

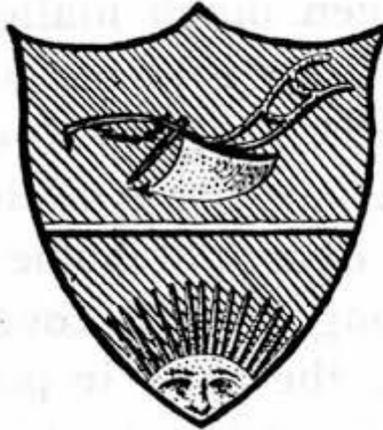
The Revd Stephen Bachiler

Vicar of Wherwell

“Notorious Inconformist of Newton Stacey”

Founder of the town of Hampton, New Hampshire, USA

by Mark Bailey ©, June 2016



At the Hampton Court Conference held in January of 1604 - called to settle differences between the various traditions within the Established Church - James I declared that he would make the Puritans conform “*or I will herry them out of the land.*” The direct result of the King’s words was the ejection of ninety Puritan Vicars from their livings. Among the first to go was The Revd. Stephen Bachiler, Vicar of Wherwell.

Bachiler’s expulsion is a reflection of the regard with which he was held. Many Puritans stayed within the established church however those with a radical zeal and whose views antagonised their diocesan bishop were thrown out. Influenced by Luther and Calvin’s teachings, Puritans evolved an understanding of church that was increasingly ‘congregational’, often opposing the absolute authority enjoyed by the episcopate in favour of a more local leadership. The more zealous advocated a complete separation of church from state altogether. Later, when settled in New England, Bachiler would complain at the way he had been treated by his clerical superiors. As someone who held anti-authoritarian views, it is likely that his name would have been known to the Archbishop of Canterbury, Richard Bancroft. Bachiler remained forever suspicious of episcopacy, and indeed of anyone who would wield authority over his religious beliefs and conscience.

Information on Stephen’s early life is scant. Having matriculated from St. John’s College, Oxford, 17th November 1581, receiving his BA, on the 3rd February, 1586, Bachiler pursued a career in the sacred ministry. Following the death of the Vicar of Wherwell, Revd. Edward Parrett, Bachiler was presented to the living by the Lord of the Manor of Wherwell, Lord de la Warr on the 17th July 1587. After eighteen years of ministry, in 1605, Bachiler was deprived of the living. On the 9th August that year he was succeeded by the Revd. John Bates, thought to be a near relative (*brother?*) of his then wife, Ann.

Early life and ministry



The old Church of St. Peter & Holy Cross, Wherwell

In 1593, Bachiler was arrested and committed by the Bishop of Winchester, Thomas Martin for preaching a 'seditious sermon' at Newbury. The Privy Council in Star Chamber ordered him brought before the then Archbishop of Canterbury, John Whitgift, where he was accused of having "*uttered in a sermon at Newbury very lewd speeches tending seditiously to the derogation of her Majesty's government*".¹ Whitgift was a confidant of Elizabeth I and vigorously enforced her policies of conformity. In 1593, he had the Act Against Seditious Secretaries passed, making Puritanism an offence. Five years earlier, in 1588, the Martin Marprelate tracts were distributed in England attacking the episcopacy within the Anglican Church; perhaps Bachiler was promoting these views when arrested.

In 1603, as James VI of Scotland journeyed south into his new kingdom to become James I of England (1603-1625), he was handed what became known as the Millenary Petition. A document said to be signed by one thousand Puritan clerics. (One thousand clergy, hence the term 'millenary', represented 10% of the clergy of the Church of England at that time.) The Petition requested that the new King - known to be theologically minded - give some thought to the need to reform the established church. The document requested, amongst other things, that the signing of the cross should no longer be used at baptism; Confirmation, bowing at the name of Jesus in worship, and the wearing of wedding rings should all be abolished. It further demanded a tightening up on those eligible to be ordained, that they should be of suitable quality, and that the practice of holding multiple benefices by way of deriving a living, should be made obsolete. A stricter piety that included a sharper focus on the Sabbath as opposed to 'other holy days' was also sanctioned. For some, the Millenary Petition represented the English equivalent of Luther's 95 Theses of 1517. Puritan hopes were raised that a new king from Presbyterian Scotland would be more than sympathetic to their cause. It

is not known who signed the Petition, as the original document has been lost; however, it is likely that Bachiler would have been a signatory. The Millenary Petition influenced James in calling for a gathering of clergy of differing theological persuasions at Hampton Court in 1604. James was keen to smooth over differences but warned ominously that those who did not support episcopal authority should not look to the King for protection or favour.

