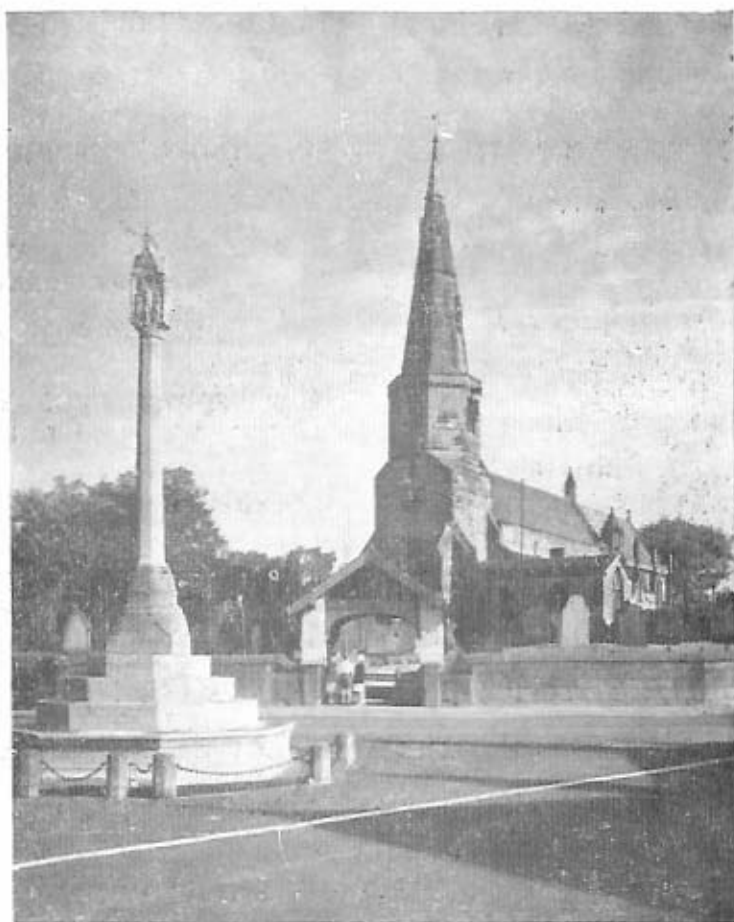


MAY, 1972

5p

# HALSALL PARISH MAGAZINE



Rector: The Rev. Canon W. H. Bullough A.K.C. (Surrogate)  
Rural Dean of Ormskirk  
The Rectory, Halsall. Tel. 321.

Church Wardens:

MR. R. HEATON, Rector's Warden.

MR. H. SARJEANT, People's  
Warden.

Organist:

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

Verge:

MRS. E. HUYTON, 28 Gregory Lane, Halsall.

# Services at St. Cuthberts

---

## 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

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

## 4th SUNDAY IN THE MONTH

8.00 a.m. Holy Communion  
10.30 a.m. Sung 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 and Sermon

**Holy Baptism:** Second Sunday in the month at 3.30 p.m.

**Churchings:** By appointment

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The Rectory,  
Halsall.  
18th April, 1972

My Dear Friends,

As I write this letter we are all wondering just how much the new confrontation between the Government and the Trade Unions is going to affect us. I, like you, hope that common sense will prevail and that the matter will very soon be settled.

The back-cloth against which this drama is being played is surely one of "Laws and Regulations". The tragedy is that respect for laws and regulations has so sadly diminished as to be almost extinct in the lives of hosts of individuals. It behoves us all to tidy up any loose ends in our own lives, and set a bold example of obedience to the laws of God and of the democratically elected Government of our land. Only thus can we play our part as citizens of the kingdom whose builder and maker is God.

Alas the spirit of man is in big trouble today as he searches for a law to govern him, a faith to redeem him, a power to teach him and a God to believe in that he may once again believe in himself. To this condition the Christian faith speaks directly.

