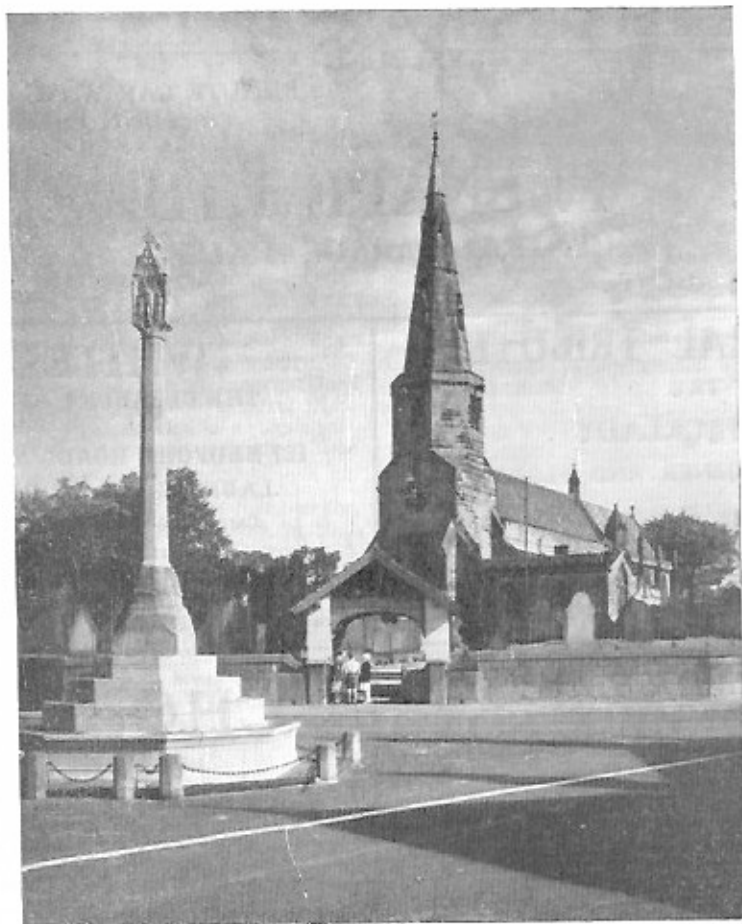


SEPTEMBER 1968

HALSALL PARISH MAGAZINE



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

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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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SERVICES

1st Sunday in the Month

9.00 a.m. Holy Communion
10.30 a.m. Mattins and Sermon
6.30 p.m. Evensong and Sermon

2nd Sunday in the Month

No Celebration of Holy Communion at 8 a.m.
10.30 a.m. Family Eucharist
6.30 p.m. Evensong and Sermon

3rd Sunday in the Month

8.00 a.m. Holy Communion
10.30 a.m. Mattins and Sermon
6.30 p.m. Evensong with Holy Communion

(Please note the change in the time of the early service of Holy Communion. It is now 8 a.m. on this Sunday; there is no service at 9 a.m. at Shirdley Hill).

4th Sunday in the Month

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

5th Sunday in the Month

8.00 a.m. Holy Communion
10.30 a.m. Mattins with Holy Communion
6.30 p.m. Evensong with Sermon

The Rectory,
Halsall,
24th August, 1968

My dear Friends,

Whilst I was away on holiday I was asked this question "What do you value most of all in your job Padre?" I replied immediately "Parochial life and worship—particularly worship in the ancient church in Halsall." I then found myself involved in an interesting discussion on the ministry and my enquirer made this statement—"Don't you think Padre that the reason for the great shortage of ordinands is due to the fact that much of what goes on in our parishes is a waste of time?" I was now in at the deep end defending the parochial system in no uncertain manner.

This leads me to write a word to you this month about "changes". Of course there is some truth in the criticisms and the questionings I have just referred to. The Church must use other means than the traditional ones to carry the Gospel into places it would not otherwise reach. No one would suggest that the Church can only work through the parochial system. It never has.

Now there is a challenge in all this. The situation in our parishes is changing, sometimes at break-neck speed. You have only to drive through any of our big cities and towns to see that. We need to be much more ready for change, much less wedded to old buildings and old ways than many people are in the towns.

