

JUNE 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.

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

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15th May, 1968.

My dear Friends,

At the Annual General Meeting of the Parish Mr. H. Dean was unanimously elected People's Warden, and on behalf of you all I welcome him to his important office. I am sure you will all give him your loyal support.

We were very sorry when we heard that Mr. Henry Serjeant was not intending offering himself for re-election. In Mr. Serjeant the parish has had a very fine peoples Warden and one who loved his church and was prepared to work unstintingly for it at all times. On your behalf may I thank him for all that he has done during his term of office, and say how delightful we are that he is remaining a member of the Parochial Church Council and a Sidesman.

Once again I invited Mr. Harold Grimshaw to continue in office, and I expressed that hope on behalf of you all that his health might continue to improve in order that he may be able to be with us more often. We all know how much he loves St. Cuthberts Church and how sad he has been at having to be absent owing to ill health.

The deputy-wardens team has been strengthened by our much loved friend and faithful servant Bob Heaton returning to office. He will give his partner Jack Huyton the fullest possible support, and with this team of four the future for St. Cuthberts looks bright indeed.

During the month of June this year we shall celebrate the two great Church Festivals of Whitsun Day and Trinity Sunday.

On Whitsunday (June 2nd) we shall centre our thoughts upon the Holy Spirit of God who descended upon the Blessed Virgin Mary before the birth of Jesus, upon Himself at His baptism, and who after the Resurrection and Ascension came down upon His disciples. As the Spirit had led Jesus to the Jordan to be baptised by John, to the wilderness to be tempted, and to Jerusalem to be crucified, so the Spirit possessed first Peter,

then Stephen, Philip, and Paul and sent them from Jerusalem to Samaria, from Samaria to Antioch to Greece and Rome. To discover how the Church grew after the first Whitsunday we must turn to "The Acts of the Apostles." Peter and Paul may appear to us to be the heroes of this book as they figure in it so prominently, but the subject of the book is the Holy Spirit. "The Acts of the Apostles" could well be renamed "The Gospel of the Holy Spirit." The message of Whitsunday is that the same Holy Spirit which was incarnate in Jesus and then in the Early Church, is still incarnate in the Church of today, and we must subject all our work to its guidance and influence.

At 6-30 p.m. on Whitsun Day the Bishop of Warrington will take our Confirmation service. This is a great day in the life of our 30 young friends who offer themselves to God. Will you be there to support them? Let us have our church full to overflowing on this great day.

Whitsun Day is followed by Trinity Sunday and the long procession of Sundays after Trinity. The great festivals are over and Trinity Sunday is, as it were, the one binding them all together. It is not a popular festival and little or no importance is attached to it by churchfolk. It will be a very important day this year at St. Cuthberts. At the Family Eucharist at 10-30 a.m. the new members of our church will be making their first communion. Will you be there to support them? At the evening service they will be welcomed into the fellowship of St. Cuthberts Church one by one.

What is Trinity Sunday? It was not until 1260 that a synod of the church provided that this day should be universally observed. It reminds us even if in rather difficult theological language of the great depth of our faith and its all embracing nature.

The doctrine of the Holy Trinity concerns itself with a perplexing problem. What kind of power lies behind our universe? Is there one power, or are there many? Is this power remote from our lives.

The doctrine is not intended to be a puzzle, though the language which expresses it is almost incomprehensible. It tells us that the God whom we worship is ONE, not many; and that nothing is outside His territory or control. His nature is pictured for us in the Son. He is the very heart of God translated into language which we can fully understand. And further; this God whom we worship is to be thought of not only as Father and Son but as Holy Spirit, not only above the universe and dwelling in light unapproachable, but as deep within it, sustaining and directing it from moment to moment and with breath taking humility, willing to sustain and direct in an even more intimate way those who open their spirits to His influence.

These are the thoughts we might have in our minds as we sing the hymn—"I bind unto myself today the strong name of the TRINITY."

God bless you all,

Your sincere friend,

Herbert Bullough.

