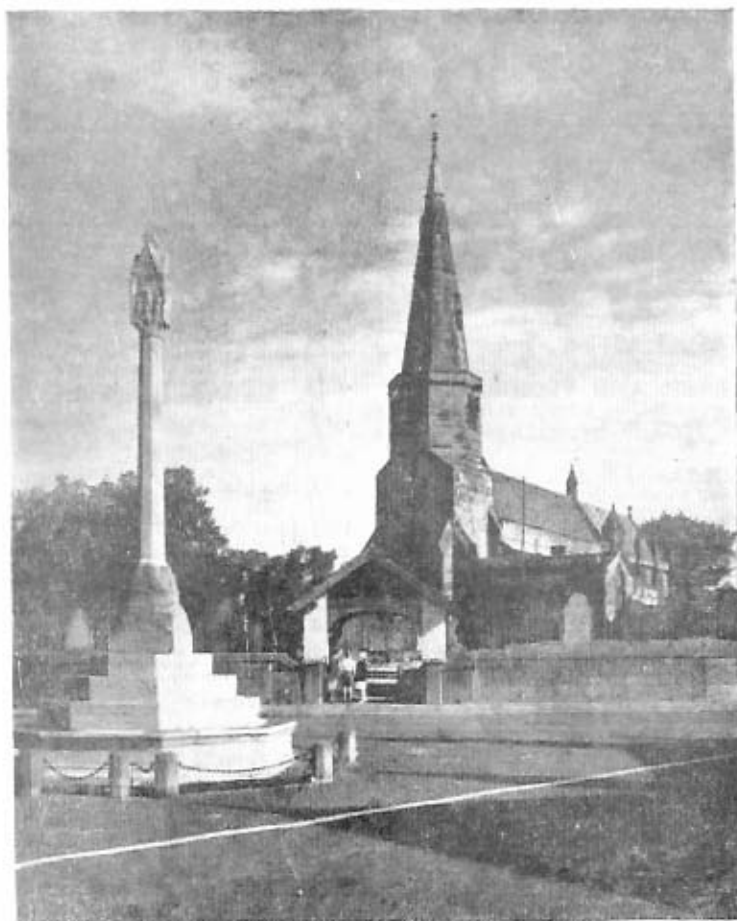


MARCH 1965

HALSALL PARISH MAGAZINE



Rector: The Rev. W. H. BULLOUGH A.K.C. (Surrogate)
"The Rectory," Halsall. Tel. 321.
Licensed Reader: Mr. H. NELSON, 90 County Rd., Ormskirk
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Lent at St. Cuthbert's

ALL WEEK DAYS ARE FASTS

A DAILY PRAYER FOR LENT

"O God revive Thy Church beginning with me; for Jesus Christ's sake. Amen."

HOLY COMMUNION

ASH WEDNESDAY, 3rd March, at 7 and 10 a.m.
EVERY SUNDAY at 8 a.m.
SUNDAYS, 14th March, 28th March, 11th April.
Sung Eucharist at 10-30 a.m.

TUESDAYS at 10 a.m.
WEDNESDAYS at 7 a.m.
THURSDAY, 25th March, Annunciation of the
Blessed Virgin Mary, at 7 a.m.

SERVICES ON ASH WEDNESDAY

7-00 a.m. Holy Communion
10-00 a.m. Holy Communion

9-00 a.m. Mattins: Litany: Communion Service
7-30 p.m. Religious Film Service, "First things first"

WEDNESDAYS

Religious Film Services at 7-30 p.m. and from 24th March at 8 p.m.
March 3 "First Things First"
" 10 "I Believe in You"
" 17 "A Letter to Nancy"
" 24 "Three Men, Three Ways" and "Hanging
in the Middle Way"
Mar. 31 "Question 7"
April 7 "Unless You Become" and "Immortal
Land"
" 16 Good Friday, "Albert Schweitzer"

SUNDAYS

With the exception of Sunday morning, 21st March, and Palm Sunday morning, the Rector will preach.

