

house and oratory, which developed into the church of S. Sylvester and Martin on the mountain, which for centuries has been in the hands of the Carmelites. S. Sylvester celebrated two councils in this church, and is buried there. There are also besides, the bodies of 8 other popes and numerous relics, transferred thither from the catacombs of S. Priscilla.

About this time the two miracles were wrought by S. Spiridion, which are told in his life, viz., the miraculous capture of thieves, and the calling of his departed daughter in evidence of a deposit.

Years 315-317.—Many miracles are recorded of S. Hilarion. S. Jerome, speaking of him, makes a remark which has often been used as an argument against the constant tradition of the Carmelites. He says: "In those days there were no monasteries in Palestine, nor had any one known a monk in Syria before Hilarion. He was the first founder and instructor in this manner of life in the province. Our Lord Jesus had in Egypt the old man Anthony, in Palestine the young man Hilarion." But this difficulty is easily solved. Besides S. Jerome himself there is a host of witnesses to testify of the coenobian communities, whether under the names of sons of the prophets, Rechabites and Essenians. But the words "monk and monastery" were accepted in a sense different from the present one. The word "monos" means alone, and hence was used of solitaries who lived for themselves separate from any other person, whilst places where a larger number lived together were called "coenobia," common dwellings.

Year 318.—There is mention of two Carmelites, Porphyrius, who was very anxious to gather copies of the writings of the fathers of the Church and of Origenes, and of Abbot Vistero, who was a model of virtue.

Years 319-323.—It was at this time reported of S. Hilarion, that he had received the grace to discern by the smell of clothes, bodies or whatever one had touched, whether he was in the state of grace, or a slave to some and to what vice. He himself told this to his beloved companion Hesyohius.

Year 324.—This year Pope Sylvester celebrated his council in the church of S. Martino da Monti, which we men-

tioned above. The council was known under the name of "the first Roman Council."

Year 325.—In this memorable year the first Oecumenic Council of Nice assembled, in which amongst other members of the Elianic Order, also S. Spiridion was present, who distinguished himself by his fidelity to tradition, and by converting a number of vainglorious philosophers through the force of his simple faith.

In the same year S. Sylvester convened another council in S. Martino at Rome, where he approved of and published the decrees of the council of Nice.

Year 326.—S. Helen, the mother of Constantine the Great, visited Palestine, and was shown the place of the holy sepulchre by two virgins, consecrated to God, who had lived there, but on account of the bloody persecutions of Emperor Licinius, had taken refuge in mountain caves. The queen built a convent near the sepulchre for many devout virgins living according to the manner of the monks of Mount Carmel, and procured them veils. One of the two, Mary by name, they appointed superior. S. Helen herself stood with them whilst in Jerusalem, and served them like a servant. Besides, she founded a monastery for men near the former Golden gate, where she had found the bodies of Joachim and Ann.

Bostius, from whose history the foregoing is taken, mentions further, that with the assistance of Helen and Constantine, many of the old monasteries that had been destroyed, were repaired, so that in these times there existed again Convents at Jerusalem on Mount Sion, the Golden Gate, and the place of Ascension; then one near the place of the baptism of Christ (S. Fosimas, who discovered the Egyptian Mary, lived there); also in Bethlehem, Galgala, Jericho, Samaria (Sebasten), also on Mount Quarantene, in the desert where Christ had fed 5,000 men, on the Black Mountain near Antioch (where Gregory Nazianzen lived for a time, and which the Carmelites possessed till 1291). Besides they had monasteries at Sitopolis, Rolemaida, Tyrus and Sarepta.

Year 328.—In this year the Order was divided into four provinces: that of the