According to the Christian Faith it is in the realm of the Spirit that we find and are found by God, God personal, giving us glimpses of the Truth and Beauty and Order which belong to Him and also of the moral laws by which alone men can live in health.

"God spoke these words and said: So from the earliest days comes down the Ten Commandments of what by God's ordinance, are now and must always be basic conditions of any stable civilization, any decent social order, any wholesome individual life. Thou shalt not kill; Thou shalt not steal; Thou shalt not commit adultery; Thou shalt not lie; Thou shalt not covet what is another's; Thou shalt not worship what man has made; Thou shalt honour God's name and keep His day Holy. "Thou shalt have none other God's but me".

So God speaks to men, and our Lord with His "I say unto you," goes deeper far into the secrets of our muddled hearts where all the good and evil in us resides. He gives to us His life and teaching rules far more searching than the Ten Commandments. He gives us also the all compelling motive for obedience, "Be thou perfect as my Father in heaven is perfect," taking us from obedience on to devotion to the goodness and majesty of God.

There is the first step in the Christian Religion and the first thing needful if the world — and dare I say it — our country — is to be saved. But how few take it!

Today men have abolished the Lawgiver. Without God, without a moral law claiming the obedience of all men, man has lost his sense of obligation, and thus the personal being of themselves and of other people ceases to have any binding value or significance.

Man's struggle today at its deepest level is not so much to secure his rights or his freedom as to recover belief in his own significance, his own spiritual value, his own reality in the realm of the spirit. I do not believe he can do that unless he recovers the compelling belief that in the realm of the spirit he encounters God, personal and righteous, who declares His moral law and demands our obedience to it, whom to obey is life and to disobey is death.

But it is not enough to know or even admire the perfect law and the perfect Lawgiver. We know that our lives are lives of conflict — truth striving not only against error and ignorance but against dynamic falsehood, beauty striving against ugliness, goodness against

evil, order against chaos, freedom of spirit against enslavement, man himself striving against the creations of his own too ingenious minds and hands. There is the conflict around us and within, and not one of us can detach himself from it.

We all know that the task is to overcome evil with — what? Force is not the remedy; however necessary it is as a restraint of evil, in the very act of restraining evil it creates more evil. Nor is technology or applied science the remedy, for though they may relieve man's distresses at certain levels, they create new ones, and in adding to the amenities of life, they add at the same time to its complexities and dangers.

The world only goes straight at all because of the constant efforts of multitudes of honest people who are striving in one way or another to "redeem the situation". Men singly or in their families or in wider combinations do what is stupid, ignorant, "intellectually mistaken, morally wrong, sinful. It will do its fearful damage to character, to the family, to society or to this country and the world unless the situation is redeemed, unless evil is overcome — by good. Knowledge, skill, ingenuity may be helpful and, indeed, necessary — but it is goodness using them, and goodness only, which overcomes, abolishes, and transforms the evil. As every human problem is one of personal relations, so the redeeming power is goodness residing in persons. And every one of us either aiding this redeeming work or, if only by culpable inertia, hindering it.

Here is the question on which everything hangs — does God take any part in this redeeming work or does He leave it to our incompetent and treacherous hands? The answer matters; indeed it does. For if it is left to us, isn't it a hopeless task? Many think it to be so, and turn instead to cynical indifference, or to short cuts to immediate ends, or to the more congenial instruments of force and power.

God has given His answer in Jesus Christ both as to the fact and as to the manner of His sharing in this work of man's redemption. As to the fact God is in the thick of this work. He has shown His personal concern with it in the Person of His Son Jesus Christ, in a life, in a death, and in a victory out of death, and He cares to redeem situations in the only possible way, by redeeming persons. As to the manner of it Christ used no weapon but the one which reveals to the uttermost God's perfection, the power of His righteous, unflinching, tender and terrible love. The life and death of Jesus Christ are for us a Gospel, because in them and in the resurrection which crowned them it is God revealing His inmost truth, and wherever it penetrates it redeems men and sets them free to share in God's redeeming work.

