

William Vidler – a peculiar Clergyman



‘Peculiar’ can be applied to William Vidler, for he ploughed a very individual path during the establishment of non-conformity in Battle and afterwards in a wider context. With respect to Battle he is also of peculiar interest as he was born here in 1758, and from the age of 19 or so was deeply involved in the development, over a few turbulent years, of a succession of eclectic but rapidly changing non-conformist churches in the town. After 1794 he started drifting away but retained local connections until 1796. After this he moved to London and went on to be a key figure in the development of Unitarianism in England.

He was born on 4 May 1758, the tenth and last child of John and Elizabeth Vidler of Battle, who lived on King Street (as High Street was named at that time). As a boy he liked reading but was kept from school by ill-health and was apprenticed to his father, a mason and bricklayer who did a lot of work for the Abbey manor estate. Unfortunately William’s ill-health worsened (he may have been asthmatic) and it seems that he may have nearly died. The family were Anglican and were visited by the then Dean of St. Mary’s, the Rev. Thomas Nairne. He took an interest in William, having found that the unschooled son of the mason, “somewhat weak in body”, had a mind that was “healthy and avid”. William had also heard some preaching by William Gilbert (an independent Calvinist preacher) and Dean Nairne, although “troubled by the new spirit of nonconformity,” retained his interest. In the autumn of 1777 Nairne arranged for William to stay with his brother, the vicar of Godshill on the Isle of Wight. Here he learnt “theology and the art to declaim it,” Biblical languages and “the logical arts.”

This was a time when non-conformity was gaining strong footholds in the religious life of the country. To follow the events in which William was about to be embroiled some relevant history of the development of the strands of non-conformity in Battle is useful.

In 1696 the Rev. Burnard, a Presbyterian disciple, settled at Lewes. Soon afterwards he started undertaking regular visits to Battle, nearly 40 km (24 miles) away. He probably did a circuit of villages and towns but Burnard's zeal must have been very great because travelling around Sussex in those days was not easy. The result of his endeavours was the establishment in Battle in 1716 of a resident Presbyterian minister, a Mr. William Potter, a “gentleman of character and ability”.

Following this the Presbyterians led the way for non-conformity in Battle, forming a congregation of some size (120 persons in 1717, out of a possible population of about 600) and owning a building on Mount Street for their meetings. The second Battle Presbyterian minister was the Rev. Samuel Ashmore, followed by the Rev. John Smith. He in turn was

succeeded in 1740 by the Rev. John Whittel, who moved to Brighton in about 1747, when the Rev. David Jenkins took over. Presbyterianism is rooted in rigid Calvinistic doctrines with emphases on justification through faith, that all are helpless and subject to God's judgment without any forgiveness, the importance of the Bible and the absolute sovereignty of God.

At the beginning of the Rev. Jenkins' twenty-five years the Presbyterians were flourishing and he was said to have been "evangelical and able". As years went on he apparently found it increasingly difficult to cope with the Universalist doctrine that was spreading.

Universalism is a gentler system of religious beliefs maintaining that all men are predestined for salvation. The main argument for universalism is that a good and loving God would not condemn people to eternal torment in hell and that all can be reconciled, even after death. Presbyterianism petered out in Battle by 1773. For some years the chapel was closed and the residual congregation must have worshipped in members' houses.

Just after the death of David Jenkins, George Gilbert, an Independent Calvinist from Heathfield, known as the "Apostle of Sussex," came to Battle to hold services. "The occasion of Mr. Gilbert's coming to the town", reported William Vidler, "was thus: There was a poor man, one William Sweetenham that came from Brighton to Battle to make bricks. This person loved the Gospel, but he could go nowhere to hear it nearer than Heathfield, which is ten miles from Battle; he therefore gave Mr. Gilbert an invitation to come to his house to preach. He accepted the invitation and in January, 1776, he came and preached to about 40 people in the evening, and the Word seemed to be well received".