But in spite of this I am certain that even though often in much changed ways, the fellowship of the Christian people, which we call the congregation, will continue to be the main way by which the Christian faith is preserved, handed on and explained. But it can only be like this if at the centre of its life are two things—the worship of God, and that concern for people which in essence is Christian love. It is when one or the other or both of these is missing that parochial life seems—and indeed is—a barren, worthless thing. When both are present even in some small degree, then that congregation is to that extent the Body of Christ manifest in the world.

During these critical days when we face this kind of challenge it is very necessary for any congregation to look upward to God and outward to the world. If it does not look outward, the Gospel will not seem relevant. If it does not look upward, the congregation will lose its proper perspective, its vision, and its strength.

There is no doubt that changes will come in our parochial system. We need new ways of presenting the Gospel. New methods of working, new fields of ministry. But we are God's people: and therefore we need above all the vision to see and the will to do what God wants

of His Church. Those I firmly believe come best when we gather together in worship and fellowship in order to be Christ's people in the place where we are. That is what Parish life is about. For me it is precisely that which makes the parochial ministry worthwhile.

God bless you all,

Your sincere friend,

Herbert Bullough.

In choirs and places where they sing

A visitor to our church after one of the services enquired of me "Where are all the men in the choir?" The answer was easy "They're not!" When asked "Why," I was lost for an answer. Why is it that we cannot find the volunteers among our menfolk to join the choir? When any serious work is undertaken voices have to be imported. No serious work can be done without tenors and bases and altos. The faithful few fight bravely to hold the fort, God bless them, what more can I say—Please! Any male reader who can sing—come and help us—you are urgently needed.

Now a word about the boys. For the first time in my ministry boys from my choir have reached the necessary standard to become eligible for places in the Royal School of Church Music Training Courses. Six of our boys have been on courses this year. Two boys went to Dundee, Barry Gaskell and David Spopforth, two boys went to Lampeter, Christopher Pimblott and David Sergeant and two boys went to Lincoln, Trevor Dutton and Stephen Joynson. They have had a wonderful experience and it is hoped that every boy in the choir will eventually find his place in one of these excellent courses. We must congratulate our organist and choir-master in bringing the boys up to the necessary standard for admission in such a comparatively short time.

H.B.

HARVEST

"And he said: 'So this is the kingdom of God, as if a man should cast seed into the ground; and should sleep and rise night and day, and the seed should spring and grow up he knoweth not how, for the earth bringeth forth fruit of herself.'"

In this parable of the kingdom of God, taken from nature, Christ presents one of the mysteries of the world. For all our applied science in agriculture, it expresses in brief and simple speech the limits of man's knowledge and influence, and his ultimate dependence on factors beyond his control. By experiment and investigation man has discovered the conditions most favourable to the growth of the seed. The farmer applies this knowledge in his preparation and treatment of the soil. The gardener

has learnt how to produce new and finer specimens of flowers and fruit, but the parable still expresses the fundamental fact upon which all man's labours rest. He casts seed into the ground; he sleeps and rises night and day, and the seed springs and grows up he knows not how, for the earth brings forth fruit of herself—and the farmer would be the first to admit the final mystery enveloping the fact of germination and growth.

The idea which Christ takes from the world of nature is that of hidden forces at work continuously—of something going on all the time, quietly, unobtrusively, surely, inevitably—something which continues to go on whether we take any notice or not, and the ultimate analyses are products of this process. As we contemplate them we think of the procession of the seasons; of climate—wind, rain, sun and frost; of the laws of life and growth. We sleep and rise night and day whilst in the fields, and woods, and hills, the mysterious process goes on from which we derive our food, our drink, our clothing. The annual and inevitable recurrence of harvest speaks to us of the age-long continuity of nature outside and beyond the accidents of our existence.

Behind the heat and dust of our working hours, beyond worries, and anxieties; continuing through war, or peace; trouble or despondency, as George Borrow's gypsy reminds us: "There's night and day, brother, both sweet things; sun, moon and stars, brother, all sweet things; there of which remains a mystery. Fruits and vegetables, corn and flowers, is likewise a wind on the heath".