Here is another profound step in the Christian faith, and how few there are who understand it, or to whom the word "redemption" carries any meaning at all. Perhaps these adverse days are teaching men again to know their own personal need and the need of fallen man for redemption. Beyond all doubt it does make quite an enormous difference to politics and economics and every other social activity of men whether there are engaged in them few or many who believe that, whatever else may be necessary in a sinful world, only the active and incessant power of that goodwill which is love in its highest sense can liberate and redeem human lives, whether there be few or many who believe that this work is God's work, shown and done in Jesus Christ, and to be done by those who share in the fellowship of His sufferings and the power of His resurrection, whether there be few or many who only dare to take a part in this redeeming work because they have daily experience in their own lives of the redeeming love and power of Christ. That is what Christians have believed

ever since the first Whitsun Day, and unless we believe it with them we shall not know the Message of Whitsun Day.

I commend for use the prayer which the Church makes for itself at its most sacred service:

Almighty God, unto whom all hearts be open, all desires known, and from whom no secrets are hid. Cleanse the thoughts of our hearts by the inspiration of the Holy Spirit that we may perfectly love thee, and worthily magnify Thy Holy Name, through Jesus Christ our Lord.

Such a prayer day by day is never unanswered. It brings God's quietness and patience and insight and spiritual power into the heats of men's passions, the dust of their strifes and the dullness of their spirits. I trust that it — or something like it — is your daily prayer, otherwise you can be but blind leaders of the blind. At least remember that it is one of my daily prayers for you.

May God Bless you all,

Your sincere friend,

Herbert Bullough.

## REFLECTIONS

### FACT OF THE RESURRECTION

There are scholars who think that St. Paul had little or no interest in the historical facts of the life of Jesus. They consider that his interest was entirely concentrated on the present life of Christ in the eternal sphere.

Their main support is in the well-known text: "Though we have known Christ after the flesh, yet now we know him so no more" (2 Cor. v. 16). But in that passage Paul was quite properly asserting that present contact with the risen and living Christ is more important than a claim to have been acquainted with him during his life in the flesh on earth.

Another passage to which appeal is sometimes made in this connection is the one that forms our Sunday's epistle. But here, if anywhere, the apostle is surely appealing to historical fact. He is recalling the message that he had originally brought to the Corinthians. He emphasises that he had given to them exactly the good news that had been handed to him, namely that Jesus died for our sins and rose again to give us life.

So intent is he on establishing the historical reality of this gospel that he is led to enumerate a list of Jesus' appearances after his Resurrection. It is an important list, the most comprehensive that we have, and it appeared about twenty-five years after the event itself, well before any one of the Gospels was published.

One notices how independent it is of the traditions behind the Gospels. There is no mention of appearances to Mary, John or Thomas; on the other hand, there are appearances of which the Gospels make no mention.

\* \* \*

There is thus enough evidence to show St. Paul's independent authority as a historian. No doubt he is more preacher than historian and is primarily interested in the spiritual truths he has to maintain. But he is at pains to nail them down to historic fact. He notices that Jesus not only died but was actually buried. The subsequent rising took place on a definite date — the third day.

On the other hand, Paul does not go to the opposite extreme and regard inference from the facts as being unimportant. Christ not only died but did so "for our

sins". Twice we are told that what happened was "according to the Scriptures" — that is to say, it had been foreshadowed and shown to be in line with the eternal purposes of God.

Further, along the same line of thought, we must notice that Paul draws no distinction between the appearance of the risen Christ to himself on the Damascus road and those to the favoured disciples nearer to the date of the Resurrection. Yet there was a difference. The appearances to the original disciples were visible to many; but, when Paul saw his vision, it was not seen by anyone else at all, although his companions did hear an unexplained sound.

It seems that St. Paul did not make the distinction between physical sight and psychological vision as clear as we try to do. He was in any case under necessity to prove his apostleship. And that he could only do by showing that he himself, like the undoubted apostles, had "seen the Lord." To him the appearance on the road was every bit as real as those in Jerusalem or Galilee.