George Gilbert was obviously a man of charisma. He was born at Rotherfield in 1741 and was said to have been a wild, reckless and immoral soldier. In 1759 he had joined a regiment of light horse under General George Elliott, who was engaged in defending Hanoverian interests against the French. He went through three campaigns of the Seven Years' War and distinguished himself by capturing a French standard; so he was a brave man as well. He returned to England in 1763. Soon after, while at Nottingham in 1766, Gilbert was converted to 'Methodism'. After this he became an overseer on the Heathfield Park estate of his former commanding officer, who would become Lord Heathfield in 1787. Presumably by then he was no longer 'wild, reckless and immoral' and his employer had recognised that. He went around Sussex villages conducting religious meetings. He first concentrated on Rotherfield, then Crowborough. His spare time was filled with village preaching "till he had introduced the message of His mercy into more than forty different parishes". He eventually became pastor of an Independent chapel at Heathfield being paid £28 per year, later £40. He stepped down and became an assistant minister in 1809 and died on 23 March 1827, aged 86 years, after a ministry of 60 years.

George Gilbert paid further visits to Battle in February and March 1776, after which Mr. Sweetenham's landlord forbade the preaching (presumably it was loud) and a "conversation" took place instead. "Several persons seemed to be in earnest about their salvation, the appearance of which set the whole town in confusion."

The Battle group also had visits from other preachers supported by the Countess of Huntingdon who gave money to support the Calvinist Methodist cause, led by George Whitefield, which was stronger in central Sussex than Wesleyan Methodism, which itself had a good foothold in Rye. Whitefield was a friend and sometime competitor of John Wesley and the two seldom strived on the same ground, which was why Wesleyan Methodism was a relative latecomer to Battle, after 1804.

It seems that the folk of Battle preferred the Independent Calvinist view at that time and following later visits in 1776 when Gilbert preached under the Watch or Great Oak at the north entrance to the town, a small group of people formed an Independent Calvinist Church in Battle. They gathered regularly for worship, initially worshipping in a room of a house in The Mount. In spite of Dean Nairne's attempts to keep him in the conformist fold, William Vidler joined this church and in 1777 he started lay-preaching. Butt-Thompson records: 'The newly-formed band of disciples gathered by Gilbert recalled William from the Garden Isle to be their leader at £17 per year, and amongst those who attended his first meeting as pastor were representatives from Sedlescombe of 'the pious Lady Huntingdon' Connexion, some Quakers from Lewes, George Gilbert of Heathfield, and Thomas Purdy, for fifty or more years Baptist Pastor at Rye'. Under Vidler's independent ministry, whilst he still worked to supplement his income as a mason for his father, and as a bookseller, the number of members rose rapidly from 15 to 150.

A majority of this Independent Calvinist Church then re-organised as a Baptist Calvinist Church on 28 March 1780. Nicholas and William Slatter, Joseph Fuller, Daniel Wood, Thomas Mephram, Edward French, William Ashby, Thomas and Ann Hasleden, Stephen Spilstead, Charity Sweetenham, and Elizabeth Ashdown were its first signed up members, with William Ashby elected deacon, they then called William Vidler as minister. Purdy had baptized William, and the eight first members of the Battle Church. He and Gilbert were witnesses at the wedding of William and Charity Sweetenham (William Sweetenham's daughter) on the 7th of September, 1780, with Dean Thomas Naime officiating (Baptists had to marry in the Church of England until 1837). They had six children – William b. 13 Oct 1782 Ebenezer b. 24 Sep 1784 Charity b. 1 Jan 1787 Rebekah b. 3 Nov 1789 Sarah b. 15 Jan 1792 and Elhanan b. 16 Nov 1793.