It was Bancroft, then Bishop of London, along with his colleague the Bishop of Winchester Thomas Bilson, who managed the agenda at the Hampton Court Conference. Bancroft and Bilson were firm conformists, believing passionately in the divine right of monarchy and episcopacy. The notion of a congregational church holding power was anathema to both of them. Whilst Bishop of London, Bancroft was severe in his treatment of those clergy with non-conformist leanings. His dealings with the Star Chamber meant that he was familiar with those who preached puritan propaganda from the pulpit, in particular by exalting the Bible as the sole point of reference for authority, thus threatening stability and traditions within the church. Shortly after being appointed Archbishop in November of 1604, he wrote to all Diocesan Bishops requesting them to remove those clergy who would not accept ceremonial conformity. During the summer of 1605 he instigated metropolitanical visitations to ten dioceses. Those clergy found wanting, including Bachiler, were summarily expelled.

Thomas Bilson was himself a Wintonian. He served as Headmaster of Winchester College from 1572 to 1579. He became Bishop of Winchester in 1597, residing at the Bishop's palace in Clink Street in Southwark, London. In 1603 he issued his 'Articles to be Enquired of by the Church-Wardens and Sworne-Men, within the Diocesse of Winchester' in which he asked "*Whether your common prayer be read by your Minister in your Churches or Chappels plainly and reverently upon all Sundayes*" and "*Whether the Church-Wardens have permitted... any Minister to serve your Church before e be admitted and examined by the Ordinarie*"ⁱⁱⁱ Like Bancroft, Bilson was firm in his own belief and authority that as a Bishop he was doing 'the King's business,' by promoting the King's religion. For Bachiler, and those like him who questioned that power, it was only a matter of time before episcopal tolerance wore thin.

Bilson had the honour of preaching the sermon at James' I coronation. The sermon affirmed the power and authority received by the monarch from God. "*The greatnesse of the power which Princes have received from God, resembling his image, leadeth us to the greatness of the Honour they must receive from men, in partaking with gods homage. The one is Gods ordinance as the other, for God hath not put Princes in his place, and given then his power, to be despised or disobeyed, but to be honoured and served as his Lieutenants and Viceregens here on earth.*"ⁱⁱⁱ

If the King was God's lieutenant, then it was surely the bishop's role to serve the monarch in like manner. The model of monarchy and episcopacy were inextricably intertwined. Those who questioned that model had no place in the Church of England. Many would look to a new England, on a different continent, where a people's theocracy would reign instead of the King's.

Bachiler married four times. His first wife, Anne Bates, possibly born in Wherwell (1561?) whom he married about 1593, gave birth to all six of his children. Nathaniel Bachiler (1593?-1645) died in Southampton. Nathaniel's son, Nathaniel went to America with his grandfather. Deborah Bachiler (1592-1691/92?) married Revd John Wing in 1608. They lived in Holland where John served as a Minister. After his premature death in London in 1630,

Deborah returned to Holland for a period before emigrating with her four sons, John, Stephen, Daniel and Matthew to New England. A foundress of the town of Sandwich in Cape Cod, named after John's birthplace in Kent, she died at Yarmouth, Barnstable, Massachusetts. Stephen Bachiler (1594 -1680) was ordained Deacon in 1613. After being accused, along with his father, of slandering a neighbouring clergyman, he left the ministry and went on to become a successful merchant in London. Samuel Bachiler (1597 -1641) died in Gorinchem, Netherlands where he served as a Minister to an English speaking congregation. Ann Bachiler (1601-1632) married John Sanborne in 1620. In 1632 she married Henry Atkinson. She died that same year in Strood, Kent. Her three young sons crossed the Atlantic with Bachiler. Theodate Bachiler (1601-1649) travelled to America with her husband, Christopher Hussey. She died in Hampton, Rockingham, New Hampshire.

