proposing an



emerging stage for the artists of the new French lyric generation with the aim of introducing the public to three talented young soloists: Solen Mainguené (Soprano), Marion Lebègue (Mezzo-Soprano) and Jean Minnannay (Ténor). Several classical stars will also be on the programme from June 18 to July 31, 2021, including Nemanja Radulovic, winner of the Echo Klassik Award for “Best Hope Violin of the Year” in 2015. The Franco-Serbian violinist will perform, on July 2, Vivaldi’s Four Seasons, Sedlar’s Spring in Japan and Scheherazade’s Symphonic Suite, opus 35 by Rimsky-Korsakov with the ensemble Double sens.

Printemps de Bourges

In the register of French creation, the festival Printemps de Bourges has shifted its usual launch date to adapt to the health context. It will be held this year from June 22 to 27 – five days during which the French song will be honored, in all the diversity of

its musical genres. The 2021 edition will feature Jean-Louis Aubert & les sculpteurs de vent, Philippe Katerine, Pomme, Tryo, Alain Souchon, Feu! Chatterton and Gaël Faye. In total, no less than 100 artists will perform on stage. The gauge will be reduced, in accordance with the sanitary protocol, and the concerts will be exceptionally seated.

Montpellier Danse

The Montpellier Danse festival will take place from 23 June to 16 July, to attend the creations of the greatest names in international dance. We have prepared a real edition, just as promising as the previous ones. Only concession to

the sanitary context: we refocus the festival on its natural home, the Agora, with a maximum of plays programmed on the open-air stage», said Jean-Paul Montanari, director of the festival, in an interview with the Metropolitan. The intimate and narrative work; Yag of the famous Israeli choreographer Ohad Naharin, performed on June 23 and 24





by the Batsheva Dance Company, will be one of the highlights of this 2021 edition.

Festival d'Avignon

The summer of 2021 also marks the return of one of the most important international events of contemporary performing arts: the Festival d'Avignon. From July 5 to 25, the performing arts will once again spread the city by investing some thirty places, including, in addition to the Cour d'honneur of the Popes'



Palace, cloisters, chapels, gardens, gymnasiums... The Festival will be opened with a creation by Brazilian director and filmmaker Christiane Jatahy, inspired by the film *Dogville* by Lars Von Trier. Entitled «Entre chien et loup», this piece is based on the work of the Danish director to better highlight the workings of fascism, all following an inventive device, characteristic of the artistic work of Christiane Jatahy.

Rencontres de la Photographie d'Arles

Finally, from July 4 to September 26, the Rencontres de la Photographie d'Arles will once again offer

quality programming. "This year will be like a constellation, made up of a thousand lights illustrating the diversity of views, the polyphony of stories and symbolizing survival through the image of hopes and awareness," said festival director Christoph Wiesner. The director of the Rencontres d'Arles also said that the festival, not content to invest the historic and heritage sites of the city center, the workshop of the Mechanics of the Park of Workshops, the Monoprix and Cruise, would go so far as to inhabit several gardens of the city. The exhi-

bition «Masculinities, la libération par la photographie» will be part of the projects presented. Its ambition? To study the way in which masculinity was coded, interpreted and socially constructed from the 1960s to today, through cinema and photography. The works of more than 50 artists will be brought together to highlight complex and sometimes contradictory representations of masculinity over time, including themes such as power, the perception of men by women, hypermasculine stereotypes or tenderness and family.



SPORT

WHAT'S NEXT FOR ROLAND-GARROS STARS?

VICTORIA CONNOR

We witnessed another brilliant Roland-Garros fortnight in June. With plenty of tennis left to play in 2021, we now focus our antennae on the tournaments to come.

How will what happened in Paris shape the rest of the tennis season? And which players are now primed for more success? Let's explore.

Krejčíková's next move

We've all been inspired as we witnessed the stunning rise of 2021 Roland-Garros women's singles and doubles champion Barbora Krejčíková. With the late, great Jana Novotná riding shotgun in her heart, the unseeded Czech plowed through both draws and emerged as the first woman to win singles and doubles titles in the same year in Paris since Mary Pierce in 2000.

Krejčíková's rise from outside the top 100 last autumn to inside the top-20 in this week's WTA singles rankings has been nothing short of remarkable.

But is it sustainable? Relatively inexperienced in the singles arena, all eyes

will be on Krejčíková to see if she has the ability to push for more Grand Slam singles glory and maintain her top-20 ranking in the weeks and months to come.

