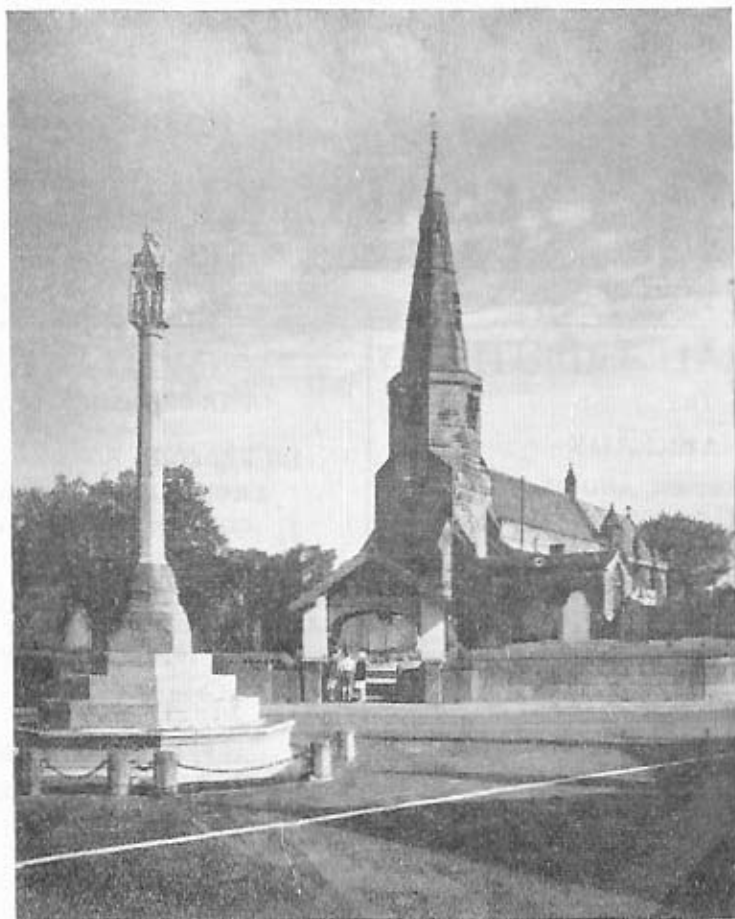


FEBRUARY 1968

HALSALL PARISH MAGAZINE



Rector: The Rev. W. H. Bullough A.K.C. (Surrogate)
"The Rectory," Halsall. Tel. 321.

Church Wardens:

MR. H. GRIMSHAW, Rector's Warden. MR. H. SERJEANT, People's Warden.

Organist and Master of the Choristers.

MR. G. J. P. HUGHES, A.R.C.M., 51 Alma Road, Birkdale. Tel. 66706.

Sub Organist:

MR. E. CARR, L.L.C.M., 99 New Lane Pace, Banks. Tel. 85650.

Parish Clerk:

MR. A. MAWDSLEY, The Post Office, Halsall. Tel. 201.

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Lent at St. Cuthbert's

ALL WEEKDAYS ARE FASTS

A Daily Prayer for Lent

Thou hast a work for me to do:
O Lord, show it to me.
Thou hast a place for me to fill:
give me grace to fill it to Thy glory.
Thou hast given me a soul to make:
make thou it for me.
And build me into Thy spiritual temple,
for Jesus sake. AMEN.

Holy Communion

Ash Wednesday, 28th February.
7 a.m. and 10.15 a.m. and 7.30 p.m.
Sundays at 8 a.m.
3rd March, 24th March, 31st March, 7th April, 14th April.
Sunday at 9 a.m.
17th March.
Tuesdays at 10.15 a.m.
Wednesdays at 7 a.m. and 7.30 p.m.

Sung Eucharist

Sundays 10th March and 14th April.
(THE FAMILY EUCHARIST)
Sunday 24th March at 10.30 a.m.
Maundy Thursday 11th April at 7.30 p.m.
Easter Day 14th April at 10.30 a.m.
(THE FAMILY EUCHARIST)

Services on Ash Wednesday 28th February

7.00 a.m. Holy Communion.
9.15 a.m. School Service for Parents and Children.
9.45 a.m. Mattins, Litany and Communion Service.
10.15 a.m. Holy Communion.
7.30 p.m. Devotional Service with Holy Communion.

