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MARCH 1955



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SUNDAY SERVICES

BRADING

8 a.m. Holy Communion. 11.15 a.m. Mattins.
6.45 p.m. Evensong.

YAVERLAND

10.15 a.m. Sung Eucharist.

ALVERSTONE

Holy Communion at 10.15 a.m. First Thursday.
Evensong at 3.15 p.m. First and Third Sunday.

Holy Baptism at Brading will normally be administered on
the Second Sunday in the month.

Vicar and Rector: *The Revd. M. C. DAUBUZ, M.A.*

Church Fabric

It was a big blow to discover that so much damage had been done by the Death Watch Beetle to the chancel roof-timbers. A very competent work of restoration, involving the replacement of a great deal of oak, has been carried out, but I fear that much remains to be done. The Appeal has been met with a generous response. Donations from the parish and other parts of the country, supplemented by some local efforts, have so far totalled about £330. May I take this opportunity of thanking very warmly all subscribers.

Easter

You will find below the list of Services for Good Friday and Easter. Without more help no more can be done: as it is I am relying on the assistance of the Revd. T. C. P. Brook, to whom I am very grateful. I hope that we shall all prove by our attendance at Divine Worship that a Sacrifice and a Resurrection wrought for us really does mean something to us.

The Vestry Meetings will be on April 12th (Brading) and 14th (Yaverland). A P.C.C. has, in the course of a year, to make many far-reaching decisions: I should like to see many more people interested in its election.

It would be a great help if we could repeat last year's successful experiment of a pre-Easter Church spring clean at Brading. The week of March 28-April 2 would be best.

In Brief

Mr. B. Leighfield has assumed the duties of organist and choirmaster. We hope that this will be a happy appointment for him and us.—By the time this is in your hands new electric heating should be installed in the Church Hall. This should be

really beneficial and a comfort to us all.—This issue, in response to a wide demand, we have added four pages to our size. We could continue like this if more copies were sold in the parish.
M.C.D.

Words of Wisdom—6.

He suffered more pain than all men of salvation . . . might tell or fully think, having regard to the worthiness of the highest worshipful King and the shameful, despised, painful death. For He that is highest and worthiest was most fully made nought and most utterly despised. For the highest point that may be seen in the Passion is to think and know what He is that suffered. For as much as He was most tender and pure, right so He was most strong and mighty to suffer. And for every man's sin that shall be saved He suffered: and every man's sorrow and desolation He saw, and sorrowed for kindness and love. For as long as He was passible He suffered for us and sorrowed for us; and now He is uprisen and no more passible, yet He suffereth *with* us. Lady Julian

Kindness: Human gentleness. Passible: Able to suffer.

Lady Julian was an anchoress or recluse living in a tiny cell built against a church wall near Norwich in the 14th century. In extreme sickness at the age of 30 in 1373 she received a vision of her Suffering Saviour which lasted about five hours. The fruits of her meditations on this vision were given to the world in a manuscript, which in 1670 was printed under the title of *Sixteen Revelations of Divine Love*. Lady Julian was still alive in 1413.

Come, heavy souls, oppressed that are
With doubts, and fears, and carking care.
Lay all your burthens down, and see
Where's One that carried once a tree
Upon His back, and, which is more,
A heavier weight, your sins, He bore.
Think then how easily He can
Your sorrows bear that's God and Man;
Think too how willing He's to take
Your care on Him, Who for your sake
Sweat bloody drops, prayed, fasted, cried,
Was bound, scourged, mocked and crucified
He that so much for you did do,
Will do yet more, and care for you.

T. Washbourne (1606-1687)

Yaverland

It was with great regret that we heard from Miss Neal that for health reasons she had been forced to sever her connections with Yaverland. Her help and generosity will be much missed, but we hope that she will sometimes be able to attend the church.

Our thanks are due to Mr. Rayner for all the work he put into the construction and erection of the Christmas Crib. It was particularly effective this year and much admired. P.J.B.

Alverstone

The Mission Hall, as I said last issue, is in a very serious state of disrepair. It will cost about £300 to restore and decorate and instal electricity. It has been decided to carry out *all necessary work* at once. This can be done by taking a mortgage on the property. This will mean that about £35 a year will have to be found. In order to lessen this sum by as much as possible it has been decided to have a GIFT DAY on March 30th. I shall be in the Hall between 11 a.m. and 2 p.m. and between 4 p.m. and 6 p.m. to receive donations. All contributions will be very gratefully received. M.C.D.

"With One Voice."