Roger and Serena: aiming high

Twenty-time Grand Slam champion Roger Federer and 23-time Grand Slam champion Serena Williams will both turn before the end of 2021.

Both performed well during week one in Paris, with Williams powering through three rounds before she was toppled by hard-serving Elena Rybakina and Federer notching three impressive victories before being forced to pull out of Roland-Garros due to injury concerns. Has their performance at Roland-Garros put them in a position to excel further in 2021?

Musetti and Sinner: the future is bright for Italy

We saw the best of the men's tennis renaissance at Roland-Garros where three Italian players – Matteo Berrettini, Lorenzo Musetti and Jannik Sinner – reached the round of 16 at a Grand Slam for the first time in Open Era history. With two of those three being teenagers, the future does indeed look bright for Italian tennis.

Now that Sinner, who reached the round of 16 before losing to Rafael



Roger Federer. Photo: Cédric Lecocq/FFT

Nadal, and Musetti, who held a two-set lead against Novak Djokovic in the fourth-round, have established themselves as players on the rise, how will they perform for the rest of the year?

Will Thiem's dream be born again?

For the first time in his Roland-Garros career, two-time finalist Dominic Thiem was swept out in the first round. After squandering a two-set lead against Pablo Andujar of Spain on Day 1, Thiem lamented his missed opportunity, but added that motivation was not the issue.

"I was not struggling at all with my motivation, but the game was just not there today," he said. "All the shots are missing power."

Once thought of as a future Roland-Garros champion, the Austrian must begin rebuilding his confidence over the rest of the 2021 season, so that he may return to his favourite tournament in Paris in 2022 with a chance to reach his dream.



Barbora Krejčíková. Photo: Nicolas Gouhier / FFT

FRANCE GOURMET GUIDE: TIPS FOR SUSTAINABLE TRAVEL

PASCALE FILLIÂTRE,
Explore France

Eating is one of the primary pleasures of travel, especially in France! Quality products, local flavors, local traditions, respect for nature and the seasons; France has always had the good taste (and knowhow) to cultivate the art of eating well. The proof in the pudding? In 2010, UNESCO included the French gastronomic meal as part of the intangible cultural heritage of Humanity. Faced with environmental challenges, the recipe for sustainably cooking – and eating – has never been so relevant. To indulge sustainably, let's whet our appetite with this practical, local and gourmet guide.

Farms of the fields

For 33 years, the 8,000 farmers of the Bienvenue à la Ferme group have opened their farms all over France. In 4,400 shops, 720 farmers' markets or via 120 Farmers' Drive, you can buy farm-to-table vegetables, fruit, cheeses, meats and charcuteries made in Brittany, Auvergne or Normandy. Another pioneer, the Chapeau de Paille picking network has been welcoming fans of the short circuit delivery system since

1985 in fields, orchards and vegetable gardens around Paris and in all French regions.

Urban farms

You don't have to in the countryside to meet real French farmers, pick apples or fill trays with tangy strawberries. In recent years, agri-

culture has taken root in the cities and urban farms (around 30 in Paris, more than 400 throughout France) grow like mushrooms, even on roofs! The largest urban rooftop farm in Europe lies on Pavilion 6 of the Parc des Expositions, Porte de Versailles in Paris. Raspberries, green beans, tomatoes, mini-carrots, herbs and more make up, according to the seasons, the gourmet baskets of Nature Urbaine (NU). In Nantes, the Agromate, an urban farm managed by SAUGE (Société d'Agriculture Urbaine Généruse et Engagée), has planted itself in the former MIN (Market of National Interest).

Committed chefs

Vegetable gardens in permaculture, local sourcing, respect for the land, seasons, producers as well as animals and recycling organic waste into compost: great French chefs are increasingly seeing gastronomy in green. And they are rewarded for their efforts. Since 2020, the Michelin Guide has awarded a green star to the most committed chefs and their responsible cuisine.



Photo: Christian Mackie

In the second "Sustainable gastronomy" selection of the famous red guide (33 listings in 2021), young stars like Claire Vallée with ONA, a 100% vegan restaurant near the Arcachon basin, rub shoulders with long-time believers like Thierry Schwartz, chef of Obernai in Alsace, a nearly two-decade practitioner of local cuisine and zero waste.