Wednesdays

Every Wednesday at 7.30 p.m. there will be Holy Communion with Devotional Address. Preacher: The Rector.

Sundays

Preachers:—

1st Sunday in Lent, 3rd March, 10.30 a.m. the Rev. Canon D. W. Gundry, B.D. (Chancellor of Leicester)
6.30 p.m. the Rev. Canon Gundry.

2nd Sunday in Lent, 10th March.

10.30 a.m. The Bishop of Warrington.
6.30 p.m. The Rev. Canon Naylor M.A. (Chancellor of Liverpool).

3rd Sunday in Lent, 17th March.

10.30 a.m. The Archdeacon of Warrington.
6.30 p.m. The Rev. Tom Denham (C.M.S. Area Secretary).

4th Sunday in Lent

10.30 a.m. The Rev. Frank Hambrey, B.A. (U.S.P.G. Area Secretary).
2.30 p.m. Rev Gordon Bates (Diocesan Youth Chaplain).
6.30 p.m. Rev. Gordon Bates.

5th Sunday in Lent

10.30 a.m. Rev. Canon G. R. Lindsay, M.A.
6.30 p.m. Rev. Gordon Bradshaw, M.A. (University Chaplain, Liverpool).

6th Sunday in Lent

10.30 a.m. Rev. Canon L. Hopkins, M.A., B.D. (Director of Religious Education).
6.30 p.m. The Archdeacon of Liverpool.

Mothering Sunday, 24th March

A Special Family Service at 2.30 p.m.
Preacher: Rev. Gordon Bates (Diocesan Youth Chaplain).

Maundy Thursday, 11th April

Sung Eucharist 7.30 p.m.

Good Friday, 12th April

10.30 a.m. Mattins, Litany and Ante Communion.
2-3 p.m. Devotions.

Holy Saturday (Easter Eve)

7.00 p.m. Shortened Evensong. Lighting of the Paschal Candle.

Easter Day, 14th April

7.15 a.m. Holy Communion.
8.00 a.m. Holy Communion.
10.30 a.m. The Family Eucharist.
6.30 p.m. Evensong and Sermon.

Easter Decorations

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 Easter Day.

The Rectory,

Halsall.

10th January, 1968.

My dear Friends,

Let us think this month of the way in which we can all employ our gifts and talents for the benefit of the Church. In the 12th chapter of the Epistle to the Romans, verses 4 and 5, we read: "For as we have many members in one body, and all members have not the same office, so we, being many, are one body in Christ, and every one members one of another."

In these words the Apostle lays before us a special reason why Christians should employ their gifts and

talents for the general good and benefit of the Church. The argument is to be drawn from a comparison between the rational body and the mystical body. As in the rational body there are many members, and each member has its distinct office: the eye to see, the ear to hear, the hand to work, the foot to walk, in like manner in the mystical body, that is, the Church of Christ, there are many members, but each member must keep his place, and not invade the duty or usurp the office of another, but everyone must employ his own proper gift to the benefit and comfort of the whole, without disdaining one another.

The Church of Christ is one body. Yet the members are many, and everyone has his particular gift, and as all

members of the rational body labour jointly together for the preservation of the whole, so ought all believers to employ and improve regularly their several gifts for the edification and benefit of each other. Christianity gives the death blow to selfishness. No selfish man can be a Christian, and no Christian can be selfish. It is in the nature of grace to be generous. God blesses in order to make the recipient a blessing to others. Some people are exceedingly anxious to be happy, but not so anxious to be useful. This is selfishness. Christianity makes a man care more about being useful than being happy. The most trifling act which is marked by usefulness to others is nobler in God's sight than the most brilliant accomplishment of genius. If we have Christ in the heart, then we shall be zealous for good works.

This is surely what we need in these days of uncertainty. I cannot understand why there is such a zeal for worldly objects and such apathy in the Church. Why should men of business be zealous and the Church be cold. A more practical application of our religion is very much needed. We all need to be strengthened and inspired for life's experiences, never weakened and disheartened. There are discouragements in most lives already. Let us never add to life's burdens, but let us rather at every possible opportunity breathe cheer, fresh incitement, new courage. This is the mission of Christianity in the world today, to help men to be victorious, to whisper hope when there is discouragement; we are living worthily only when we are living victoriously. We are taught that if we are Christians we must not live for ourselves. Love is the essence of the new life, and love is doing, giving, sacrificing, for the sake of others. There is a happy aroma about useful love.

