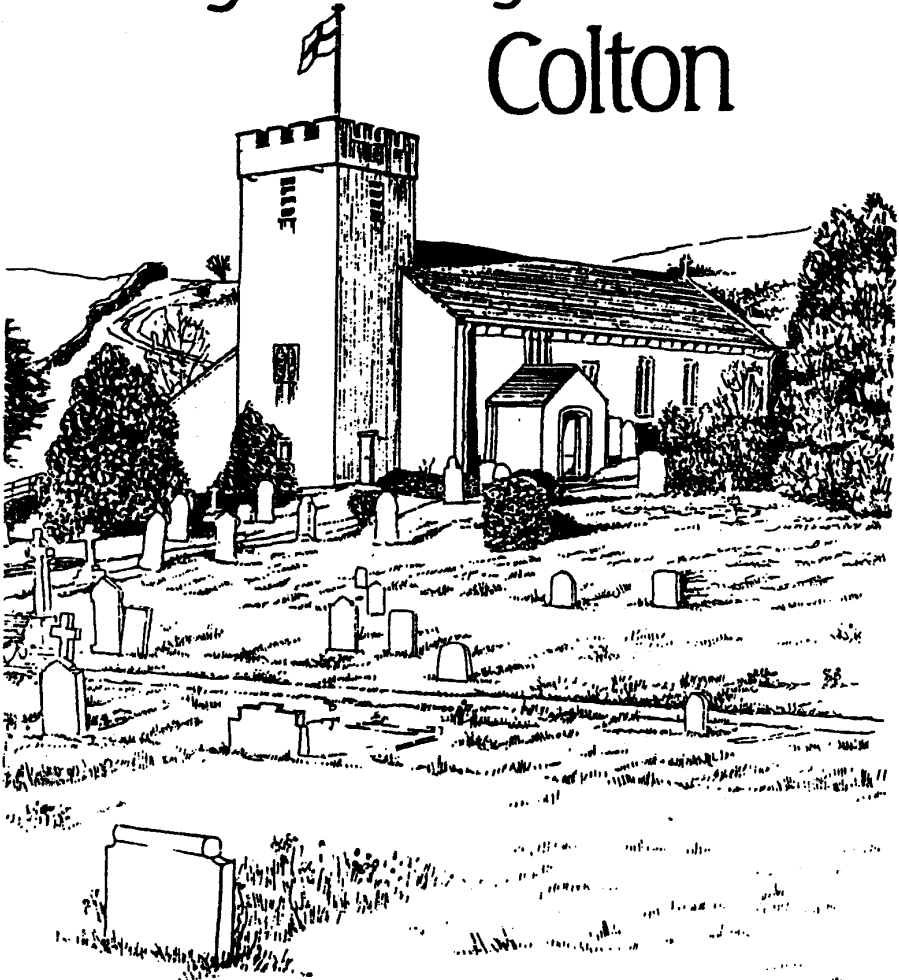


# Holy Trinity Church Colton



notes on its history and environs  
by Enid Barwell

## HOLY TRINITY CHURCH

### COLTON

#### NOTES ON ITS HISTORY AND ENVIRONS

The parish of Colton lies in that part of Cumbria which was known as High Furness (now South Lakeland) and though it is not generally thought of as being part of the English Lake District, it is yet near enough to that enchanting region to share some of the magic of its renowned beauty.

The sterner and wilder aspects of Nature - high mountains, difficult passes, deep lakes, raging and tumultuous water falls are not here; these lie farther North. A glimpse, however, of what we may expect there is suggested if from Colton we look across the beautiful valley of the Crake coming from Coniston Water, to that noble group of mountains which includes the Old Man, Dow Crag and Wetherlam. Though this scene is less majestic and awe-inspiring than the more famous Cumbrian views, yet its loveliness delights the eye and seems to link our Colton panorama with the beginning of the true Lake District.

We have around us, in this parish of Colton, scenery of a charm and variety which provides perpetual wonder and joy. There are fine stretches of fell country across which streams and becks innumerable make their picturesque courses to the rivers Leven and Crake, adding 'the beauty born of murmuring sound' to their visual attractions. The scenery is far more diversified than that of Low Furness and it has a varied and irregular surface of cheerful valleys, rocky but modest acclivities and hanging woods everywhere, clothing their sides, almost to their summits.