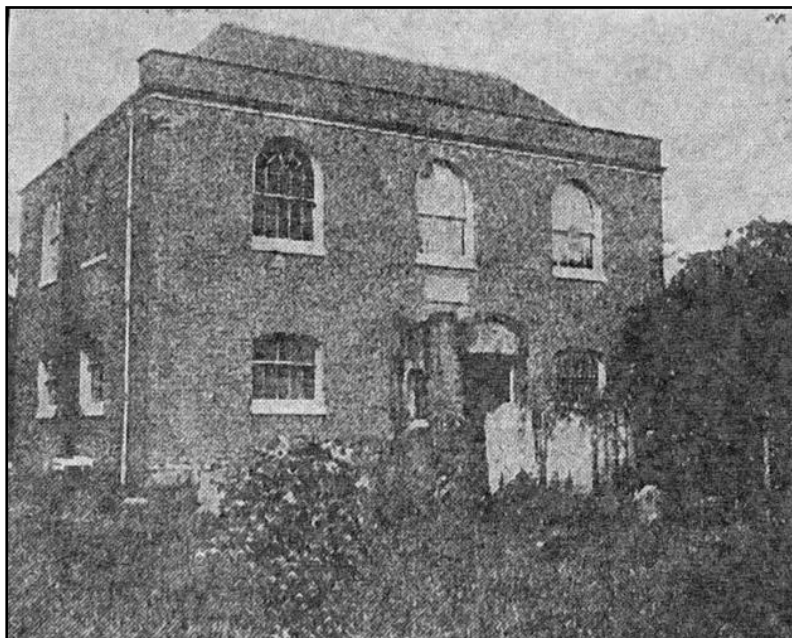
It is therefore from 28 March 1780 that the 'Baptist Calvinist Church of God' at Battle existed. At first they met in a house on 'The Mount' possibly the same house as mentioned above, but in 1782 this church bought a house described as 'the old Presbyterian building'. This may be the piece of land of 400 sq. m (1/10th acre) with an 'edifice or building called a meeting place' described in a 99 year lease from Sir Godfrey Webster to Lester Harvey Esq., dated 5 April 1791 with a ground rent of one old penny per year. Just who Lester Harvey was is not clear, but he may have acted as an intermediary and then re-assigned the lease to the Church. The Church members had pulled this old Meeting House down in 1789 and also bought just over 890 sq. m (1/5th acre) of part of an adjacent orchard for £60. This left them

£160 in debt for the land, most of which was found from members and friends. They then created a new church 13.4 m (44 feet) long and 9.75 m (32 feet) wide with two balconies and a vestry plus a burial ground. The new building opened on 11 April 1790, but left them with another debt of £700.



A young William Vidler

According to the tithe map of 1840 and the Ordnance Survey map of 1873, this chapel stood on the same side but further up Mount Street towards Caldbec Hill than today's Zion Chapel and was set back some distance from the road in its own churchyard. Mountjoy did not exist as a road at that time, but there was a footpath corresponding to it and this was the northern boundary of the site.



**The old Battle Unitarian Chapel
from a newspaper photograph**

In the next two or three years chapel affairs became turbulent and Vidler was essentially at the core of this. Vidler was a powerful preacher, often travelling to villages around Battle and preaching in the open air. He met many insults particularly when he carried out

baptismal services in local streams and ponds. Some people from the 'better classes' encouraged these insults and many of the people of Battle were against him. But he is said to have exhibited a constant good humour and wit of reply to enable attacks to sometimes be turned to good account.

During the mid-1780s he read Elhanan Winchester's 'Dialogues on The Universal Restoration', published in 1788. Elhanan Winchester was an American who, through John Murray, had adopted the doctrine of Universal Restoration, revived in 1750 by James Rely, who had been previously influenced by George Whitefield. Winchester had come to England to spread his theories and in 1787 had drawn together a large and influential congregation at Parliament Court, Artillery Lane, Bishopsgate in London.

Vidler travelled and met doubters of orthodox Baptist doctrine including Andrew Fuller, "the most creatively useful theologian" of the Particular Baptists according to *Christianity Today*. He also met followers of Winchester in Lincolnshire and returned to Battle a strong believer in the universal restoration of all humankind.

In 1791 he undertook further travel among Baptist churches to collect funds for the Battle chapel. He had little success with whittling down the £700 still owed, but the travels allowed him to think a lot, perhaps a bit too much..... He took the opportunity to test "serious thoughts of the Godhead of Christ and the eternity of hell torments." He was introduced to Arminian Baptists and some Universalists. His own ideas were radical too and by the end of 1792 he had professed Universalism. "It is long since I wrote anything of the state of my soul" he wrote in his diary on 22 August 1792. "I have lately been much stirred up again by reading Mr. Winchester on the final restoration of all things, which doctrine . . . I am constrained to say I believe."

Locally this led to turmoil in the Baptist Calvinist Church and a huge debate took place on Christmas Day and New Year's Eve 1792 followed by a schism of the Church. A large majority loyally remained with Vidler as Universalists and some later became Unitarians, but 15 people left the church and continued as Particular Baptists.