To St. Paul all this was of the utmost possible consequence. It was no mere question of archaeological or theological exactitude. Upon it depended all man's hope of salvation both here and hereafter. It was indeed the essential gospel, the real good news, which St. Paul had originally proclaimed when he first met the Corinthians and which he continued to announce without change or deviation.

\* \* \*

It was important because on one's willing acceptance of it depended one's capacity to receive and to use the grace of God, and upon that grace depended all man's moral and eternal welfare. It was extraordinary what such grace could do for you. In Paul's case it had turned a persecutor into an apostle; it had turned the apostle into the most successful missionary of all time. One can sense the happiness with which Paul says: "by the grace of God I am what I am."

We often describe the Christian life as a battle, but actually it is not so much a battle as a submission. We yield ourselves under the mighty hand of God and he fills us with all the power we need. The effect of the Resurrection is to channel that grace direct to our individual life. That is why it is so important to each one that he believes it actually happened.

### FESTIVAL WITH A MEANING —

Stop for a moment and think what Whit-Sunday is about:

There came the sound of a rushing mighty wind . . . and cloven tongues like as of fire . . . and they were filled with the Holy Ghost and began to speak with power . . . and there were added unto them about three thousand souls".

(Acts of the Apostles, Chapter 2).

From that event Whitsun Day gets its title, and is known more fully as the Festival of the Holy Spirit or the Festival of the Church, recording its beginning so many centuries ago.

Whitsun Day is one of the three major-festivals, Christmas and Easter being the other two. Yet it is the poor relation. It is by no means kept or understood in the fashion of Christmas and Easter. To miss this great festival, however, is to lose the key link which ties Christmas and Easter with the Christian Church of to-day.

Whitsuntide is tremendously important, and the more important we need to make it because it is so greatly ignored. It is the flower of which Christ was the seed. It is the witness of that which Christ came to create and created — the Church throughout all ages and throughout the world.

Now you may not be enamoured by what you see the Church to be today; and how right you are. But then, look at yourself — and repent in dust and ashes — this is all that Christ and His Spirit have been able to do with us — a complacent, half-hearted, doubting, sceptical, critical, uncharitable, perhaps mean and self-pitying and unattached part of that living, Christ-following community.

Yet here is Whitsun Day, reminding us that Christ has been with men all the long road. Away on those small hills of ancient Palestine Jesus had dared to promise to that most unpromising group, "Ye shall receive power . . . ye shall be my witnesses unto the uttermost part of the earth . . . and, lo, I am with you always, even unto the end of the world."

It looked on that first Whitsun Day ridiculous, "Are not these Galileans?" men asked with contempt, "they are drunk".

How many movements have started in our world, and then fizzled out — thousands, possibly millions. The very fact that Christmas and Easter, if not Whitsun Day, mean so much to so many in every part of the world, even in 1970; the very fact that the Christian Church continues to the uttermost parts of the earth, tell us that Whitsun Day is something that we should observe and rejoice in.

Twenty long centuries — persecution, death, reviling, change and chance, rise and fall, betrayal and stupidity, unbelief, — the Church like its Master has known the lot.

With good reason we claim that the Church is at heart 'of God' — the divine society. Else it must have died. And the Church is people not a "thing" — but you and me, who with all our failures still own allegiance to Christ and seek and know God's good grace.

Then this Whitsun Day come to church and join in the great Whitsuntide hymn and prayer — "Come Holy Ghost, our souls inspire . . ."

## CALL TO THE NORTH

A message from leaders of the churches, offered for public reading at Easter, 1972.

WE, Donald Coggan, Archbishop of York; George Andrew Beck, Archbishop of Liverpool; John Marsh, Moderator of the Free Church Federal Council 1970-71, leaders of the main Christian traditions in the North of England, speak together at this Easter Season to the people of the North.

