

BREAM PARISH MAGAZINE



The man put his fingers in his ears
and ran on.....

H.J. Ford

JANUARY, 1951

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CHURCH OF ST. JAMES, A.M., BREAM

Vicar: The Rev. CHARLES VERNON, A.K.C.

Churchwardens: Mr. S. R. MILES, Woodside, Bream.

Mr. W. O. DAVIES, Kia Ora, New Road, Bream.

CHURCH SERVICES

Sundays: 8 HOLY COMMUNION (Said).

10 SUNG EUCHARIST

11 CHILDREN'S SERVICE & MATINS.

6.30 EVENSONG & SERMON

There is an additional celebration of Holy Communion at 7 a.m. on the first Sunday of each month.

Weekdays: Holy Communion: Tuesdays 8, Wednesdays and Thursdays 7.30.

Evensong Tuesdays 7. Choir Practice 7.15.

Baptisms, Weddings, Churchings, Burial by arrangement with the Vicar.

VICAR'S LETTER

My dear friends,

It was in April, 1948, that a parish magazine began to be published again in Bream, after an interval of seven years. From then until now, I have often felt how unworthy it was of its purpose, but we had to go steadily building up circulation, and a little balance in the bank, before we could launch upon a larger issue. And now, with the beginning of 1951, the time has come. I hope you will approve of the new shape and size, and the increased contents. If you do, I hope you will tell others.

I am quite aware, and so is your church council, that the magazine has not been worth the 3d. a month which you had to pay for it, in its previous form. Therefore I am all the more grateful to those who have loyally supported it in that form for nearly three years. Now I think it can fairly compete with any similar publication at the price. But our present sales are 400 copies per month. At that price we shall just make a small loss each month, which would be a great pity. If we sold 25 more copies per month, we should about pay our way. If we sell more, the profit will begin to appear. Will you please help by showing your copy to others and encouraging them to take the magazine regularly?

What is the purpose of a magazine? Not profit, in the first place at any rate. If there is a profit, well and good; and it is desirable to avoid a loss. But the main purpose is to put into the hands of parishioners each month a paper which carries a message from the vicar and the bishop, which gives information about ordinary and special church services and other church functions, records events such as births, marriages and deaths, and, if possible, provokes thought on serious matters. But, as I see it, the Vicar may have to be the editor. But he does not wish to be, and ought not to be, the sole author and con-

tributor. One of our members is setting an example by producing twelve monthly instalments from "Pilgrim's Progress." I do hope you will read them (but more about that elsewhere). I should be glad to receive contributions of any kind on any suitable subject—letters to the editor, if you like, or any opinions which may be of interest to others.

Now I turn to wishing you all good wishes for the new year. All thinking (and praying) people realise well enough the seriousness of the political and economic situation in the world. We seem to stand, anxiously, on the edge of a crater from which the volcano of war may erupt at any minute. Nobody can have illusions about the frightfulness of such a war if it were to happen, and I firmly believe that there are no (or negligibly few) ordinary people in any country in the world, who desire another war. As very small units in a huge machine we may be able to do very little. But as Christians, in the world God made and governs, we can do much—with faith. It is our faith that "Peace" is God's will for His world. Real "peace on earth among men of good will." That was (or ought to have been) our main thought at Christmas time. That must be our main thought in 1951.

Then what can we do about it? The answer is so simple, and to the scornful it probably seems so foolish, yet I believe it can be terrific in its effect. PRAY. If you and I and every other christian in the world would really pray earnestly, every morning and evening of our lives, then, I believe, God's will would be done and peace on earth become a reality, and the devil of war be driven from this fair world of His creating. As our Lord Jesus Christ said, there are some kinds of devil that can come out by nothing save by prayer. God bless you all.

Yours sincerely in our Lord,

CHARLES VERNON

FROM THE PARISH REGISTER

HOLY BAPTISM

- Nov. 12.—Brian Stafford Banes, of Deddington, Oxford.
 „ 26.—Shirley Jean Wildin, of Red Station, Bream.
 Dec. 3.—Patricia Susan Gunter, of Mill Hill, Bream.
 „ 10.—Anne Elizabeth Lee, of Bliss Tors, Bream.

HOLY MATRIMONY

- Nov. 25.—Basil Edward William Vaughan and Margaret Elizabeth Violet Skeats (both, of Bream).
 Nov. 25.—Leonard Lee (of Lydney) and Dorothy Lilian Joan Crote (of Mill Hill, Bream).

HOLY BURIAL

- Nov. 24.—Frederick Robert White, of St. Mellian, Cornwall, aged 31.
 Dec. 5.—Edith Hilda Morgan, of Mill Hill, Bream, aged 59.
 Dec. 11.—Ingram Arthur Phillips, of 39, Parkend Road, Bream, aged 24.

SUNDAY SCHOOL CHRISTMAS PARTIES

Arrangements for Sunday School Christmas parties are the same as last year. The only difference is that, instead of holding them in the church school, where there is not really enough room, we shall cross the road this year, and go to the Infants' School. We have too many children for one large party, and so we shall start on Thursday, Jan. 4th, with the smaller ones. All boys and girls under eight, who attend Church or Sunday School, are invited to come at 2.30 on that day. Parents are always welcome to call in and see how they are getting on! The party usually lasts about three hours, and so 5.30 is about the right time for parents to collect **their children**. The other children (those aged 8 years and upwards) are invited on Friday, Jan. 5th, at 5 p.m. This party also usually last for about three hours.