An Exhibition which shows the work of six Anglican Missionary Societies will be held at the Legh Richmond Hall, Newport, from February 26th to March 5th, 3 p.m. to 9 p.m. There will be films, plays, talks, buffet teas and suppers.

This parish is producing the play on the Friday and the two Saturdays.

In Memoriam

"Blessed are the dead which die in the Lord: Yea, saith the spirit, that they may rest from their labours."

Our church has sustained a sad loss through the death of Stephen Walter Lee. He had been, for over thirty years, a regular worshipper, a sidesman of long standing, an ex-churchwarden and treasurer. He was always a willing helper in any activity for the benefit of the church. We mourn his passing. May he rest in peace. E.A.M.H.

PARISH REGISTER

Burials

November

1954

- 26 William Howard Cotterill, aged 91 years.
27 Ann Burnett, aged 94 years.

January

1955

- 1 Phoebe Jones, aged 85 years.
8 Gertrude Grace Hills, aged 77 years.
15 Stephen Walter Lee, aged 84 years.
20 Lilian Emily Woodmore, aged 80 years.
31 Alfred James Bull, aged 85 years.

February

- 3 George Frederick Arthur Wilson, aged 71 years.

LENT HOLY WEEK AND EASTER

Ash Wednesday.—Brading: Holy Communion 7.0 and 10.15;
Evensong 6.30. Yaverland: Holy Communion 8.0.

Tuesdays, March 1, 8, 22 and 29. — A Service of hymns,
prayers and Bible Study at 7.15 p.m. in Church Hall.

Maundy Thursday.—Brading: Holy Communion 8.0 and 10.15;
Preparation for Easter Communion 7.15 p.m.

Good Friday.—Brading: Children's Service 10.0, Three Hours
Devotion 12-3, Evensong 6.30. Yaverland: Mattins and
Sermon 10.15.

Easter Day.—Brading: Holy Communion 7.0 and 8.0, Mattins
11.15, Children's Service 3.0, Evensong 6.45. Yaverland:
Holy Communion 7.30, Sung Eucharist 10.15, Evensong
5.30. Alverstoke: Evensong 6.30.

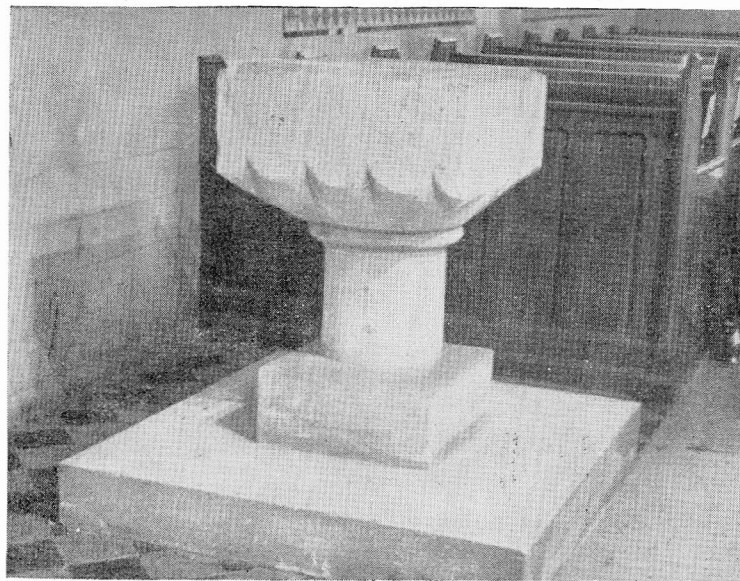
CHURCH OF ST. MARY, BRADING, I.W.

The Two Fonts

In the May, 1954, issue we had a look at the Piscina in the Chancel, and now we turn to a consideration of the two fonts.

The larger is, in style, 12th century. Close examples of this type (scallop bowl), which had a range of about a hundred years, are at St. Phillips, Bristol, and other Gloucestershire Churches. Plain scallop bowls of this kind would probably have been richly coloured or covered with painted designs.

The shaft and base of this Font are modern and it is difficult to give a definite opinion on the age of the bowl. It is not lead lined and no marks of staples by means of which a cover would have been secured and locked. Locking was a requirement of the medieval Church (Orders dated 1220 onwards) in order to prevent the theft and misuse of hallowed water by sorcerers. In those days the water remained for a considerable time in the Font, which, if made of a porous stone, would need to be lead lined. It is not recorded as a 12th century





font by any of the usually reliable authorities. None of these omissions prove that the font is not 12th century but, collectively, they demand caution in accepting it as such.

To me it has the appearance of antiquity and if it is, in fact, a comparatively modern imitation it is certainly a good example of 12th century work.