SUNDAY MORNINGS. WORD STUDIES

March 7	10-30 a.m.	Mission/Apostolic/evangelise/ Kerugma	Mar 28	10-30 a.m.	Creation/World/Nations/ Appreciation
" 14	10-30 a.m.	Obedience/Renewal/Rebirth/ Resurrection	April 4	10-30 a.m.	Crisis/Judgment/Today
" 21	10-30 a.m.	Giving/Receiving/Sharing	" 11	10-30 a.m.	Preacher: The Lord Bishop of Liverpool

MOTHERING SUNDAY, 28th MARCH at 2-30 p.m.

A special family service for parents and children

PALM SUNDAY, 11th April at 10-30 a.m.

Sung Eucharist with the Blessing and Distribution of Palm Crosses
Preacher: The Lord Bishop of Liverpool

GOOD FRIDAY, 16th April

10-30 a.m. Mattins, Litany and Ante Communion
2-00—3-00 p.m. Devotional Hour
8-00 p.m. Religious Film Service, "Albert Schweitzer"

EASTER EVE, 17th April

7-00 p.m. Lighting of the Paschal Candle and Shortened Evensong

EASTER DAY, 18th April

7-15 a.m.	Holy Communion, Parish Church	9-15 a.m.	Holy Communion, St. Oswald's
8-00 a.m.	Holy Communion, Parish Church	10-30 a.m.	Sung Eucharist, Parish Church
9-00 a.m.	Holy Communion, St. Aiden's	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.

The Rectory,
Halsall,
13th February, 1965.

My dear Friends,

In an excellent little book called "The Passion Drama", an old medieval story is retold. The Devil questions three of his subordinates before he sends them out into the world. To each in turn he addressed the question: "What will you say to men?" The first replied: "I shall tell them that there isn't a God, so why worry?" "No, that's no good," the devil answered, "most of them will not believe you for long." So he asked the second, "And what will you tell men?" And the second replied: "O, I shall tell them that I daresay there's a God, but He's far away in heaven, and He's not interested in what goes on on this little planet." And the Devil replied: "No, that's no good either. They've all heard about Bethlehem and the Cross." So he asked the third: "What will you say to men?" And the third said: "O, I shall tell them that I know there's a God and I daresay it's true about Bethlehem and the Cross. But after all, what does it matter?" And the Devil laughed and said, "Yes, that's right. That's what you must say to them."

And if we are not very careful, that is what the Devil will say to us in Lent. We all know that our Lord was whipped, that He was spat upon, that He was deserted by His friends, that He struggled up the hill to Calvary, and that in the end He was crucified; but that all happened hundreds of years ago, and what does it matter to US NOW?

It is easy for us to come to Church regularly during Lent and to listen to the story of our Lord's Passion; and no doubt we shall feel sorry, and we shall be moved, and we shall try to say our prayers; but if it all seems like something out of a history book, then we've missed the whole point.

"We were buried with Him through baptism into death, that like as Christ was raised from the dead . . . so we also might walk in newness of life." Those words by St. Paul are pretty strong words, aren't they? And they mean just this, that Lent isn't a time for us to sit back and listen as spectators to the serial story of the events that led up to Jesus Christ's death.

No, those events are something in which WE are involved. We must die with Him so that we can be raised with Him.

Now the Church has provided us with a basic diet sheet, and the daily fare prescribed on that diet sheet is Matins, Holy Communion, and Evensong. The Church dieticians, moreover, have gone to some trouble to select very carefully the right sort of ingredients to be put into our Lent and Holy Week diet. Specially selected psalms, specially selected lessons, both of these help to put us in the picture. If we stick to the diet we can be sure that we shall be getting what is good for us and what will make us grow; if we ignore the diet and seek only after cream buns, then we might make ourselves ill!

Listen to the psalms, listen to the lessons in the context of worship and you will see that what happened to our Lord 2,000 years ago means something now. The Old Testament lessons lead us up to our Lord's life and they show us that Christ's death

on the cross wasn't just something that happened on a particular Friday afternoon—it was part of God's eternal plan, and eternal means past, present and future all rolled into one. The Gospel lessons recall the actual events of our Lord's passion and death, events which are not past and done with, but events which save US who are living today in Halsall from the power of sin and the grip of death. And the Epistles take these events and from them draw out a plan for all who throughout the ages have been trying to follow our Lord in His Church.

