

EXTRACTS

A RUSSIAN CARMEL is being founded in France as the contemplative centre for the conversion of Russia. One of the sisters engaged in making the foundation has written:

Now we have permission from all the necessary authorities—our own wonderfully kind and big-minded and apostolic superiors of the Order, and also of Cardinal Tisserant who gives us 'toute latitude pour envisager toute solution'—to found a bi-ritual Carmel. Even the most zealous Byzantine adherents say that vocations to a Carmel of that rite alone would be more than rare (until we can go into Russia—and even then, who knows, many Russian converts prefer the Latin rite) so the two 'rites' will help each other, and as we can say all the Divine Office as usual, until the Byzantines are numerous enough to say theirs on their own, we can and *may* have the little foundation this year—our Lady's special year. She has done everything all the time. . . . The Russian sister is here. . . . But we have no house yet and no money—but possibilities.

WE EXTEND a welcome to yet another Carmelite periodical—this time a learned quarterly edited from 'The Institute for Carmelite Studies' in Rome. Its character is mainly historical, its language comprises in its first issue English, Italian, French, German and Latin, and its name is CARMELUS, and for two hundred well-filled pages per issue the charge is the equivalent of \$3.00 per annum; and it may be obtained from Fr E. M. Lynch, Whitefriars, Faversham, Kent. The first number contains a detailed investigation of the visions and ecstasies of S. Mary Magdalen de Pazzi, another long study on the mystical writing of John of St Samson, a history of the Carmelite contribution to the discussion on the certainty of being in a state of grace, and there are also Carmelite texts edited with precision.

Dr Pochin Mould writes of 'the Celtic Church and our Lady' in *Doctrine and Life* (April-May). The ancient hermit monks were outstanding in their devotion to the Mother of God well before the ninth century:

The Celi Dei (monks of Tallaght) were asked why they were so continually singing the Magnificat. The answer, with a rather Irish twist to it, was that it was fitting that the song which had come from the head of the Virgin Mary when she was conceived of the Holy Ghost, should be set as a crown on the chant in praise of God. . . . St Moling (died 697), one of the favourite patron saints of the later Celi Dei . . . once escaped from his enemies by singing an Irish litany of the saints, beginning with St Brigit and ending with our Lady.