What do they have in common? Weaving an ecological current with daring and creative cuisine without denying know-how or tradition. And they more than deliver! We can't wait to see what they cook up for the next edition of Goût de France/Good France, if all goes well, in October 2021. The event celebrating the best of French gastronomy and its chefs around the world will be on the theme of sustainable flavors, sponsored by Christophe Hay. This 2 Michelin star vegetarian and vegetable enthusiast chef likes to introduce green gold to La Maison d'à Côté, his beautiful restaurant in the Loire Valley, a stone's throw from the Château de Chambord.

Learn to trace

Where do the products on the supermarket shelves come from, how can we be sure of the origin of the foods put on the menu by restaurateurs? And what about the quality of so-called local specialties? Consumers and gourmets are increasingly demanding transparency and information on agricultural and food products, including those coming from the organic sector. Labels and other designations, such as Agricultural Products of France or Organic Agriculture (AB), already in existence, but have been strengthened due to a requirement from a law put into place May 27, 2020. SIQO (Signs of Identification of Origin and Quality) also remains a reference for local products that bear a Protected Designation of Origin (PDO), a Controlled Designation of Origin

(AOC) or a Protected Geographical Indication (PGI).

Among the latest initiatives to date, the "Fresh and Local" platform, launched last January by the



Photo: Restaurant Thierry Schwartz

Ministry of Agriculture and Food in partnership with the Chambers of Agriculture, makes it easy to identify producers and their points of sale nearby. Also recently rolled out by mass distribution and retail food, the "Plus près de chez vous et de vos goûts" ("Closer to home and to your tastes") banner accompanies the growing appetite for fresh and local products. So, no more excuses for consuming without origin tracing!

Promote sustainable fishing

In Brittany, Normandy or on the shores of the Mediterranean, there is always a way to buy fresh fish, shellfish and crustaceans, often right from the boat. The rest of the time, it is better to promote respectful fishing, certified for example by the French eco-label "Pêche Durable" ("Sustainable Fishing") initiated in 2017.

The Marine Stewardship Council, an NGO behind the MSC label certifying responsible, respectful and sustainable fishing, mainly industrial, finds this crucial to supporting France's sea life. For artisanal fishing, smaller labels, and therefore rarer to track down, are the benchmark. "Artysanal Pêche artisanale garantie" ("Artysanal Guaranteed artisanal fishing"), is meted out by the association Smart, while the label "Bar de ligne – Pointe de Bretagne" is awarded by the Association des lineurs de la pointe de Bretagne.

Developing the resources of regional natural parks

Browsing products sourced from 54 Regional Natural Parks that dot France is like tasting the very goodness of French soil! Essential for biodiversity and respectful agricultural development, the PNRs are an ode to "eating well" promoted by the "Valeurs Parc naturel régional" brand. Try goat cheese from Sainte-Baume in Provence, chestnuts from the Monts d'Ardèche or baguettes from Perche in Normandy – the best of France lies in its parks. Don't forget clams from the Gulf of Morbihan in Brittany, homemade jams from the Orient forest in Champagne, poultry from the Alpine foothills of Azur or honey from the Gorges du Verdon. Chefs have also joined the Valeurs Parc brand, like Vincent Simon, awarded a Michelin green star. The Loire Valley "country cook" offers a "0 km" menu, equal parts tasty and sustainable. Recipes, producers and can't-miss spots for PNRs can be found in "Gourmet Itinerary of Regional Natural Parks".

TRAVEL

SEVEN TRAVEL HOT SPOTS TO CHECK OUT IN FRANCE

ANNE-CLAIRE DELORME,
Explore France

Waiting to be intoxicated by the fragrance of Provence, to inhale the sea spray of the Atlantic or to breathe in fresh country air in Normandy or Burgundy? From the north to the south, French hotels have revamped their style for spring. Whether by the sea or in the countryside, here is a list of our favorite seven lodgings that have added a touch of invention or reinvention in 2021.

The Domaine de Primard in Normandy: a pastoral escapade

About 70 kilometers (43 miles) from Paris, between Anet and Giverny, you'll find a brand new hotel that would have inspired more than one impressionist painter. Water, the promise of infinite variations around reflections, is the essence of its decor! A moat surrounds this 18th century château, which has been transformed into a five-star hotel with 39 rooms and suites. Canals wind their way through the remark-



Exterior view of the Domaine de Primard. Photo: Domaine de Primard

able gardens designed by landscape architect Jacques Wirtz, and the Eure River borders this 40-hectare (99 acre) estate, which reinterprets the bucolic spirit of the past. Between a gastronomic meal styled by Eric Fréchon, a three Michelin starred chef, and a lunch on the lawns, an open-air bar invites you to take a break by the river. Tempted to sketch?

