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MONTREAL, WEDNESDAY, SEPTEMBER 25, 1895.

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ST. PAUL'S SEMINARY.

THE GIFT OF MR. J. J. HILL TO THE DIOCESE.

THE PAPAL BLESSING—ADDRESSES DELIVERED BY ARCHBISHOP IRELAND AND MGR. SATOLLI—THE GRAND OPENING CEREMONY—A MEMORABLE EVENT.

Last week we published an account of the imposing ceremonies on the occasion of the opening of the new Grand Seminary at St. Paul, Minn. We gave the address delivered by Dr. O'Gorman, of the Catholic University of Washington. This week we furnish our readers with the two magnificent and learned addresses given by Archbishop Ireland and Mgr. Satolli, the Papal Delegate.

The Pope's Congratulations.

The assembly hall of the seminary was crowded to witness the exercises of the evening. It was a remarkable gathering, the majority of those present being in full evening dress. It was composed of the leading citizens of the city of all denominations, among the number being nearly all the army officers from Fort Snelling, the judges of the district court, prominent railroad men, state officials and others, with their wives and other members of their families. The capacity of the hall is about 1,000, but enough people went out to fill it once and a half.

The background to the platform in the hall was decorated with the national colors, and on either side of the platform, in addition to Archbishop Ireland, Mgr. Satolli, James J. Hill and the other speakers, were seated a number of archbishops, bishops, priests and leading Catholic laymen.

Before Archbishop Ireland began his address, he read the appended cable from Rome:

"Monsignor Ireland, Archbishop of St. Paul, Minn.: The Holy Father offers you his heartfelt congratulations on the dedication of your seminary; he invokes affectionately the blessing of God upon yourself, upon the founder of the seminary, James J. Hill, and upon his family."
"CARDINAL RAMPOLLA."

"Rome, Sept. 2, 1895."

He followed with this other from Cardinal Gibbons:

"Archbishop Ireland, St. Paul, Minn.: Regret unavoidable absence. Heartily congratulations on dedication of seminary, a nursery of religion and science, and splendid monument to munificent zeal of princely benefactor, Mr. Hill."
"CARDINAL GIBBONS."

"Baltimore, Sept. 4, 1895."

Archbishop Ireland's Address.

Archbishop Ireland said in the course of his eloquent address:

St. Paul's Seminary proclaims to-night its solemn pledge that the education given within its walls shall be at all times the best and the highest. Nothing short of the best and the highest is worthy of the priesthood, worthy of the cause the priesthood represents, and of the interest which it is to serve. Should St. Paul's Seminary ever in days to come fall below this evening's ideal, be it publicly anathematized as faithless to its baptismal promises—faithless to the just demands of its founder, faithless to the inspirations and orders of its sponsor and first archbishop.

Christ, yesterday, to-day and to-morrow. The Saviour of the past is the Saviour of the present, and will be the Saviour of the future. His doctrines and his moral enactments, not reduced by one jot or tittle, as understood and interpreted by the traditional Church, the Church of ages and of nations, the Catholic Church—there is the great subject matter of seminary teaching. Whatever else the priest takes with him into the world, if he carries not in his soul and in hand the Gospel of Christ, he is not a minister of Christ, and will not be with Christ an upbuilder of humanity.

Side by side with theology in seminary halls would I enthroned the sciences in their fullest modern stature. They relate the wisdom and power of God in nature, as revelation tells of His extraordinary mercies in the supernatural order. The sciences covet the aid of faith, which is a voice from the far beyond, whereof nature is silent. Faith appeals to the sciences for confirmations of its credibility. Nature and grace intermingled, and unite in chanting to the author of both a hymn of adoration and thanksgiving. A conflict between the sciences and religion! It exists in the fancies of men who mistake their own dreams for the principles either of the sciences or religion. Listen to the teachings of faith or God, the creation, the human soul, hard by the workshops of the biologist and the geologist; read the Bible amid the exhumed bricks of Assyria and Babylonia, and the hieroglyphic tablets of Egypt; the sciences will exult that impassable gulfs are filled out and the pages of the Bible will have received new light from the stories of the peoples among whom it was first written.