The Universalist majority kept the chapel. They also kept the £700 debt....which would not be paid off for a very long time. The chapel was renamed after 1793, but the chapel had the legend over the entrance "UNITARIAN CHAPEL – A. D. 1789", which it would not have had from the time of its opening as a Baptist Calvinist Church in early 1790. Walter Burgess of the Unitarian Historical Society, writing in 1928, confirmed that this was a retrospective plaque put in position at a later date during a restoration.

Vidler and his Universalist congregation were expelled and excommunicated by the local Baptist association in the summer of 1793. The Minute Book of the Baptist Church at Rye states: "July 1st 1793. At a quarterly Church meeting agreed to disown the Church at Battle as a sister church on account of Mr. William Vidler and many of his people imbibing the

erroneous doctrine of Universal Restoration. Also agreed to request Brother Spilstead, Senr., and Sister Ann Howard not to commune with them any longer."

The 1794 records of the Baptist Association state: "Mr. Vidler's society at Battle having avowed the error of Universal Restoration was separated from the Association in 1793."

So there was a situation from early 1793 where there were two radical non-conformist churches in Battle. Vidler's Universal Baptists who via Universalism would later become Unitarians and the small rump of Particular Baptists. The latter might claim that they were the continuity of the Particular Baptist church formed in 1780, but they had lost their chapel. The Universalists had the chapel on Mount Street together with a debt of £700 and William Vidler as their pastor. They were the first regular church in England to declare for Universalism.

The names of those who joined and left Vidler's church from 1780 (when it became Calvinistic Baptist) until 1792 (and leavers after early 1793 when it became Universalist) are available from ESRO. These are kept as Unitarian files and they record the 15 people who continued as Particular Baptists and many others are recorded as either withdrawn or been excluded by 1800 or soon afterwards. There are many still recognisably local names and the full list is given in the appendix in recognition of this – maybe a forebear will be spotted. The author for example recognises his own paternal ancestors Cornelius Ford (sic) who married Esther Hyland plus his Hounsell maternal great (x n) uncles. The list is in alphabetical order.

But Vidler was about to move on. Winchester had preached at Parliament Court from 1792 and in 1793 founded an Ethical Society there. Vidler was asked to assist Elhanan Winchester at Parliament Court, Artillery Lane, London, from 9 February 1794. Later that year Winchester returned to America. Vidler became his successor, although he still gave half his time to Battle until November 1796.



Parliament Court, now Sandys Row Synagogue

William became a well-respected Universalist and then Unitarian preacher and publisher and together with Richard Wright, a former minister of the General Baptist Church in Wisbech, he played a significant role in establishing institutions which Unitarians continue to use today.

Unitarians evolved Universalism and abandoned the doctrine of the Trinity (the concept of a three in one God – God the Father, God the Son and God the Holy Spirit), giving greater importance to a religion based on reason in understanding the Bible, adopting a hopeful view of human nature rather than seeing humanity as fallen and sinful, regarding God as having a loving and parental nature and rejected the doctrine of original sin. Its adherents had considerable influence in the 19th century, due to their generally strongly progressive views.

Vidler had become a famed preacher and crowds attended to hear him. In 1797 he published a magazine called initially the Universalist Miscellany. He edited this for many years. In 1798 he was involved in revising a publication of a New Testament translated from the Original Greek, which has been described as 'a useful curiosity' in that it presented dialogues dramatically. Parry writes that Vidler was converted to Unitarianism by Richard Wright in about 1798 following which the Parliament Court congregation split, with believers in the Trinity leaving. In 1804 he founded the Unitarian Evangelical Society and from 1806 was travelling widely for the Unitarian Fund. He seems to have had great intellectual energy. Even in later life he was learning Latin for the first time and reading the many works of Joseph Priestley (an 18th century English theologian and scientist who assisted in founding Unitarianism in England).



William Vidler in later years

Vidler became exceedingly corpulent. He always booked two seats when journeying by coach. Returning to London from Wisbech in 1808 to see his dying wife, the coach that he was travelling in fell down a steep bank. He was injured and never fully recovered and preached thereafter sitting down.