What better way, then, can there be of realising how much the events of Holy Week mean to US NOW, than by being in Church to worship and to hear the words which tell of those events and their significance?

A Regular Diet

Those who either for health reasons or for reasons of personal vanity have taken upon themselves the task of losing a few pounds of surplus weight will tell us that it isn't much good sticking to the diet one day and then forgetting all about it the next. Regularity is important, and it is important too in Holy Week. We can't say to our Lord that we'll accompany Him in His passion part of the way. It's all or nothing. And unless we are prevented, we ought to make a real effort to be at the Altar every week at least once during Lent and Holy Week and at Matins and Evensong every Sunday in Lent. It is only as we follow our Lord through each part of His Passion that we can share with Him the triumph and the joy of Easter.

Will you all make a special Lenten effort and let us encourage each other by attending Church, especially for Holy Communion as often as we possibly can.

May God grant to us all the power of His Holy Spirit to strengthen our resolve this Lententide.

God bless you all.

Your sincere friend,

HERBERT BULLOUGH

The Rectory,
Halsall,
13th February, 1965

My dear Children,

This month's story is called Jesus Comes to Jerusalem. It was Springtime and the hills were freshly green, and the lovely flowers that grow in that far-off country where Jesus lived were all coming up and opening their petals to the sunshine. The trees were green again, and the birds were building their nests among the leaves and everything was so beautiful. But the time was coming for Jesus to finish the work that God His Father had sent Him to do. Jesus knew this and He knew, too, that there were bad, wicked people who did not love Him and who wanted to catch Him and kill Him. But the Lord Jesus was very brave; and beside this, He knew that God would win in the end and that even if these wicked men did catch Him and kill Him, He would rise again on the third day.

Now, these bad wicked people, who wanted to catch Jesus and kill Him, lived in the town of

HALSALL
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ACCOUNTS 1964

SICK AND NEEDY ACCOUNT 1964

	£	s.	d.		£	s.	d.
Balance from 1963	65	4	3	Welfare	144	5	3
Collections:				Sanctuary Expenses	6	8	9
Parish Church	159	14	10	Balance to 1965	95	4	1
Barton	10	4	9				
Shirdley Hill	10	14	3				
	£245	18	1		£245	18	1

GRAVEYARD ACCOUNT 1964

	£	s.	d.		£	s.	d.
Balance from 1963	18	1	9	Grave excavation	17	6	8
Interest on Deposit Account	28	4	3	Wages	176	0	0
Burials	74	4	6	Repairs and running mowers	4	7	7
Transfer from General Account	160	0	0	Tools	1	13	0
				Flower Planting	20	12	0
				Faculty Fees	6	6	0
				Fitting lamps	25	5	0
				Flagpole repairs and painting	15	2	10
				Balance to 1965	13	17	5
	£280	10	6		£280	10	6
On deposit	£950	0	0				

FABRIC ACCOUNT 1964

	£	s.	d.		£	s.	d.
Balance from 1963	374	9	10	Repairs to Fabric	1778	12	3
Donations	74	14	3	Woodworm treatment	452	0	0
Covenants	195	13	4	Central heating	463	7	6
From Deposit Account	400	0	0	Premium Bonds	50	0	0
Summer Field Day	220	5	11	Balance to 1965	198	2	9
Christmas Bazaar	639	19	9				
Interest on Fabric Fund	99	9	6				
Interest on Deposit Account	10	14	0				
Refund from Insurance Company	52	19	6				
Refund of Income Tax:							
1961	24	7	10				
1962	56	19	3				
1963	92	9	4				
Grant from Diocese	200	0	0				
Grant from Church Commissioners	200	0	0				
Grant from Historic Churches Trust	300	0	0				
	£2942	2	6		£2942	2	6
Premium Bonds	£50	0	0				

ORGAN ACCOUNT 1964

	£	s.	d.		£	s.	d.
Balance from 1963	50	0	0	Instalment on Organ	2050	0	0
Gifts	662	0	6	To Deposit Account	2250	0	0
From Fabric Fund	2088	2	5	Balance to 1965	18	13	7
From General Account	700	0	0				
Interest Free Loans	800	0	0				
Covenants	14	6	8				
Interest on Deposit Account	4	4	0				
	£4318	13	7		£4318	13	7
On Deposit	£2250	0	0				