A year or so after the death of Anne Bates, Bachiler married Christian Weare in Abbots Ann on the 2nd March 1623.

He married his third wife, Helena Mason on 26th March, 1627. She was twenty-three years his junior and the widow of the Revd. Thomas Mason (1580-1619?) of Odiham. Bachiler's marriage to Helena is an indication of the closeness of the Puritan clerical community in mid-Hampshire at that time. Thomas Mason (1615) wrote *Christ's Victorie over Sathan's Tyrannie*^{iv} a condensed version of the Protestant classic, 'Book of Martyrs' by John Fox, with added extracts from other works. On the 13th April 1621, Helena Mason obtained a license for twenty-one years to reprint his version of Fox's book for the benefit of herself and her children. Presumably, the later marriage to Bachiler meant that he benefitted too. Helena and Thomas's daughter Mary Jane married Richard Dummer, who along with his step-father-in-law, Bachiler, became involved with the Plough Company.

In 1614, Bachiler moved to Newton Stacey. Despite losing his Living, he seems to have managed to make his way in matters financial. He clearly had some capital resources of his own with which he bought and sold land. In 1626, John St. John of Farley Chamberlaine sold to "*Stephen Bachiler of Newton Stacey, Clerk, and John Hardinge of Collingborne Kingston, Wilts. Yeoman*" land for £100. A further deal seems to have been problematic. In 1628 when Bachiler and Hardinge along with George Sawyer of Stockbridge sold land, they failed to receive a payment of £54 from the buyer Edmond Cooke "*innholder of Stockbridge.*"^{vi}

Bachiler also received a number of legacies at this time possibly as a result of his preaching. In 1606 he was a legatee, receiving £5 in the will of Henry Shipton. Shipton was a wealthy tanner who lived at Shawe^{vii} (*now Shaw, a suburb of Newbury in Berkshire*). In 1616 he received a similar sum in the will of Edmund Alleyn of Hatfield Peverell, a wealthy squire of Essex. Hatfield Peverell was a bastion of Puritanism in the 1580s, and later again in the 1640s. It was common practice in England at that time for some clergy "*severed from the ancient clergy, as being neither parsons, vicars nor curates*"^{viii} to work as freelance preachers, commonly referred to as 'Lecturers'. Many were endowed by wealthy patrons, guilds, town corporations or parishioners, members of a congregation who supported the preacher's theological views. The idea that his preaching helped to sustain him in monetary terms would have fitted with the culture of his day. He may equally have benefitted from financial contributions made by residents of Newton Stacey, many of whom held Bachiler in high esteem.

In 1632, Sir Robert Paine, Sheriff of Hampshire and Churchwarden of Barton Stacey, complained that the chancel of the church "*was ruinous and indecent*". As Churchwarden, he

would have been supported in taking a firm stance by the law promulgated by Charles I in 1629; the 'Proclamation for Preventing the Decay of Churches and Chapels.' Paine offered to restore the chancel at his own expense, but was rebuffed by some parishioners including Robert Cooper and John Herring who had been influenced by Bachiler, "a notorious *inconformist*". Shane Hearn in his *Brief History and Guide to All Saints Church* writes "A mob of villagers lead by one Stephen Batchillor, stoned the horses hauling the building materials, and by further violence stopped the work. The buttress, much needed, was never built. The same Stephen Batchillor led the mob to Newton Stacey and destroyed the consecrated chapel there, looting the materials. It was never rebuilt."^{ix} This paints Bachiler at his most militant; a charismatic leader, willingly allowing himself to become the local focus of those opposed to 'the King's religion'. One wonders how Nicholas Daniel (*Danyell, Donnell?*), Rector of Barton Stacey all the time that Bachiler lived in Newton Stacey, related to him. Despite Robert Paine's efforts, it would seem that Daniel was unable to encourage the village in maintaining their ancient church. Such were the tensions in Barton Stacey and the surrounding hamlets ten years before the Civil War. The location of the ancient chapel at Newton Stacey is now a question of speculation.