Everybody knows that a great part of children's enjoyment at a party is concentrated on the tea tables, and so the Vicar will be most grateful for gifts of tea, sugar, cakes and food of any kind for the two parties.

JOHN BUNYAN AND PILGRIM'S PROGRESS

As you will see from the first page and (it is hoped) also from the cover, we are taking advantage of the increased size of this maga-

CALENDAR FOR JANUARY

- Dec. 31.—Sunday after Christmas: Usual morning services. New Year's Eve: 6.30 Evensong (said); 6.45 Service of Carols and Lessons.
 Jan. 1.—Monday. Circumcision of Our Lord. 8 Holy Communion.
 „ 4.—Thursday. Sunday School Party (Children under 8).
 „ 5.—Friday. Sunday School Party (Children of 8 years and over).
 „ 6.—Epiphany.
 „ 7.—1st Sunday after the Epiphany.
 „ 14.—2nd Sunday after the Epiphany.
 „ 21.—Septuagesima Sunday.
 „ 25.—Thursday. Conversion of St. Paul. Holy Communion 7.30.
 „ 28.—Sexagesima Sunday.

zine to publish each month an extract from the famous book "Pilgrim's Progress." Then book is too long for it to be possible to quote in full, but our contributor has done well to keep much of the beautiful English of Bunyan and yet to shorten the story so that it will fit into the available space in twelve monthly parts.

It is a fine book, and I will not spoil it by telling about the story in advance, but it gives, in the form of an allegory, the story of Christian and his pilgrimage through life. It tells of the difficulties, dangers and temptations which, like all of us, he has to meet during life's journey, and of some of the others whom he meets who are less successful than himself. It is easy to understand and has inspired many generations of readers with the desire and zeal to go forward more boldly and faithfully on their own life's journey. I hope it may so inspire at least some of our readers.

A word about the author. John Bunyan was born in 1628. By trade, he was a tinker. By religious conviction, a Puritan of the strictest kind. Some thought him a religious maniac, and today we should certainly think many of his ideas very strange and far-fetched. But he was deeply sincere, and perhaps that matters more than most things. He served in the Parliamentary army against the Cavaliers in 1645, and later joined the

Baptists of Bedford, among whom his sermons soon became famous for their fervour and piety. After the Reformation, he was imprisoned in 1660 in Bedford gaol for his opinions and preaching, and he remained there for twelve years. As a political prisoner he seems to have been fairly leniently treated, and it was in prison that he wrote most of his books. The best known of them, Pilgrims's Progress, was begun and completed after his release. It was first published in 1678, and Bunyan died in 1688, at the age of 60.

CONFIRMATION

The Lord Bishop of Gloucester has arranged to come to Bream on Wednesday, February 21st, to hold a confirmation service.

Confirmation classes are starting immediately after Christmas, and even then there is not very much time for preparation. I have already a few names of those who wish to be confirmed, but I hope there will be more. The usual arrangement will be followed, of one group for adults and another for children, each meeting once a week.

Once again may I ask all parents whose children are old enough to understand, and all adults who, for some reason, have never been confirmed, to think very seriously about this?

If you come to the preparation classes you are not necessarily committed to confirmation, but it is the best way in which to find out why this step is considered by the church to be so important, and to discover how great a difference it may make in your own life. The classes themselves can be very interesting, and nobody who has not had the experience can know what difference it makes in one's life to be a full, confirmed member of the church, and to exercise the right, regularly week by week, to come in the morning and kneel before God's altar to receive the Blessed Sacrament of Holy Communion, the spiritual food which gives us grace to meet all eventualities of the succeeding week.

Please think seriously about this, if you are not yet confirmed. I am always glad to discuss any individual problem privately at the

vicarage or your own home, if you are not quite clear about the matter. But it will be helpful to have all names as soon as possible.

C.V.

STAINED GLASS WINDOWS

Some people would say there was truth in the old riddle "When is a church not a church?"—"When it has no stained glass windows." Certainly we expect to find them in churches, and yet I confess that I am not very fond of them. Usually, as in our own church, the largest is the east window above the altar. Sometimes, as I stand at the altar on a weekday morning at this time of year, the sun's light is just breaking forth on a wintry world, and trying to come into the church. The pinks and reds seem to show it first, but it is a long time before it is strong enough to penetrate the blues and darker colours. In that window at any rate, I would rather have plain glass, and the glory of early winter sunshine penetrating it, to light up the church, and bring its lightness to the hearts of the worshippers.

Sometimes people say, deprecatingly—"I'm just an ordinary person. I'm no saint"—or "I'm no stained glass window." They mean of course that they are not the kind of holy person whom the stained glass windows depict.

I would like to say more about that, but at present will be satisfied to remark that those dear old gentlemen in purple gowns and long beards, so harmless and gentle and fatherly, do not really do justice to the fiery zeal and glorious devotion of the martyrs and heroes and soldiers of Christ whom they are supposed to represent. But the point I want to make is this, don't attempt to be a "stained glass window." That might mean a person who is **outwardly** very good, and very holy, but the outward show is so strongly painted that nobody can see through it, into the person inside.

Instead, just be your best self, and the Light of the World can then shine into your soul, and your whole self becomes full of light, and shines like a bright lamp in the darkness of sin in the world today.

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