For four years leading representatives, concerned for the Church and for society, have been meeting for prayer, discussion and planning. Three things have led to our meeting and so to our addressing you:

FIRST, we must together speak a word from God to men and women in their need of an understanding of the meaning life.  
God lives.  
God reigns.  
God cares.

He has spoken to men — supremely in the life, death and resurrection of His Son, Jesus Christ.  
His Spirit is at work in the Church which Christ founded and in the world for which He died.

SECONDLY, men and women today need to hear what God has to say, and to accept His will.  
More than that, man as an individual, and society as a whole, cannot be healthy till God's word has been heard and obeyed.

THIRDLY, we grieve over past and present disunity.  
We thank God for a growing unity.  
We seek to move forward to a deeper unity.  
In the light of these positive convictions, we call upon every member of our churches:

1. To use the coming twelve months to learn the meaning of the Christian faith, and how to relate it to mankind's needs.
2. To join in prayer for this purpose with fellow-Christians of all traditions.
3. To work out ways of making the Christian faith intelligible to those at present out of touch with Christian worship and activity.
4. To plan some definite acts of witness to the Christian faith, beginning where possible in Holy Week 1973.

God is calling His people to action everywhere. In His name we make this CALL TO THE NORTH.

Donald Coggan: Archbishop of York; George Andrew Beck: Archbishop of Liverpool; John Marsh: Moderator, Free Church Federal Council 1970-71.

## CONFIRMATION

Our Confirmation is on Whitsun Day at 2.30 p.m. (Please note the time). The Sacrament will be administered by The Rt. Revd. William Scott Baker (Assistant Bishop) formerly Bishop of Zanzibar from 1943-68. I call on the whole parish to support the candidates with their presence and prayers.

The candidates have been very faithful in their attendances at Confirmation classes and they have been a stimulating and lively group. Needless to say I have grown to love them all very much. They have grown to the age when they are responsible for their own actions. They have reached "years of discretion," that is, they are old enough to distinguish between good and evil. Their behaviour is no longer that of irresponsible children but of those who know at least in some degree what they are doing. Their behaviour is already beginning to bring credit or discredit on the Christian society of which they are members. The time has come for the society to recognize this (which is not a theory but a fact), accept them for the responsible members that they are actually becoming, and equip them accordingly.

That it the meaning of Confirmation — not that the children take on themselves certain responsibilities but that inevitably their actions, now those of a conscious and responsible person reflect for good or evil upon the witness of his community; they cannot avoid that responsibility, and the Church of God meets that responsibility (as God always does) with the needed power. They are given a personal share in the Church's "Spirit" to enable them to perform adequately their share in the Church's work and witness. They are now admitted to Eucharist as full members of the Christian family. They are given a new start — not an end, but a beginning — in accordance with their new status.



I make the most urgent and strongest possible appeal to their parents to set them an example of Christian loyalty and Christian living and assist and encourage and shepherd them. They go on, of course, learning all their lives, according to increasing capacities. They have not finished when they leave their last Confirmation class. But hence forward they have been passed into the full stream of family life in the Church and in the full gift of the family "Spirit". This will make it clear how right the Prayer Book is (in distinction from unauthorized interpretations of it) in requiring from the candidate no fixed age for Confirmation but these two things only — first a knowledge of the outlines of the Christian faith, moral duties, and a way of prayer and secondly the discretion or power of distinction between good and evil.

I have given them all the best I know. Much time much preparation and much prayer. I say farewell to them as a class on Whitsun Day and assure them of my friendship and prayers throughout the rest of their lives. They are a grand group of our own children and need more than ever these days our wholehearted support. Parishioners of Halsall — do not fail them.

H.B.

### ST. CUTHBERTS GUILD

On Tuesday May 9th at 7.45 p.m. we shall hold our Annual General Meeting. The Officers and Committee for 1972/3 will be elected. The Treasurer will present a statement of accounts and the Chairman will give an account of the past year's activities and a report on the future programme. We do hope all our members will make every effort to attend. After the A.G.M. there will be a beetle drive.

