

HIGH LITTLETON – NON-CONFORMIST CHAPELS & MEETING ROOMS

Apart from the some of the Methodists and Quakers, which are the subject of separate files, a number of chapels, meeting rooms and private houses in High Littleton and Hallatrow, have been used for religious worship. The author has identified the places recorded below from a number of different sources. There are no doubt others that have not come to his knowledge.

1. ?Baptist Meeting in Hallatrow

The late Bert BRICE gave MLB a paper relating to Hallatrow Court, which reads as follows:

“The earliest record I can find of Hallatrow Court mentions that in 1655 it was in the possession of a man named SPERRING. He was a devout Christian and allowed his home to be used as a worshipping place for local people who embraced the Baptist faith. He was a Deacon of that sect and had a baptistry constructed in his garden. Services were held here for almost 30 years until these Baptists moved to Paulton.”

In view of the fact that the property was not called Hallatrow Court until the 19th century and that the date stone on the gable is later than 1655, one must be doubtful of the accuracy of the above. Bert BRICE’s source has not been discovered.

2. Baptist Meeting Room on corner of Harts’s Lane/Wells Road.

By indenture dated 14 Apr 1687 Richard HILL the elder, yeoman of Hallatrow leased to John SINGER (alias SMITH) the elder, cloth worker of Hallatrow for 99 years or 3 lives (John SINGER & his sons Caleb SINGER and John SINGER) a dwelling house, newly erected by SINGER and where he now lives, with a garden and plot of ground of 20 luggs (perches) adjoining the highway leading from Hallatrow to Farrington Gurney on the west side and the highway leading from Hallatrow to Clutton on the north side [*This places it on the site of Manor House on the corner of Hart’s Lane*].

In Quaker quarterly meeting of 30 Apr 1707 it was reported that Thomas BEAN of Hallatrow “hath left in prejudice against some friends to that degree that he has left our meetings and goeth to the Baptiss meetings.” [*This is most likely the meeting established by SINGER*].

In a survey of Hallatrow Farm in 1716 John SINGER is shown as tenant of a dwelling house with orchard and garden (2 lives left, lord’s rent 4/-, value £2 p.a., herriotts 8/-), also Meeting House value £2 p.a. There follows a valuation of the fee of each estate, which includes:

John SINGER’s dwelling house @ £2 p.a. at 8 years	£16. 0. 0
Lord’s Rent at 12 yrs purchase	2. 8. 0
Fee of the Meeting House as we have been offered	18. 0. 0

A further survey (undated) shows:

John SINGER (£2 yearly value, 1 life left, chief rent 2/-)
ditto for the meeting house 10/-

John SINGER of Hallatrow, Minister of the Gospel died in 1739, leaving a Will. He was probably the son of John SINGER the clothworker.

3. ?Methodist Meeting Room ?at The Batch, High Littleton.

High Littleton Dissenters’ Certificate dated 25th July 1771.

Mr PARFITT, Register of the Bishop’s Court, Wells.

To the right rev’d Father in God the Lord Bishop of Bath and Wells.

This is to certify that we whose names are hereunto subscribed desire that the Dwelling House of Elizabeth CHIVERS, Widow, in the Parish of High Littleton in the County of Somerset, sh’d be set apart as a place of public worship for a congregation of protestant Dissenters call’d Presbyterians, to meet in and pay their devotion to the Almighty; we further desire that it sh’d be registered by the Register of the Bishop’s Court, according to the Act of Parliament therein made and provided.

High Littleton, July 25th 1771.

Lewis LEWIS	Samuel WILLIAMSON
John CHIVERS	William GIBBS
Thomas CHIVERS	Joseph BATH
Samuel CHIVERS	Josiah CHIVERS
James CHIVERS	Joseph CHIVERS

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Robert CHIVERS

John CHIVERS jun'r.

[*Elizabeth CHIVERS is believed to have lived at The Batch in High Littleton. Most of the CHIVERS' listed above previously attended Chelwood Independent Chapel.*]

A Methodist Society existed in 1774 and preaching services are believed to have been held since 1771. Throughout the latter quarter of the 18th Century there are several references to outdoor meetings. The first reference to a room was in Rev John VALTON's journal in 1788, when he wrote that "the room was crowded and was so hot and I was so weak I could scarce speak." The Methodist magazine in 1821 referred to the room as "a very low small room in a dwelling-house where our preachers, for more than half a century, preached the gospel to the poor."