My dear reader, if you want to be a happy Christian, share in the work for Jesus Christ. There are many Christians who would be so much happier, more joyous, if they would talk about Christ to others. If people are loud in their praises of the physician who cured them of some deadly malady, recommending others to trust and seek his skill, why should not Christ's people crown Him with equal honours, commend Him to others, and proclaim what He has done for them. We ought to speak highly of our Saviour to those whom we know who are outside the Christian Church.

Let us during this coming Lenten season make up our minds to be on ACTIVE SERVICE for the King of Kings. Let us never lose an opportunity to say an inspiring word. We do not know how much it is needed, or how great and far-reaching its consequences may be. We know not to what imperilled interests and hopes our one word or act of encouragement may carry rescue and safety, nor do we know what destinies may be wrecked and lost by our failure to speak a word of cheer.

The Lenten services at our church are set out in another part of the Magazine. Let us strive to inspire each other by our regular attendance at all services, and especially at the Eucharist.

Your sincere friend,

W. HERBERT BULLOUGH.

"IN QUIRES AND PLACES WHERE THEY SING"

To be appointed Organist and Master of the Choristers of Halsall Parish Church is both an honour and a challenge.

Here we have a church worthy in every sense of the word of the title "The Country Cathedral". As one enters his church one instantly senses that here God's spirit has hallowed and pervaded throughout the centuries.

This worthy building not only reflects the age in which it was erected but also is in itself a tribute to the generations of the faithful, no least the present, who have worked to keep it in such a magnificent state of preservation.

Unfortunately, our responsibilities as church goers does not end there. This House of God is primarily for worship and praise, and we would be failing in our duty if we did not render unto God what is God's and let Caesar wait. The sole purpose of music in the church is to enable us to offer our praise and thanksgiving in the best possible way.

To do this we must ensure that our music must not be slovenly in its diction, poor in its phrasing, and must never lack spirit and vitality.

These are changing times everywhere, and we must all these days be prepared for changes. In our church we are hoping to achieve a high standard of music in our worship and also on special occasions to perform works which have hitherto been regarded as impossible for Halsall.

It is with these thoughts in mind that I appeal to each and everyone to support us in this great exciting venture.

MUSICAL EVENTS TO EASTER, 1968

Sunday, March 31st — 6.30 p.m.:

"The Cross of Christ"

A Passiontide Devotion for congregation and choir. The Order of Service includes anthems, hymns, readings and prayers.

Thursday, April 11th:

Choral Eucharist and Organ Recital

G.H.

In the old Rabbinical stories of the Jews, there is a beautiful tradition that above the couch of David hung a harp. The midnight breeze as it rippled over the strings made such music that David the poet-king was constrained to rise from his bed, and until the dawn rose across the Eastern skies, he composed words to the strains of the harp. It is in the ancient setting of the beautiful Psalms of David that we hear the heralding of the chorus of high praise which has been lifted to God by the Church through the ages.

Turn the pages of the Old Testament to the account of the dedication of the Temple as recorded in the fifth chapter of the Second Book of Chronicles and you find a description of festival music which seems to have surpassed in magnificence any other display of which we have knowledge. Our choristers may take pride in their ancient lineage, for in the same record we find this reference to their forerunners, "... the Levites which were the singers (with their sons, being arrayed in white linen, stood at the east end of the altar, and when they lifted up their voices with the trumpets and cymbals and instruments of music and praised the Lord, the house was filled with a cloud, for the glory of the Lord had filled the house of God."

To such observance the Christian Church bears witness from the very foundation. After the Last Supper, our Blessed Lord and His Disciples sang together, probably the hymn called "The Great Hallel" extending from the 113th to the 118th Psalms and including Psalm 116, a wonderful premonition of the agony and the glory that were to come. St. Paul not only enjoins the singing of "psalms and hymns and spiritual songs" but quotes early specimens of Christian hymnology, and we have unmistakable evidence of the practice of singing in Christian worship, in the early church.