Domaine du Mas de Pierre on the Côte d'Azur: a fragrant encounter

Its emblem is the tuberose flower, whose fragrance has famously enveloped the countryside of Saint-Paul-de Vence for generations. After 18 months of renovation, the Domaine du Mas de Pierre— a Relais & Châteaux property, has been transformed



View of the outdoor pool.
Photo: Domaine du Mas de Pierre

into a perfumed oasis in the heart of the Côte d'Azur. In the large eight-hectare (20 acres) Mediterranean garden, planted with olive trees and roses, two new bastides with green roofs, a lagoon with a (real) sandy beach and a children's area and a 2,000 sq. meter (21,527 sq. feet) sensory spa will bloom this spring. With herbal saunas, immersive experiences in the 10 °C (50 °F) "ice-cave" or massages, you can recharge your batteries thanks to the treatments designed by Sothys, Tata Harper and Sonia Godet, the fourth generation of perfumers in Saint-Paul-de-Vence, who have mixed 55 essences,

including tuberose, as the in-house signature perfume!

Whaka Lodge in Occitanie: an exotic rendezvous

How about setting sail for the Indian Ocean... in the heart of the Gers? In Seissan, the Domaine des Lacs de Gascogne has been transformed into the Whaka Lodge, an eco-resort for those who enjoy glamping. Your accommodation choices include a Zanzibar hut on stilts for a getaway for two or a Safari Lodge to play explorer with the family. A total of 42 unusual accommodations and 45 camping pitches are dotted between the forest, lakes



The Whaka Lodge farmhouse. Photo: Whaka Lodge

and a sandy beach on the 12 hectare (30 acres) estate. Swimming, canoeing, cycling and fishing, experience life in the great outdoors, with a touch of the faraway. Come evening and the time is just right to savor local cuisine at the Food and Wine Bar,

that showcases artisanal cold meats from the Gers accompanied by organic wines or beers from the region.

Hôtel du Palais in Biarritz: an imperial sojourn

This was a much-awaited reopening: after a colossal renovation project, the Hôtel du Palais in Biarritz unveiled its new avatar in March 2021, which was more imperial than ever. Replete with period furniture and furnishings, trompe l'oeil and bee motifs; the decor of the 86 rooms and 56 suites, the lounges and the restaurants has been refurbished while preserving their historical significance. It is the only Palace to have



Outdoor pool on the sea and the pool of the Hotel du Palais. Photo: Hôtel du Palais in Biarritz

its own team dedicated to maintaining its heritage! Here you'll recognise the style of the Second Empire, from the time when Empress Eugenie reigned over the style of sea bathing in the legendary Rotonde dining room with its gold leaf gilding and 360° panoramic view, or the Napoleon III bar with its bronzine-painted mouldings, where you can discover traditional Basque drinks and vintage champagnes.

Maisons du Monde in Marseille: of art and décor

After Nantes, the Maisons du Mondes moves its furniture to Marseille! In January, this furniture brand inaugurated its second hotel under its aegis in the Vieux Port (Old Port). Choose from "Saint-Rémy" decorat-

ed with natural materials and sandy shades evocative of the sun, "Gordes" which effortlessly mixes Art Deco and landscaped wallpapers or "Lourmarin" with its classic lines. All its 62 rooms and suites offer five styles in the colors of Provence and the Mediterranean, with the added bonus of a view of the Old Port for the Deluxe rooms and suites. On the ground floor, a lounge with its bookshelves, large tables and soft sofas invites you to relax. The motto of the hotel is "here it's like home but even better!"

Domaine Rymska in Burgundy: a farm-life adventure

Rymska is the name of a new Relais & Châteaux member hotel, a suite, and also of a thoroughbred filly! In



A Relais & Châteaux hotel in Burgundy.

Photo: Domaine de Rymska



© Les Domaines de Fontenille. View of the pool and the hotel.

this large, hilly 80-hectare estate (197 acres), 30 kilometers (19 miles) from Beaune in

Burgundy, the breeding farm and the stud farm steal the spotlight and each of the five luxurious rooms and suites is named after a prize-winning animal. You'll be surrounded by nature between ponds, meadows, woods: you'll even find it on your plate. The gastronomic cuisine, designed by Jérémie Müller, gives pride of place to the products of the estate, vegetables from the kitchen garden, fruit from the orchard, aromatic herbs, farm poultry and pigs and Wagyu or Charolais beef...