It is tempting to assume that the certificate of 1771 relates to the Methodist room.

4. Methodist Meeting Room near corner of Rotcombe Lane/High Street.

High Littleton Dissenters' Certificate 1808 April 28th.

To the Right Rev'd the Lord Bishop of the Diocese of Bath and Wells or his Registre; we whose names are hereunto subscribed do certify that the Dwelling House of Abraham COLLIER in the Parish of High Littleton in the County of Somerset is sett apart for the Publik Worship of God by a Congregation of Protestant Dissenters of the Methodist Denomination. And we require that this our Certificatt be Registered according to the Statute in that case made and provided.

Witness our hands this 11th day of April 1808.

Abraham COLLIER

George PERRY

Thomas DURY

John SIMMONS

Tho's KELSON.

Certificate granted hereon 28th April 1808.

[*Abraham COLLIER lived on the north-east corner of High Street and Rotcombe Lane, close to where two successive Primitive Methodist Chapels were built.*]

5. Methodist Meeting Room in Hallatrow.

Extract from City Road Chapel [London] – Monumental and Biographical Associations. (Author and date not known but after 1840.)

Mrs Hannah Sandford LESSEY [d.1849] was the daughter of Dr [Peter Edward] SCOBELL [d.1820, aged 64], a physician of Hallatrow, in Somersetshire, a few miles from Bristol. For him, and for her three brothers, the Rev. Edward SCOBELL of London, Rev. John SCOBELL [1791-1867] of Lewes, and Captain George T. SCOBELL [1785-1869], R.N., of Kingwell Hall, [High Littleton] near Bath, she cherished a most affectionate regard. Prior to her marriage, in 1817 [31 Dec 1817 at High Littleton], she resided under her father's roof [Hallatrow Cottage, later named The Grange], and sustained the most cordial relations with all the members of the family, except in the matter of religious experience and associations. Having been brought to a knowledge and love of Christ when at school through the instrumentality of some members of the Wesleyan body, she attached herself to that community at the time, and quietly but firmly maintained her position as a Methodist on her return home. This determination to follow the dictates of her conscience on a matter of so much importance, could not, however, be carried out without some degree of suffering, owing to the antipathy entertained by her family towards anything like heresy or schism. For although parents and brothers alike were sincere and devout Christians, they were all so thoroughly attached to the Established Church, and opposed to any innovation upon its sacred functions and prerogatives, especially when it bore the vulgar name of Methodism, that they could not tolerate even the conscientious convictions of a beloved sister, supported as they were by a blameless life and a gentle spirit. From the first, therefore, and to some extent ever afterwards, she had to experience that kind of estrangement which such a difference of opinion as this not infrequently produces, and which shows itself rather in an air of assumed superiority and sorrowful commiseration than in any decided separation or indignant condemnation. In the village of Hallatrow there still stands a plain and rustic cottage, which about the year 1817 was used for worship by the few members of the Methodist Society in that neighbourhood. To this place the ministers of the Bath Circuit repaired in their turn, to hold their simple unpretending services, and strengthen each other's hands in the Lord. On one occasion when Mr [Theophilus] LESSEY [b.1787-1841], who was then

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stationed at Bath, was appointed to this duty, he found amongst his small unassuming audience a young lady who attracted his attention, and to whom he was afterwards introduced as Miss SCOBELL. On becoming acquainted with her, he discovered so much that awakened feelings of admiration and affection, that he sought and obtained her hand in marriage.

[More on LESSEY in “Memorials of Rev. Theophilus LESSEY (*no details of author or date*)]

[*If it was not for a discrepancy on dates it would be logical to assume that Hannah SCOBELL, the subject of the above extract, attended Methodist services at James CHIVERS’ house (see No. 6 below 1822).*]

6. Meeting Room at Hallatrow Batch.

Hallatrow Dissenters’ Certificate 22nd August 1821.