The bowl of the smaller font has the date carved on it—1631. Dr. George Zarneckie, Courtauld Institute of Art, University of London, from an examination of a photograph (for which we are again indebted to Mr. V. Mansfield) would be content to assign the whole font to this date, but the *Victori-History of the Island* introduces a note of doubt by declaring the stem and base to be 13th century.

In spite of these puzzles we can still glean much from our two fonts.

Notice how large is the bowl of the 12th century type font—when infant baptism was by immersion (not total)—in comparison with the 17th century font by which time immersion had ceased. The very presence of the 17th century font points to the probability of the ejection, and certainly the disuse, of the ancient font at that time—at the instance, no doubt, of Puritan reformers after the Reformation. Some time may have elapsed between the disuse of the 12th century font and its replacement by another in 1631 and, possibly, Brading used during this time a bowl or basin against which practice frequent admonitions are recorded from 1560 to 1636. At any rate in 1631 we find Brading with a new Font but, even so, it is moveable from which we may conclude that Brading was not altogether reconciled to pre-reformation procedure which required the Font to be *fixed* in the Nave to the left of the south door from where, under ancient ritual, the baptismal service commenced. We read of numerous inquiries and visitations at this time regarding the use of fonts and, of particular interest to us, instructions requiring the font to be placed “in the usual ancient place and fixed and not moveable.” We can imagine some consternation, of a different order, when some twenty years later, a Commonwealth order forbade the use of Fonts and re-introduced the basin, but our font survived and after the restoration of the Monarchy in 1660 probably continued in use until the religious revival of the 19th Century when the 12th century type font was given its ancient position in the Nave.

And so our two fonts now stand side by side eloquent of an oft forgotten past.

C.R.

SUNDAY SCHOOL

During the past year an attempt has been made to re-lay the foundations of the work. Certain results are beginning to show; the team spirit is emerging, also an anticipation of lessons as the seasons come round. We have adopted the very latest lesson scheme, which, over four years, presents the Christian Faith from various angles, with the practical application shown in Bible story and lives of the saints past and present. Having a number of competent teachers makes it possible to divide the children into age-groups. Teaching, therefore, is suitable for each child. But, what of those children who do not come? We do appeal to *parents* to rectify this, for the responsibility rests on the parent, not the child. No child is too young or too old to learn the true Way of Life. We are now rehearsing for the first Sunday School Concert. B.T.

MOTHERS' UNION

The meetings are on the second Thursday in each month in the Church Hall. On March 10th there will also be a Bring and Buy sale as our effort for the Death Watch Beetle Fund. May we expect a full attendance of members and friends to ensure success. Corporate Communion will be at 10.15 on Ash Wednesday, Lady Day and Thursday, April 28th. B.T.

DEATH WATCH BEETLE APPEAL FUND

<i>Assets</i>	£	s.	d.	<i>Liabilities</i>	£	s.	d.
Donations -	-	322	6 10	Stationery -	-	2	11 0
Fabric boxes -	-	4	2 4				
"Messiah" -	-	2	11 4				
Two whist drives	12	15	7	Balance -	-	339	5 1
	£341	16	1		£341	16	1

Balance in Bank as at 19/2/55 £339 5s. 1d.

CHILDREN'S PAGE

We thought our younger Christians might like a page of their own. So here it is for the CLIMBERS in the Faith.

A Motto

Whatsoever things are True; think on these things.

This is how the Bible used to be written:—

W R S S T A I J H M N O A N O D P M R E M T E A E E S

This line are the names of four of Jesus' disciples. Who are they?

A Puzzle

Five New Testament Crowns

A crown of.....	St. Matthew, chap. 27, v.....
A crown of.....	1 Thessalonians, ch. 2, v.....
A crown of.....	2 Timothy, chap. 4, v.....
A crown of.....	1 Peter, chap. 5, v.....
A crown of.....	Revelation, chap. 2, v.....

OUR STORY

Boys and Girls of the Bible.—No. 1

Myra lived in Canaan 800 years before the Lord Jesus came, but her home was very near where His home was later. They had no school or church, but Myra worshipped GOD and listened carefully when the great prophet came to pray and offer sacrifice.

Myra was very happy. She helped her mother to glean and fetch water and cook. But, one day some cruel Syrian warriors came and attacked her village and burned down many of the houses. Myra was taken away as a prisoner. The captain of the Syrian army took her to his home as a servant for his wife. She liked her mistress, who treated her kindly, but she wondered why she was so often sad. One day she saw her mistress crying as she watched her husband with his soldiers. Myra asked why and was told that he was a leper and would soon have to go and live alone in the desert. The voice of the Holy Spirit of GOD spoke to Myra deep down in her heart, then she said to her mistress, "Oh, if only he would go to the great prophet in my country he would ask GOD to heal him and he would be cured."