Emigration to New England

Amidst the turbulent political climate of Charles I reign (1625 -1649), increasing numbers of Puritans looked to emigration and the setting up of a new home in a new land, where they could worship God in their own way without interference from persecuting bishops. Many looked first to Holland and then across the sea to the new colonies being founded in America. The appeal of a God-given promised land captured Bachiler's imagination. In 1630, he joined the Company of Husbandmen in London, a group of likeminded men, including his stepson-in-law Richard Dummer - who set about raising monies for funding expeditions, following in the footsteps of those who had sailed from Plymouth in *The Mayflower* ten years earlier. In 1630 the Husbandmen set up *The Plough Company* and obtained a 1 600 mile grant of land in Maine from the Plymouth Council for New England. The following year, a small party of settlers set sail aboard *The Plough* though on arrival in the new world they discovered that the land they had been given at Sagadahock (*present day Portland*) was quite unsuitable for their needs. Of those influenced by Bachiler was Thomas Talmadge. Thomas was born in Newton Stacey in 1595. There is a query as to whether he was one of the ten settlers who sailed on *The Plough* in 1631 or whether he set out with the Winthrop Fleet the previous year. The settlers sailed on towards Boston where the land was more fertile. The Talmadge family were to be amongst the first settlers to found the town of Easthampton. Unbeknown to the Company back home in England however, this first trip had resulted in failure.

Bachiler began to invest heavily in the Company. He sold his lands at Newton Stacey and moved to South Stoneham, not far from the home of Richard Dummer at North Stoneham. In early March of 1632, the second party (including Dummer) set sail in the *Whale* from Southampton. A few days later on the 9th of March, a much larger party of some sixty souls on board the *William and Francis* set sail. The ship sailed from London and included Bachiler, his wife Helena, his grandson Nathaniel Bachiler, his three Sanborne grandchildren, his widowed daughter Deborah Wing and her three sons, John, Daniel and Stephen. Some of Bachiler's Hampshire followers were also on board, including a Yorkshireman down on his luck, John Bannister, whose passage Bachiler helped to fund. On the 5th June, after eighty-eight days at sea, the ship reached its destination.

Relationships amongst the early settlers were not always easy. Richard Dummer was accused of treating some of the colonists harshly by “*taking from them that which was left them for their maintenance, by the Company.*” Bachiler felt himself to be short changed. The Company of Husbandmen openly acknowledged that they owed him £60. In 1633, amongst ongoing wrangles, Bachiler wrote to Governor Winthrop protesting that some of the cargo brought by the ship was rightfully his, by way of recouping some of the money that the Company owed him. The Company back home were desperate for the colonists to succeed, if only to resolve its own financial difficulties. “*There hath been a great deal of complaints and much evil surmising about the dealings of our brethren departed to Virginia... for or loss, God’s will be done.*”^x