As in the world of nature, so it is in the world of the Spirit, the processes of the kingdom of God go on whether man wills or no—continuously, uninterruptedly. God is unsleeping, unceasing; He is always there. His divine activity is all-embracing. We may forget it; we may blindly fight against it, or we may co-operate with it and bring the harvest of the spirit to perfection. The Bible gives us at its beginning the picture of God moving through Creation, bringing order out of chaos, law out of anarchy, purpose out of aimlessness. This is still the fundamental truth underlying all human experience.

In this twentieth century when man seems to have invented so much, when he is so prone to imagine that he can shape his own destiny, this parable gives a timely reminder of our true position. Man may do his best or his worst, but he can change or destroy nothing of the fundamental processes governing his existence. If he does his best he will find forces beyond his control responsive to his endeavours working with him. Theed he sows in thought, and word and deed will spring and develop he knows not how, but towards perfection they will inevitably progress. If he does his worst he will destroy only himself. The processes which might have led him to the Kingdom of God, will continue in the way of that Kingdom despite man's opposition, and will inevitably in the course of history obliterate, or frustrate, all contrary activities.

"For so is the Kingdom of God as if a man should cast seed into the ground, and should sleep and rise night and day, and the seed should spring and grow up he knoweth not how; for earth bringeth forth fruit of herself first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle because the harvest is come" . . . And the wheat is gathered into the barn, but the chaff is gathered up and burnt. H.B.

A STORY FOR BOYS AND GIRLS

This month I want to tell you about a man who went on a sea trip. He did not have much money. He was determined to save all he could in order to have money to spend when he reached his destination. He therefore decided to save money on his meals. With that in view, he went on board the boat with a very large supply of biscuits, crackers, cheese, and dried fish to meet his needs.

The voyage began and with it his self-made diet started. Day and day, for breakfast, lunch and dinner he stuck to his menu of biscuits, crackers, cheese and dried fish. Although it kept him alive it was woefully monotonous.

On the last day of the voyage, as the boat was approaching the destination, he took a stroll on the deck. The smell of a fine meal coming from the dining room was so overwhelming that he succumbed to the lure of it. Walking up to a fellow passenger on board, whose acquaintance he had made, he said, "Charlie, what do you think it would cost me to go in there and eat a real meal today?" "Let me see your ticket," was the reply.

The hungry man pulled out a little slip and handed it to his friend. The friend glanced through it for a few moments, then he passed it back without a word. But his finger was pointed to a magic sentence printed in the body of the ticket which read: "Meals and berth included!"

Perhaps we laugh at this poor fellow who robbed himself of the choicest meals a passenger boat could freely offer, because of sheer failure to "possess his possessions" by making use of what already belonged to him, which had been bought and paid for in advance.

But there are people, both young and old, who are vastly more foolish than ever this man, in the spiritual realm. They want forgiveness. It is in Christ Jesus, bought and paid for by His life and death. It is theirs for the accepting. They long for strength and courage to live the good life. These are waiting for their acceptance as a gift from God. They seek eternal life. It is "the gift of God through Jesus Christ our Lord" to all who will accept it by faith. They are spiritual paupers, when they might be millionaires in Christ Jesus.

ST. PAUL'S SCHOOL.

St. Paul's School, Viña del Mar—Diocese of Liverpool

The Anglican Primary School of St. Paul, Viña del Mar is one of the few outreachs which the Anglican Church in Chile has of serving the middle-class people of that Republic. The school has 119 children on the roll and more often than not there is a waiting list of those wanting a place in the school. There are eight full-time members of the staff, four being members of the South American Missionary Society and four come from a British background but have lived in Chile for many years.

The school is situated in one of the most pleasant holiday resorts in the west coast of Latin America. Viña del Mar, 'Vineyard of the Sea', has main streets flanked by palm trees and modern flats. Its gambling casino is famous, and to see the setting of the sun over the Pacific from Viña is a never-to-be-forgotten experience. But like every other affluent Latin American city this façade is bounded by some of the worst slums in the world. The hills behind Viña are areas of enormous need spiritually and socially.