Our English Church Music was cradled in Kent where St. Augustine and his companions landed in A.D. 597, singing their litanies, or as Wordsworth tells us, "chanting in barbarous ears, a tuneful prayer," and our present

surprised songsters as the successors of those "Angelic Angels" recruited as choristers by St. Augustine nearly 1,400 years ago, are members of what is surely the oldest youth movement in the world.

In 1549 the Book of Common Prayer gave the English Church a liturgy in the native tongue and inspired the composers to create a simple close-fitting music which would allow the words to be clearly heard and understood. From this time, choirs flourished in England and very gifted youngsters the singing boys of the period must have been, for they performed all the principal female parts on the English stage. The tough choristers of to-day must regard it as a dark period in their genealogy, which condemned their kind to the role of glamorous ladies of the footlights an indignity which continued to Shakespeare's day.

What a romantic story lies in the history of the Church's music down the ages. There were dark pages too for the Civil Wars well-nigh silenced the canticles of the centuries, and the Church had to face considerable objection to choirs by the Puritans who tried consciously and deliberately to destroy the ancient tradition of Church music, as if obeying a command to "worship the Lord in the 'ugliness' of holiness." How dismally they failed; for the music of the Church was too deeply rooted in the hearts of the people to be eradicated, and with the restoration of Charles II in 1660, Church services with their music and their choirs were again well established.

A century ago, the music of the Church experienced a stimulating revival when the Oxford Movement drew attention to our ancient musical heritage, and skilled, well-trained choirs began to replace the leadership of the old musicians, often quite unskilled, who had occupied the west-end galleries of the Churches, sawing out a wheezy cacophony on their rough instruments. Not that we should despise these worthies; indeed there was much opposition to be overcome before they were at length silenced by the deep tone of the loud organs. Thomas Hardy in "Under the Greenwood Tree" gives us a homely picture of the dismay and hostility of the village musicians when threatened with "redundancy" on the introduction of the Church organ. Their hostility appears to have been no less intent than that of the Luddites who faced a similar displacement during the Industrial Revolution.

How rich the heritage of psalm and canticle and hymn which is ours to-day, and how carefully we should seek to perfect our praises. Let us not forget the influence of the Church down the centuries, in times of bloodshed and peace alike, among countless thousands of faithful folk who have regularly come to God's House to bask for a time in the Beauty of Holiness, expressed in the quiet Beauty and dignity of the collects in their grand Old English, the language of worship. Singing with their lips the beauty of hymns and ancient psalms; listening to the inspiring music of worship (always let us remember that the great composers were at their most inspired when writing sacred music) seeing that beauty expressed in the skill of craftsmanship and colour; feeling that beauty of holiness in the quiet reverence of dignified movement and action at different points of the services.

One always experiences a sense of dismal horror on going to preach at some strange Church and finding the worship and the music ill-prepared or not prepared at all. Why is it that folk will rehearse for months on some concert or choral presentation in a public hall, giving endless thought to details of stage-management and programme and then insult Almighty God by thinking that they can satisfy Him by giving no thought or preparation at all to the music we give in Church for the delight of God?

There is a great deal of teaching value in the hymns we sing, for we remember hymns and forget sermons. Memorised hymns stick in your mind much longer than

the catechism or other teaching of our childhood. Not all the hymns in our hymn books are good and sound in their teaching, for many contain the flowery offerings of Victorian hymn-writers based upon a literal interpretation of the Book of Revelation. It was this school that gave us such hymns as "Jerusalem the Golden, with milk and honey bless'd" which if taken literally, conjures up the stickiest of pictures, and if taken symbolically the parable is not a very good one. The same applies to tunes, for we cannot with reverence offer to God, sloppy sentimental tunes.

There in a quick review is a sketch of our inheritance from the past and a caution for today. In this great chorus of praise there is a responsibility upon all of us whether our part is in pulpit or pew, console or choir-stall. The music of the Church, carefully chosen and well sung, is one of God's handmaids, rousing the deeper chords, lifting us above petty differences and binding us together in fellowship with each other and with God. It is for these reasons that we are justified in taking such pains with our music and seeing that it is not starved financially.