Political economy and sociology are so akin to moral theology that I should bring them into the closest quarters with it. Man is born for earth and heaven, and while the latter is the more important, the former cannot be overlooked. The ethical duties of men are more clearly told when the world is well known in which we live and move, and the world itself will work more surely

toward its own welfare when its activities will have been leavened by the eternal principles of justice and charity, which religion brings down to it as peace offerings from heaven.

Literature should be called upon to unfold in seminary halls the treasury of its graces and elegance of form. Religion will teach it the lesson that beauty is the splendid reflection of truth and purity, and religion in its turn will confess that in respect for its author it is willing to robe itself in worthiest garb when presenting itself to the children of men. Culture, refinement, scholarship, are and must ever be the characteristics of Christ's priesthood.

The country has no greater need than that of men who, by correct thought and courageous heart, are pillars of the social order, who know rights in duties, and duties in rights, who sway neither to one side nor to the other, holding themselves sternly on the lines of law and principle. Be it the special mission of St. Paul's seminary to enrich with such men our America.

The principles of republican government permeate Catholic theology; the teaching of those principles in the seminary will be the natural flowering of its Catholicity. Allegiance shall be plenary to Church and to country, to each one in its own sphere; to Church in matters of supernatural belief and of ethical precepts—to country in all that appertains to the temporal interests of society. There is no room for divided allegiance. Aye, may rich blessings come to the Northwest from St. Paul's Seminary.

The influences radiating from the seminary will reach more immediately the people of its own religious faith. They are a large part of the general population of the Northwest. Beyond them, however, will its influence go. Its spirit will be to work for the whole people, offering its thought to uphold every noble cause, and willing to cooperate with all men who labor to serve God, humanity and country. No narrowing lines, holding back from doing good wherever, for whomsoever and with whomsoever, will ever be drawn around St. Paul's Seminary. Allies will ever be here for those who heal the wounds of suffering humanity, or strengthen the social bonds and the institutions of the country. Allies will ever be here who extend the hand in welfare for the living God of the universe, and Christ Jesus, the Saviour of men.

And now I pronounce the name of the founder, the father of St. Paul's Seminary, that you may praise and bless him—James J. Hill. Before a word had passed between him and me, James J. Hill had meditated in his own mind upon the singular advantages to come from well-educated clergy, and had formed the resolution of which this day witnesses the glorious consummation. The merit of the whole project from the first to the present moment, is all his own. The fruits which are to come from it will be the fruits of his thoughts and his munificence.

To the carrying out of his project he has donated the princely sum of \$500,000. The highest use of wealth is in the service of humanity, and the owner is never so worthy of his possession as when by dedicating it to a noble cause he proves himself superior to all its fascinations save that of divesting himself of it for the sake of a high purpose. Wealth, under the control of a noble soul, is a great social blessing.

Mr. James J. Hill, I shall not speak words of gratitude as from myself. Such words from me were superfluous. You know how grateful I am. In the name of the hundreds of thousands, whose spokesman I cannot refuse to be, I thank thee with all the warmth of which hearts are capable. They thank thee; their children and their children's children will thank thee. Above all, the seminary itself by its works enduring during long cycles of years will thank thee.

I must be permitted, though I may offend thereby her high-born soul, so timid of the public eye, to name one whose heart so oft rejoiced in the work of St. Paul's Seminary, Mrs. Mary J. Hill. May God bless and reward, as He in His liberal justice alone may do, the founders and benefactors of St. Paul's Seminary.

The Apostolic Delegate's Address.

Mgr. Satolli's address was read for him by Dr. O'Gorman. Regretting that we cannot give this discourse in full, we quote some significant passages:

In the American people, as in the peoples of all times, there may be some things that seem to be opposed to morality and religion, but I honestly acknowledge there are many more things that are in accord with and favorable to Christianity, so that it is true to say, taking it all in all, that you are a Christian people. Such, then, should be the training of your priests as to make this situation evident to them and fit them to deal with it. There is some evil in society. What then? Shall the priest go into despair and retire from contact from men? Heaven forbid.

Come down among men, clasp hands with them, let your ministry be a cooperation with them; in every good work with every man that offers to stand by your side in the fight against evil; live amid and with the people. Do not hate the people because of their weakness. Speak as one having authority. Draw the people in all charity by word and example, to the sweet service of Christ. The man about you is impregnated with the spirit of liberty, industry and many assurance,

a noble field in which to work, and, priests of America, do you but add to the natural virtues of the race the supernatural virtues of your Faith, and thus prepared, live in the people, with the people and for the people.

