

APRIL, 1966

# HALSALL PARISH MAGAZINE



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"The Rectory," Halsall. Tel. 321.  
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The Rectory,  
Halsall.  
15th March, 1966

My dear Friends,

Once again we rejoice in the knowledge that the parish is determined to clear off the debt on the new organ as quickly as possible. It was a great inspiration to me to meet so many of our parishioners and friends on the Gift Day. What a great success it was! The total at present stands at £315 and there is still more to come in. This means, of course, that we are able to settle the account with the organ builders. A great achievement. Thank you all for this wonderful support. Once again, well done Halsall!

Let us now be mindful of the season of Lent, and think upon this: Passion Sunday, Palm Sunday, Holy Week, Good Friday, Easter Day.

To the unbeliever they present a mystery. One obscure young man barbarously done to death so long ago whom the civilized world has never been able to forget nor yet come to terms with.

To the Christian believer they present a time of profound devotion and reflection for Him whom we accept as the key to the meaning of life—the Son of God, crucified, yet alive for evermore.

One reason why mankind has never been able to escape from this thrall is worth reflecting upon. For ever there persists in men's hearts and minds a dissatisfaction with life as it is, and a desire for a better and more perfect way. Whatever one believes or does not believe about Christ, this is beyond argument. He was a better way. He offered a better way. Through Him thousands and millions down the centuries have found a better and nobler way of living.

Of course there have been others who have offered a better way. We need only look a short way back in history or even on the contemporary scene. To name a few without any attempt at distinction: Marx and Lenin, Mussolini and Hitler, Nasser and Ben-Gurion, Gandhi and Makarios, Buchman and Billy Graham.

Think too of the creeds that have been preached—Communism, Fascism, Nazism, Nationalism, Socialism, Capitalism, Pacifism, Jehovah's Witnesses, Seventh Day Adventists, and others.

So it has been across the pages of history—men with theories and ideas and beliefs, some heeded, some unheeded, offering that new era, that new way of life, that true pattern for mankind—if you will, the Kingdom of God on earth.

And men and women anxious for the better life have lined up and will line up in their thousands to accept and follow. The idea is preached vigorously; progress in numbers proves validity.

And then—ah, then! Sooner or later believers in the old order and traditionalists, deflators and detractors, cynics and unbelievers rise up and denounce both man and creed. This thing shall not be, this is wrong, this must not live, away with it, crucify it. So it is with Jesus.

History is littered with ideas and theories and beliefs; littered with causes and Creeds—and the persons who promoted them, blasted by the fury of their disbelievers and enemies. They were tested, tortured, judged, done to death. And there was no return, no resurrection.

From the centuries of ideas, endeavours, beliefs,

thought, how comparatively little remains.

And yet here it is, once again we keep Holy Week and Easter—well nigh two thousand years on. We know that throughout the world, thousands upon thousands will remember, and enter our Churches. This event is celebrated by more people in more places over the face of the earth than any other event in human history. This is no sudden burst of enthusiasm in our twentieth century for an old idea or belief. It has for ever continued from the first Easter until now.

Our Lord came and preached a new and better way. He was opposed, attacked and done to death. But whether we like it or not there is no mistake about it. He and all that He was rose from the dereliction of Good Friday to the triumph of Easter Day. And He still lives and triumphs. Following Him our souls are content that we have not only found a way, but the truth and the life. Think upon this, this Easter, and thinking—make your Communion with Him.

A Happy Easter to you all,  
Your sincere Friend,  
HERBERT BULLOUGH

#### FIVE SPECIAL DAYS

- Mar. 27th—PASSION SUNDAY.  
Apr. 3rd—PALM SUNDAY.  
Apr. 8th—GOOD FRIDAY.  
Apr. 10th—EASTER DAY.  
Apr. 17th—FIRST SUNDAY AFTER EASTER.  
**REMEMBER TO GO TO CHURCH**

#### SERVICES

##### Passion Sunday

- 8.00 a.m. Holy Communion.  
10.30 a.m. Sung Eucharist.  
6.30 p.m. Evensong.

##### Palm Sunday

- 8.00 a.m. Holy Communion.  
10.30 a.m. Matins.  
6.30 p.m. Evensong.

##### Maundy Thursday

- 7.30 p.m. Sung Eucharist.

##### Good Friday, 8th April

- 10.30 p.m. Matins, Litany and Ante Communion.  
2.00—3.00 p.m. Devotional Hour.

##### Easter Eve, 9th April

- 7.00 p.m. Lighting of the Paschal Candle and shortened Evensong.