GENERAL ACCOUNT 1964

	£	s.	d.
Balance from 1963	547	9	2
Church Collections	258	14	11
Envelopes	1218	13	11
Covenants	601	5	0
Donations	144	8	6
Baptisms	14	15	6
Weddings	17	9	2
Churchings	1	5	6
Magazine Box	3	9	0
Hire of Shirdley Hill Mission Room	1	10	0
Refund of Income Tax 1962	222	0	9
Refund of Income Tax 1963	407	19	8
E.I.O. theft refunds	59	10	0
S.S. Outing refund	22	4	6
Sale of Music	3	0	0
Collection for C.E.C.S.	5	10	0

	£	s.	d.
Electricity	76	14	2
Water Rate	1	5	0
Coal and Coke and Oil	199	8	5
Salaries:			
Verger	156	0	0
Cleaner	78	0	0
Organist	100	0	0
Choir	40	15	8
Bellringers	30	0	0
Magazine	126	9	3
Printing	230	7	0
Books	38	12	7
Organ Maintenance	16	0	0
Music	16	11	4
Insurances:			
Parish Church	95	12	6
Employees	25	2	8
Liverpool Diocese	204	4	0
Ormskirk Rural Deanery		10	0
Association of Change Ringers	1	0	0
Parish Bus	152	5	0
Lent Films	10	13	9
Poppy Wreath	2	4	6
Lamp repairs and bulbs	6	9	10
St. Aidans, Shirdley Hill	34	7	0
St. Oswalds, Barton	75	2	7
Sunday School Outing	47	5	0
Rectory Dilapidations and Rates	129	1	10
Rector's Expenses (one third)	100	0	0
Sundry Expenses	43	9	9
Stamps	22	10	9
To Graveyard Account	160	0	0
Bank charges	12	2	6
Bishops' Call to Build	150	0	0
Feed the Minds	12	10	0
C.M.S.	110	0	0
S.P.G.	50	0	0
C. and C. Church Society	12	10	0
Mersey Mission to Seamen	25	0	0
Marriage Guidance Council	1	0	0
C.E.C.S. (Quarry Mount)	5	10	0
Repairs to Stolen Lead	32	10	0
Replacement stolen projector	27	0	0
Choir Outing	17	12	9
To Organ Account	700	0	0
Balance to 1965	153	6	0

£3529 5 7

£3529 5 7

Jerusalem. He wanted rather specially to go to Jerusalem and guessed they would try to catch Him while he was there. But, as well as the bad people who did not love Jesus, there lived in Jerusalem many people who loved Him dearly.

One sunny morning the good people heard that Jesus and His friends were coming to Jerusalem, so they decided to go out and meet Him to show Him how pleased they were to have Him with them again. They got up early and put on their gayest holiday clothes. How excited the children were! They ran out to pick up bunches of flowers to give to Him. I wonder what flowers you would choose? Yellow daffodils, perhaps, or primroses and bluebells.

The grown-up people cut down great branches of trees covered with fresh green leaves, and out of the town they went out along the road to meet Him, singing their happy songs because they were glad to see Him again. As they sang they waved the branches they carried.

A great way off they thought they saw Him coming. He had stayed the night before at Martha and Mary's so He was coming along the road that led from Bethany to Jerusalem. Yes, it was Jesus, they could see Him quite plainly now. He was riding on a little donkey, coming along very slowly as donkeys always do. How the people hurried forward when they knew it was He. The children raced ahead with their flowers; there were almost too many for Him to take. By now the older people have come up, waving their branches and shouting "Hosannah in the Highest!" just as we shout "Hurrah!" when Queen Elizabeth goes by.

How pleased Jesus is to see them all. See! He waves back to them and smiles at the children. And now they all turn and go back to Jerusalem, with Jesus riding on His little donkey in the midst of them.

He was like a King to them; they would have done anything for Him. But they didn't know that he was soon going to die; for He had not told them, and so they could not know how brave He was being in coming to Jerusalem.

As they all went through the gates of the town of Jerusalem the people laid their branches in the road to make a green path for Him and the children scattered the last of their flowers there, too.