Myra was only a little slave girl but the Captain took her advice. He went to Canaan and was healed. (2 Kings, chap. 5).

Have YOU started?... What?... Coming to Sunday School at 3 o'clock in the Church Hall,

THE ORNAMENTS RUBRIC

by "Centurion"

In the forefront of the Book of Common Prayer, immediately preceding Morning Service, is an important Rubric, the second part of which reads:—

"And here is to be noted that such Ornaments of the Church, and the Ministers thereof, at all Times of their Ministration, shall be retained, and be in use, as were in this Church of England, by the authority of Parliament, in the Second Year of the Reign of King Edward the Sixth."

What are the Ornaments of the Church and the Ministers?

Clearly the Rubric indicates that they are of two kinds, Ornaments of the Church, and Ornaments of the Ministers.

An Ornament in ecclesiastical law means anything employed in the service of the Church, and taking those of the Ministers first, these must include Robes, Vestments, and anything carried as a symbol of Office.

Ecclesiastical Vestments are of considerable antiquity, and the garments we see in Church have not been invented and cut out of a pattern as a uniform for the purpose, but are, for the most part, articles of ordinary attire which have been retained by the Church for centuries whilst the outside world has gradually changed to the adoption of its present fashions.

It is a matter of satisfaction, therefore, that the Church still clothes her Ministers in attire of dignity and grace.

The Ornaments Rubric, as it is known, has had a remarkable history, and has been, for generations, the subject of discussion and controversy, on account of the changes made at the Reformation.

In the First Prayer Book of 1549, there was only a direction for the Communion Service that "the Priest should put on a White Albe plain, with a Vestment or Cope, and the assisting Priest or Deacons Albes with 'Tunics'."

Later it was ordered that in "saying or singing of Matins, Evensong, Baptising, and Burying, the Minister in parish churches and chapels shall use a surplice, and that in Cathedrals and Colleges the Academic Hood might be worn by graduates."

There appears to be little doubt that in 1549 the Ornaments of the Ministers were—the Albe, the Vestment or Cope, the Tunic, the Surplice, the Hood, the Stole, the Bishop's Rochet, and Pastoral Staff, as well as the ornamented Wands used by Vergers and Churchwardens.

In the Second Book of Edward VI these ornaments were reduced to the smallest possible amount, and since 1564 only the Surplice, Stole, and Hood have been commonly used by the Clergy in parish churches.

After numerous changes, and in spite of remonstrance from the Puritans, the Rubric was cast in its present form in 1662.

Of the Robes or Vestments with which we are most familiar, *the Cassock*, though it is generally worn in Church, is not a liturgical garment and not an Ornament of the Ministers, but is simply the ordinary dress of the Clergy worn out of doors up to the 18th, and even the 19th century. The Apron worn today by Bishops, Deans, and Archdeacons is a relic and derived from the old outdoor Cassock of mediaeval times.

The Surplice has been established as the "Choir habit," and fully recognised since the 14th century, displacing the Albe, which being a tight sleeved white garment reaching to the ankles was difficult to put on and wear over the Cassock, which in the coldness of Northern Churches was often lined with fur.

The Albe, so called in the West because of its colour, can be traced to early Christian days, as the Tunic, or in Greek "Chiton," or Coat referred to and worn by our Lord.

The Hood, an academical garment, was originally a common article of mediaeval attire, it was simply a covering for the head, held in position by prolongation over the shoulders.

When Hoods came to be used officially, they began to be distinguished by their material and lining.

Doctors generally have scarlet hoods, Masters and Bachelors black ones, the linings varying according to the university and degree.

The Stole has an interesting history, in ancient times napkins and handkerchiefs had to be carried by hand because there were no pockets, and the Orarium or Stole was originally nothing but a napkin.

It was carried by servants on the left shoulder, and then Deacons, who were the servants of the Church, naturally bore on their left shoulder the strip of linen which they needed to cleanse the vessels at Holy Communion. This strip came to be folded, lost its usefulness, and gradually became a Vestment worn by the Deacon over the left shoulder, and by Priests and Bishops over both shoulders. It is a distinctive Vestment for the administration of any sacrament.

The Rochet dates from the 9th century, and was a tunic or kind of linen cassock worn under vestments as a mark of distinction. After many alterations in design it is now, with its full sleeves tied at the wrists, the official habit of a Bishop.

To Be Continued

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