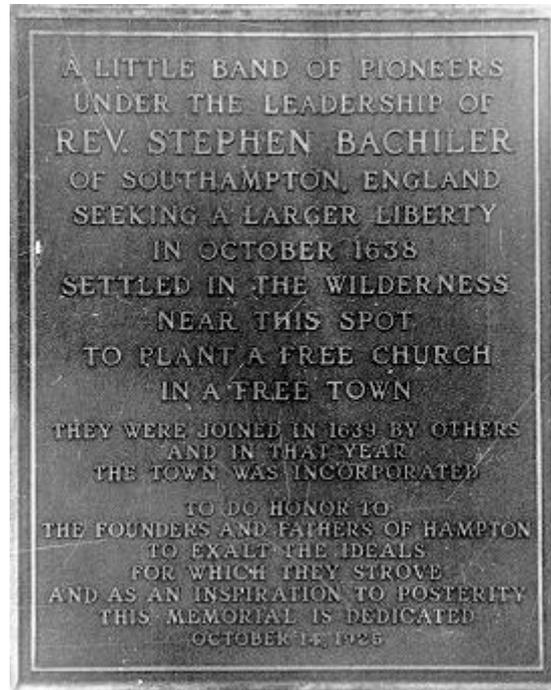
Amidst these difficulties, Bachiler set about founding the First Church of Lynn (then known as Saugus). Lynn, named after King’s Lynn, was first settled in 1629 but had not yet established a church congregation of its own before Bachiler’s arrival. There is a disputed story that one of the first duties that Bachiler performed was the baptism of a group of children. He was presented with the eldest child first, Thomas Newhall. “*The Revd. Put Thomas aside and said, ‘I will baptise my own child first’* and proceeded to baptise his grandson Stephen Hussey.^{xi} Whether true or not, there are clear indications that Bachiler could not help himself but be himself; a contentious pastor intent on ploughing his own furrow. After four months in Lynn, a complaint was made against him. On the 3rd of November 1632 at the Court of Boston, he was ordered to “*forebeare exercising his giftes as a pastor or teacher publiquely in our Patent unless it be to those he brought with him, for his contempt of authority, and till some scandles be removed.*”^{xii} On the 4th March 1633, Bachiler was reinstated in his pulpit.

How much of Bachiler’s overall stance was a result of his theological conviction and how much of it was because of the nature of his personality is a question to be asked. One wonders what Bachiler had in mind when thinking of a new church in a new land. What was his vision of religious freedom? What model of church was he dreaming of? His own experience of ‘persecuting bishops’ doubtless coloured his view of ecclesiastical authority. The case of Roger Williams tells us much about where Bachiler placed himself in relation to the Puritan theocracy in Boston. Roger Williams was a charismatic young clergyman who came to New England in 1631. Though welcomed by Governor Winthrop as a godly preacher, he was viewed by his peers as an unbridled zealot. Intelligent and thoughtful, Williams became an early proponent of disestablishment of church and state. He opposed theocracy in principle, and became increasingly vocal in his call for separation. Theologically, he was ardent in stressing that baptism was for those who attended church regularly, and for no one else. He was an advocate of women wearing veils when out and about, and especially in church. Above all, he took the view that it was wrong of the King to grant a charter to Massachusetts, since the King himself had no true claim to the land at all. In October 1635 he was seized, and the magistrates ordered that he be sent out of the colony. Bachiler cast the only vote against Williams’ expulsion. Bachiler may have supported Williams but he himself remained committed to working in ministry within the mainstream structures – if at times only just – however uncomfortable that was to be for him.

In 1636, Bachiler moved to Ipswich then to Yarmouth (*Mattakeese*) where Winthrop mentions that Bachiler established a plantation. Bachiler was around seventy six years old, “*yet he walked thither on foot in a very hard season...*” - a reference to Bachiler being fit and healthy despite his old age. The task however proved too much for the “*poor men*” and they handed it over to others. In 1638, he was Pastor in Newbury, where he stayed for about a

year. In a letter dated 26th February 1643, he wrote, “*the Lord showed me thence by another calling to Sagust, then, from Sagust to Newbury, then from Newbury to Hampton.*”^{xiii}

Hampton



Inscription on memorial stone in Founders Park, Hampton, New Hampshire

On October 14th 1638, Bachiler (now aged seventy-seven) founded and settled the town of Hampton, having successfully petitioned with others to begin a new plantation at what was originally known as Winnacunnet – an Indian word meaning ‘Pleasant Pines’. Bachiler was granted several parcels of land; “...*nine and a half acres of upland for a house lot... two hundred acres of upland, meadow & marsh for a farm...*”^{xiv} A simple log-house sufficed, with a bell paid for by Bachiler to call people to worship. The church was the seventeenth church to be founded in the colony of Massachusetts.^{xv} On the 7th June 1639 the town was incorporated, and on the 4th September Bachiler formerly requested that the name be changed from Winnacunnet to Hampton. The original settlement of fifty-six settlers quickly grew; by 1639 there were sixty families.