Colton Church is set in a scene of such wonderful beauty that anyone approaching it for the first time might be forgiven if he compared the apparent insignificance of man's handiwork with the striking loveliness of surrounding Nature. Yet the very existence of this small grey building is a wonder and a challenge. It speaks - to those willing to listen - of something beyond the visible and tangible

material world which lies around them outside. The Church stands as a proof of their quest for that Power in whose image they were made.

The name Colton - originally COULTON, like many others in this neighbourhood, is of Old Norse origin, and in that tongue KOL means peak, and TON a settlement so the name could mean a farm or habitation on a hill. However, places often took their owner's name so Colton may mean the home of Kollis, a Norseman who is known to have lived in these parts - KOLLISTON.

The Furness Peninsula was principally colonised in the 10th Century by Viking settlers from Iceland and Norway. These settlers have left permanent traces of their occupation in numerous words which are still in use. Such, for instance, as beck - a small stream; tarn - a small, usually high lying lake; gill - a ravine; gate - a road; how - a hill; kol - a peak; raise a cairn; thwaite - a forest clearing; garth - a fenced enclosure; fell - a mountain; holme - an island; side - a settlement. These, and others, are often joined as suffixes to a proper name.

The Church is a typical old Lakeland edifice; plain, roughcast wall, square embattled tower and windows which are for the most part 16th Century. Some parts of the Church are late 15th Century. It was probably built at the time of the Reformation (1531 - 1539) on the site of a much earlier Chapel. Frances Gastrell, Bishop of Chester (in which Diocese Colton lay until 1866) made the following return as to Colton when in 1704 (Queen Anne) all Bishops were instructed to send in returns of their dioceses which were presented to the Queen. He says - 'No papist families there, but one dissenting Meeting House (Tottlebank). The value of the living certified at £18.16.8 – viz £13.6.8 paid by the inhabitants but some of it ill-paid and there was formerly a mean, unconsecrated chapel there, under ye Abbey of Furness, till after the Dissolution it was enlarged in building and made parochial and consecrated by Archbishop Sandys (Archbishop of York) on the 31st August, 1578, the inhabitants - having purchased ye several tithes from the impropietor - have ever

since named ye curate, there being no other patron who claims the right. The parish is divided into 4 parts, in each of which there is a Churchwarden who collects ye minister's salary from house to house in every division. It appears that a minister was elected by the inhabitants of 1694 and 1697 and ever since the patronage has rested with the landowners of certain estates in the parish.'

The Chapel of Colton is mentioned at an early date as a place where there were 'ales', 'Nut-cracks' and 'upsittings' on Saturdays and Sundays, possibly to provide an income for the 'chaplain' there but these were not to be held without 'special licence of the King or his officers'.

It was agreed in the reign of Henry II (1154 - 1189) that Furness Abbey should have Hawkshead, Satterthwaite and Colton. When early Norman lords had grants of perfectly wild country where the people were so rough it did not seem likely that they would pay them rent, the natural impulse was to give a good piece to the priests. Perhaps the most extensive of such owners were the monks of Furness who received from their founder, King Stephen (1135 - 1154) a very large fraction of Furness not in other recognised control.

Evidence of how little was known about the district, - the name Furness does not occur in the Domesday Book (1086) yet almost every village in Low Furness is mentioned: they are included under the general name of HOUGHIN with the name of the landowners and the quantity of arable land belonging to each of them, amongst whom were great Saxon lords. Earl TOSTIG (Brother of King Harold GODWINSSON) held lands in Furness - in SOUREBY, 4 CARACUTES, in DALTON, 2 CARACUTES, etc. etc.

Charcoal and its use for the purpose of iron-making, is first mentioned in the Furness Abbey COUCHER. Several entries in parish registers relate to colliers.

