

Fly Sheets From the History of Carmel.

Excerpted from the *Annals of the Order.*

Another question is ; Can Elias, in his present state, merit ? Can he be invoked as a saint ? Of either there can be no doubt. He is living in the flesh and capable of human actions, therefore, able to merit, and the church, by inscribing his name in the martyrology, and granting masses in his honor, has decided the other point. Not only the Carmelites, but the whole oriental church, and in Italy the Diocese of Venice celebrate his feast, and more than once he has appeared upon invocation and assisted those that prayed to him. This is a regular prerogative certainly, a saint invoked, whilst he is living in the flesh.

After this digression we revert to Eliseus.

The sons of the prophets offered him 50 men to seek Elias. He dissuades them, but they, carried away by fervor, seek three days and revert to their master, with the news that they could not find their beloved master.

From the Jordan Eliseus went to Bethel, to visit the monastery there, but the inhabitants, being idolaters and hence enemies of the prophet, sent their boys to ridicule him by the cry : Come up, bald-head ; come up, bald-head. God, through the prophet, punished them at once, and 40 boys are torn by bears.

In the same year Eliseus miraculously supplies the joint armies of Israel and Juda with water and foretells the victory over Moab.

Shortly before Michaeas, by order of Joram, the King of Israel, had been cast down from a rock and killed. He is the first martyr of the Order. He was buried in his home at Morasthi, according to the Patriarch John of Jerusalem.

Year 913.—Eliseus stayed in Samaria, hoping to bring Joram to penance and conversion. There he miraculously multiplied oil for a widow, who is called the wife of a prophet. According to John the Patriarch, she was the widow of Abdias, of whom we said above, that he left wife and children and joined Elias.

The debts she complains of, were contracted for the support of the sons of the prophet, whom he assisted against the persecutions of Achab. It was, therefore, just that Eliseus should assist her, and not having anything of his own, he obtained from God what was necessary.

It may be surprising to hear of wives of the prophets. But in the old law there were many who observed only one or two of the vows ; the smaller number only was religious in the present sense of the word, the others forming a kind of third order. It also happened that, as in the case of Abdias and later, one of the Rechabites and Essenians, they lived in the married state for a time and then separated, in order to follow a more perfect life. The same thing happens to-day yet, though rarely.

Years 912-910.—During these years the Sunamite woman (4 Kings IV) built a special cell for the holy prophet on the roof of her house, to entertain him hospitably. Her little son died of sunstroke, and Eliseus raised him to life again.

Here we also find Jahaziel, mentioned as one of the prophets, who prophesied to the King of Israel victory over his enemies, and, moved by the stupendous miracle of the resuscitation of the boy of Sunam, Jonadab, a son (that is, a descendant) of Achab, joined the prophetic order.

Year 909.—In this year the seven years' famine, predicted by Eliseus, commenced. The year is memorable by two miracles wrought by Eliseus in favor of his community. The one is the conversion of poisonous into innocuous food (4 Kings iv); the other the miraculous multiplication of food, donated to them (4 Kings iv). Incidentally we learn by these records, that there were 100 men in one community, and that they were so poor that they had to sustain life by eating wild herbs, gathered in the woods and fields.

Year 908.—The community of Jericho,