##### Easter Day, 10th April

- 7.15 a.m. Holy Communion at Parish Church.  
8.00 a.m. Holy Communion at Parish Church.  
9.00 a.m. Holy Communion at St. Aiden's.  
10.30 a.m. Sung Eucharist at Parish Church.  
6.30 p.m. Evensong and Sermon, Parish Church.

##### Easter Decoration

We shall be grateful if parishioners and friends would hand small donations to the Churchwardens during the services in Lent. Easter flowers are always very costly but we must worship God in the beauty of holiness on this Great Day.

#### A PERSONAL LITANY FOR HOLY WEEK

Keep me, O Lord—

From the trivial, the interfering, and the stupid;  
From the infection of irritation and anger over  
nothings;

Deliver me, and keep me, O my Lord  
From all promptings to decry the person or work of  
others;

From scorn, sarcasm, petty spite and whisperings behind the back;

From the dishonest honesty of frankness meant to hurt;

Deliver me, and keep me, O my Lord,  
From hasty judgments, biased judgments, cruel judgments, and all pleasure in them;

From resentment over disapproval or reproof, whether just or unjust;

Deliver me, and keep me, O my Lord,  
From all imposition of my own fads and idiosyncracies upon others;

From self-justification, self-excusing and complacency;

Deliver me, and keep me, O my Lord,

### ONE DAY IN SEVEN

A student was preparing for important examinations to be taken on a Monday. He got up early on the day before and went to Holy Communion.

"Remember that thou keep holy the Sabbath Day. Six days shalt thou labour and do all that thou hast to do, but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work . . ." The priest went on reciting the Commandments. Why say all ten on this of all days! Last-minute revision seemed essential. "Lord have mercy upon us," replied the student fervently with the rest of the congregation. But he could not bring himself to say "incline our hearts to keep this law." At breakfast in the college hall he discovered that a friend had been in exactly the same predicament. They comforted each other with the thought that, in any case, Sunday observance was a comparatively unimportant part of religion. But the uneasy feeling remained that even small things are serious when it is a question of obeying God.

It all depends on what is God's will about Sunday.

Actually, of course, the fourth commandment applied to the Jewish Sabbath, Saturday. The enemies of Christ were always out to catch Him in the hope that He would transgress this law. But He did not break it. He disregarded their ridiculous interpretation of it. Answering His accusers, He made clear both His adherence to the law and its purpose. "The Sabbath was made for man and not man for the Sabbath."

Christians are not required to observe other Jewish ordinances. Does the fourth commandment apply to us as well as to the Jews, and should it be applied to Sunday?

The first Christians were also Jews, so the question did not arise for them. They kept the Sabbath on Saturday as a day for rest and for worship in the synagogue, and they kept Sunday as a day for "the breaking of bread" (Holy Communion) because it was the day on which Christ rose from the tomb.

Soon the Church contained a large number of Gentile slaves who had no choice of a day of rest. In fact, the Sacrament was celebrated at night, or early in the morning, when they were off duty.

At last, after three hundred years of struggle and persecution, the Emperor was won over and the roots of a Christian world order could be established. In the year 321 A.D. the Emperor Constantine decreed that: "All judges, city people and craftsmen shall rest on the venerable day of the Sun." Country

people were excused, especially during harvest time. Gradually the spirit of the fourth commandment was applied to the keeping of the Christian Sunday.

In the Middle Ages some measure of rest on Sundays became general. Quaintly enough, in 1017 an agreement called the Truce of God was made between warring princes and nobles, that there should be no fighting between mid-day on Saturdays and mid-day on Mondays.

The Bible reading of the Reformation gave a stimulus to Sunday observance, but in their respect for the day the Puritans carried on an already established tradition.

It was not until the time of the Victorians that Sundays became like the Jewish Sabbath in its absence of joy.

Today we are at the other extreme. There are many people who have no choice but to work on Sunday. Some, none the less, manage to come to church to worship their Lord as the early Christian slaves did, before or after their duties. Others cannot or will not stand up to the test.

These are significant days. Possibly we are at the end of one civilization and at the beginning of a new one. We owe it to all who come after that we should stand fast by the will of God and fashion our social habits accordingly.

In spite of misuse, the keeping of Sunday as a day for rest and for worship has a definite place in Christian tradition and complies, as Our Lord did, with the spirit of the fourth commandment. If Christians will only stick to this ideal and not let it go by default, it may well be that, when we have converted modern world order as we converted Rome in the past, we shall re-establish Sunday in its proper place.