In a note to Bishop Gastrell, a certain Canon Barnes styles Colton Church as 'one of Henry VIII's vicarages' and that the Church existed in the year 1530 is evident from mention in an 'Information given by one William Tunstall against Alexandre, Abbot of Furness, (his name was a local one - Rawlinson) for having desayed the Kings Grace of the last subsidy granted to His Grace by Act of Parliament - 1530-1 - the sum of 1.250.' Also, 'in taking a subsidy or tax of certain of his poor tenants dwelling nye Colton Chapelle in Furness, gedyrd by 2 of his tenants, they being constables of that place, the one of them named George DOGESON and the other Robert SKABE, dwelling at THWAITE moss, Summa £3.2.3.' The Abbot denied these charges and it does not appear that any proceedings were taken. Its chief interest is that it proves the existence of a Pre-Reformation Chapel at Colton.

We find a comment on this Abbot in the ANNALES FURNESSIENSIS, which says "It would appear from information given by Tunstall, as well as other circumstances, that Abbot Alexander was 'a right slendre husband to his house'".

When the Church was built on the hill, it was probably the centre of population between the two villages of Bouth and Oxen Park and stood above a busy road through the Rusland Valley along which went trains of packhorses. But Bouth increased in importance and wagons and packhorses passed through it as the old coach road from Kendal to Dalton and Cumberland made a diversion to go through it, and so the Church grew neglected and Bouth increased. At one time, a weekly market was held there, and two fairs were held annually, one at Easter and one in October. The wrestling matches there were famous.

In Pre-Reformation days, we know that all the land around Colton belonged to the Abbey of Furness and it is to the monks connected with that religious house that we must look for the spread of the gospel from this particular place.

Monks were divided into (1) choral or monks strictly so termed and (2) territorial - converts and lay brethren. The latter were dispersed among 'granges'. These were spacious buildings - hall, chapel and other accommodation for people attached to them (among others, COULTON, BOUTHE and NIBTHWAITE). These monks were called CONVERSI GRANGIARII and were under the superintendence of one of the brethren as a bailiff. Since the reign of Edward I (either Hugh SKILLER 1297 or JOHANNE de COCKENHAM 1303) who owned the bailiwick of Colton, enclosed by Royal Licence Abbot, Stott, Oxen and Hill Parks, all within the area of Colton. These parks were where the monks kept their cattle, under a band of herdsmen.

After the suppression of the religious houses, the lands of the bailiwick of Colton fell to the Duchy of Lancaster, and were held by 'Queen Elizabeth (I) by customary land and bloom-smithy or wood rents; the latter were reserved to the Crown and charged by the tenants upon themselves for payment.'

In Pre-Reformation days, for purposes of civil administration, the present parishes of Hawkshead and Colton were under the jurisdiction of a bailiff and divided into bailiwicks. These were Colton, Nibthwaite, Finsthwaite, Claife, Hawkshead and Brathay. Later, when Hawkshead and Colton became separate parishes, each was divided into four town-ships. These sub-divisions were made for the organising of parochial business and replaced the Pre-Reformation bailiwicks, which are the only divisions we find at an earlier date.

Colton Church was rebuilt on a more extensive scale some twenty-five years after its consecration by Archbishop Sandys, for in the pedigree of the Rawlinsons of Greenhead (now a farm below Colton Church) it is recorded that 'William Rawlinson Esq., rebuilt the Parochial Chappell at Colton upon the Common belonging to his family, before 1603', which was the year of his death. This William Rawlinson married the daughter of William Pennington of Colton.

Being under Hawkshead was not satisfactory to the people of Colton who objected to the obligation it laid on them to contribute to the expenses of Hawkshead, as the Mother Church. Ultimately, in 1676, Colton succeeded in establishing its independence and became free of Hawkshead as an entirely different parish, nearly ninety years after the death of Archbishop Sandys. That: Colton still used Hawkshead for burials is recorded by Bishop Gastrell in his notes, *NOTITIA CENTRIENSIS*, upon Hawkshead Church when he says, 'Colton bury their dead at this Church but have contributed nothing for forty years past to its repairs - certified A.D. 1722.' Yet there is a manuscript copy of a will of Edmund KELLET of BOWTHE in 1587, directing that his body be buried in 'ye P'ishe Church of Colton'. The will was witnessed among others by Edward Rawlinson of COW BE REY, probably what we know as COWRIDING.