I have spoken the word "supernatural." Now, the great peril of this age is that it shall drift into naturalism; that its knowledge and morality shall cease to be founded on principles that come to us from revelation. Nothing is more contrary to Christianity and social well-being than naturalism. Hence the necessity of training our clergy so that while knowing things supernatural they shall not remain ignorant of the natural sciences. They must be able to show that natural and supernatural orders harmonize; how faith and reason, theology, the science of things revealed and all the sciences of men concerning nature, cannot but be in accord as proceeding from the one eternal truth. In this important work of conciliation those natural sciences should be kept prominently in view which correspond to the conditions and needs of the present age. From this consideration I draw a special commendation for this seminary of St. Paul, where, in addition to the principal studies of theology and philosophy, are to be cultivated specially all the natural sciences that occupy the thoughts of men and are become in the hands of too many masters an armory of weapons against Christianity. Let the students that shall come forth from this seminary wrest their weapons from the foe and thus draw the reason of the faith that is in them not only from revelation but also from nature.

I am not of those who despair of this country of ours. I see in the present condition of mankind three elements or phenomena which rather add to the restoration and extension of Christianity and should be taken into account in the shaping of a seminary of to-day, if our priests are to be fitted to bring back or to hold society for Christ. The first is that the age feels the need of belief, the second that scientists hold in high esteem facts and experiments, the third that mankind is groping for the solution of what is known as the social question. Now such should be the training of our priests that they may show to the world that its aspiration after belief is to be realized in the Christian religion and in the Church, which is the organized form and the concrete expression of Christianity; that they may show what Christian truth is based on and protected on all sides by the experience of centuries, and the most authoritative facts of history; that they may show that the social question find no consistent solution but in the principles taught by the Saviour and in the application of those principles as offered and imposed by the Church. Any other solution starts from wrong principles or leads to false conclusions, or is lacking in practical power to get itself accepted by the passions and interests of the two parties concerned—the classes and the masses, the capitalist and the laborer.

Then, turning to Mr. Hill, Dr. O'Gorman, still using the language of the Papal Delegate, said: "And to you, sir, let me say a few words, not as coming from myself, but from His Holiness the Head of the Church. When you first spoke to me some two years ago about your intentions in this matter, you spoke of what you thought a Catholic priest should be in the highest development of his possibilities, and your remarks, as well as your beneficent intention, filled me with admiration. Your intention, as you expressed it to me, was to make a Catholic priest, such as you understand he should be to accomplish his mission in this country, and shall never be forgotten by me. You would have him a lay and learned minister of God and a social guide of his people. You would have the moral honesty of his life based not on motives of faith, but also on the social ground that he owed to the community for the good of the community and the spectacle of a blameless citizenship, and so you would have his private life follow the golden mean that lies between luxury and penury, and you acknowledged that these thoughts guided you in the planning of your magnificent project. These were noble thoughts, and in this group of buildings you have given them most fitting expression.

"Many, sir, are the monuments you will leave behind you to bear to the remotest posterity the fame of your broad, keen mind, of your Christian and generous heart—half the continent belted with iron roads, palatial steamers plowing our inland seas, vast tracts of land brought into cultivation and teeming with an industrious population, these two cities growing with the growth of your enterprise, and soon, we hope, to become one great metropolis. But, sir, nobler and more lasting than all the works to which is attached your name is this institution. For you have given it to a Church that can die from earth only with the race. It is an institution that deals with souls and things that are immortal; it is an institution from which unnumbered generations shall reap the greatest blessing that heaven can bestow on mankind. And so may it prove a blessing in life and death, in time and eternity, to yourself, to the noble-hearted wife, who rejoices in the work, and to the children who are the inheritors of the glory that the work will bring to the name of James J. Hill.

Why James J. Hill built a Catholic Seminary.

Said Mr. Hill, after the applause which greeted his rising to respond to the Apostolic Delegate and the Archbishop had subsided:

"Some of you may wonder why I, who am not a member of your Church, should have undertaken the building and endowment of a Roman Catholic theological seminary, and you will pardon me if I will tell you plainly why. For nearly thirty years I have lived in a Roman Catholic household, and daily have had before me and around me the earnest devotion, watchful care and Christian example of a Roman Catholic wife, and of whom it may be said: "Blessed are the pure in heart, for they shall see God," and on whose behalf to-night I desire to present and turn over to the illustrious Archbishop of this Diocese, the seminary and its endowment as provided in the deeds and articles of trust covering the same.