### A MOTORIST'S PRAYER

Grant me, O Lord, a steady hand and watchful eye,  
That no one shall be hurt as I pass by.  
Thou gavest life—I pray no act of mine  
May take away or mar this gift of Thine.  
Shelter those, Dear Lord, who bear me company,  
From all evil and from calamity.  
Teach me to use my car for others' needs:  
Nor miss through love of undue speed  
The beauty of the world: that thus I may  
With joy and courtesy go on my way,  
Through Jesus Christ our Lord.

### EVERYTHING FOR NOTHING

I asked God for strength that I might achieve . . .  
I was made weak, that I might learn humbly to obey.  
I asked for help that I might do greater things . . .  
I was given infirmity, that I might do better things.  
I asked for riches, that I might be happy . . .  
I was given poverty, that I might be wise.  
I asked for power, that I might have the praise  
of men . . . I was given weakness, that I might feel  
the need of God.  
I asked for all things, that I might enjoy life . . .  
I was given life, that I might enjoy all things.  
I got nothing that I asked for . . . but everything  
I had hoped for.  
Almost despite myself, my unspoken prayers  
were answered, I am, among all men, most richly  
blessed!

## THOUGHTS FOR APRIL

The disciples did not assert merely that their Master had survived death, but that He had conquered death. They saw in the Resurrection an act of God in the life of Christ which matched at every point the apparent defeat which He suffered on the Cross.

\* \* \*

As some grey ruin of a vanished past towers over a hidden city, a fragment of a vanished age of war, and stands there inexplicable until in thought you create its past—a survival of "old, unhappy, far-off things and battles long ago"—so stands the Christian life in the world today. It is inexplicable in terms of the world of time. But it is not a survival of the past; it is a fragment of the future, of the heaven that is to be.

\* \* \*

Let every man sweep the snow from his own doors, and not busy himself about the frost on his neighbour's tiles!

\* \* \*

Everything that is acknowledges the blessing of existence, Shalt thou not, by a similar acknowledgment, be happy? If thou pay due attention to sounds thou shalt hear the praise of the Creator celebrated by the whole creation.

\* \* \*

Rich presents, though profusely given  
Are not so dear to righteous Heaven  
As gifts by honest gains supplied,  
Though small, which faith hath sanctified.

### 1st HALSALL SCOUT GROUP

A very enjoyable evening was held on February 21st, when the Scouts and Cubs held an Open Night and entertained Parents and Friends in the School Hall.

The Assistant District Commissioner, Mr. George Parsons was present, and we were shown some of the activities undertaken by the Scouts and Cubs who displayed a terrific sense of keenness.

This was reflected in the presentation of awards made by Mr. Parsons during the evening. After refreshments songs around the Camp Fire were enjoyed by all.

Below are the names of Members of the Troop, together with their respective Ranks and Awards to date of going to Press.

### SCOUTS

Group Scoutmaster:—Graham Midgley, 30, Summerwood Lane, Halsall.

Scoutmaster:—Barry Porter, 60, Beechwood Avenue, Ormskirk.

Ass. Scoutmaster:—David Fillingham, 46, Collinmander Gardens, Aughton.

CORE Edward, 70, New Street, Halsall, 2nd Class, Patrol Second.

CORE Raymond, 19, Carr Moss Lane, Halsall, 2nd Class.

DAVIES Brian, 38, Summerwood Lane, Halsall, Senior Patrol Leader, 2nd Class.

DAVIES Paul, 157, Turning Lane, Scarisbrick, 2nd Class.

DUTTON Stephen, 62, Summerwood Lane, Halsall.

GOLDSTRAW Neil, 105, New Street, Halsall.

HUYTON Allan, 27, Carr Moss Lane, Halsall, Patrol Second.

LEWIS Michael W., 52, Summerwood Lane, Halsall, Patrol Second.

LLOYD John, Bristow Farm, Gregory Lane, Halsall.

MAWDSLEY Graham, 32, Linaker Drive, Halsall, Patrol Leader, 2nd Class.

MAWDSLEY Neil, 17, Linaker Drive, Halsall.

MELLING Graham, Pinfold Garage, Smithy Lane, Scarisbrick.

MIDGLEY Gordon, 30, Summerwood Lane, Halsall, Patrol Leader, 2nd Class.

PRESCOTT Christopher, 32, Summerwood Lane, Halsall, Patrol Second.

PRESCOTT Phillip A., 116, Wyke Cop Lane, Scarisbrick.

SERJEANT Phillip A., Pemberton House Farm, Northmoor Lane, Halsall.

SHORROCK David, 99, New Street, Halsall, Patrol Leader.

STROHMAIER Anthony, 40, Sumner Avenue, Haskayne.

SUMNER Alan, 1, Linaker Drive, Halsall, Patrol Leader, 2nd Class.