In 1710 and the two following years, Colton Church underwent a restoration which cost £45.10.9. In 1721, a transept was built on the North side, but the erection of this caused much ill-feeling on the part of some of the parishioners and attempts were made to prevent it by forcible interference but these proved futile and the persons concerned were committed to Lancaster Gaol.

In the dismantling of the Church in the 1890 restoration, the bowl of an old 15th Century font was discovered. It had been placed in an inverted position beneath the floor in such a way as to serve as a base for the one which stood in a pen near the pulpit and which bore the date 1718 and the initials of the Churchwardens of the time, 3.P., J.R., C.I. and F.C. This 18th Century font is now in Canada. The old font is octagonal and hewn from one block of sandstone and is now in use, standing at the S.W. door of the Church. It is of interest to observe on this old font where arrows and knives were sharpened on its sides.

In speaking of the font, it is also interesting to remember that a little way down the old hill-path from the Church, is a well, no less ancient than the Church, probably more so. This well is supplied by a spring of excellent and never-failing water which was used for the

sacrament of Baptism and other Church purposes. The well is circular in shape, called the Holy Well or St. Cuthbert's Well and was used by the Monks of Furness Abbey who used Colton. It is lined with sandstone, presumably that of which Furness Abbey was built. Doubtless, during past centuries, many wayfarers wearied by a long walk from a distant part of the parish to attend Divine Service, have found refreshment at this well and blessed the consideration of those who built it.

One of the treasures of Colton Church, is a very ancient bell, hanging in the Tower. It is of Pre-Reformation date, probably 14th Century, certainly before A.D. 1420 when Lombardic characters were superseded by Black Letter.

The bell bears the inscription + CAMPANA, BEATI JOHANNES APPLI - the Bell of St. John, the Apostle, in Lombardic letters, preceded by a CROSS PATONCE - that is expanding in curves from the centre with floriated ends. The bell is thought to have been founded by JOHN de KIRKHAM of YORK who flourished towards the end of the 14th Century. The stop on the inscription resembles three horns, unlike any other known bell. Round the Cross and the letters is a fine line and the spaces filled up with a three-leaved diaper pattern in low relief.

The bell came probably from Conishead Priory, which was formerly a hospital belonging to the Order of St. John of Jerusalem. At the dissolution of the Priory, the goods and chattels, lead, bells and timber were sold for £333.6.3½ and as William Sandys, the father of Archbishop Edwin Sandys who consecrated Colton Church, was Receiver General of the Liberties of Furness and his son, William, who lived at Colton Hall (now Old Hall, Bouth) until he removed to the Priory in 1448/9 - was bailiff of the same, it seems probable that he would use his influence in favour of this bell being sent to Colton Church, either by purchase or gift. At one time, instructions as to the ringing of the bell were given - To be rung by Sexton at 10.15 a.m. for 5 minutes, as first bell, each stroke of the rope to cause the clapper to strike 3 times, and at 10.25, for 5 minutes as second bell,

each stroke this time to strike once. The note of the bell is E. Originally, the bell hung in a ringing chamber in the Tower open to the Church by a small pointed arch in the South End of the West wall to the North of which was a staircase, leading to the West gallery, demolished in 1890.

There is a strange story told of the bell's rediscovery. It would appear that the bell hung in the Tower for a very long time without any especial interest being attached to it. In 1887, preparations were being made in Colton, as throughout the country, to celebrate the Golden Jubilee of Queen Victoria. It was decided that a flag must be flown from the Church Tower. To the amazement of the man who climbed to fix it, he discovered an ancient, forgotten bell. Great was his delight to be able to add such an unexpected, historic note to the joy of the occasion.

Since that time, much interest has been shown by many campanologists who have visited Colton Church to see this ancient bell.