When the great Hallelujah Chorus was being born in Handel's soul—and it is said that he brought it to perfection in the Wirral whilst waiting at Parkgate for the boat to sail to Ireland for its first performance—when that thrilling chorus was being born in his soul, he said, "I think I did see all heaven before me, and the Great God Himself." That is music at its highest, and it is in worship that music has always excelled, so let us thank God for this gift by which our souls are lifted to Him.

God, whom saints and angels delight to worship in heaven: Be with us we beseech Thee, as we seek to perfect the praises of Thy children on earth; and grant to us even now such glimpses of Thy beauty that we may be made worthy at length to behold it unveiled for evermore; through Jesus Christ our Lord. Amen.

H.B.

I'M SORRY, SON

"I am saying this to you as you lie asleep, one little hand clutching your pillow. I have stolen into your room alone. Just a few minutes ago, as I sat reading my paper in the library, a wave of remorse swept over me. Guilty I came to your bedside.

"These are the things I was thinking, son:

"I had been cross to you. I scolded you as you were dressing for school because you gave your face merely a dab with a towel. I took you to task for not cleaning your shoes. I called out angrily when I found you had thrown some of your things on the floor and at breakfast I found fault, too. You spilled things. You gulped down your food, spread butter too thick on your bread.

"And as you started off to play and I started for work, you turned and waved a little hand and called 'Good-bye, Daddy!' and I frowned, and said in reply, 'Hold your shoulders back.'

"Then it began all over again in the late afternoon. As I came up the road I spied you down on your knees playing marbles. There were holes in the knees of your pants. I humiliated you before your friends by making you march ahead of me back to the house. Trousers were expensive—if you had to buy them you would be more careful! Imagine that, son, from a father! It was such stupid, silly logic.

"Do you remember later when I was reading in the library, how you came in softly, timidly, with a sort of hurt, hunted look in your eyes? When I glanced up over my paper, impatient of the interruption, you hesitated at the door. 'What is it you want?' I snapped,

"You said nothing, but ran across the room—in one tempestuous plunge—and threw your arms around my neck and kissed me again and again, and your small arms tightened with an affection that God has set blooming in your heart and which even neglect could not wither. And then you were gone, pattering up the stairs.

"Well, son, it was shortly afterwards that my paper slipped from my hands and a terrible sickening fear came over me. Suddenly I saw myself as I really was, in all my horrible roughness, and I felt sick at heart.

"What has habit been doing to me? The habit of complaining, of finding fault, of reprimanding—all of these were my rewards to you for being a boy. It was not that I did not love you; it was that I expected so much of youth. I was measuring you by the yardstick of my own years.

"And there is so much that is good and fine and true in your character. You did not deserve my treatment of you, son. The little heart of you was as big as the dawn itself over the wide hills. All this was shown by your spontaneous impulse to rush in and kiss me good-night.

"Nothing else matters tonight son. I have come to your bedside in the darkness and I have knelt here, choking with emotion—and so ashamed!

"It is a feeble atonement. I know you would not understand these things if I told them to you during your waking hours, yet I must say what I am saying.

"And I have prayed to God to strengthen me in my new resolve. Tomorrow I will be a real dad! I will chum with you, suffer when you suffer, and laugh when you laugh. I will bite my tongue when impatient words come. I will keep saying as if it were a ritual: 'He is nothing but a boy—a little boy!'

"I am afraid I have visualised you as a man. Yet as I see you now, son—crumpled and weary in your bed—I see that you are still a baby. Yesterday you were in your mother's arms, your head on her shoulder. I have asked too much, too much.

"I am passing this 'confession' along to the fathers who may be privileged to read it, and for the benefit of all the 'little fellers' in this world. To understand a child, to go back and grow up sympathetically with him, to hold his love and confidence, to be accepted by him—without fear or restraint, as a companion and playmate—is just about the greatest good fortune that can come to any man or woman on earth."

THE MOTHERS' UNION

Those members who braved the elements and made a great effort to be with us on Tuesday, 9th January, were well rewarded by the most interesting address given by Mrs. Gibbs on the very important subject of Town Planning. After the meeting we had an interesting discussion on the subject of "Membership". It was unanimously agreed that group leaders should inform the secretary within the next two months just how many of their group really want to remain members. The subscription has had to be raised to 3/- and merely to pay a subscription and never attend a meeting seemed, to the members at this meeting, to be very unsatisfactory. It must be remembered that the bulk of the subscription has to be sent to Liverpool.