There are four Patrols: Kestrel, Buffalo, Kingfisher, Lion. Meetings on Monday evenings at the School Hall, 7-30 p.m.—9-0 p.m.

### CUBS

Cubmistress:—Sheila Midgley, 30, Summerwood Lane, Halsall.

Ass. Cubmistress:—Diane Dagnall, 56, Summerwood Lane, Halsall.

BAILEY Kenneth, 17, Carr Moss Lane, Halsall, 2 stars.

BANKS John M., 56, Gregory Lane, Halsall.

BOARDMAN Johnathan, 44, Gregory Lane, Halsall, 1 star, 2 badges.

BOND Keith, Willows Farm, Carr Moss Lane, Halsall, 1 star.

CARRIER Christopher, 60, Renacres Lane, Shirdley Hill.

GASKELL Barry, 94, Summerwood Lane, Halsall, 2 stars, 2 badges.

GOLDSTRAW Ian, 105, New Street, Halsall.

LOINS Philip, 9, Linaker Drive, Haskayne.

MARR Robert, 73, Sumner Avenue, Haskayne.

MASSAM Stephen, 11, Linaker Drive, Halsall, 1 star.

PIMLOTT Christopher, 34, Linaker Drive, Halsall, 2 stars, 1 badge.

SAUNDERS Stephen R., 27, Renacres Lane, Shirdley Hill, 2 stars, 1 badge.

SIMPKIN Phillip, Clock House Farm, North Moor Lane, Halsall.

SERGEANT David W., Pemberton House Farm, North Moor Lane, Halsall.

STROHMAIER Martin, 40, Sumner Avenue, Haskayne.

STROHMAIER Peter, 40, Sumner Avenue, Haskayne.

THOMAS Gerald, 160, Carr Moss Lane, Halsall.

There are 3 Sixes, Brown, Black and Grey. Meetings on Monday Evenings at the School Hall, 6 p.m.—7-30 p.m.

It is a great honour for the Troop that Queens Scout, David Fillingham, our Assistant Scoutmaster has been chosen to attend the Annual Parade at Windsor Castle on St. George's Day.

P. R. SAUNDERS,  
Hon. Treasurer



## THE MOTHERS' UNION

Our next meeting will be held on the Tuesday in Holy Week in Church at 7-30 p.m. This is a Devotional Service with Holy Week address. There will be a Sung Eucharist on Maundy Thursday at 7.30 p.m.

### SIDESMEN'S ROTA

- Apr. 3—J. Cheetham, H. Gaskell, R. Heaton, J. Colley.  
10—W. Leadbetter, N. Britnall, R. Lewis, H. Rimmer.  
17—J. Serjeant, J. Banks, G. Porter, S. Park.  
24—R. Dutton, T. Grimshaw, T. Swift, J. Hunter.  
May 1—E. Grimshaw, E. Gawne, H. Huyton, A. Grimshaw.

### SERVERS' ROTA

- Apr. 3—8 a.m. Brian Heaton.  
7—7-30 p.m. Sung Eucharist.  
Harold Grimshaw,  
Malcolm Serjeant.  
10—7-15 a.m. Jim Heaton.  
8-00 a.m. John Gaskell.  
10-30 a.m. Harold Grimshaw,  
Tony Gaskell.  
17—8 a.m. Raymond Juba.  
24—8 a.m. Peter Balmer.  
10-30 a.m. Harold Grimshaw,  
Roger Dutton.  
May 1—8 a.m. John Davies.

### SANCTUARY FLOWERS

#### EASTER DAY—THE CONGREGATION.

(Gifts may be handed to the Churchwardens after any service.)

- Apr. 17—Mrs. H. Dean.  
24—Mrs. W. White.  
May 1—Miss Mawdsley and Mrs. Parker.

### FINDING

The Bible sees a vital link between prayer and faith, between the act of asking and the fact of believing, between uttering our plea and knowing that it is heard. At times, however, especially those of spiritual dryness, the two often become separated and as doubt creeps in so prayer becomes empty and meaningless. At such times it is well to recall the encouragements we have to believing prayer. It is not simply a vague optimism which shapes our praying with expectancy, or an uncouth irreverence which prompts a holy boldness in laying our petitions before God. The heart's response in prayer is to be one of trust and confidence in the "God who is" and the "God who does".