70 hectares et L'océan in the Landes: an invigorating retreat

Seventy hectares (173 feet)? That's the surface area of the 18-hole golf course in Seignosse, where this new address in the Les Domaines de Fontenille collection is nestled. The Atlantic Ocean is within walking distance of the club. Completely renovated, the ex-hotel du Golf has kept its wooden structure matching the forest of pines and cork oaks which towers over the 33 rooms and suites offering splendid views of nature. Colorful and cheerful, the decor plays on the characteristics of local sports. It is the first Relais & Châteaux set in the heart of a golfing estate. Golf or skiing, no need to choose!



Hôtel Maison du Monde exterior.

Photo: Hôtel Maison du Monde

PARIS BY BIKE: EXPLORE THE CITY LIKE NEVER BEFORE

Official website of the Convention and Visitors Bureau

Route # 1: Classic Paris, along the Seine

This cycling route is the perfect way to admire Paris landmarks and must-see monuments.

1/ It starts on Place de l'Alma, from where you have a superb view of the Eiffel Tower. Don't miss the Flamme de la Liberté (flame of liberty), a life-size replica of the Statue of Liberty's torch in New York City. The flame was transformed into a memorial to Lady Diana after she lost her life in a car crash in the tunnel under the Alma bridge in 1997.

2/ Set off along one of those wide, beautiful Paris avenues: Avenue George V, lined with elegant private mansions, many of which now house foreign embassies. The route leads you to the Champs-Élysées; you will spot the famous restaurant Fouquet's on the corner.

3/ Cycle down the world's most beautiful avenue, with the Arc de Triomphe behind you, until you reach Avenue Winston Churchill. Turn into the avenue, which has two must-see museums – the Grand Palais to your right and the Petit Palais to your left. At the end of the

avenue, you will find yourself back on the Seine quayside, right in front of Pont Alexandre III: by far one of the most beautiful bridges in Paris.

4/ Cross the bridge and bear left. The route hugs the bank of the Seine and leads you to Parc Rives de Seine, a riverside leisure area for pedestrians and cyclists only – the perfect spot for a pleasant summertime ride.

5/ When you find yourself under Pont de la Concorde, walk your bike back up to the quayside and then cross the bridge to take a spin around Place de la Concorde: it's well worth the detour. Return to the quayside and continue on your route. You'll see the Jardin des Tuileries on your left and, to your right, the Musée d'Orsay located inside the former

railway station Gare d'Orsay on the opposite bank of the Seine. A short distance from here, you'll spot the Louvre to your left.

6/ Continue cycling along the quay, past Pont des Arts, and cross the Seine on Pont Neuf to get to Île de la Cité. Circle the Île along Quai des Orfèvres until you reach Notre-Dame Cathedral, which you can visit free of charge.

7/ Now take Rue d'Arcole to reach Pont d'Arcole. Re-cross the Seine and keep going straight: you'll find yourself on the square in front of the magnificent Hôtel de Ville de Paris (Paris City Hall) – the end point of this 6.5-km route.

Alternatively, you can re-cross the Seine via Rue de la Cité and cycle the



same route the other way round to get to Pont de l'Alma along the opposite bank of the Seine.

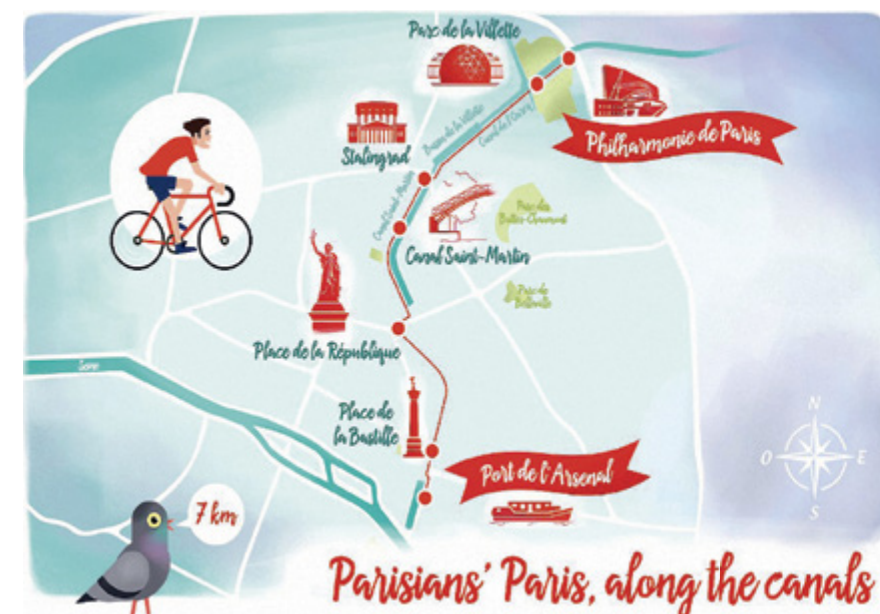
Route # 2: Parisians' Paris, along the canals