Bachiler’s ministry became further embroiled in controversy when The Revd. Timothy Dalton (1577 – 1661) was sent to the town as ‘*Teaching Assistant*’ by the Boston Church, after New Hampshire was absorbed into Massachusetts in 1641. (It was common practice for congregations to be served by two ministers - one a ‘pastor’; the other a ‘teacher’.) Dalton, (like Bachiler) received no salary, but was given land as a ‘*house lot*’ and like Bachiler, was given further parcels of land to farm. Dalton, originally from Ipswich, Suffolk in England brought with him “*a considerable company of settlers*” to Hampton. He had a more conservative nature than Bachiler, and was well thought of by members of the congregation. He was to serve his ministry in Hampton for the next twenty-two years until he died at the age of 84. He was known as the “*Reverend, grave and gracious Mr. Dalton.*” And at his end, “*A faithful and painful labourer in God’s vineyard.*”^{xvi}

At the age of 80, Bachiler was accused of behaving inappropriately. In 1641 Winthrop wrote in his diary that Bachiler: “...being 80 yrs of age, and having a lusty comely woman to his wife, did solicit the chastity of his neighbour’s wife...” The woman in question told her husband, who complained. Bachiler at first confessed, then “repented of his repentance”.^{xvii} The incident led to an attack on Bachiler by Dalton and a large number of the Hampton congregation. The Church was in some disarray and eventually Bachiler was excommunicated for two years. The matter was referred to local magistrates who lifted the excommunication but refused to reinstate him as pastor. Later publications including ‘The Narrow Land’, ‘Great American Eccentrics’ and ‘Goody Wing, an American Foremother’ all make much of Bachiler’s amorous nature and his supposed tendency to seduce. In 1643-4 when the town of Exeter was seeking a minister, they approached Bachiler, who was keen to take up the offer. Questions were raised again, however, about his suitability - given past allegations, the court intervened and he was not appointed. Winthrop commented that, “Mr. Batchellor had been in three places before, and through his means, as was supposed, the churches fell to such divisions, as no peace could be till he was removed.”^{xviii}

The relationship between Bachiler and Dalton was never easy. Despite being cleared of the charge of conduct unbecoming of a clergyman, Bachiler’s role as pastor at Hampton was over. On the 15th July, 1644, Winthrop wrote in his journal: “Their differences were not in matters of opinion but of practice.” Bachiler wrote to the church in Boston aggrieved. “I see not how I can depart hence till I have (or mean) God for me cleared and vindicated the cause and wrongs I have suffered of the church I live yet in: that is from the Teacher (indeed) who hath don all and ben the cause of all the dishonour that hath aecrew’d to God, shame to myself and grieffe to all God’s people, by his irregular proceedings and abuse of power of the church in his hand, by the major parte cleaving him, being his countrymen acquaintance in old England... The Teacher’s act of his excommunication, and the impulse cause (even wrath and revenge) and also the manner of all his proceedings throughout to the very end; and lastly his keeping me still under bonds.”^{xix} As if all this was not enough, Bachiler’s house caught fire and was burned down, resulting in the loss of all his papers.

That same year, Bachiler left Hampton and settled at Strawberry Banke (now Portsmouth) as a missionary. On the 20th April 1647 he deeded “... with love and affection towards my four grandchildren John, Stephen and William Samborn and Nathaniel Batchiller.. all of my dwelling house and land...”^{xx} The following month, his wife Helena died. Three years after her death, Bachiler married Mary Beadle. It was to be one last disastrous flourish.

Mary Beadle

Mary Beadle (*nee* Bailey) was 25 when she married the octogenarian. Bachiler engaged the recently widowed Mary as his housekeeper. She herself was vulnerable: having two children of her own to keep and with no family to support her, her only option was to turn to menial work to provide for herself and her dependents. Responding to Bachiler’s kindness, she took up employment and moved into his house. Given Bachiler’s reputation, this raised certain eyebrows and it was not long before townspeople began to gossip. Bachiler himself responded by writing to Winthrop stating that his intentions were honest – however, the two were accused of living as man and wife and on the 9th April 1650 at a Quarterly Court held in Salisbury, “Mr. Steve Bacheller (was) fined for not publishing his marriage according to law.”^{xxi} Bachiler declared that there had been an oversight on his part in not having his banns publicly read and that he had performed the marriage himself. There is no record of the marriage ever having been registered.