In 1890, at a cost of L900, a thorough restoration of the Church took place when the floor was levelled, the West Gallery removed, the North wall of the transept rebuilt and a window, the gift of Mr. and Miss Burns, then of Springfield, was put in. The Tower Arch and Gallery stairs were removed and a new door made on the South side. The present East window was installed, a gift from Mrs. Christopherson, and the transept window was given by Miss Burns and Mr. Burns, the latter also gave the Eagle Lectern. The old three-decker pulpit was removed and the present pulpit put in its place. It is hard to forgive these 'restorers' for taking down the old three-decker pulpit. It was very high - high enough to enable the parson to keep an eye on the congregation in the gallery!

The roof was repaired but all the old windows were left in their original positions except the one window lighting the gallery, which was blocked up. The Church windows are all square-headed, without hood moulds and of two or three lights with trefoiled heads. They

are all of different heights and sizes. The old pews were of dark oak and all that remains of them is the wainscoting in the vestry. The present vestry was built in 1762 at a cost of £23.1.3¾! The Reredos is in Ancaster Sonté, a gift of Mrs. Christopherson.

One of the curiosities of the Church is the old pitch-pipe, the payment for which is in the parish accounts. This was used in the old days to give the note when the music was not provided by an organ, but was sometimes unaccompanied and at other times, led by fiddles.

We have, in Colton Church, a silver chalice, the lid of which forms the paten, bearing the date 1571. This Elizabethan chalice is known as the COULTON TREASURE and is used on special occasions. The Chalice is 6¾ inches high and the diameter of the foot and bowl are the same - 3¼ inches, and it weighs 5' ozs. 13 dwt. and the cover 1 oz. 11 dwt. Both cup and paten have the same marks, although differently arranged –

1. Small black letter O London 1571-2
2. Lion passant
3. Leopard's head crowned

Some small object, much worn, may be a fleur-de-lys without a shield.

The Colton Treasure was presented by Archbishop Edwin Sandys when he consecrated the Church on August 31st, 1578.

There are two War Memorials in the Church - a window in the South wall of the Nave which commemorates the men of the parish who gave their lives in the 1914 - 18 war, whose names are inscribed below, and on the West wall, a board, superimposed by a copper cross, which gives the names of those lost in the 1939 - 45 war.

Subsequent to 1676, when Colton became independent of Hawkshead, each parish was divided into four quarters or

townships; the Churchwardens of Colton were four in number, one for each division:-

- 1) Colton East - on East side of Colton Beck.
- 2) Colton West - on West side of Colton Beck.
- 3) Haverthwaite, Finsthwaite and Rusland. (These are now all separate parishes, each with its own Church - Haverthwaite built in 1826, Finsthwaite in 1724 and Rusland as a Chapel-of-Ease for Colton in 1745)
- 4) Nibthwaite, including parts of Bethacar Moor.

These were the recognised divisions until the Local Government Act violated many of the ancient boundaries for Parish Council purposes.

The conduct of parochial affairs rested in the hands of the Minister, four Churchwardens, the sidesman (synodsmen), the Overseers of the Poor, the Overseers of the Highways and the Parish Clerk. The word 'sidesman' is thought to be a corruption of synodsmen, because these officials had the power of presenting any offender against religion at the Episcopal Synod. They were a sort of committee appointed by the Vestry for the Management of parochial affairs. They had to help the Churchwardens generally and advise them in all matters relating to the well-being of the parish. They presented parish officers who neglected their duties and fined themselves for non-attendance at their meetings, held on St. Stephen's Day and the Tuesday in Easter Week. Charities and endowments passed through their hands and - put in a nutshell - they constituted a kind of Parochial Church Council of those days. Through the hands of the Overseers of the Poor went the charitable bequests. They provided relief for the poor in the shape of clogs, clothing and sometimes meat. Old and destitute females were sometimes given spinning wheels to help them earn their own living.

In the 17th Century, an interesting entry in the returns is the evidence of the hold non-conformity had : 'At Colton Chapel, the Churchwardens were presented (presumably by the Sidesman) for

allowing two of them (non-conformists) to expound and preach in the Chapel.'

Churchwardens were elected annually at Easter and most of the resident estatesmen came in sooner or later for a term of office. Probably before the division of Colton and Hawkshead, Colton had its own Chapelwarden and Churchwardens were appointed for the less distant parts of the parish.