The Canal Saint-Martin winds its way through Paris over a distance of nearly 5 km, from Port de l'Arsenal, where it flows into the Seine, to Bassin de la Villette, where it becomes the Canal de l'Ourcq. This pleasant route follows the canal's meanders.

1/ Make your way from Port de l'Arsenal, a picturesque little urban port, to Place de la Bastille with the towering July Column at its centre. Cycle past the huge steel and glass building housing the Opéra Bastille to get to Boulevard Richard-Lenoir. The Canal Saint-Martin runs underground here, beneath a covered-over central esplanade dotted with squares and boules pitches where big, bustling food markets are regularly held. The area's cycle lanes are separated from car traffic, making for a stress-free ride.

2/ When you come to the junction of Boulevard Richard-Lenoir and Boulevard Voltaire, turn into Boulevard Voltaire on your left. Pedal onwards for a short distance and you'll emerge into the vast Place de la République, a pedestrian-only zone dominated by a huge statue where walkers and sports lovers congregate. Cycle along the car-free stretch to the right to reach Rue du Faubourg-du-Temple and then the Canal Saint-Martin along Quai de Jemmapes. This is a favourite haunt of Parisians, who come here to picnic on sunny days, or to frequent the many bars and restaurants in the area.

3/ The canal resurfaces at this point, from where it is spanned by a series of bridges and footbridges. If you're seized by a sudden urge to skim pebbles across the water at the little bridge fronting Rue Léon Jouhaux, there's an obvious explanation.



This is the spot where Amélie, the heroine of Jean-Pierre Jeunet's famous film of the same name, does exactly that. A little further on is another place that has featured in a movie: Hôtel du Nord, the setting for the classic film by Marcel Carné.

4/ Keep cycling along the canal on Quai de Jemmapes until you reach Place de la Bataille de Stalingrad, with its beautiful rotunda housing a bar and restaurant.

5/ Further along, the route skirts Bassin de la Villette along Quai de la Loire, another favourite spot of Parisians in summer, and one of the locations of the Paris Plages event.

6/ Quai de la Loire takes you as far as Parc de la Villette, a 55-hectare park featuring large expanses of green dotted with artworks that you stumble upon in the course of your visit. It also houses the Grande Halle, the Cité des Sciences et de l'Industrie, a decommissioned submarine, and the Géode (a giant metal sphere), as well as imposing buildings designed by great contemporary architects such as Christian de Portzamparc, Adrien Fainsilber and Jean Nouvel, including the Philharmonie de Paris.

Good to know: if you're in the mood to keep going after completing this 7-km route, the cycle path along the Canal de l'Ourcq continues all

the way to Claye-Souilly, 25 km to the northeast of Paris.

Route # 3: The Left Bank from the Bois de Vincennes to the Bois de Boulogne

There are two huge parks on the fringes of Paris: the Bois de Vincennes on the city's eastern edge and the Bois de Boulogne to the west. Each of these sprawling expanses of woodland spreads over an area of nearly 1,000 hectares. This route guides you by bike from one to the other, across the section of the city known as the Rive Gauche – the southern part of Paris, on the left bank of the Seine.

1/ In the Bois de Vincennes, set off from the path encircling the beautiful Daumesnil lake and head to Avenue Daumesnil, which leads you to the Porte Dorée. Pause along the way to admire the Palais de la Porte Dorée, an art deco masterpiece built for the 1931 Colonial Exhibition.

2/ Pedal along Avenue Daumesnil until you reach Place Félix Eboué, with its Fontaine aux Lions (lion fountain), where you turn onto Boulevard de Reuilly. From here, continue along Boulevard de Bercy to the banks of the Seine. This



district – Bercy – is home to the French finance ministry, a huge white glass-fronted building in the shape of a liner jutting out over the Seine, and AccorHotels Arena, Paris’s biggest sports and show venue: a grass-covered, pyramid-shaped stadium.

3/ Cross the Seine on Pont de Bercy: the separated cycle lane on the bridge runs under the elevated metro. To your left, you’ll catch a glimpse of the four glass-fronted towers of the Bibliothèque Nationale de France François Mitterrand, each designed to resemble an open book. To your right, the big building with the striking green structure across its façade is the Cité de la Mode et du Design.

