

cessible or to be hoped for. And their prayer was not in vain; Mary came to the rescue, and she did it in such a way that the proof thereof should last as long as her order existed.

It was on the 16th of July, 1251, that the Queen of Mount Carmel appeared to St. Simon in the oratory at Cambridge, England, holding in her hand a Brown Scapular, which she handed over to him with the words quoted in the July number of THE REVIEW. It was to be and proved itself a token of present and a pledge of future salvation, a badge of alliance between her and the children of her choice. The learned and holy Pope Benedict XIV in his treatise on the feasts of the Blessed Virgin declares: "*Ac visionem quidem veram credimus, veramque habendam ab omnibus arbitramur.*"—"We believe this vision to be true, and believe that it is to be so considered by all." In consequence of this vision the order was recognized and spread rapidly in the Occident. The Scapular was a new lease of life and the germ of fecundity, both to the order as such, and to the single members. And as in the thirteenth century, so it is still at the close of the nineteenth, a sign of election.

Now the Carmelite habit is brown, the cloak white, and thus the Carmelites became known as the "White Friars," just like the Dominicans from the color of their cloak were called the "Black Friars."

It is but natural that a great many persons, though unable to enter the order and live as regulars, were anxious to share in the valuable privileges of the order attached to the Scapular. And it was the expressed wish of the Queen of Carmel to enroll all the faithful desirous to share. Hence we see different classes of wearers of the Scapular, viz: The first, second and third order, the affiliated confraternities, and those who are invested without belonging to a confraternity. We are not now concerned with the first and second order, composed of the

male and female branch of the Order of Carmel, but we intend to say what is necessary regarding the Third Order, the Confraternity and the wearers of the Scapular.

In one thing they all agree in the Scapular. The word Scapular means "shoulder cloth," and as such it has been worn centuries before the christian era. In fact, in the Orient it took the place of any other garment for covering the upper body. It was sleeveless, open at the sides, covering the breast and shoulders. Such a garment, especially when worn under other clothes, would, however, be inconvenient, and consequently, whilst retaining its shape, it was diminished in size, so that at present it consists of two square pieces of cloth joined by strings or braid.

*Shape, material and color* are essential. The pieces must be square (the dimensions are left to the choice of the wearer). They must be of *woven wool of a dark brown color*. Material other than wool, or a color not brown, would render the Scapular unfit, and hence deprive the wearer of all benefits. This rule does not apply to the strings or braid by which the two pieces are joined, since they take only the place of the thread used for sewing together the big Scapular. They may therefore be of any material or color.

The Scapulars, in their modern form, are generally covered on one side by a picture, many are also embroidered. Both things are allowed, but are not necessary. They may even endanger the validity of the Scapular, as in all such cases it is indispensably necessary that the brown color predominates. The five-fold Scapulars which were heretofore made, and are yet worn by a great number of people, were often invalid, because two tablets of different colors were sewn together and hence formed but one and counted but for one. As we will see in some future number, this question applies now only to the past, as the Brown Scapular cannot be given with the other