In the first place we should consider the steadfastness of God's nature. He is an unchanging God. His power is still the same, the Hand that was active in creative power is still active in maintaining that creation. His love is still the same and continues to be extended with mercy and grace to those who call upon Him. His righteousness is still the same and with loving faithfulness God continues to fulfil the obligations of His Covenant, and for His own righteous name's sake He moves in response to His people's needs and prayers. Such encouragements to prayer as these are found in the Old Testament revelation of God's nature and to this the New Testament gives the relationship of God as Father. The same God who reveals His uniqueness and

power in the path of history has given a new relationship to those who become members of His family by the new birth, they are His children. He is their Father. This intimate relationship is a true basis for believing prayer because God will provide all that is necessary to the wellbeing of His children. This is the same God who is Lord of all, the First and the Last, the unchanging God who still hears and answers prayer.

In the second place we should consider the certainty of God's Word. Just as God is an unchanging God so also His Word is fixed and in it we are encouraged to pray believing that God will answer. The promises of God's Word still exist to be claimed in faith, George Müller was one who proved this and set himself to praying with the Scriptures open before him in order to take God at His Word, believing that he was thus praying Scripturally and therefore in accordance with God's will. The promises of God's Word cannot fail because this would mean that God was being unfaithful to what He has said. It should not, therefore, be a surprise when God answers and fulfils His promise; rather the surprise would be if He did not. Here, then, is ground for hope and encouragement to the believer who is walking in full obedience before God when by faith he claims the promises of God and turns them into trusting prayer.

In the third place we should consider the effectiveness of Christ's intercession. Included in this are Christ's prayers for the people of God. It is a consoling thought that Christ is praying for us, even when we are negligent in our prayer life, that He is presenting to the Father those spiritual needs which were not present to our minds and which we often neglect to include in our prayers. Christ's intercessory prayers never fail for they are based on His atoning work, the certainty that they are effective is in that Christ has merited all that He asks. Here, again, is encouragement to pray, for Christ renders even the most pitiable and imperfect prayers uttered in His name acceptable to God.

Prayer, then, is the communion of the child of God with his Heavenly Father and as such should reflect a simplicity of dependence and the expectancy of hope in Him.

To remind ourselves of these considerations is to have confidence and trust in God as we become wholly dependent upon Him in our prayer lives.

Bishop Ryle likened faith in prayer to the flight of an arrow which directs it to its target because faith presents our plea before the throne of God and is the access we have through Christ to the very presence of God Himself.

### HOLY BAPTISM

"Entered into the family of Christ's Church."

Mar. 13—Miles Thomas, son of Thomas Raymond and Hazel Jean Silcock, Watson House, Summerwood Lane, Halsall.

### BURIAL OF THE DEAD

"In sure and certain hope."

Feb. 17—Thomas Henry Scarisbrick, age 77 years, 59, Renacres Lane, Halsall.

### BEST KEPT VILLAGE COMPETITION

Your Church is once again doing all it can to help Halsall win this award. Our churchyard, so beautifully kept at heavy cost, will once again be a centre of attraction. Will you do all you can to help? Let us go all out to win this award. H.B.

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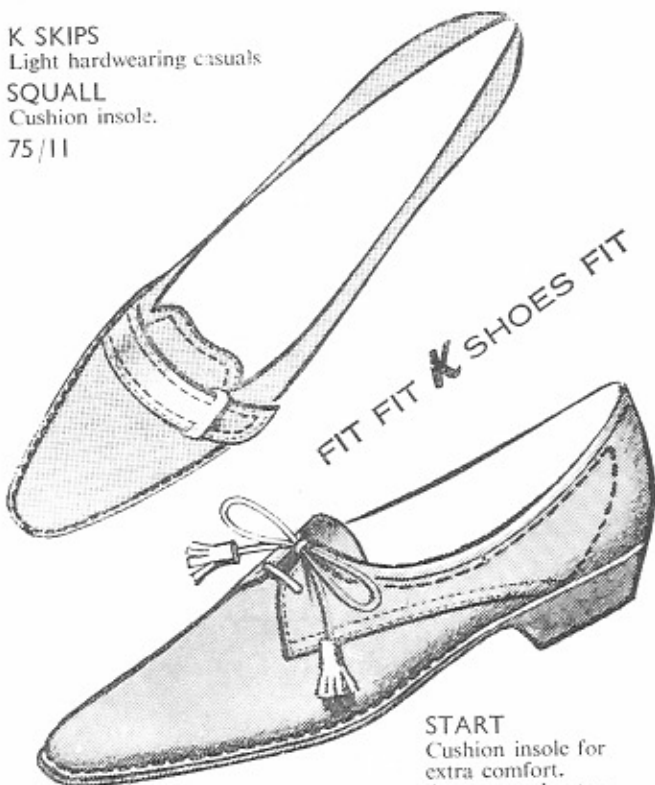
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