4/ Cycle along Quai d’Austerlitz for a 1.5-km stretch until you reach the Jardin des Plantes. This botanical garden is well worth a visit. Wander at will amid the flower-lined paths and tropical hothouses (note that you’re not allowed to cycle inside the garden, but you can push your bike while you explore). Park your bike and visit the Ménagerie and/or the Grande Galerie de l’Évolution.

5/ Cross the garden to get to Rue Lacépède, which leads straight to the charming Place de la Contrescarpe – the perfect spot to enjoy refreshments on a terrace before

setting off to climb the Montagne Sainte-Geneviève. Don’t worry, it’s just an uphill stretch with the Panthéon perched at the top. This is the famous Latin Quarter: Paris’s student district, where many higher education institutions are to be found, including the legendary Sorbonne University.

6/ Turn onto Rue Mouffetard (careful: this street has a contra-flow bike lane), which becomes Rue Descartes further on. Then turn left into Rue Clovis. Look up: you’ll see the Saint-Étienne-du-Mont parish church to your right and, on your left, Collège Henri IV, one of the best schools in Paris. You’ll come out into Place du Pantheon right in front of the imposing monument in the neo-classical style after which the square is named. Its dome and portico drawing inspiration from Agrippa’s Pantheon in Rome make it instantly recognizable.

7/ Cycle round the Panthéon to reach Rue Soufflot, which leads straight to the Jardin du Luxembourg, another lovely Paris park inside which the Palais du Luxembourg, the seat of the French Senate, is located.

8/ Push your bike through the gardens (cycling is not allowed in-

side the park) to come out on Rue Bonaparte, which leads to another iconic Left Bank district: Saint-Germain-des-Prés. You’ll arrive on Boulevard Saint-Germain in front of the Église de Saint-Germain-des-Prés and the two legendary cafés – Les Deux Magots and Café de Flore – where many artists, writers and philosophers were once regulars, among them Jean-Paul Sartre, Raymond Queneau, Giacometti and Picasso.

9/ Continue along Rue Bonaparte and turn left onto Rue Jacob, then take Rue de l’Université for 1.5 km until you reach the Esplanade des Invalides. This expanse of manicured lawn, where people come to have a picnic or to play a game of football in fine weather, offers a magnificent view of the Hôtel National des Invalides, which now houses the Musée de l’Armée.

10/ From here, head along Boulevard de la Tour-Maubourg all the way to the banks of the Seine, then go down to the Berges de Seine, a riverside area open to pedestrians and cyclists only. Ride along the river for 3km to Pont de Grenelle. Along the way, you’ll pass the five gilded, onion-shaped domes of the Sainte-Trinité Russian Orthodox cathedral, and then the Musée du Quai Branly-Jacques Chirac and its garden. The museum’s plant wall makes it very easy to spot. Next, you’ll pass the distinctive iron silhouette of the Eiffel Tower. Across the way, on the other side of the bridge, you’ll see the Jardins du Trocadéro and the Palais de Chaillot.

11/ Cross the Seine on Pont de Grenelle: you’ll ride over the Île aux Cygnes, featuring a replica of the Statue of Liberty – a gift to the French nation from the United States. Keep

going straight down Rue de Boulainvilliers, passing the round building that houses Maison de la Radio, the headquarters of Radio France. Continue along Rue de Boulainvilliers, then turn left onto Rue des Vignes and head to the Jardin du Ranelagh. Inside the garden, get onto Avenue Ingres and ride along its tree-shaded cycle path, which leads you into the Bois de Boulogne.

By this time, you’ll have been riding for 17 km. Time to park your bike and enjoy the delights the Bois de Boulogne has to offer!

Route # 4: Off-the-beaten-track Paris, from Place de la Nation to Place de Clichy

This cycling route is an above-ground version of the metro Line 2 route through northern Paris. Nearly the entire length of the route is along a bike lane that is physically separated from car traffic.

1/ The route starts on the sprawling Place de la Nation. From here, head along Avenue Philippe-Auguste in the direction of the renowned Père Lachaise cemetery, the burial

ground of many famous people, including Jean de La Fontaine, Chopin, Molière, Edith Piaf, Oscar Wilde and Jim Morrison.