To the Right Reverend the Lord Bishop of Bath and Wells.

We whose names are hereunto subscribed do hereby certify that a certain building situate at Hallatrow in the Parish of High Littleton in the County of Somerset, in the occupation of Thomas WYATT, is intended to be used for the public worship of Almighty God by Protestant Dissenters. And we do require the same to be registered for that purpose, and a certificate thereof granted according to the form of the Statute in that case made and provided.

Witness our hands the 15th day of August 1821.

Jonas WEEKS, Yeoman

Rich’d COX

Tho’s FLOWER.

Certificate granted hereon the 22nd August 1821.

Edw’d PARFITT, D. Reg’r.

[*Thomas WYATT lived at Hallatrow Batch, where Yew Tree Cottage now stands, nearly opposite Hallatrow Court. Richard COX lived at Hallatrow Court at that time.*]

7. ?Methodist Meeting Room in Hallatrow.

High Littleton Dissenters’ Certificate April 17th 1822.

To the Right Reverend the Lord Bishop of Bath and Wells.

I William WORTH of Midsomer Norton, Preacher of the Gospel, do hereby certify, that a Dwelling House in the Occupation of James CHIVERS of Hallatrow in the Parish of High Littleton, County of Somerset & Diocese of Bath and Wells, is intended forthwith to be used as a place of religious worship by an Assembly or Congregation of Protestants; and I do hereby require you to register and record the same according to the provisions of the Act passed in the 52d year of the reign of his Majesty King George the Third, intituled “An Act to repeal certain Acts, and amend other Acts, relating to Religious Worship, and Assemblies, and persons teaching or preaching therein;” and hereby request a certificate thereof.

Witness my hand the fourth day of April 1822.

(Signed) W. WORTH.

April 17th 1822 – Will’m PARFITT, Dep. Reg’r.

As William WORTH applied on behalf of the High Littleton Methodists in 1821, it is reasonable to assume that this was an application for a Methodist assembly in Hallatrow. The 1825 survey of Hallatrow, finds James CHIVERS’ house on the corner of Wells Road and Hart’s Lane. Manor House was later built on the site.

8. Baptist Chapel at Montvale, Hallatrow.

A Baptist meeting was established at Montvale, Hallatrow c.1856/7 and seems to have existed for a few years before the bulk of the congregation joined the Plymouth Brethren. The 1861 census records Montvale Chapel but it is not clear whether this was in the Baptist or Plymouth Brethren period.

The late Bert BRICE gave Michael BROWNING a copy of a copy of a letter from John OSMAN, part of which reads as follows (more is included under No. 8 Plymouth Brethren):

Letter written to Mr Wilfred JAMES by John OSMAN in 1955. Mr OSMAN was then 90 years of age.

“Hallatrow is a hamlet pertaining to the village of High Littleton and for religious teaching was dependant on the vicar of that parish, who at that time kept a curate. The patron of the living was a

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gentleman, who lived in a mansion named Montvale, Hallatrow [*John Usticke SCOBELL, the subject of this letter was not patron of the living*] and was not very interested in the Church services. The Vicar, like many others was not very attentive to the spiritual needs of his parishioners but the young curate, having heard the gospel and accepted Christ as his own Saviour, was anxious that others should know Him too. As his preaching attracted a larger congregation than that of the vicar, this soon aroused the spirit of jealousy and ended with the curate being dismissed.

The Squire thought this of the vicar unjust and against the wishes of the parishioners. He offered him the provision of a house and meeting room, if the curate thought it was the Lord's mind for him to stay in the district. This was accepted and, when the room was finished, gospel preaching was carried on, the room being filled to the overflowing and many received blessing from God from the curate and others."

Note – John Usticke SCOBELL played a normal part in the affairs of the parish church until 24th March 1856, when he retired as the parishioner's Churchwarden. He did not attend a Vestry meeting after that date. The vicar of High Littleton referred to above may have been Edward GILLSON, who was vicar for a brief period between March 1855 and September 1856.

The above letter makes more sense after reading in conjunction with this extract from an autobiography of J.W. Scobell ARMSTRONG, C.B.E.