## FACING FACTS

In Dean Inge's Diary of a Dean he concludes the entry for December 31st, 1919, with these words, "... but I am not hopeful about the Church of England." In another entry some three years later, in 1923, he quotes one of the greatest thinkers of that time as saying that the Church no longer counts for anything in organised society. About the year 1911 Dean Inge earned for himself in the cheap Press the title of "The gloomy Dean," and he was generally thought of as taking rather a pessimistic view of things. In defence of his past sayings he recently said: "I never predicted anything half so bad as what has now come upon us."

It is remarkable that Inge should have taken the view he did forty years ago now, when congregations still were good, and Sunday Schools full. That events have proved him largely a true prophet shows a penetrating mind that could read the signs of the times.

"The Church no longer counts for anything in organised society." In some respects this statement may be too sweeping. It is not possible to say what buried loyalties still dimly remain, however deeply buried, in the hearts of many to whom church has long been an unnecessary institution. But in every practical and realistic sense the statement is largely true today. If a man never goes to church nor supports it in any way it is difficult to see how the Church counts for anything in his life. There are, no doubt, many who do not support the Church in any way who still look upon themselves in some way as concerned with the Church. But are they being realistic? If the Church does count for anything in their lives, what does it count for? One thing is certain, and it is that if it rested on them there would be no church services in the land, and eventually no Church. The truth is that these people, while they approve of the Church in a vague and general way, are content to leave it to others to carry on in their generation.

For a vast number of people the Church just does not count for anything at all nor does religion. They are completely indifferent to its existence. It has nothing, simply nothing to offer that they need or desire. I do not mean that they have carefully studied and thought out the matter, and arrived at a well-reasoned decision that the Church has nothing to offer. They have not done this, but have simply gravitated into a way of living in which church does not figure. A birth, a marriage, or a death for a few minutes interfere with their normal routine and force the Church upon their attention; but nothing else will.

What causes have produced this state of affairs? They are many and involved. Dean Inge saw them forty years ago, and in greater prominence after 1918. Two people were discussing this very question in 1919; one asked: "What are the bishops and clerics thinking of, letting the Church fall so miserably?" The other replied: "The Church is not only the clerics; it is you and me who are equally answerable."

I am not here going to attempt to give any answers. Whatever the causes, let us face the facts of the day to begin with. It is not pessimistic to accept facts even if they are unpalatable. It is necessary for those who are still loyal to the Church to realize what a small minority they are, and how much depends upon them. Complacency and optimism are dangers to be avoided.

## CONFIRMATION

**The Prudent foresee evil . . . Thorns and snares are in the way . . . Train a child in the way he should go; and when he is old he will not depart from it. Proverbs 22.**

What a remarkably right and proper thing is the preparation and service and act of Confirmation. Here are young people, boys and girls growing up quickly into young manhood and womanhood, with all that that means. Becoming conscious of themselves male and female; becoming intensely aware of right and wrong, of truth and lies. Their minds and their vigours and enthusiasm opening for the very first time to the big exciting world before them; opening up to wild and splendid thoughts; conscious of temptation and of greatness, of goodness and wickedness, of peaks to strive after and of depths into which they can well sink.

Now we may stand back and leave them to face it all on their own—while outside pressures, and so many nasty and cheap, bear in upon them. We may vaguely, and I fear vainly, hope they will somehow come out all

right in the end. How many parents are like that, taking far more care over their children's teeth and hair and shoes than over their minds and thoughts and hearts!

The preparation and act of confirmation brings before young people some of the great things of life—There is good and there is evil—choose good. There is purity, there is truth, there is honour and honesty . . . choose these things.

They are reminded that when they were babies, vows were made over their young heads by their parents and godparents, to renounce evil and all its works, the vanities of a wicked world and all sinful lusts. They are reminded their parents and godparents made positive promises also; that they would accept the Christian Faith and seek to obey God's will and commandments and walk in them all the days of their life?

These promises are brought carefully before them.

Can there possibly be a more proper, more imaginative thing than these sort of questions and the response they should call forth as young people stand on the threshold of life?

In the Service of Confirmation, always taken by a bishop to signify its tremendous importance to them—he asks them directly and openly and publicly—Do ye here, in the presence of God and of this Congregation accept for yourself the promises made for you in your baptism, believing yourself bound to accept and believe these promises made for you? That is the open call for a positive personal decision—"I do." Now they will not keep that promise all the time. They will break it no doubt over and over again—but sow the seed in the mind, help them in high hope to make the decision, and there at least is clear before them a High Road and a Low Road . . . and the high soul, sooner or later, will take the High Road.