In Mary Beadle, Bachiler had more than met his match. She was described by some as “*leading a more than normal venturesome life.*” In 1651, along with her lover, George Rogers - a neighbour - she was tried for adultery and sentenced to be whipped. The court showed leniency on account of her being pregnant at the time. “*It is ordered that Mrs. Batcheller for her adultery, shall receive forty stripes save one at the first town meeting held at Kittery, six weeks after her delivery, and branded with a letter A.*”^{xxii} Women convicted of adultery were ‘branded’, being forced to wear a large red ‘A’ fastened conspicuously to their outer garment. Mary had two children whilst married to Bachiler, more likely than not both being fathered by Rogers. In desperation, Bachiler tried to divorce Mary, however the Massachusetts Court refused. Court records of 1651 state that “*Mr. Bachiler and his wife shall live together as man and wife, as in court they have publicly professed to do; and if either desert one another, then hereby the court doeth order that the Marshall shall apprehend both the said Mr. Bachiler and Mary, his wife, and bring them forthwith to Boston.*”^{xxiii}

Some have suggested that Mary’s life story became the inspiration behind Nathaniel Hawthorne’s best-selling novel of 1850, ‘The Scarlet Letter’. Hawthorne’s grandfather, Captain William Hawthorne, lived three farms north of the Bachilers. He may have related Mary’s story to his grandson, giving ample material for the character of Hester Prynne, the chief protagonist in the story.

The scandal was further captured by the Quaker poet, John Greenleaf Whittier (author of the well-known hymn Dear Lord and Father of mankind) who referred to Bachiler’s troubles in his poem ‘*The Wreck of Rivermouth*’ published in the Atlantic Monthly in April 1864 about a shipwreck that took place on 20th August 1657. The story includes the character of Old Goody Cole, a woman who was to be the town of Hampton’s only convicted witch. Verses 14 – 16 of the poem read as follows:

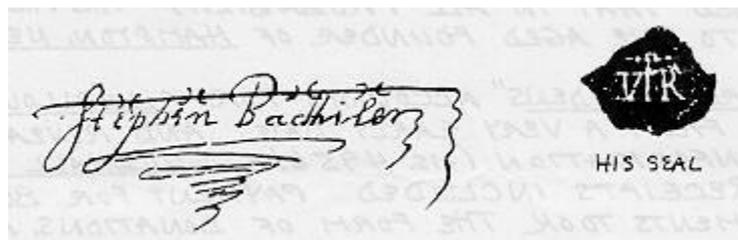
*Solemn it was in that old day
In Hampton town and its log-built church,
Where side by side the coffins lay
And the mourners stood in aisle and porch.
In the singing-seats young eyes were dim,
The voices faltered that raised the hymn.
And Father Dalton, grave and stern,
Sobbed through his prayers and wept in turn.*

*But his ancient colleague did not pray,
Because of his sin at fourscore years;
He stood apart, with the iron-grey
of his strong brows knitted to hide his tears.
And a fair-faced woman of doubtful fame,
Linking her own with his honoured name,
Subtle as sin, at his side withstood
The felt reproach of her neighbourhood.*

*Apart with them, like them forbid,
 Old Goody Cole looked drearily round,
 As, two by two, with their faces hid,
 The mourners walked to the burying-ground.
 She let the staff, from her clasped hands fall:
 "Lord forgive us! We're sinners all!"
 And the voice of the old man answered her:
 "Amen!" said Father Bachiler.*

Trapped in a marriage that he did not want, and seemingly at an end with the church and court authorities, Bachiler pursued the only avenue left open to him. In 1654 he sailed back to old England where he was cared for by relatives. He died near London and was buried "in the new churchyard" at All Hallows, Staining on October 31st 1656. 1s 6d was paid for the tolling of the bell in his memory. Seventeen days after his death, Mary Beadle tried to sue for a divorce in New England, claiming that Bachiler had once more married back in England and was hence a bigamist. Had the claim been true Bachiler would have been in his mid-nineties! ^{xxiv}