"Having fallen out with the Vicar of High Littleton – the parish in which Montvale House was situate – on some point of ritual, he [*John Usticke SCOBELL*] suddenly became a Baptist and brought about the immersion of every member of the indoor and outdoor staff at Montvale in the muddiest of the three muddy ponds at the bottom of the shrubbery, at the end of which he erected a wooden shed, always thereafter called the "Baptistry" [*Phil PANES told MLB that the Baptistry was a stone building, not a wooden shed, which was probably erected when Richard LANGFORD rebuilt Montvale in 1817/8. It may have been adapted later by Usticke SCOBELL*]. The fact that he was able to achieve this sudden and watery conversion is a striking illustration of the relations between master and servant in those far-off days. No householder today, however deep his religious convictions and however dominant his personality, could hope to secure the immersion of even the most docile daily helper in a muddy pond."

9. Plymouth Brethren Chapel/Hall at Montvale, Hallatrow.

The Brethren trace their origins to Dublin early in 1825. In 1832, under the ministry of John Nelson DARBY a strong centre was established at a chapel in Ebrington Street, Plymouth, where they remained until 1845. During this period they became known as Plymouth Brethren.

The brethren did not believe in formal Church membership and refused ordained leadership. Their doctrine was based on Matthew 18:20, "Where two or three are gathered together in my name, there am I in the midst of them". From Plymouth the movement spread and new assemblies were established all over the country and eventually the world.

Unfortunately there are no dates in this further extract from the letter written in 1955 by 90 year old John OSMAN

"The Squire [*Usticke SCOBELL*] continued to be interested but being a man of the world and fond of hunting had not considered the claims of Christ up to that time. But God's eye was upon him for blessing.

One day an evangelist, passing through the district, hearing of the Gospel services gave the Squire a call. The Squire took him around his nice gardens and lawns and, when parting, the evangelist gripped his hand and looked earnestly in his face and asked him if he was a Christian. At this the Squire turned abruptly away, offended and left. He went into his mansion and said to his wife: "Fanny, what do you think? That man had the impudence to ask me if I was a Christian." But it had the effect of giving him the exercise for thought.

Soon after, one Lord's Day evening, after hearing the faithful preaching of the Gospel, a deep conviction laid hold on him. He got up in the morning and ordered his horse to be ready for the fox hunt at Mr POPHAM's Hunstrete estate and started off, fully dressed for the occasion. He did not go far up High Littleton Hill before he turned back and, without calling the groom, put the horse in the stable himself and went into the house.

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The estate carpenter, John HILLMAN [*?PITMAN intended. John PITMAN was “house” carpenter for Usticke SCOBELL for 29 years prior to the latter’s death in 1883*], could see it all from his workshop window and wondered what was up. The Squire went into his mansion and shut himself up in his bedroom and had it all out with God, who gave him a wonderful revelation of Himself as a Saviour God.

He became an earnest Christian and went around the village to the cottages and farms, telling how God had saved him and how the Lord is not willing that any should perish, since Christ had died for us. Very many got blessing through his ministry.

The mansion was always open for the Lord’s servants and many found rest and service there. The Squire has passed to his reward but the Gospel is still preached in the old meeting room at Hallatrow by the Brethren. These particulars were given to me by Mr John PITMAN, who was converted in the room one Sunday under the preaching of the Word.
John OSMAN 1955.”

An Extract from “Yesterday” by His Honour J.W. Scobell ARMSTRONG, C.B.E. (1877-1960) provides a fascinating insight into Montvale, Usticke SCOBELL and the Plymouth Brethren:

“... Every year from my earliest childhood upwards, until I left school finally and was taken abroad by my parents, I visited with my mother for several weeks my Great-Uncle Usticke and his wife at Montvale, in Somersetshire, and my Great-Uncle George SCOBELL and his wife at Lower Poltair near Penzance in Cornwall.

“Uncle Usticke”, as I always called him, died [*in 1883*] when I was about five years old and I can remember him but faintly as a dear old gentleman who taught me to drive, allowing me to sit beside him in the pony trap.

After his death our visits to Montvale were as regular as they had been previously, and the character of that strange establishment was, I think, such as to deserve a somewhat detailed description.