And after Confirmation persons are not allowed but particularly invited to come and make their Communion frequently. The real purpose in this is to sustain and build up the resolve of Confirmation—to choose the right and the true, which often prove hard and costly. But the Communion Service reminds us how Jesus never flagged nor faltered, but gave His life rather than surrender to wrong and evil. So we may take into our lives some of His spirit and go out and live as He lived, serve as He served, whatever the cost.

There is no other act, no other service, no other experience which makes us not only conscious of our failures and smallness, but conscious of what we may be.

"Keep ever true to the ideals and dreams of your youth and you will not fail," this was the answer Albert Schweitzer gave when asked for a message for young people.

There are few young people in their early teens who do not dream and hope and pray that their lives may be fine and glorious and useful. Haven't we a tremendous responsibility towards them? Confirmation on to regular Communion offer a splendid way and opportunity, and a sure way when backed and supported by the example of parents and friends.

## A CONCERN OF OUR PARISH

### U.S.P.G. PROJECT NEWS

**AFRICA** — Diocese of Kimberley and Karuman—Maintenance of St. Michael's Hospital, Batharos.

#### A Project is born.

Away back in 1962 U.S.P.G. Supporters and other friends became practically concerned about the need to



provide a new Nurses' Home at St. Michael's Hospital, Batharos. At the time of launching this new project the hospital had been in existence for some 30 years, using an isolated old store for its accommodation. Later, when the hospital was built this dilapidated store became the Nurses' home.

It took courage and dedication for the nurses to exist in such squalid living quarters. But exist they did, fighting against poverty, disease and superstition. In spite of their domestic discomfort they were, as Miss Carter could say, "a very happy community."

At the time the project was initiated the Nurses' home was under the sentence of death—condemned by the South African Nursing Council. Yet it went on housing the Matron, three European Sisters, two African Staff Nurses, seven Auxiliary Nurses and about thirty Student Nurses, until the beginning of 1965. But the day of change was at hand. Through generous support of many Christians, the new building took shape and was finally completed.

### **The Nurses' Home is built and Officially Opened.**

The opening of the Home was a gala day for the whole of the diocese. Cars, buses and lorries converged on Batharos. The Dean of Kimberley, substituting for the Bishop, who was ill, prepared the service and blessed the Home. Sister Cordon, Founder of the Hospital and Sister in Charge for twenty-eight years, regarded by the local people as 'Mother', performed the ceremony of Turning the Key, so officially opening the new Nurses' Home. In her short speech, Mrs. Cordon remarked how thrilled she was to see how the work had grown and that the seeds sown long ago had not only grown to fruition, but the scope of training had increased and the hospital was now able to train midwives.

### **A Residence built for comfort and Taste.**

The climate in this part of the world can be very hot with a broiling African sun beating down from a cloudless sky, yet winter can be cool enough for one to seek the more gentle rays of the sun as a means of warmth. Hence the building takes the shape of a U with a great wide verandah which runs the whole width of the building, facing south into the open quadrangle. This is the part which will be most used by the nurses during the long hot days of summer. And in winter it will catch enough sunshine to make it a very pleasant place to sit and lounge. The decor had been carefully chosen to make the rooms look cool and pleasant.

Altogether the Home has met a real basic need of this gallant hospital staff and the joy and pleasure this gives to them is shared by all who helped to make this possible. Writing of these improvements Miss Carter, the present Matron, says: "We are very grateful for this and hope that the steady development will continue so that we may adequately be a house of healing and health education for the people in this large area."

### **Future developments under review.**

About this, Miss Carter says "Even with the increases in our ward space, we are yet more grossly overcrowded than ever, and on the verandahs of the wards have mattresses under as well as on the bedsteads. The Government is still unable to make up its mind on its plans for the hospital services in this part, and until it does, no more money or permits for new buildings at St. Michael's will be given. It seems most likely that we will be included in the Government plan, whatever that may be, but whether they will ask us to continue as a General Hospital with maternity and T.B. Wards, or whether they will ask us to use the whole of St. Michael's for tuberculosis patients only, and will build a new General Hospital elsewhere, we still do not know. What-

ever plan is evolved, I hope it will really be for the benefit of all the non-European people and enable the training of nurses and midwives to continue.

