

holy land, Cyprus, the Thebais and Egypt.

Year 333.—Of this year the erection of a monastery in Treves (Germany) is recorded, which S. Augustine mentions, according to the report made by a certain Potitian.

Year 335.—On Dec. 31, Pope Sylvester died, and was buried in the cemetery of S. Priscilla, but taken up by his successor, Pope Sergius II., and placed under the altar of S. Martino dai Monti, where it still rests.

Year 338.—After the death of Constantine the Great, his three sons inherited the empire. One of them, Constantius, whilst at Antioch, fell mortally sick, and was miraculously restored by S. Spiridion.

Year 347.—This year the council of Sardica in Illyria, was celebrated, at which amongst other followers of the Elianic Order, also S. Spiridion with his disciple, Triphillius, who himself was a Bishop, was present. Also from Egypt many were present, of whom it is doubtful whether they belonged to the monks of Mount Carmel or to those of S. Anthony.

Year 350.—S. Basil, who afterwards became the founder of the eastern order of Basilians, spent a year with Porphyrius, formerly an hermit on Mount Carmel, and then a bishop in Egypt, in order to learn ascetic life from him.

Year 354.—The Superior of Mount Carmel at this time was Eutitius, or Eutitanus, who was the teacher of S. Basil, whilst he spent a year on the mountain, according to what was said for the year 350. (Also of Eusebius, the Bishop of Verselli, it is claimed that he learned spiritual life there.)

Year 356.—The orthodox bishops driven from their sees, and exiled to different places by the heretical emperor Constantius, found refuge together with many Religious in Egypt, where S. Hilarion, now a man of 63, visited and comforted them. Among them there were two Carmelites, Agathon and Ammon.

The persecution on the part of the Arians was a savage one, but S. Athanasius relates that the persecutors, not contented with putting the clergy of the towns to flight, went also to the soli-

tudes and put their criminal hands out against the monks.

In these fierce religious wars, which shook the Church of Europe, Asia and Africa, the Bishops, who were unflinchingly on the side of truth, and the clergy, that assisted and upheld them most strenuously, were for the greater part Religious. Conspicuous amongst them was S. Cyril, the patriarch of Jerusalem, a Carmelite, who was four times driven from his see by the Arians, and as many times recovered it.

Year 360.—Theodoret, in his life of the Fathers, speaks of the penitential life of a hermit of the Elianic Order, Marcian by name, who built a monastery in Syria, where he became famous especially for his unbounded charity. He was joined there by Eusebius and Agapat, the latter becoming in the course of time a bishop, whilst Eusebius succeeded Marcian in the monastery; also a certain Avitus is mentioned as living there.

Year 361.—This year Constantius died and was succeeded by Julian the Apostate, who tried to revive paganism, and persecuted the Christian church in an insidious manner.

Year 362.—Julian the Apostate sent soldiers to Gaza in Palestine, where S. Hilarion often stayed, to kill him and his companion Hesychius. Hilarion, knowing this by inspiration, hid in an oasis. The executioners not finding him, razed the monastery at Gaza to the ground; then they ill-treated the priests and virgins consecrated to God in an horrible manner, cutting open their bodies, stuffing them with barley and then feeding them to the hogs. (Theodoret and others.)

The same year, as mentioned before, Julian destroyed in Samaria (Sebasten) the graves of Eliseus and Abdias, the prophets, burning up their remains and scattering the ashes.

But, notwithstanding the persecution, some of the religious hermits of Carmel saved themselves, and gathered up what remains they could find, bringing them to Philip, the then superior of the Convent at Jerusalem, who forwarded them to S. Athanasius. They were immured between two walls.

Year 364.—Julian the Apostate fell in battle against the Persians. Several of