St. Paul's School suffered heavy damage in the earthquake of 1965, and half the school had to be pulled down in the interests of the children's safety. Many thousands of pounds were needed to build new classrooms in order to continue the school's programme. Some four new classrooms have been built with bathrooms adjoining and the half of the old building which remained has been made safe.

Apart from the day to day teaching routine of school there is a small Sunday School. Summer Camps and House Parties are a regular feature of the school's extra activities. Religious instruction in the Christian Faith is given regularly and everything possible is done to make the children feel that their education is in a Christian

setting. A high standard of teaching has been achieved and the children were invited quite recently to appear on TV and radio to perform a fairy-tale.

The aim of the school is to provide the best possible education that can be offered a child, with a proper emphasis on spiritual qualities without which, it is the conviction of the School Managers, education is incomplete.

Much of the money needed to restore the school has been provided by Anglican friends in the U.S.A., and the S.A.M.S., also the Diocese of Liverpool which has promised £5,000. The new buildings are now complete and were opened last year by the British Ambassador in Chile.

The prayers of all those who have subscribed to the rebuilding of the school are now asked to the end that St. Paul's School, Viña del Mar, may play some small part in preparing the future leaders of Chilean Society mentally, culturally and spiritually.

LAMBETH PROPOSALS ON UNITY

4-Point Affirmation for the Provinces

The Lambeth Conference unanimously approved a four-part affirmation on the subject of Church unity which it agreed should be referred to each province of the Anglican Communion for consideration as a means of furthering renewal in ecumenical efforts.

The Bishop of Bristol (Dr. Oliver Tomkins), who introduced the matter, said that too often the Anglican Church failed to take unity efforts as seriously as it should. To approve the affirmation might make life "rather complicated," but it would help bring home the full implications of the Ecumenical Movement to which the Church was committed.

The full wording of the Conference's resolution "Resolution I" in its series on unity—was as follows:

1. We believe that each bishop of the Anglican Communion should ask himself how seriously he takes the suggestion of the Lund Conference on Faith and Order that we should do together everything which conscience does not compel us to do separately.

To do so immediately raises the need to review church structures (conduct of synods, budgets, areas of jurisdiction, etc.) to see whether they can be altered to foster rather than to hinder co-operation. It involves giving encouragement in this direction to all whom we can influence.

It involves also the exploration of responsible experiment, so that ecumenical work beyond the present limits of constitutional provision is encouraged to keep in touch with the common mind of the Church and not tempted to break away.

2. We believe that prior attention to ecumenical life and action should be given to the local level and point to local ecumenical action as the most direct way of bringing together the whole Christian community in any area.
3. We believe that, as ecumenical work develops in local, national and regional areas, the need becomes more apparent for an ecumenical forum on the widest possible scale. We therefore endorse the hope expressed at the Uppsala Assembly that "the members of the World Council of Churches, committed to each other, should work for the time when a genuinely universal council may once more speak for all Christians." Our interim confessional and ecumenical organisations should be tested by their capacity to lead in this direction.

4. We believe that areas in which little ecumenical activity is at present possible have a claim upon the encouragement and support of the more strongly established areas, which should make provision of time and money to maintain fellowship with them.

3—The Conference recommends that, in order to meet special pastoral needs of God's people, under the direction of the bishop, Christians duly baptised in the name of the Holy Trinity and qualified to receive Holy Communion in their own churches may be welcomed at the Lord's table in the Anglican Communion. (Carried, with 7 dissentients.)

4—The Conference recommends that, while it is the general practice of the Church that Anglican communicants receive the Holy Communion at the hands of ordained ministers of their own Church or of Churches in communion therewith, nevertheless under the general direction of the bishop, to meet special pastoral need, such communicants be free to attend the Eucharist in other Churches holding the Apostolic Faith as contained in the scriptures and summarised in the Apostles' and Nicene Creeds, and as conscience dictates to receive the Sacrament, when they know they are welcome to do so. (Carried by 351 votes to 75, with 7 abstentions.)

