

for their bodily necessities. The holy fathers and other writers, especially the Patriarch John of Jerusalem, are full of praise of their retired, poor, austere, pious and fervent life, and ascribe to them the saving of the Israelite Kingdom from a complete apostasy from God.

What habit did they wear? St. Paul, in his letter to the Hebrews (11:37) mentions the melos, a garment which received its name from the animal, the pelt of which was used in its manufacture. The Patriarch John describes it as a sacklike garment of coarse texture woven from camel hair (therefore not the skin of the animal was worn). It covered the whole body from the neck to the feet, and by its coarseness resembled fur. The color was the native color of the material,—dark tending to black. The girdle was of goat skin, the hair of it turned outwards. Over this tunic they wore a linen ephod, shaped like a scapular, open on the sides, and descending below the belt. They also had shoes or sandals of leather and used a white cloak which in stress of weather served as a hood to protect the head. This is the description left to us by Patriarch John and Cassianus.

Year 849.—In the years 850 and 849, Amos, the prophet, the brother of King Amasias, and father of Isaias, the prophet, commenced his prophetic life. That he belonged to the school of prophets in Jerusalem is not absolutely certain, but very probable.

In 849 Eliseus died, about 105 years old. On his deathbed he yet prophesied to King Joas of Samaria, three victories over the Syrians. According to the Roman martyrology, he died on June 14th. He was buried, as the Jewish historian, Josephus Flavius says: "as it became a man most acceptable to the Divinity." In all probability he was buried in the convent, which his order possessed in the suburbs of Samaria beside the grave of the prophet Abdias, who had died many years before him. Both were famous by miracles wrought after their death at their graves. Hence both were highly venerated, until Julian, the Apostate, got their bodies exhumed, burned, the ashes flung in the air and the sepulchre destroyed.

Our chronicles do not give us certain news as to the successor of Eliseus in the government of the prophetic order. Some mention Jonas, the prophet, others Jonadab, the Rechabite. Cajetan declares that Obed, or Oded, who flourished after Eliseus in the Kingdom of Samaria, was his successor. The cloak of Eliseus was preserved by the order with great care, but owing to Saracene invasions it was mostly lost; a part of it was brought by S. Fulgentius to Spain, to a place called Area Buete.

The year after the death of Eliseus, a dead man, coming in contact with the prophet's bones, was restored to life (4 Kings 13) (Ecclesiasticus 48, v. 14-15).

Year 842.—The prophet Jonas is sent to Ninive. After his return he prophesied in Israel (Jonas 1:12.)

Year 834.—Jonas, feeling his death approaching, went to his native town Sarephtha, where he probably died and also was buried in a place called Geth, outside Sarephtha. The Roman martyrology gives the 21st of September as the day of his death.

Year 823.—Henceforward the members of the prophetic order in and around Jerusalem became known under the title of Scribes, because they studied Sacred Scripture and expounded it to the people. Their identity is proved by the chaldaic version of the people, which renders the Hebrew "prophet" into "scribe" also the description of their life dallies. (In the time of Christ the scribes, no longer members of the prophetic order, had entirely degenerated.)

Year 802.—In this or the next following years, Isaias, the greatest of the old testamentary prophets, commenced his public life. He was a son of Amos (not the prophet Amos, whose writing is a part of Sacred Writ) and a cousin of the King of Juda. Many writers maintain that he was a member of the prophetic order, but it is impossible to give anything certain. He prophesied during the last years of King Ozias, many things about the extermination of the synagogue, and the vocation of the Gentiles so clearly that S. Jerome calls him less a prophet than an evangelist of the old law. Years after he was cruelly mar-