And so the Lord Jesus came to Jerusalem like a King, to the people who loved Him.

Ask Mum to read you the story from the Bible. You can find it for her in St. Matthew, chapter 21, verses 1 to 11, or St. Luke, chapter 19, verses 30-39, or St. John, chapter 12, verses 12-15.

God bless you all.

Love from

THE RECTOR

THE MOTHERS' UNION

We are all looking forward to the visit of Mr. Roy Perkins, on Tuesday, 2nd March, at 7-30 p.m. in school. He will be speaking to us about "Tea", a subject we all think we know something about. Don't miss this evening because you may not be drinking tea at all at home.

Do not forget the coffee evening at the Rectory on Friday, 26th March. Bring-and-buy sale proceeds for the Organ Fund.

Looking forward to seeing you on Mothering Sunday at 2-30 p.m.

H.B.

THE WEEKLY TUB

Sometimes people say something like this: "I'm not good enough to go to Church. If I went, I would have to live up to it afterwards, and I can't guarantee I could do that. Holy Communion once a week? Please don't make me laugh! Communion once a week is for religious people (or anyway, for the people who "think" they are religious)—not for the likes of me."

Is that a wise and sensible statement to make? No, it's not. It's about as wise and sensible as this exactly parallel statement, which none of us would dream of making: "I'm not clean enough to have a bath. If I had one, I should have to keep myself clean afterwards, and that is something I can't really promise to be able to do, because there's always the odd chance that I'll get dirty. As for having a weekly bath—that would be for people who have a mania for keeping clean, not for yours truly."

The fact is, we have a bath, not because we're clean, but because we're dirty and therefore need one.

Why should we come to church? Only when we feel ourselves to be good? God forbid. God forbid that any of us should come to church feeling good. The name for such a person was coined two thousand years ago by Our Lord himself—"Pharisee". No, we come to church—or **should** come—because we know quite well that we are bad, because the offering of ourselves to God (which is the purpose of human living) is so terribly full of sin, so terribly unworthy of Him.

Well, if that's so, what is the remedy? Not to try to offer ourselves to God at all? That would be like making up our minds never to have a bath because it's pretty certain that we shall get dirty again soon.

No, the remedy is to come to Holy Communion because **there** we find the only offering worthy of the Heavenly Father. It's a perfect offering, in which we can include our own sinful one and so make it acceptable. It's Our Lord's offering of Himself.

That is what Holy Communion is all about. It's an offering. First of all, it's an offering of bread and wine, which stands for God's creation and what we have made of it—all too often just a mess. There, Jesus takes this bread and wine and transforms them into Himself, so that when we go up to make our Communion we are not merely receiving back what we have just given—ordinary bread and wine, but Jesus, who takes us and offers us up with Him to the Father.

Shouldn't this happen every week? Shouldn't we offer ourselves up with Jesus to the Father every week? We need a bath every week. The only conditions He lays down are these: we must examine ourselves before coming, to see what sins we have fallen into since our last Communion, confess them humbly to God, repent of them and firmly purpose, with the help that He gives us, to amend. And we must, as much as in us lies, be in charity with all men, which means that we must patch up any quarrels we may have fallen into, beforehand.

What He does **not** insist on is that we should come to our Communion sinless. So what is to stop us from regarding our weekly Communion as just as necessary as our weekly tub? Heavens! Isn't the cleansing of our souls as important as the scrubbing of our bodies?

THE HYMNS WE SING (6) ATONEMENT

322. There is a green hill far away

This month brings us into contact with the greatest of women hymn writers. She was an Irish woman and became the wife of the Rev. W. Alexander, later to become the Primate of All Ireland. Several of her hymns were written to expound the articles of our Creed to children, and are numbered amongst our imperishable treasures; Once in Royal David's City, There is a green hill, All things bright and beautiful, Jesus calls us o'er the tumult.

They have the simplicity that a Christian person need never grow out of. In them Mrs. Alexander does her best to answer some of the questions which children ask of parents and Sunday School teachers (and the Clergy!). One such question is: "Why did Jesus die?" To this question our hymn provides a straightforward, accurate answer, which although is simple and direct, contains deep theological truths which you and I must be aware of.