This month we look forward to the Party. Will there only be 13 members present as there were at the last two meetings? Of course not! I hope you will all support the party if only to show appreciation to those who, year by year, work very hard to make it a success. Please make a note now of the March meeting when Mr. Norman Pritchard will show us some slides and talk to us about "Skelmersdale."

THE FARMERS' MEETING

What a sad season it has been. The only consolation being the fact that we shall have part of our programme ready for next year, by re-dating the meetings we have missed owing to the Foot and Mouth epidemic. I have missed greatly the fellowship of the Farmers which I have come to value as one of the highlights of my ministry in Halsall. Let us hope for better things this year. February 22 is our next and last meeting. The subject "Cultivating Machinery," the speaker Mr. T. Dewes, County Farm Mechanisation Adviser, N.A.A.S. Preston. Please make a very special effort to attend.

H.B.

1st HALSALL SCOUT TROOP NEWS

I am very pleased to say that the New Year's Dance was one of the most enjoyable events we have so far promoted. Some 200 people spent the evening with us in the School Hall dancing to the Ambassadors Band, and having a really good time. The nett result of £44 0s. 3d. has been placed in Scout Funds.

On January 6th the Scouts visited the Boat Show at Earls Court, including a trip to Heathrow Airport then staying the night at Baden Powell House. On Sunday morning they attended Morning Service at Westminster Abbey before returning home.

Our next event is a rather early Spring Dance on February 23rd in the School Hall from 8 p.m. until 1 a.m. and the Ambassadors are again booked to play for us. I hope we will all have another pleasant evening to help the winter along, tickets are available from all Scouts priced 4/6d.

P. R. SAUNDERS
Hon. Treasurer

SIDESMEN'S ROTA

- Feb. 4 T. Swift, T. Hunter, R. A. Gaskell, R. Hunt.
11 R. Dutton, T. Grimshaw, H. Baldwin, W. White.
18 W. Robinson, E. Blackhurst, R. Heaton,
J. Colley.
25 J. Grimshaw, G. Midgley, R. Lewis, H. Rimmer.
Mar. 3 J. Cheetham, H. Gaskell, G. Porter, S. Park.

SERVERS' ROTA

- Feb. 4—8.00 a.m. Peter Balmer.
11—10.30 a.m. Harold Grimshaw,
Malcolm Serjeant.
18—9.00 a.m. John Davies.
6.30 p.m. Raymond Juba.
25—8.00 a.m. Brian Heaton.
10.30 a.m. Harold Grimshaw,
Tony Gaskell.
28 Ash Wednesday, 7.30 p.m. Michael Lewis.
Mar. 3—8.00 a.m. John Gaskell.

SANCTUARY FLOWERS

- Feb. 4—Mrs. H. Dickinson.
11—Mrs. W. Barwiss.
18—Mrs. J. Morris.
25—Mrs. H. Dean.
Mar. 24—Mrs. Pilling.

BURIAL OF THE DEAD

"In sure and certain hope"

- Jan. 10 Florence Annie Leadbetter, age 84 years, 41 Baldwin Webb Avenue, Donnington Wellington.
Mary Elsie Witter, age 57 years, Plex Lane, Halsall.

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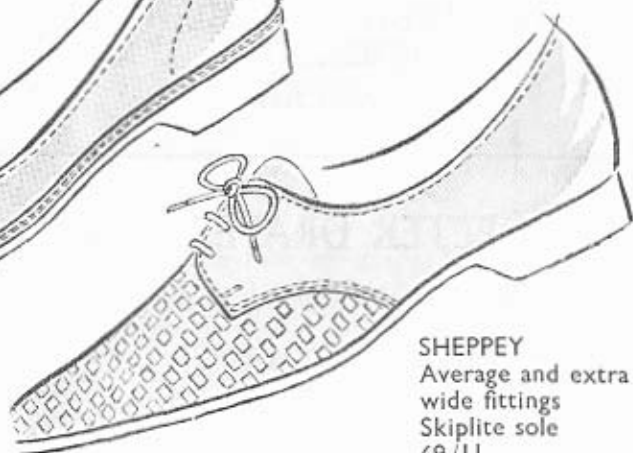


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