Uncle Usticke had in his youth been a gay young dog, very handsome and possessing a beautiful tenor voice. He had spent several of his early years in Italy, and was said to have been the only Englishman who had ever sung at the Scala in Milan. He had during that time fallen in love with an Italian girl whom he desired to marry, but his father, Colonel SCOBELL [*John SCOBELL (1778-1866)*], would not hear of such a union. The young man had later found consolation in the charms of the beautiful Fanny ARMSTRONG [*born 1809 m.1841 Capt. Thomas Aylmer PEARSON*], but this marriage was forbidden by her father Major ARMSTRONG, who condescendingly offered the young man instead his ugly duckling Mary Anne [*born 1808 m.1838 Rev. Charles Atmore OGILVIE*]. Crossed in love, the unsuccessful suitor turned to religion and became what we should now call an ardent Anglo-Catholic. He married a Miss LANGFORD [*Frances Skey LANGFORD*] of Montvale, a lady with no claim to beauty but with a considerable amount of property in Somersetshire. Having fallen out with the Vicar of High Littleton – the parish in which Montvale House was situate – on some point of ritual, he suddenly became a Baptist and brought about the immersion of every member of the indoor and outdoor staff at Montvale in the muddiest of the three muddy ponds at the bottom of the shrubbery, at the end of which he erected a wooden shed, always thereafter called the “Baptistry” The fact that he was able to achieve this sudden and watery conversion is a striking illustration of the relations between master and servant in those far-off days. No householder today, however deep his religious convictions and however dominant his personality, could hope to secure the immersion of even the most docile daily helper in a muddy pond.

The Baptist phase lasted only for a year or two. He then came in contact with a religious enthusiast who had much in common with him, namely Captain Arthur WELLESLEY, a retired naval officer, the son of Lord Cowley and a nephew of the great Duke of Wellington. The two, if not actually the founders, became the foremost promoters of the religious community known as Plymouth Brethren [*The movement dates back to 1825, more than 30 years before Usticke SCOBELL became interested. Neither he nor WELLESLEY are mentioned in histories of the Brethren*] and the Captain’s sister, who spent much of her time with the two evangelists, aided them assiduously in the saving of souls. My cousin, Blanche PEYTON [*dau. of Comm. Lumley Woodyear PEYTON & Fanny SCOBELL*], a rollicking flapper of fifteen, when staying at Montvale, was sent to post the letters at the pillar-box near the end of the drive. As she was passing through the sitting-room Miss WELLESLEY stopped her and said gravely, “Blanche, dear, do you know the Way?” to which the girl, naturally thinking she meant the way to the pillar-box,

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and not the Way to salvation, gaily replied: “Good gracious, yes, I have been running up and down it for years.” On one occasion when my mother showed a photograph to Uncle Usticke he said he had no doubt whatever that photography was the work of the Devil. He had a profound contempt for smart society which he called “a struttin’ thing”.

Uncle Usticke, shortly after his last conversion had built a chapel [*more likely converted from an old barton fronting on Wells Road – known locally as Squire SCOBELL's hayloft*] for the Brethren in the grounds of Montvale, and the great event of the week was the arrival of the preacher who was to officiate on the forthcoming Sunday. Dinner, a prolonged and sumptuous meal, took place at five o'clock in the afternoon and was presided over by a bearded butler called Joshua, [*Joshua CLARE*], whose demeanour was preternaturally solemn. I soon found out, however, that he was not solemn at all. We had high jinks together in the intervals between meals. I distinctly remember on one Saturday evening Mrs ROBERTS [*Frances (Fanny) ROBERTS, who never married*], the housekeeper, coming quickly into the room in her rustling black corded silk gown and saying in a loud whisper to my aunt at the head of the table, Isgar has arrived.” Dear old Aunt Usticke [*Francis Skey SCOBELL*]’s eyes lighted up and she said, “Where have you put him?” A question which received the rather startling reply, “In the Prophet’s chamber!”