Almost all other denominations have in their flocks those who are able to help their church work in every material way, but the Catholic Church, with its large number of workmen and women, coming from almost every nation and clime, have little else than their faith in God and the aid of these earnest, pious and devoted men who have been placed in charge of their spiritual welfare. They have to provide places of worship, and while the State provides schools for all, their consciences call upon them to see that the education of their children goes hand in hand with their spiritual training.

Having seen the efforts of Archbishop Ireland in behalf of the Church, of which he is so distinguished a prelate, to spread throughout this country the light of religious truth, and show to all men that there was no conflict between scientific or physical truth and divine revelation, I felt called upon to devote a portion of this world's goods with which I had been blessed, to the work of educating for the priesthood men who would be able to preach down the spirit of unbelief, and to stand as shining lights along the pathway that leads to heaven.

May the work which has been commenced here, and has today received the blessing of your Church, continue to send out men who will bear witness to all the world that no nation of people can long prosper, or even continue, without the aid and direction of living and active Christianity.

As Mr. Hill sat down, Archbishop Ireland got up and said:

"In the name of the Diocese of St. Paul, I accept your generous donation and promise that it shall be our constant duty to see that the seminary shall send out priests such as you have described as your ideal. For generations to come, I shall teach its priests that their task is to personify on earth the life of their Saviour, and that they must be worthy of the great apostle whose name the institute bears.

There were also brief addresses by Bishop Keane, Fathers Danely and Moynihan, and Dr. Soentgerath, all professors in the new seminary. Father Sheeran read the dedication poem.

The gathering dispersed after the singing of "America."

THE HOLY ROSARY.

Encyclical Letter of His Holiness Leo XIII.

His Holiness Leo XIII. has just issued an Encyclical Letter on devotion to the Blessed Virgin, commencing with the words, "Aduitricem, Populi Christiani." It is fitting, he says, that the Mother of God should daily receive greater honour and be approached with increased confidence, inasmuch as additional reasons for paying this honour and exhibiting this confidence are afforded by the copious and manifold blessings which she is continually the means of securing for the commonweal. Nor were there wanting amongst Catholics proofs of gratitude for the signal favours they obtained. Even in these days, when religion had to encounter bitter trials, it could be seen that love and devotion towards

THE BLESSED VIRGIN

were alive and active amongst every class. Clear indications of this were to be found in the solemnities that were restored and multiplied under her protection, in the splendid churches dedicated to her august name, in the numerous pilgrimages to temples under her patronage, in the holding of meetings for the purpose of tendering her further honor, and in other acts of the same kind which were inspired consolation and hope. It was particularly pleasing to observe how, amongst the many forms of this devotion, that excellent method of prayer, the Rosary of Mary, was coming more extensively into use and favor. It was, as he had said, particularly pleasing, because if he had earnestly endeavored to promote the devotion of the Rosary, he well recognized how benignly the Heavenly Queen, whose assistance was invoked, had responded to his wishes, and he trusted she would show her clemency in such a way as to relieve the anxieties which future days might bring. But he particularly relied on the Rosary of more fruitful assistance in extending the kingdom of Christ. More than once he had proclaimed that the object with which he was most eagerly concerned at present was the reconciling of the dissentient nations to the Church, at the same time declaring that a successful issue was to be sought above all by

PRAYER AND SUPPLICATION TO GOD.

Of this he gave an assurance not long ago when he recommended that during the Feast of Pentecost special prayers for that purpose should be addressed to the Divine Spirit—a recommendation which was everywhere obeyed with great alacrity. But in accordance with the gravity of a serious affair, and for perseverance in every virtue, the Apostle made the suitable exhortation: "Be constant in prayer" (Col. iv. 2); all the more so because the good beginning of an un-

dertaking appeared of itself to offer an incitement to such diligence in prayer. Accordingly, next October nothing assuredly would be more useful for the object in view, or more acceptable to him, than that during the whole month pastors and their people should with him be most dutifully constant in addressing the Blessed Virgin through the Rosary in the customary form. His Holiness then points out that there are the very strongest reasons why we should with the utmost hope place our designs and intentions under her protection. What Our Lord when dying said to the Blessed Virgin in reference to His disciple John—"Behold thy son"—the Church had always considered to be addressed through John to the human race, especially those professing the Faith. And Anselm of Canterbury in setting forth this opinion said, "What can be deemed more fitting than that thou, Virgin, shouldst be the Mother of those to whom Christ (designated to be Father and Brother" (Or. xlvii., olim xlvi.)?

