

being too crowded, built a number of new cells near the borders of the Jordan (there establishing a new community), and Eliseus, by miracle recovers an axe, that had fallen into the river (4 Kings 6). He also told the King of Israel of the snares laid for him by Benadab, the King of Syria, and freed him repeatedly.

Year 907.—Benadab tries to capture Eliseus, but the latter blinds the soldiers sent against him, and leads them into Samaria, regales them with food and dismisses them in safety. (4 Kings 6).

Year 906.—King Joram of Israel, considering Eliseus the cause of the famine, seeks to kill him, but repents, and Eliseus assures him of abundance of food the next day. (4 Kings 7).

Year 905.—King Joram of Juda receives a letter from the prophet Elias, transmitted, as it is believed, by angels, in which the departed prophet, upbraiding him for his crimes and the idolatry of the Jews, announces the chastisements of God upon the people, and tells the King that he will die of mortification of the bowels, which are to go from him piece by piece (Ecclesiasticus 48:6). (This is a proof of the continued activity and intercession of the prophet, but there are also later ones. Thus, Thos. Meringham says, in his life of St. Patrick, that the saint was freed from a troublesome and excruciating sickness by the intercession of Elias, whom he invoked).

Year 904.—Benadab of Syria falling sick, Eliseus proceeded to Damascus, to anoint Herod King of Syria, according to the command of the prophet Elias. The presents offered he refused, though the sons of the prophets were suffering severely by the famine.

Year 903.—This was the last year of the famine. The Sunamite woman, who, obedient to the warning of Eliseus, had moved into the Philistine country before the famine commenced, returned to Samaria, and the King at once restored to her her lands, etc. (4 Kings 8)

The same year Eliseus cured Naaman, the Syrian, of leprosy (4 Kings 5). Geizi his servant, was punished by the prophet with leprosy, teaching thus his followers, that poverty was an essential

condition of fellowship for the sons of prophets, living in community.

Year 902.—One of his disciples (according to Hebrew tradition, it was Jonas the prophet) is sent by Eliseus to anoint Jehu, King of Israel, and to command him to exterminate the House of Achab. Jehu, on his journey to Samaria, takes Jonas into his own wagon, in order to convince the people that he acts by command of God (4 Kings 10). Others maintain that it was not Jonas, but Jonadab, the Rechabite, who was thus honored.

(Rechab was a son of Jethro, the father-in-law of Moses. His family were always distinguished for the purity, piety and zeal of their members; they, under the name of Pinaei, which later became Essenians, formed a school similar to that established by Samuel, and the greater part of them was gradually merged in the Elianic Order. Some still existed as a separate body in the times of Christ.)

Of the years following we have no detailed accounts. Aegidius Camartus sums up in saying: "They obtained the mountains, deserts and villages from the sea into which Mount Carmel projects to the river of Ethiopia, towards which the mountains of Galaad extend," and he applies to the order the words of the Psalm 79: "Thou hast planted its roots and it filled the land, covered the mountains by its shade and its branches are the cedars of God; it stretched its twigs into the sea, and its shoots into the river."

The sons of the prophets at that time had convents on Mount Carmel, Gabaa, Galgal, Carintherim, Naioth in Ramatha, Masphat, Bethel, Jericho, Jerusalem, Samaria, at the Jordan, on Mount Ephraim, on the Quarantine (the mountain on which our Lord fasted 40 days) and in Sarephta.

The names of the other places we no longer know. There the sons of the prophets lived in little houses, tents and huts constructed of branches of trees. Also the mountain caves, of which there were no less than 200 on Mount Carmel alone, were utilized for the purpose, for forgetful of all personal comforts, the prophets lived for God only, who often, in an extraordinary manner, provided