After my great-uncle’s death, and when I was a little older, my mother used to take me to the evening service in the little chapel and I found the services there less excruciatingly boring than I did morning service in an Anglican church, for the simple reason that they were more informal and full of unexpected incidents. The prayers and the sermons, which were very long, were punctuated by melancholy groans from various members of the congregation, which rather alarmed and puzzled me. I wondered where the pain was and why they were so unhappy. The hymns were fervently sung and the number of each was announced by some member of the congregation, inspired for that purpose by the Holy Ghost. On one occasion the number of the hymn thus given was about three in excess of the numbers contained in the hymn book. There was a flutter of pages and an embarrassed silence until, at last, another member of the congregation came to the rescue and, having achieved a more accurately interpreted inspiration, announced a safe number near the beginning of the book.

The preaching I rarely found to be without interest. I do not remember very many of the sermons which I have listened to in the course of my life, though some of them were good ones, but I distinctly remember a sermon preached in that little chapel by Nimrod [*Nimrod BROOKS (c.1845-1918)*], the head gardener. It consisted of a detailed account of the thrilling adventures of an unfortunate pearl, which at the end of its chequered career found repose at last among the jewelled pathways of heaven. The breath-taking peroration consisted of a single sentence, “My brethren, I was that pearl.”

My Uncle Usticke used carefully to regulate the length of the Sunday evening sermon. Being a man of considerable culture he could not endure too long a bout of Chadband oratory, and when some local preacher who was thoroughly enjoying himself at the expense of his congregation grossly over-stepped the prescribed time limit, the “dear master” would leave his pew, walk up the pulpit steps and pull the speaker’s coat. In the days, however, when I attended those services as a child, the “dear master” had died and the time limit was no longer observed.

The annual visit to Montvale was, I think, the most outstanding and happy event of my childhood. On arriving at Hallatrow station we were always met by Aunt Usticke and the housekeeper, Mrs ROBERTS, both in the deepest mourning, both in hats shaped like beehives and draped with black crape, which they wore in memory of the “dear master” until the end of their gentle and quiet lives. I always ran out of the station to embrace the coachman Charles [*Charles CROSS (c.1827-1893)*]. Well do I remember the huge carriage with a rumble behind, and the drives into Bath about once a week to shop in Milsom Street. I always squeezed myself into the rumble beside Fred [*Fred BLAKE*] the groom, which gave me the joy of jumping out whenever we got to a hill and hopping on again while the carriage was in motion. The long bright summer evenings after dinner enabled me to fish regularly for perch in the pond with a line and float before bedtime. One incident after I had returned from fishing and been put to bed made a lasting impression on me. The elderly kindly housemaid, Bessie [*Bessie HARRIS*], when tucking me up for the night whispered in my ear, as she was doing so, “Do you know, dear, that I am a princess?” When I looked up at her with astonished and questioning eyes she added solemnly, “Yes, I am a king’s daughter, I am the daughter of the King of Glory.”

I know nothing of the tenets of the Brethren. I am inclined to think that doctrines are of a more ancillary nature in relation to religion that is generally supposed and that different ones suit different

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temperaments. Of the Brethren as I knew them I would say this: the warmth of their personal affections and their innate kindness belied the seeming narrowness of their creed. I consequently remember them with gratitude and affection.

Our visit to Cornwall generally took place in those days was a very long one and the train invariably stopped at Swindon, where the passengers were regaled with hot soup. The stops all down the line were frequent and progress became even more leisurely as the train proceeded westwards,

The religious atmosphere prevailing at Lower Poltair somewhat resembled that at Montvale. Uncle George [*George SCOBELL (1805-1892)*] was a gentle devout old man who had swallowed the doctrines of his dominant elder brother hook, line and sinker, but Aunt Anna was a cultivated and highly intelligent woman and I have sometimes wondered how much she really believed of her new religion. I often heard her sigh and murmur, "Poor Humanity!"

The 1881 census records the chapel in Hallatrow as Plymouth Brethren's Chapel. Later still it was known as the Gospel Hall. The Gospel Hall in Hallatrow burnt down in 1962. It was later demolished and became part of the garden of The Coach House.

Extract from High Littleton Burial Register of persons believed to be members of the Brethren.