He went to live in West Ham and died on 23 August 1816. He is buried in the graveyard of the former Unitarian Chapel at Hackney in East London. He said of himself: 'Whatever changes I have gone through, whatever errors I may have held, I have this satisfaction, that I have ever held fast my integrity'.

But what of Vidler's legacy?

In 1817 William Fox took over at Parliament Court and by 1824 the Unitarian Ethical Society had built a new chapel at South Place, Finsbury. They then renamed themselves the South Place Religious Society. Moncure Conway took over as minister in 1864 and by 1888, having rejected the existence of God, the society had become the South Place Ethical Society. In 1929 this society moved to new premises at Conway Hall, Red Lion Square, Bloomsbury. In 2012 the name changed again to Conway Hall Ethical Society and is a home for Humanism.



South Place Chapel, Finsbury



Conway Court, Bloomsbury

Until the passing of the Doctrine of the Trinity Act in 1813 it was a criminal offence for ministers to deny the Trinity. The Unitarian doctrine continued and the British and Foreign Unitarian Association was formed in May 1825 as an amalgamation of the Unitarian Book Society for Literature, The Unitarian Fund for Mission work, and the Unitarian Association for Civil Rights. In 1928 it became part of the General Assembly of Unitarian and Free Christian Churches. Unitarians now celebrate diverse beliefs, helping people to find their own spiritual path rather than defining it for them. There is still a Unitarian church in Hastings, founded in 1868.

Battle Unitarian Chapel closed in 1898. Their building remained in intermittent use for various purposes but was demolished in 1957. Its gravestones were bulldozed and the graveyard was just covered over and the site used as a dairy depot. In 1985 the site was bought by the adjacent Zion Baptist church for extensions and the graves exhumed with the remains reburied at Battle cemetery. The present Baptists are the continuity church from the Particular Baptist rump displaced by Vidler's Universalists in 1793.

The sickly boy called William Vidler from Battle found strength and purpose in the turmoil surrounding Christianity in Britain in the late 18th and early 19th centuries. He was clearly

involved in much religious controversy, and helped prepare the ground for the divergent developments described above. He might not be happy with the way things have turned out, but his intellectual curiosity would have been aroused.

Keith Foord, 2017 ©BDHS

Sources

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NU/3/1-2 Church books; 1769-1845.

NU/3/2/1 Church book containing an account of the growth of an Independent Calvinist congregation under George Gilbert's influence in 1776 and its subsequent history 1776-1845.

NU/3/3-4 Appeal for funds and report on the state of the chapel; 1840-1857.

NU/3/5-9 Papers concerning the sale of the chapel and its use by the Mountjoy Institute; 1896-1928.

NU/3/10-14 Papers concerning the history of the chapel; 1872-1999.

NU/3/11 For a history of the chapel with a biography of William Vidler.

NU/3/14 For a history of the Unitarian Church. The founding of the Particular Baptist Chapel in 1780 (and in a later section of the book) its subsequent history to 1796; note of the appointment of J Parker as Deacon, 25 Dec 1780; minutes of church meetings, Jan 1785 - Mar 1808, Dec 1830 - Dec 1831; rules and regulations of the Unitarian Church at Battle, 15 Jun 1823; note of the adoption of Unitarian views by many of the congregation, 1817, and the resulting dissensions, 1822-1824; minutes of church meetings, Jan 1825 - Feb 1829 (including new laws relating to burials in the chapel yard, 1828), Jan 1843 - Nov 1845 (including new rules, 1844); note of repairs to the chapel [1840s].

NU/3/14/1 The General Baptist Assembly Occasional Paper no 25, a History of the Unitarian Church at Battle, Sussex. By Samuel Collier Burgess and Walter Herbert Burgess, 1888, with additional material by Leonard J Maguire, Apr 1999 [1888, 1999]

Appendix

This lists the names and dates of joining of members of Vidler's church with notes on those who left, were excluded or died whilst members from 1780 (when it held a Calvinistic Baptist doctrine) until 1792 (with further notes on leavers after New Year 1793 when it adopted the Universalist doctrine)

The genealogist should note that some further baptism records are available from the Sussex On-line Parish Clerks website, also that after 1754 Baptists had to marry in Anglican churches and these marriages should be recorded in their parish registers. Baptist marriages became legal again in 1837 if a civil registrar was in attendance.