### **Facing the Future.**

As this is the closing Bulletin we must let the Matron sum up the needs confronting the Hospital at the present time. This will give us material for prayer and thought. After asking "What of the future?" she goes on to say: "We need a new Matron" (one has now been appointed, Ed.) "an Assistant Matron, Midwifery Superintendent, and several good ward Sisters. A good Pharmacist who would train an African to do the job would be a tremendous help. We would welcome Africans for all these posts, but as far as we can see, such Africans as are qualified for senior positions will not come to work in a far out Native reserve. Added to this, few Tswana speaking people reach the higher flights of education, and the people of this part resent 'foreign' Africans coming in and taking the senior posts. I find this is a cause of friction between Enrolled Auxiliary nurses and the fully trained Staff nurses and people of the local community, in fact, I give preference to local girls in choosing candidates for training. But the majority of the doubly-qualified staff nurses and Ward Sisters are Xhosa or Zulus. It is a sad reflection on our Christian teaching that this tribal jealousy is not yet overcome. BUT WE PRESS ON!"

### **Humour.**

Miss Carter concludes her letter with a humorous tailpiece: "An applicant for nurse training wrote 'I hope I shall inhale the noble profession of nursing' and another said of herself 'I am a good mixture'."

Please continue to pray for St. Michael's Mission Hospital, its staff and patients, its Staff requirements, and for its future developments to be wisely guided. Remember especially Mrs. Vera Lentle who will be sailing on May 21st, to take over the post of Matron at St. Michaels.

M. G. J.

### **£316,000 — FROM UK APPEAL**

Following the Vietnam television appeal by Richard Baker and Peter Snow for the UK Disasters Emergency Committee, over £316,000 was received in donations. It has therefore exceeded the British Government's grant of £250,000 to the children's hospital in Saigon—announced only a few hours before the voluntary agencies made their public appeal.

Over 100,000 people responded to the appeal which went out by radio as well as television during the evening of 9th February. It was made on behalf of the five member organisations of the Committee—the British Red Cross, Christian Aid (who administered the appeal) Oxfam, Save the Children Fund and War on Want.

No less than 65,000 of the donors were anonymous. Letters and contributions from the rest were all acknowledged on behalf of the UK Committee by hundreds of Christian Aid volunteers.

Gifts ranged from an old-age pensioner's sixpence to a £5,000 cheque. A child sent 12s-worth of Savings Stamps received as a birthday present, passing them on "with love to the boys and girls of Vietnam." Another child's birthday present of three first-day-cover 1s. 6d. postage stamps arrived with a note saying "I hope this helps the boys and girls of Vietnam."

Advance planning by Christian Aid brought into existence a receipting network of volunteers with capacity to handle up to 400,000 letters. In the event nothing like this full potential was needed, but it was there at the ready.

Back in October 1967 when Christian Aid knew it would be their turn to administer the next nation-wide appeal by the UK Disasters Emergency Committee, a system of load-spreading was devised so as to ensure high-speed acknowledgement of all donations.

The system called into play Christian Aid Week Committees in Greater London and the Home Counties. Out of 316 committees invited to work the system, only 25 lacked the required facilities. So when the UK Disasters Emergency Committee decided on 8th February to launch a nation-wide appeal the next day, Christian Aid had only to alert the 291 committees concerned in order to have at its disposal the capacity to handle a maximum response of up to 400,000 letters.

### Volunteers

By also using volunteers at Christian Aid headquarters for quick sorting and distributing of all the letters to the participating committees (once the accompanying donations had been extracted, recorded and banked), disruption of Christian Aid's normal work was kept to a minimum.

The appeal on B.B.C. television and radio and on I.T.V. asked that all donations be sent to the Midland Bank, Coopers Row, London, E.C.3. There a special staff of 50 recorded and banked the money and sent the accompanying letters round to Christian Aid for processing by 25 volunteers supplied by the West London Synagogue Women's Guild, who offered to help as a gesture of their concern for the Vietnam people and an act of Jewish-Christian co-operation. They packed them in bundles of 500, with 500 receipts, envelopes and stamps mailing them off to the waiting Christian Aid Committees. Partly due to the high proportion of anonymous donors only 40 of the available committees were needed. They got most of the receipts addressed and mailed within 48 hours, and many were despatched the same day that they were received.