There is a green hill far away

Without a city wall,

Where the dear Lord was crucified,

Who died to save us all.

The "green hill" is not historically accurate. It is no more than a piece of scene-painting to capture the imagination. What matters is that we are left in no doubt that the thing did really happen. The second verse proceeds to tell of the desolation of the cross, impenetrable facts, which we firmly believe, but facts we may not try to explore for they are the sacred concern of Jesus of Nazareth.

We may not know, we cannot tell

What pains He had to bear,

But we believe it WAS FOR US

He hung and suffered there.

"FOR US"—"He died the WE might be forgiven." What is meant by that? Take a look at the Old Testament, or the daily paper for that matter, and we see fallen human nature. The shortest way of describing it with accuracy is to say that the world is out of touch with truth and at odds with goodness. The great need is for the restoration of friendliness and understanding between man and God. This is precisely, forgiveness.

"He died to make us good." A controversial line, and for guidance we look to the writing of Dr. Routley. He writes: "It doesn't mean to make us feel good, or to change human nature by waving a wand, but to make us see that we are being treated as good. God imputed goodness to men, though man had no claim to be so treated."

"That we might go at last to heaven," means that the object of the Passion and Death of our Blessed Lord was to enable sinful man to go back into the presence of God, into friendship with Him. Saved means rescued, brought back from exile, restored to friendship after estrangement. We come now to the two most important lines in the hymn:

There was no other good enough

To pay the price of sin.

The old days of the sacrifice of bulls and goats as an offering by man to approach God appears to us as mere play-acting when we meditate upon the Lamb of God. He was the only spotless man. At

the crucifixion not only was this a sacrifice for the sins of the whole world, it was the SINGLE and COMPLETE SACRIFICE of a sinless man which, AT ONE MOMENT, healed and restored, ONCE AND FOR EVER, the fractured relationship between God and man which had been broken by man's sin. We must always bear this in mind when we contemplate the Cross of Christ.

O dearly, dearly has He loved

And we must love Him too.

And trust in His redeeming blood,

And try His works to do.

In this last verse we are presented with a challenge. The crucifixion is not only a historical fact which we read about in the Gospel. It WAS FOR US, here and now. As St. Paul said: "We love Him because He first loved us." Such a sacrifice for each one of us can only be acknowledged by our complete response to His will. We recall the words of our Lord himself. "If ye love me, keep my commandments." We must be ready to listen for the Holy Spirit to reveal that will for each one of us.

Let any man or woman set themselves the task and they become involved in costly love. The Christian will have to harness every ounce of his strength of body, brain and will, in order to persevere on the Pilgrim's way.

Next month: 108. When I survey the wondrous cross.

D. T.

THE FARMERS' MEETING

It was wonderful to see so many of you at our last meeting and to join in the discussion with you. Have you started planning for the Barley-Barley-Barley yet?

Our next meeting should also be a very interesting one when we welcome Mr. J. L. Payne, the County Farm Mechanisation Officer of the M.A.F.F. The subject is right up our street—"Potato and Sugar Beet Handling". I look forward to seeing you all there, Thursday, 18th March, at 7-30 p.m. in school.

H.B.

SIDESMEN'S ROTA

- Mar. 7—a.m. E. Serjeant, D. Swift
p.m. C. Shacklady, Jos. Balmer
" 14—a.m. R. Dutton, T. Grimshaw
p.m. R. Heaton, W. Robinson
" 21—a.m. R. Lewis, H. Rimmer
p.m. G. Porter, S. Park
" 28—a.m. J. Cheetham, H. Gaskell
p.m. E. Grimshaw, E. Gawne

SERVERS' ROTA

- Mar. 7—8 a.m. Roger Dutton
" 14—8 a.m. John Gaskell
10-30 a.m. Harold Grimshaw, Raymond Juba
" 21—8 a.m. Malcolm Serjeant
" 28—8 a.m. Tony Gaskell
10-30 a.m. Harold Grimshaw, John Pounds
April 4—8 a.m. Jim Heaton

HOLY BAPTISM

"Entered into the family of Christ's Church"

- Feb. 14—Clifford, son of Clifford and Elsie Huyton,
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