1780 Ashby William to U.S.A.	1780 Chapman Hannah to Brighton
1783 Ashby Ann to U.S.A.	1781 Chase? Ann now CUTBERT withdrawn 5/5/1793
1780 Ashdown Elizabeth now JONES excluded	1792 Coleman William Excluded (after 1800)
1792 Austin Sarah Withdrawn	1786 Cooper Jane now HOUNSELL excluded
1781 Backshell Mary now BURGESS	1780 Cramp Judith Died 28/3/1797
1789 Backshell Jane to Diss Norfolk 1790	1780 Cramp Samuel
1780 Badcock William	1785 Cramp Mary
1789 Badcock Dinah now PEPPER	1792 Cramp Robert
1790 Badcock Mary	1792 Cramp Sarah Dead - before 1800
1792 Badcock Thomas	1788 Creace John
1785 Barham Arthur Excluded	1788 Creace Mrs.
1785 Barham Mary Excluded	1787 Crunden Thomas Excluded 23/10/1797
1788 Barron Hugh Excluded 23/10/1797	1781 Cutbert John Withdrawn 5/5/1793
1786 Bartholomew Rich. Excluded	1785 Cutbert Sarah Senr. Died 10/9/1805
1786 Bartholomew Jeny from Rye	1781 Dadswell Robert to Brighton 1792
1786 Bartholomew John	1785 Deeprise Elizabeth
1788 Barton Joseph to Codnor Derbyshire Aug 1789	1786 Deeprise John
1783 Bavers Richard Excluded	1782 Dennet(t) Jane now SLATTER - before 1800
1792 Beechen John	1788 Dennet(t) Mary now HOLMES - before 1800
1780 Bennet Richard	1784 Douch Grace Excluded (after 1800)
1785 Beny Mary Died (before 1800)	1788 Douch John
1791 Bine Henry Dead before 1800	1787 Dunk Henry Withdrawn by 1800
1790 Bishop William to Lewes	1787 Dunk Mary Withdrawn by 1800
1787 Blundell Elizabeth	1790 Dunk Henry Died 1792
1787 Blundell Stephen Jnr	1785 Easton Jenny Died February 1793
1780 Bodle Abraham	1787 Easton Stephen
1785 Bray Lucy	1792 Easton Edward
1781 Bretton William	1784 Eaton Charles
1788 Bryant Sarah Excluded 25/6/1792	1790 Eaton Thomas Withdrawn after 1800
1787 Burgess Mercy Died May 1793	1790 Eaton Hannah Withdrawn after 1800
1787 Burgess William	1792 Eldridge Thomas Died before 1800
1786 Butcher Elizabeth Excluded November 1790	1785 Elliot(t) Deborah
1781 Carter Mrs Elizabeth Died 21/2/1803	1785 Elliot(t) Wm.
1781 Carter Ann	1792 Elliot(t) Deborah Jnr. now HOBBS by 1800
1783 Carter Mary	
1788 Carter Hannah now BLUNDELL - by 1800	

1790 Ellis Mrs. Withdrawn by 1800
1791 Ford Cornelius
1784 Foster Ann
1786 Foster Edward
1791 Freeman ?
1780 French Edward
1783 French Mercy
1780 Fuller Ann to Brighton
1780 Fuller Elizabeth now HAZELDEN
withdrawn 1792
1780 Fuller Joseph Died before 1800
1787 Fuller Stephen
1788 Gates William Withdrawn by 1800
1792 Glide/Glydd Samuel Died before 1800
1792 Glide/Glydd Ann
1780 Gutsell Samuel Excluded (after 1800)
1783 Guy Lydia
1780 Haynes Mary
1780 Hazelden Ann Died before 1800
1780 Hazelden Thom.Snr. Withdrawn by 1800
1792 Hazelden Thom.Jnr. Withdrawn May
1793
1790 Herod Ann to Lewes
1787 Hoad Charles Excluded after 1800
1782 Hobbs Elizabeth now GUTSELL before
1800
1790 Hobbs Edward
1790 Hobbs Jasper Died 19/5/1807 or 1809
1792 Hobbs Martha now TAYLOR before 1800
1787 Hobden Richard Withdrawn before 1800
1790 Hobden John
1791 Hobden Elizabeth Withdrawn before
1800
1792 Holman Mariah
1791 Honnysett Hannah
1792 Hounsell Richard Withdrawn by 1800
1792 Hounsell William
1792 Hounsell John Excluded after 1800
1787 Housley Thomas Excluded 1/4/1787
1789 Howard William Excluded 1795 dead by
1800
1792 Howle Susan Withdrawn by 1800
1781 Hurst Joseph
1780 Hyland John
1791 Hyland Esther now FORD by 1800
1784 Jarvis Mary now QUAIFE by 1800
1792 Jones William Withdrawn by 1800
1792 Jones Mary Died 2/2/1793
1785 Kenward John
1788 Kenward Thomas
1789 Kenward Elizabeth