H.B.

### ROGATION SUNDAY

On Sunday 7th May we shall hold the usual Rogation Processions round the farms. Starting from the Church at 1.45 p.m. wet or fine the following farms will be visited:—

Bristows Farm — Mr. T. Howard  
 Holme Lea — Mr. E. Bond  
 Burley Farm — Mr. T. Ryan  
 Manor House Farm — Mr. B. Webster  
 New Cut Farm — Mr. J. Whiteside  
 London Farm — Mr. C. Kershaw  
 East Cranton Farm — Mr. W. Banks  
 Gorse Hill Farm — Mr. R. Swift  
 White Otter Farm — Mr. J. Wilkinson  
 Heather Farm — Mr. A. Pilkington  
 Gittern Farm — Mr. C. Bond  
 Green Kettle Farm — Mr. H. Gaskell  
 Holt Farm — Mr. J. Harrison  
 Carr Moss Farm — Mr. T. Barton  
 Halsall Hall — Mr. J. Cropper

### SANCTUARY FLOWERS

#### MAY

- 7 Mrs. H. Serjeant and Mrs. M. Banks.
- 14 Mrs. W. Martin.
- 21 The Congregation.
- 28 Mrs. M. Aspinwall.

#### JUNE

- 4 Mrs. E. Grimshaw.
- 11 Mrs. C. Shacklady.

### SERVERS ROTA

#### MAY

- 7 9.00 a.m. Peter Balmer.
- 14 10.30 a.m. Harold Grimshaw & Malcolm Serjeant.
- 21 8.00 a.m. Brian Heaton.
- 21 6.30 p.m. Michael Lewis.
- 28 8.00 a.m. Stephen Dutton.
- 23 10.30 a.m. Christopher Pimlott & Colin Stopforth.

#### JUNE

- 4 9.00 a.m. Jim Heaton.
- 11 10.30 a.m. Raymond Juba and David Stopforth.

### SIDESMEN MAY 1972

#### MAY

- |    | A.M.                      | C.W.                          | P.M. |
|----|---------------------------|-------------------------------|------|
| 7  | J. D. Grimshaw, R. Dutton | R.H. B. Heaton, G. Gaskell.   |      |
| 14 | G. Smith, H. Dean         | J.H. P. Attwood, H. Rimmer.   |      |
| 21 | P. Ainsley, R. Gaskell    | E.O. G. Porter, S. Park.      |      |
| 28 | G. Heaton, J. Banks       | H.S. E. Grimshaw, D. Sephton. |      |

#### JUNE

- 4 H. Huyton, A. Grimshaw R.H. T. Swift, T. Hunter.

### HOLY BAPTISM

"Received into the family of Christ Church"

#### APRIL

- 9 Alison Louise, daughter of Colin and Valerie Tonge of 74 Summerwood Lane, Halsall.

### HOLY MATRIMONY

"Those whom God hath joined together"

#### APRIL

- 1 Paul Robert Brown of 41A Ash Street, Southport and Lynda Ruth Marshall of 41A Ash Street, Southport.
- 8 Henry Core of 120 Summerwood Lane, Halsall and Margaret Rose Lawson of 40 Summerwood Lane, Halsall.

### CHRISTIAN BURIAL

"In Sure and Certain Hope"

#### MARCH

- 30 William Witter, 174 Southport Road, Scarisbrick, aged 80 years. (Cremation).

#### APRIL

- 12 Mary Guy, 55 Sumners Avenue, Haskayne, Downholland, aged 65 years.
- 19 James Billen, Plex Moss Lane, Halsall, aged 92 years.

### RECTORY GARDEN PARTY

On Saturday May 27th there will be a garden party at The Rectory. The opening will be at 2.30 p.m.. Stalls and entertainment for the children. Proceeds are for the Christmas Bazaar. We look forward to seeing you all again. It was a very successful event last year, can we make it a better one still? We hope so.

H.B.

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