Ann WYATT	Hallatrow	3 Jun 1881	86	Charles CROSS, Hallatrow
Abel CURTIS	High Littleton	15 Jan 1884	70	Thomas L. CURTIS, Midsomer Norton
Harriet MOODY	Trowbridge	29 Jan 1884	32	Charlotte MOODY, Trowbridge
Elizabeth Ellen PARKER	High Littleton	4 Dec 1885	13	Jesse PARKER, High Littleton
Harriet BROOKS	Hallatrow	20 Mar 1890	79	Nimrod BROOKS
Daisy Agnes FREE	Hallatrow	23 Oct 1891	2	Alfred Enos FREE
Fanny BROWN	Hallatrow	26 May 1893	52	Nimrod BROOKS
Charles CROSS	Hallatrow	18 Dec 1893	66	Emily CROSS
William BROOKS	Hallatrow Post Of.	19 Aug 1896	79	Nimrod BROOKS
Elizabeth GAIT	Hallatrow	27 Jan 1898	78	Charles Court ROBERTS
John PITMAN	Hallatrow	23 Jun 1898	67	Walter DRAPER
Silas PITMAN	Hallatrow	29 Mar 1900	34	Nimrod BROOKS
Mary PITMAN	Hallatrow	6 Aug 1900	75	Nimrod BROOKS
Elsie Jane FREE	Hallatrow	11 Apr 1901	21	Alfred Enos FREE
Nanny BROOKS	Hallatrow	17 Jun 1902	55	Joshua CLARE
Jane Elizabeth FREE	Stapleton	3 May 1905	55	Nimrod BROOKS
Emily CROSS	Hallatrow	22 Sep 1906	79	W. JOHNS
Frances ROBERTS	Hallatrow	14 Feb 1907	85	Charles Court ROBERTS
Martha PANES	Rosewell	10 Jan 1916	57	Charles Court ROBERTS
Nimrod BROOKS	Hallatrow	15 Oct 1918	73	Mr DRAPER
Sarah Ann BROOKS	Hallatrow Post Of.	12 Dec 1919	77	Mr EARL
Celia BROOKS	Hallatrow	18 Oct 1920	67	Mr DRAPER
John James BROOKS	Hallatrow	3 Jan 1925	6	Mr DRAPER
Frederick Geo. COLLINS	Manor Farm, Burnett	16 Aug 1937	50	Mr DRAPER, nurseryman, Paulton
Fanny Maria BROOKS	Hallatrow	27 Nov 1937	78	A.G. HARRIS, for Brethren
Henrietta POOLEY	Hallatrow	15 May 1939	90	Walter DRAPER
Amelia Bessie TAYLOR	Dale House, HL	28 Feb 1940	74	A.G. HARRIS, White Cross
Joyce KINGMAN	2 Wood View, H.	8 Feb 1941	74	J.R.U. BROOKS
William POOLEY	3 Wood View, H.	6 Dec 1943	86	W.L. COSSHAM
Arthur George HARRIS	White Cross Fm.	1 Mar 1945	73	F.G. COX
Mary Jane JAMES	The Laurels, HL	30 Apr 1947	76	Walter DRAPER
Ada Lavinia WILTSHIRE	Barrow Hill Farm, Farmborough	12 Jul 1949	75	Alec F. OSMAN
George Enoch YOUNG	33 Monk Rd. Bristol	16 Feb 1950	86	W.L. COSSHAM
George Joseph TAYLOR	Dale House, HL	15 Aug 1953	86	Oliver Joseph DANDO
Ernest Walter CAREY	83 Redfield Rd. Midsomer Norton	7 Dec 1954	64	E. HEMINGTON
Annie HORSLEY	High Littleton	26 Jan 1959	66	O.J. DANDO

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Ellen Ann GREENHALGH	Bloomfield Cott.			
	Hallatrow	1 Apr 1961	66	A.F. OSMAN
William HELPS	Bridge Cott's, H.	4 Feb 1962	63	Maurice B. VEATER

10. Brethren Meeting Room at Cottage Farm, High Littleton.

There was believed to have been an internal squabble amongst the Brethren at Hallatrow, as a result of which a number of them started to have meetings at Cottage Farm, High Littleton in the early 1960s.