1786 King William
1790 King William of Crowhurst
1790 King Mrs. Died before 1800
1784 Lacey Thomas Died September 1788
1792 Langridge Elizabeth
1792 Langridge James
1780 Laurence Thomas
1780 Laurence Ann
1781 Lusted Abram
1787 Martin Elizabeth
1780 Mephram Thomas
1784 Mephram Mary Died before 1800
1787 Mephram Hannah Excluded 27/12/1789
1785 Moon Elizabeth
1792 Moon John Died after 1800
1786 Neeve(s) Susannah Withdrawn 7/5/1793
1788 Neeve(s) Sarah Withdrawn 5/5/1793
1788 Ne(e)ve(s) Honner now CRAMP before
1800
1789 Neeve(s) Richard Excluded before 1800
1792 Ne(e)ve(s) Hannah
1792 Ne(e)ve(s) George Died 15/5/1796
1792 Ne(e)ve(s) William
1789 Page Elizabeth
1791 Page Thomas
1792 Page William
1792 Paine Edward Died March 1804
1780 Parker John
1788 Parker Jane
1785 Pattenden John
1788 Pattenden Mary now HOUNSELL - died
bf. 1800
1790 Peckham Mary of Northiam
1792 Pepper Thomas
1792 Pepper John to Rye
1792 Pepper Mary Withdrawn by 1800
1780 Philcox Mary
1780 Philcox Thomas
1791 Philcox Luke
1790 Pocock Mrs.
1788 Pollard Sarah now EATON by 1800
1782 Pugh Ann to Goodman's Field London
1789
1785 Quaife William Excluded after 1800
1780 Russell William Snr. Excluded March
1792
1785 Russell William Jnr.
1792 Russell Thomas Withdrawn before 1800
1789 Sands Hannah Excluded
1792 Sargent Thomas
1782 Saxby Philadelphia

1790 Saxby William
1792 Saxby George
1790 Selmes Ann died 13/2/1803
1782 Sinden James Excluded before 1800
1792 Sinnock Ann Excluded 17/12/1792
1780 Slatter William Senr.
1780 Slatter Nicholas
1780 Slatter George
1781 Slatter Ann now WELLER
1787 Slatter Elizabeth Died 1789
1787 Slatter Samuel Died 1791
1792 Slatter William Jnr.
1792 Slatter Jane
1780 Smith Ann to Brighton 1793
1781 Smith Richard to Brighton 1793
1788 Smith Hannah Withdrawn after 1800
1788 Smith Thomas Excluded 1796
1780 Spilsted Stephen
1780 Sweetenham Charity married William Vidler
1792 Taylor Arthur
1792 Taylor Frances now SAXBY after 1800
1787 Thomsett John Excluded November 1790
1791 Thomsett Elizabeth Died 8/4/1803
1791 Thomsett John
1780 Tollhurst Ann
1785 Venes John Excluded November 1791
1790 Vidler Elizabeth Died after 1800
1790 Vidler William from Rye
1781 W(h)eller Mary
1781 W(h)eller William from Rye
1788 Wait Richard
1790 Wait Elizabeth Died March 1792
1792 Wait John Withdrawn before 1800
1792 Weeks John
1791 White Ruth
1782 Whiteman Edward
1786 Wilson Thomas
1780 Wood Elizabeth Withdrawn before 1800
1780 Wood Samuel
1788 Wren(n) John
1789 Wren(n) Thomas to Brighton after 1800
1791 Wren(n) Sarah now BADCOCK after 1800