Legacy



Stephen Bachiler's signature and seal

Bachiler's descendants include John Greenleaf Whittier (*Quaker poet and anti-slavery campaigner*), H. H. Holmes (*America's first serial killer*), Herbert Dow (*Founder of the Dow Chemical Company*), Nahum Bachelder (*49th Governor of New Hampshire*), Sir Winston Churchill (*British Prime Minister*), James Dean (*Actor*), T.S. Eliot (*Poet & Dramatist*), Richard Nixon (*37th U.S. President*), Gerald Ford (*38th U.S. President*).

Silvanus Morgan's rather fanciful publication "Sphere of Gentry" of 1661 describes the Company of Husbandmen's coat of arms as "*Vert, a plough in fesse; in base the sun rising, appertain to Stephen Bachelor, the first pastor of the Church of Ligonias in New England; which bearing was answerable to his profession in plowing up the fallow ground of their hearts, and the Sun, appearing in that part of the World, symbolically alluded to his motto 'Sol Justitiae Exoritur'.*"^{xxv} The motto translates 'The sun rises equally over all'. Bachiler believed passionately in the individuals' right to autonomy not least in terms of religious freedom. The sun does indeed rise equally over all. This universal truth he proclaimed, and was admired for doing so by those who looked to him as one willing to push against the boundary of what was then accepted convention. Belief in the rightness of his own sense of calling stirred a deep devotion in some, whilst by more than equal measure, triggering a loathing and rejection in others. It might be said that his greatest failure was his inability to moderate those traits within his personality that were always finely balanced on the edge of chaos.

The church that he founded in Hampton continues to this day as the First Congregational Church. The Church is one of the oldest Christian sites in the United States, offering continuous worship since 1638. After founding the Town itself, perhaps this is the Revd. Stephen Bachiler's most enduring legacy.

ⁱ Batchelder, Charles, *Batchelder/Bachilder Genealogy Through Rev. Stephen Bachiler's Son Stephen Bachilder – (A correction of the work on this family by Pierce) [manuscript] / Compiled by Charles Batchelder through 1936; edited and prepared by Carl W. Brage, 1985 Transcribed by David E. Johnson -2005)* Lane Memorial Library, Hampton, New Hampshire.

ⁱⁱ Purfoot, Thomas, *Articles to be enquired of by the church-wardens and sworne-men, within the diocese of Winchester in the visitation of the Reuerend Father in God, Thomas Bishop of Winton, in his triennall visitation, holden 1603 in the first yeere of the raigne of Our Most Gracious Soueraigne Lord, Iames by the grace of God King of England, Scotland, France, and Ireland, defender of the faith, &c.* Church of England. Diocese of Winchester. Bishop (1597-1616 : Bilson), Bilson, Thomas, 1546 or 7-1616. London, 1603.

ⁱⁱⁱ Bilson, Thomas, *A sermon preached at Westminster before the King and Queenes Maiesties, at their coronations on Saint Iames his day, being the 28. of Iuly. 1603. By the Reuerend Father in God, the Lord Bishop of Winchester* 1546 or 7-1616. Printed by Valentine Simmes for Clement Knight to be sold at his shop at the signe of the Holy Lambe, London, 1603.

^{iv} Mason, Thomas, *Christ's Victorie over Sathan's Tyrannie* London, 1615

^v Hampshire Records Office *Bargain and Sale, indented 36m66/56*

^{vi} Hampshire Records Office *Feoffment Indented Ref. 36m66/57*

^{vii} Gen UKI *Henry Shipton shaw brk archd berks will 10432*

^{viii} Hill, Christopher, *Society & Puritanism in Pre-Revolutionary England*, Said by James I Quoted from J. Rushworth, Historical Collections, I, pp64-65, Pg60. Pimlico, London, 2003.

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