THE HOLY FATHER

goes on to show how zealously devotion to the Blessed Virgin was formerly cultivated amongst the nations that are now separated from the Church, especially in the East. He refers to the steps taken by his predecessors, Eugenius IV., Innocent XII., and Clement XI., to propagate this devotion amongst the Eastern Catholics, and he mentions with much gratification the fact that the Eucharistic Congress of Jerusalem decided to erect at Patra, in Achaia, a church dedicated to the Queen of the Most Holy Rosary. In conclusion, his Holiness says: Let all pastors and flocks, especially during next month, have recourse with full confidence to the protection of the great Virgin. Publicly and privately, in words of praise, prayer, and promise, let them not cease unitedly to address to her the appeal, "Monstra te esse Matrem." In her maternal clemency may she preserve her whole family safe from every danger, bring them to true prosperity, and, above all, establish them in the sacred bonds of unity. May she mercifully look down upon Catholics of every nation, bind them more closely together by the ties of charity, and make them more prompt and constant in upholding

THE HONOR OF RELIGION.

in which is to be found the highest good of States. May she look most benignly on those who differ from us, great and illustrious nations, noble souls that are mindful of their Christian duty. May she beg amongst these most wholesome desires, and nearness to these desires and bring them to fulfillment. May the warm devotion which the Eastern dissidents profess towards her, and the many and great acts performed by their forefathers for her glory, prove effectual. And amongst the Western dissidents may the same effect be attained through the memory of the beneficent protection by which she approved of and rewarded the piety of all classes towards herself, notable for so many ages. For dissidents of both kinds and for others, wherever they may be, may the united, suppliant voices of Catholic peoples be powerful, and may our own voice, which till our last breath shall cry "Monstra te esse Matrem," prove efficacious.

THE HOLY FAMILY MEETING.

Last Thursday a meeting of the Prefects of the Holy Family was held in St. Ann's Presbytery at 8 p.m. Nearly all the Prefects were present. It was stated that the attendance at the Holy Family meetings has been satisfactory. Many good men, however, in the parish and the vicinity could attend. It was insisted upon that it is for the Prefects to see the members, as the good success of the Archepiscopate depends on the zeal of the Prefects. Members who move out of the parish should not therefore give up coming to the meetings. It was moved and carried that, whenever one of the members dies, in addition to what was done heretofore, the members of the section will go to his house in the evening and recite the beads; the emblem of the Holy Family will be placed at the head of the bier, and carried to church in front of the members present at the funeral. Regulations were made for making the Stations in Cote des Neiges cemetery on November 3rd. The meeting was closed with prayer.

The following paragraph concerning South Africa will be very interesting to a number of our readers; besides, it tells the story of a grand life of religious labor and great sacrifice in the holy cause of Catholicity:

A telegram from South Africa announces the death of Father Henry Schomburg Kerr, S.J., who in 1891 was appointed head of the Zambesi mission and who has labored since then with untiring zeal and energy in fulfilling the very serious duties of his charge. Father Kerr belonged to a noble Scotch family, which was not only well known in the history of the Lothians, but has contributed many converts to the Church, counting his own father and mother among them. He was the second son of Lord Henry Kerr, uncle to the present Marquis of Lothian and of Lady Henry, the sister of Mr. Hope Scott, of Abbotford.

FATHER MCSWEENEY, of Mount St. Mary's College, says that the reason rich Catholics do not endow colleges is because they are not allowed to have any voice in their management. There may be a good deal of truth in this; but we are under the impression that it would require some more powerful magnet to draw endowments out of the majority of our Catholic millionaires.

A RELIGIOUS PROTEST.

THE ANNIVERSARY OF THE PORTA PIA.