The earliest surviving Colton Churchwarden's Account was made by Alexander Readhead at Nibthwaite in 1626. His expenses were as follows :

"Laid out by the said Alexander Readhead

For bread and wine at Whitsuntide	2s. 0d.
For the like at Christ's tide	2s. 0d.
At the correction att Cartmell	2s. 0d.
To the poore	3s. 6d.
For half a buriall at Hawkshead	1s. 3d.

Summa 10s. 9d."

In 1683, we learn that Churchwardens were asked to fine parishioners for non-attendance at Church. Some other extracts from the accounts of the Overseers of the Poor and the Churchwardens of Colton, make quaint reading :

1762	To Public Bridges	..	..	0. 8. 10
	To Receipts and ale	..	..	0. 0. 10
	To Houses of Correction	..	..	0. 1. 3
	To William Holme's supposed wife			0. 3. 0
	To Robert Crewdson for a passenger	..	..	0. 0. 6
	To Mr. Bateman, for keeping parish accounts	..	..	0. 5. 0
1773	To toothdrawing	..	..	0. 0. 11
1773	To John Hartley's blunders	..	..	0. 2. 0

1774	To Bleeding and Toothdrawing	..	0. 2. 0
1777	To Schooling a poor child	.. ..	0. 1. 0
1778	To Dogwhipper ½ a year	.. ..	0. 2. 6
	To Thomas Sills Victuals	.. ..	0. 2. 3
	To 1 year's shaving the poor	.. ..	0. 7. 6
	To a horse bought	.. ..	3. 0. 0
1779	To Bloomsmith rent for Cowriding		0. 0. 5½
	To Account for Thomas Sill	..	4. 4. 6
	To pursuing Sarah Birkett's grand-daughter		0. 2. 0
	To expenses and journey for ditto		0. 3. 0
	To an umbrella	.. ..	0.19. 0
1780	To Wool & Peat for Poor House for 2 years		23. 2. 3

The Churchwardens certainly had a greater variety of duties in those days and it would be good to know what poor John Hartley's 'blunders' were and where, oh where, was Sarah Birkett's grand-daughter going!

We read also that Churchwardens were responsible for mending the clock, seeing to the Tower, mossaing the leads to keep out the damp, ringing the bells at Festivals, paying for the destruction of foxes and ravens, whipping dogs out of Church, leathering the Bell-tongues, cleaning the Church plate. Much ale was charged at Festivals!

The Cowriding Estate, mentioned in the accounts, was an estate owned by Adam Sandys of Bouth (brother of the Archbishop) and was left by him in 1662 for the 'benefit of a preaching schoolmaster who is to officiate in the Chapel'. The peculiar form of this bequest gave rise to many disputes and it was finally agreed that the Charity be equally divided between the Minister and the school. It is interesting to note here that in 1703, Bartholomew Pennington, also of Bouth, left £50, the interest of which was 'to be applied to the benefit of the Colton schoolmaster, if not a minister!

There stands outside Colton Church an ancient horsing-stone, dating from 1767, which cost 12/- when built. In the old days, many parishioners must have come to Church on horse-back. The horses

were tethered to the railings during the Services and we are told that worshippers brought food with them which they ate either outside in the sunshine or across the way in the village school (now the Church Hall) which dates from 1745. They then attended Vespers in the Church in the early afternoon, before remounting to ride home to their outlying farms and houses. No doubt much farm business was done between the two Services. The children would be well catechised before the Sermon was preached to their elders and one can image them sitting on their hassocks on the floor of the old box pews, gazing at the texts printed on the plastered walls.

In the Churchyard, visible from the South West door, stands an old sundial inscribed with the date 1674. This was lost for some time as it was broken into three pieces, one of which was found buried in the Churchyard, another found under the Tower and a third in the ditch at the bottom of the hill. The Rev. Arthur Anderson Williams, the then Vicar of Colton, re-assembled the broken parts and the sundial now graces Colton Churchyard, serving its original purpose.

In the parish of Colton there are many both beautiful and interesting places to see.