5—The Conference recommends that, where there is agreement between an Anglican Church and some other Church or Churches to seek unity in a way which includes agreement on apostolic faith and order, and where that agreement to seek unity has found expression whether in a covenant to unite or in some other appropriate form, a Church of the Anglican Communion should be free to allow reciprocal acts of intercommunion under the general direction of the bishop: each province concerned to determine when negotiations have reached the stage which allows intercommunion. (Carried by 341 votes to 87.)

6—The Conference recommends: (a) that, when a bishop or episcopally-ordained minister of the Church of South India visits a diocese of the Anglican Communion and exercises his ministry in Anglican churches, there should now be no restriction on the exercise of his ministry in other churches with which the Church of South India is in communion. (Carried, with some dissentients.)

(b) that Churches and Provinces of the Anglican Communion re-examine their relation to the Church of South India with a view to entering into full communion with that church. (Carried.)

7—The Conference recommends that Churches and Provinces of the Anglican Communion should enter into full communion with the Churches of North India and Pakistan upon their inauguration and should foster the relations of fellowship which this involves. (Carried, with some dissentients.)

8—The Conference recommends that Churches and Provinces of the Anglican Communion should enter into full communion with the Church of Lanka upon its inauguration and should foster the relations of fellowship which this involves. (Carried, with some dissentients.)

9—The Conference welcomes the proposals for Anglican-Methodist unity in Great Britain, and believes that the proposed service of reconciliation is theologically adequate to achieve its declared intentions of reconciling the two Churches and integrating their ministries.

10—The Conference welcomes the proposals made in the report of the Section on the Renewal of the Church in Unity which concern Anglican relations with the Roman Catholic Church.

11—The Conference recommends the setting up of a permanent joint commission, for which the Anglican delegation should be chosen by the Lambeth Consultative Body (or its successor) and be representative of the Anglican Communion as a whole.

12—In view of the urgent pastoral questions raised in the case of mixed marriages, the Conference welcomes the work of the Joint Commission on the Theology of Marriage and its application to mixed marriages, and urges its speedy continuance.

13—The Conference recommends that the principle of collegiality should be a guiding principle in the growth of the relationships between the Provinces of the Anglican Communion and those Churches with which we are, or shall be, in full communion, and draws attention to paragraph 101 which underlines this principle.

14—The Conference warmly welcomes the proposed resumption of the pan-Orthodox and pan-Anglican discussions which began in 1931.

15—The Conference welcomes the proposals concerning Anglican relations with the Orthodox and Oriental (Orthodox) Churches (Report, Section III, Paragraphs 110 to 117), urging joint Biblical study with Orthodox theologians and dialogue at the local level.

16—The Conference recommends the circulation to all Anglican Provinces of the report of the delegation to Bucharest in 1935 and of the terms in which this report was accepted and endorsed by the Convocations of Canterbury and York "as consonant with the Anglican formularies and a legitimate interpretation of the faith of the Church as held by the Anglican Communion."

17—The Conference recommends the initiation of Anglican/Lutheran conversations on a worldwide basis as soon as possible.

18—The Conference welcomes the proposals in the report of the Section on the Renewal of the Church in Unity concerning the Anglican presence in Europe.

19—The Conference deplores the existence of parallel Anglican jurisdictions in Europe and in other areas, and recommends that the Lambeth Consultative Body or its successors should give early attention to the problems involved. The Conference recommends that, in any such area where there exists a Church with which we are in full communion, that Church should participate in the consultations.

20—The Conference recommends that the Anglican presence in Geneva should be strengthened, and that the Lambeth Consultative Body or its successors should take appropriate steps to effect this.

21—The Conference accepts and endorses the proposals concerning the Anglican Consultative Council and its constitution and submits them to the member Churches of the Anglican Communion for approval. Approval shall be by a two-thirds majority of the member Churches, and shall be signified to the secretary of the Lambeth Consultative Body not later than October 31, 1969.

22—The Conference approves the other recommendations under the general heading of Inter-Anglican Structures in the report of the Section on Renewal in Unity.

23—(a) The Conference records its gratitude for the concept of mutual responsibility and interdependence in the Body of Christ, and for the renewed sense of responsibility for each other which it has created within our Communion.