### Money goes to work

Christian Aid received £60,000 from the UK Disasters Emergency Committee's appeal. It has been used as follows:

To expand the Asian Christian Service teams by 10 personnel and to extend their work—£21,000; to enable Vietnam Christian Service (hitherto financed and manned chiefly from the U.S.A.) to operate in five new areas around Saigon, and to start a loan fund for purchase of building materials and furniture for the homeless—£21,000; to each of these two services for their existing work—£2,000; emergency supplies—£4,000; help as required in North Vietnam—£10,000 (being allocated by the International Red Cross in consultation with the World Council of Churches).

### £5,000 FOR SUEZ EVACUEES

Billeted in the villages of Upper Egypt, about 400,000 men, women and children, evacuated from the Suez Canal area, are in makeshift accommodation, without work and most of them with only one blanket to keep out the cold of winter. Christian Aid has sent £5,000 for the purchase of more blankets for them.

All they have is what they were able to carry when they were evacuated at a few hours notice from the towns of Suez and Ismailia. A few months ago Israeli shelling caused a number of inhabitants to flee for safety. So to avoid an uncontrolled movement of thousands into Cairo, the United Arab Republic Government organised a mass evacuation.

This brings Christian Aid's total allocation to the Middle East emergency to about £100,000.

## HOW CHRISTIAN AID PUT £2 MILLION INTO THE FIGHT AGAINST HUNGER

Christian Aid has published a 16-page illustrated report on how more than £2 million, raised by local Freedom from Hunger Campaign Committees as well as its own 2,500 fund-raising committees has been ploughed into the world's fight for more food.

The £2 million programme comprised over 90 projects in 40 different countries wholly or partly financed by Christian Aid. Christian Aid's total expenditure on Freedom from Hunger schemes from the launching of the campaign in 1961 until the end of 1967 was £2,169,961.

Between 50 and 60 local FFHC Committees raised funds for Christian Aid projects as their contribution to the national effort, selecting them from the approved list published by the UK Freedom from Hunger Campaign Committee—of which Christian Aid was a founder-member.

The report includes an alphabetical list of its projects as well as more detailed descriptions of a number of different schemes, ranging from the planting of more than 20 million trees to halt erosion in Algeria to the claiming of many square miles of land from the Yellow Sea in Korea.

Training farmers in Kenya and Sarawak, breeding fish in the Chilean desert, drilling for water in India, resettling hungry Brazilians in the Amazonian Rain Forest, and underwriting a £56,000 United Nations scheme for resettling Rwandese refugees, are representative of this great programme.

### THE MOTHERS UNION

Our next meeting is The Garden Meeting to be held on Tuesday, 4th June, when our speaker will be Mrs. H. S. Wilkinson of Grassendale. At this meeting there will be a bring and buy stall, and you are asked also to invite a friend to come with you. The meeting will be on the lawn at The Rectory if fine, and in The Vestry if wet. The opening is at 2.45 p.m.

### SANCTUARY FLOWERS

- June 2—Whitsun Day—The Congregation.  
9—Mrs. E. Shacklady.  
16—Mrs. H. Grimshaw.  
23—Mrs. J. Huyton.  
30—Mrs. H. Gaskell.  
July 7—Mrs. J. Silcock.

### SERVERS' ROTA

- June 2—8.00 Whitsun Day—Peter Balmer.  
10.30 a.m. Eucharist—John Davies and John Pounds.  
9—10.30 a.m. Tony Gaskell & Raymond Juby.  
16—9.00 a.m. Jim Heaton.  
6.30 p.m. Malcolm Serjeant.  
23—8.00 a.m. John Davies.  
10.30 a.m. Harold Grimshaw & R. Dutton.  
30—8.00 a.m. John Gaskell.  
10.30 a.m. Michael Lewis.  
July 7—8.00 a.m. Brian Heaton.

### BURIAL OF THE DEAD

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