The village of Nibthwaite on the Eastern margin of Coniston Water, is one of these. Its name means the Clearing on the Headland and it is from high ground, above the Lake, especially in the vicinity of Parkamore (now a farm and once an isolated grange of Furness Abbey) that some of the grandest views of Lakeland can be obtained - Coniston Old Man, Wetherlam and more distant Langdale and Grasmere and the ranges of Fairfield and Helvellyn. Little over a mile from the foot of Coniston Water and close to a promontory on Colton side, lies Peel Island, proved by excavations in 1896 to be an ancient stronghold. High Nibthwaite was formerly a place of considerable interest and importance. It once boasted its iron-smelting bloomsmith, its bobbin mills, gunpowder works and tan yard. Here was also the quay where the slate from Tilberthwaite was landed from the barges. Nibthwaite, was in fact, the port here, and when iron, copper and slate works were all in operation, must have

been a busy little place with its barges, stock sheds, pack horses and wagons. But when the Furness Railway came a great change took place and the foot of the Lake became a retired and peaceful spot, the only vessels which come to its landing stage being pleasure craft. At High Nibthwaite, the River Crake flows out of Coniston Water and winds through meadows and coppice woods until it joins the River Leven at Greenodd.

Greenodd itself standing at the estuary of the River Leven (which flows out of Windermere) where the River Crake meets it, is now-a-days a busy village on the main road through Furness. Up until the time when the Furness Railway put a branch line to Lakeside on Windermere, Greenodd was a thriving little port, much more important than Barrow which was then only a small hamlet. Some of the old quays are still visible below the bridge which spans the Crake. And now the Railway has gone.

At Penny Bridge, one mile up the Crake above Greenodd, boats were built when Greenodd was a port. It was called Crake Bridge until 1587 when it was rebuilt and called after the Penny family who lived at Penny Bridge Hall.

At Tottlebank, there is a Chapel of great interest. This is an ancient Baptist Meeting House, founded in 1669 under the Five-Mile Act, part of the Conventicle Act in the reign of Charles II (1660 - 1685) which decreed that non-conformists could not worship within five miles of a corporate town - and Tottlebank is just five miles from Ulverston. It is at the house of William Rawlinson, of Tottlebank, on the 18th of 'ye sixth month, called August, 1669' that the oldest entry in the books of the Chapel was made. The Rawlinsons, at various times, favoured non-conformity and perhaps the present building occupies the site of the Rawlinsons' house. Among the persons present on this occasion were Robert Sawrey of Broughton Towers, who had been an officer in Cromwell's army and Gabriel Camelford who had been minister at Staveley-in-Cartmel but who had been ejected therefrom in refusing to comply with the with the Act of Uniformity 1662. He became the first pastor of Tottlebank.

The Baptistry and well at Tottlebank wherein believers were baptised, existed until a few years ago, and old reference books contain accounts of baptisms in the River Crake - the last one in 1842.

Tottlebank was formerly a very important mission in the Baptist Community and ministers have even resigned the pastorate of a London congregation to preach in this small country Chapel.

At Rook How, three miles North East of Colton, there is a Friends Meeting House, built in 1721. This inoffensive and upright sect was in Furness in 1652 when George Fox, their founder, visited the neighbourhood. He is known to have paid Tottlebank a visit.

It is well worthwhile to pay a visit to George Fox's home at Swarthmoor, near Ulverston (one mile) a place steeped in the history of the non-conformist struggle for existence at this time.

It is said that the best way to see the Lake District is on foot and although we cannot compete with the high tops, in Colton we do have some beautiful walks over the moors and through the valleys, off the beaten track and away from busy roads.

Two such walks start from Bandrake Head, through Abbot Park to Stock Wood. We are now on the magnificent mass of Bethacar Moor from which there is a wonderful view of the Coniston range on one side and over the whole of Morecambe day on another. The highest point of Bethacar is Top O' Selside 1091 feet and the more adventurous may make their way to the top. Bearing to the left at Stock Wood, or alternatively bearing right at Stock Wood to Ickenthaite from where there is another track to Oxen Park. which is adjacent to Bandrake Head. These are shown on the 1-inch Ordnance survey.

The Church of Colton has stood for more than 400 years on its hill, on guard over its lovely parish, and those who come here will surely bear away with them unforgettable memories of beauty and serenity.