2/ The route continues along Boulevard de Ménilmontant, through the cosmopolitan districts of Ménilmontant and Belleville. Keep going straight along Boulevard de la Villette, still following the metro, which emerges from its underground route on Place du Colonel Fabien and becomes an elevated line at the big Jaurès crossroads. Here, you will cut across the Canal Saint-Martin.

3/ Boulevard de la Villette continues into the La Chapelle district, where you will find many Indian restaurants. Turn into Rue Pajol and make your way to Halle Pajol, a superbly restored former industrial building and the perfect place for a break, with a coffee shop and restaurant among other amenities.

4/ Make your way back to Boulevard de la Chapelle via Rue Marx Dormoy and keep following the elevated metro line. You will find yourself in the bustling, multi-ethnic Barbès district: one of the capital’s busiest areas. At the big crossroads where four boulevards intersect – de la Chapelle, Barbès, Rochechouart

and Magenta – stop for a moment on the pavement in front of the Brasserie Barbès to admire the unusual architecture of the legendary cinema hall Le Louxor.

5/ Continue along Boulevard de Rochechouart, keeping an eye out on your right: you’ll catch glimpses of the Sacré-Cœur Basilica at the far end of the narrow streets leading off the boulevard. Rue de Steinkerque takes you straight to the Basilica.

6/ At this point, the route takes you into one of the districts most popular with Parisians for nightlife and partying: Pigalle. The right side of the Boulevard de Rochechouart is lined with some of the city’s funkier concert venues: the Elysée Montmartre, the Trianon, the Boule Noire, the Cigale, the Divan du Monde ... and, on Place Blanche, the unmissable Moulin Rouge, Paris’s most famous cabaret.

7/ It’s only a short ride from here to Place de Clichy. But you can turn right into Rue Caulaincourt and make a detour to the Montmartre cemetery if you feel like it.

It’s possible to extend this 7-km route and continue on to Place Charles de Gaulle, where the Arc de Triomphe is located, through Parc Monceau and Place des Ternes. All you need to do is to cycle straight along Boulevard des Batignolles, Boulevard de Courcelles and Avenue de Wagram for another 3 km.

These 4 routes will show you 4 different sides to Paris. And if you’d like to keep going, you can – as far as Mont-Saint-Michel! The Véloscénic bike route will appeal to intrepid cyclists: it’s a 450-km trip from Notre-Dame Cathedral in Paris all the way to the Mont-Saint-Michel abbey.

Image credit: OCTP





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WORLD OF CHANGE

GLOBAL PUSH NEEDED FOR SUSTAINABLE ELECTRICITY FOR ALL

MICHAEL SCHWARTZ

The past decade has seen more people getting access to affordable electricity than ever before. Yet there is still much work to do to ensure everyone has access to it.

One of United Nations' Sustainable Development Goals (SDG7) aims to ensure access to affordable, reliable, sustainable and modern energy for all. However, those nations which remain most off the grid, are set to enter 2030 without meeting this goal unless efforts are significantly scaled up, warns the new study entitled Tracking SDG 7: The Energy Progress Report, published by the International Energy Agency (IAE), International Renewable Energy

Agency (IRENA), UN Department of Economic and Social Affairs (UN DESA), World Bank, and World Health Organization (WHO).

"Moving towards scaling up clean and sustainable energy is key to protect human health and to promote healthier populations, particularly in remote and rural areas", said Maria Neira, WHO Director of the Department of Environment, Climate Change and Health.

The report outlines significant but unequal progress on SDG7, noting that while more than one billion people globally gained access to electricity over the last decade, COVID's fi-



Photo: Gerrit Vermeulen

nancial impact so far, has made basic electricity services unaffordable for 30 million others, mostly in Africa.

"The Tracking SDG7 report shows that 90 percent of the global population now has access to electricity, but disparities exacerbated by the pandemic, if left unaddressed, may keep the sustainable energy goal out of reach, jeopardizing other SDGs and the Paris Agreement's objectives", said Mari Pangestu, Managing Director of Development Policy and Partnerships at the World Bank.

While the report also finds that the COVID-19 pandemic has reversed some progress, Stefan Schweinfest,

DESA's Director of the Statistics Division, pointed out that this has presented "opportunities to integrate SDG 7-related policies in recovery packages and thus to scale up sustainable development".

"On a global path to achieving net-zero emissions by 2050, we can reach key sustainable energy targets by 2030 as we expand renewables in all sectors and increase energy efficiency", said IAE Executive Director, Fatih Birol. "Greater efforts to mobilize and scale up investment are essential to ensure that energy access progress continues in developing economies", he added.