THE EX-PAPAL ZOUAVES HOLD A DEMONSTRATION—CATHOLIC PRAYERS FOR THE HOLY FATHER—THE RELIGIOUS CELEBRATION IN ALL PARTS OF THE WORLD.

The members of the "Union Allet," composed of Canadian ex-Papal Zouaves, held a solemn demonstration in the Roman Catholic Cathedral on Friday morning. The occasion was the inauguration of a souvenir chapel erected by them in the new cathedral. That chapel is dedicated to the Sacred Heart, and the ex-Zouaves selected this date for the inauguration, as a protest against the occupancy of Rome by the Italian troops, the twenty-fifth anniversary of which event is being celebrated to-day in Italy.

The ceremony was in the form of a funeral service for the repose of the souls of the members of the regiment who have departed this life. The ex-Zouaves present numbered over one hundred, the majority of whom were in regimental costume. The president of the association, Chevalier DeMontigny, Recorder of Montreal, being unavoidably absent through illness, Chevalier Prendergast, cashier of the Hochelaga Bank, acted as chief representative of the regiment, and among other prominent members present were Chevalier Drolet, Chevalier Hogue, chief of police; Chevalier Larocque, Chevalier Vallée, governor of the Montreal jail; Dr. H. Desjardins, Mr. L. P. Hebert, sculptor.

Archbishop Fabre and representatives from the different religious orders were also present. The Rev. Canon Archambault officiated, assisted by the Rev. Abbés J. Charrette and C. Dault, as deacon and sub-deacon. The old regimental flag, presented by the Catholic ladies of Montreal, when the Zouaves left for Rome, and now preserved in the cathedral, was held in front of the altar railing by the official standard-bearer, Zouave Bedard, during the whole of the service.

After the Requiem Mass had been chanted, the Rev. Abbe Bonrassa delivered an eloquent sermon. He referred to the glory of those who sacrificed their life for a noble cause, and among all the great causes none could be found more noble than the defence of the inalienable rights of the Church. War was in itself a most disastrous thing, but when men fought for the defence of a principle, then all the horrors of the cause, and the glory attached to the soldier's acts amply made up for the loss of life. In the present instance the Zouaves had been defeated but the rights for which they fought, and their dear flag, had remained intact and spotless. They were now assembled for their dead companions, but not for those who fell on the battlefield, for if the soldiers of Papacy who were slain while fighting were true in their hearts, they needed no prayers, having died the death of martyrs. He concluded by requesting the ex-Zouaves to always be true Christians, remembering the life and advice of the venerable pontiff, Archbishop Bourget, whose remains were buried in the vaults of this cathedral.

After the sermon, all the Zouaves gathered in the chapel just erected by them and there read an act of consecration to the Sacred Heart.

An adjournment then took place to the grand parlor in the Archbishop's palace, where a resolution of protest was adopted. The resolution read that the Canadian ex-Papal Zouaves, in general meeting assembled, lodged a solemn protest against the sacrilegious spoliation of the Pope, as operated by the Italian troops in 1870. By inaugurating their chapel on this occasion, the Canadian Zouaves wished to show that neither time nor distance could make the Catholic world forget that it is the duty of every son of the Church to recognize and support the inalienable rights of Papacy. In speaking on the motion, Chevalier Prendergast remarked that in 1870 they were weak in numbers only. However, thank heaven, their sons were now numerous, and if occasion required it, he trusted that those sons would do what they had been unable to do themselves. Before parting, let them now all unite in a hearty "Hurrah for Leo XIII., Pope and King." The cry was given with enthusiasm and the meeting then dispersed.

SYMPATHY IN QUEBEC.

QUEBEC, September 20.—Solemn services for the restoration of the temporal power of the Pope were held in the different Roman Catholic churches to-day. That of the Pontifical Zouaves was held to-night in the Church of Notre Dame des Victoires. Telegrams were sent to Cardinal Rampolla by the St. Jean Baptiste Society of the Institut Canadien sympathizing with the Pope in the Italian rejoicing at the anniversary of the loss of his temporal power. Replies expressive of the Pope's thanks were received from Rome to-day.

Concluded on third page.

The annual German pilgrimage to Lourdes did not take place this year owing to the anniversary celebrations of the Franco-German war.

"What the new woman wants to learn," says a philosopher, "is to buy a larger shoe and a smaller hat."