

sert. This is also the year in which S. Paul, called the first hermit, saved his life by retreating into the solitudes of the city and desert.

Year 261.—After the martyrdom of Pope Sixtus S. Dionysius, who had lived the hermit's life on Mount Carmel, was raised to the papal chair. The chronicles of the order always claimed him as a Carmelite. He divided Rome into parishes, giving each one its separate clergy, and in a letter to Bishop Severus in Cordoba, Spain, he tells him to do likewise and communicate the order to other Bishops.

Year 276.—Abbot Chariton of Iconium, who belongs to the Carmelite Order, according to its writers, suffered martyrdom for the faith, in his native town.

Years 296-300.—In Egypt there lived two Carmelite monks, Abbot Ammon and Lucian, both famous for their sanctity and the miracles they wrought. Both lived before the time that S. Anthony, "the father of the monks," had gathered disciples around him. Ammon however, knew St. Anthony, and was highly honored by him. S. Epiphanius mentions both in his writings.

Years 305-306.—These years were rendered glorious by S. Theodore, a disciple of Ammon, and his successor as the superior of the monastery outside Alexandria, called Nitria.

Lucian founded a monastery and received there Epiphanius, a converted Jew from Palestine. In the acts of S. Epiphanius, it is said: "After Epiphanius had sold all and given the price to the poor, retaining for himself only 40 coins for the purchase of holy and life giving books, he left the town with Lucian, who had built for himself a monastery. He had with him 10 monks, who earned the necessities by industriously copying books and selling them. Epiphanius, when he became a monk, was 16 years old."

He remained in the monastery Spangdrion, and had for his pupil Callistus, the son of the prefect of the town. Later he went to Egypt, spending 4 years with the holy monks there, and then returned to his native country, where he had built a monastery at Eleutheropolis. Finally he became Bishop of Salamis in Cyprus.

In these years also a political change took place, that was of the greatest consequence for Church and Religion. Constantius Chlorus died, leaving the western empire to his son Constantine the Great, who was the first Christian emperor, and put an end to the 300 years' persecution.

Year 309.—Under this year mention is made of S. Hilarion, first a disciple of S. Anthony, afterwards the second in rank and then the successor of Lucian. He had long lived in a desert of Palestine all alone. Surio, in his acts of Epiphanius, says, that Hilarion, whilst with Lucian was young in age and adorned with all virtues. Another one called Claudius followed to imitate him. When Epiphanius had seen the two he followed their example, and the great Lucian gave him into the hands of the still greater Hilarion to teach him the writing of holy writ. But it happened that Lucian died and then Hilarion was at the head of the brethren, and, in truth, it was a privilege to see the place, as the brethren lived not like men, but served the most holy and merciful God like the angels. The food of Hilarion was bread salt and a little water. He ate once in two days, sometimes in three, and often in four or a whole week. This kind of life Epiphanius chose for all his days.

Year 310.—Another saint is mentioned this year, S. Spiridion, who, visiting the holy places of Palestine for devotion's sake, encounters hermits living in the ruins of the old monastery on Mount Carmel, and receives there the habit of the order. How long he remained there it is not positively known, but the time is computed to have been 8 years, during which he excelled in regular service and explicit obedience. He became a confessor of the faith, and eventually Bishop of Cyprus.

Year 313.—S. Anthony in a vision saw the soul of Ammon, the superior of the monastery at Nitria, rise to heaven, and announced the fact to his disciples. Amongst the companions of Ammon are mentioned Arsisius, Putuphastus, Hagio, Chronius and Serapion.

This year S. Sylvester became pope. He was a born Roman, but leaving his father's house, he built himself, on the Esquiline near the baths of Domitian, an