(b) The Conference believes that a developing MRI has a vital contribution to make to our relationship within the whole Church of God. It therefore summons our Churches to a deeper commitment to Christ's

mission through a wide partnership of prayer and by sharing sacrificially and effectively their manpower and money.

(c) The Conference urges that serious attention be paid to the need for co-operation, at every level of Anglican and ecumenical life, in the planning, implementing and review of all work undertaken, along the lines set out in the report of Section III (para. 6).

(d) The Conference believes that the time has come for a reappraisal of the policies, methods, and areas of responsibility of the Anglican Communion in discharging its share of the mission of Christ and that there is a need for a renewed sense of urgency.

24—The Conference recommends:

(a) that a General Episcopal Consultation (drawn from many countries) be held in the near future, and expresses the hope that the Archbishop of Canterbury will take the initiative in sending invitations in the first instance to those Churches which are in full or partial communion with the see of Canterbury or with other provinces of the Anglican Communion.

(b) that regional episcopal consultations should be held on a wider basis of representation than that suggested for the General Episcopal Consultation, under such local auspices and arrangements as seem appropriate and helpful in each region.

SIDESMEN'S ROTA

- Sept. 1 H. Baldwin, W. White, W. Robinson, E. Blackburn.
8 J. Heaton, J. Colley, J. Grimshaw, R. Dutton.
15 R. Lewis, H. Rimmer, J. Cheetham, H. Serjeant.
22 G. Porter, S. Park, P. Aynsley, N. Britnell.
29 E. Grimshaw, H. Gawne, J. Heaton, J. Banks.
Oct. 6 H. Huyton, A. Grimshaw, R. A. Gaskell, R. Hunt.

THE MOTHERS' UNION

The opening meeting for the next session will be a service in church on Tuesday, September 10th, at 7.30 p.m. It is hoped that all members will make a special effort to attend.

SERVERS' ROTA

- Sept. 1—9.00 a.m.—John Pounds.
8—10.30 a.m.—Harold Grimshaw, Roger Dutton.
15—8.00 a.m.—John Gaskell.
6.30 p.m.—Raymond Juba.
22—8.00 a.m.—Jim Heaton.
10.30 a.m.—Brian Heaton, Harold Grimshaw.
29—8.00 a.m.—Malcolm Serjeant.
10.30 a.m.—Michael Lewis.

SANCTUARY FLOWERS

- Sept. 1 Mrs. B. Lawson.
8 Mrs. R. Brett.
15 Mrs. Blundell and Mrs. Park.
22 Miss Mawdsley and Mrs. Parker.
29 Mrs. Ord.
Oct. 6 Harvest Festival—The Congregation.

HOLY BAPTISM

- "Entered into the family of Christ Church"
July 14 Paul David, son of Terence Albert and Carolyn Mary Higgins, 99 Hampton Road, Southport.
Aug. 25 Frank Paul, son of Frank and Lena Baybutt, Gerrard Hall Farm, Barton.
Aug. 25 William Justine, son of William Barry and Elaine Mary Moore, 60 Renacres Lane, Halsall.

HOLY MATRIMONY

- "Those whom God hath joined together"
July 20 Nigel John Lefray, Worcester Barracks, Norton and Sally Turner, Clieves Hill House, Aughton.

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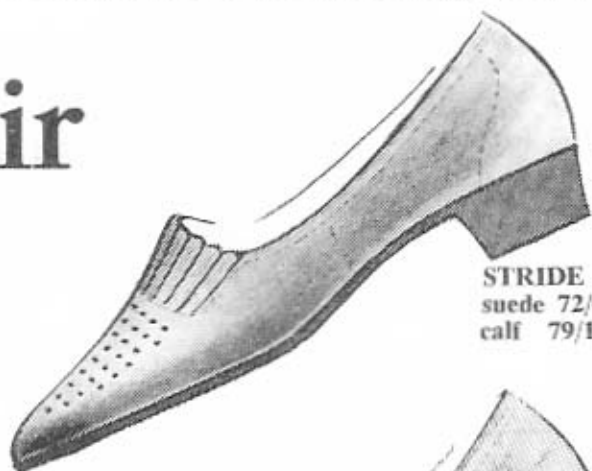
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