

THE BASTARDS OF THE *MAYFLOWER*¹



Richard: More

RICHARD MORE

1583



CAPTAIN RICHARD MORE

CAPTAIN RICHARD MORE

July 25, day: [Jacob Blakeway](#) was baptized in Stanton Long Parish, just south of Shipton in Shropshire.

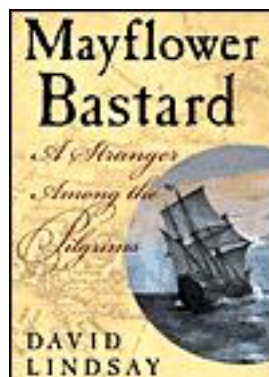
1588

[Catharine More](#) was born. The Mores of Shipton in Shropshire, England prided themselves that they were directly descended from King Malcolm III of Scotland (1058-1093), King Edward I of England, and King Henry II of England (died 1189). As early as the 12th Century, the family had been of recognized local importance on a moor near the Welsh border. By the 13th Century, the family held four manor houses on this moor and the head of the family as a constable of the crown of England was pledged to provide 200 soldiers and “carry in his own two hands” the English banner against the Welsh. By the 15th Century the timber-and-plaster family home near Shipton was being referred to as Larden Hall. The occupant of Larden Hall was termed the Lord of Larden.

1591

[Samuel More](#) was born. The Mores of Linley in Shropshire, England prided themselves that they were directly descended from King Malcolm III of Scotland (1058-1093), King Edward I of England, and King Henry II of England (died 1189). As early as the 12th Century, the family had been of recognized local importance on a moor near the Welsh border. By the 13th Century, the family held four manor houses on this moor and the head of the family as a constable of the crown of England was pledged to provide 200 soldiers and “carry in his own two hands” the English banner against the Welsh. One of the members of the family came to be designated Lord of Linley, which is a town about 20 miles away from Larden Hall in Shipton, where another More descendant was the resident Lord of Larden.

1. Refer to David Lindsay’s MAYFLOWER BASTARD: A STRANGER AMONG THE PILGRIMS (NY: St. Martin’s Press, 2002).



A spoon has been found at Plymouth, with the initials RM. Only Richard More, among the First Comers, had those initials.



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1607



[Jasper More](#), Lord of Larden, had a son as well as a daughter, and was rebuilding part of Larden Hall in stone, when his inheriting son was killed in a pistol [duel](#) over a woman. There arose the inevitable problem in regard to inheritance of lands and properties by primogeniture, according to which such lands and properties might not be split, or inherited by a female offspring. In the normal course of events, rather than allow female offspring to inherit, the law would have awarded all these lands and properties in one bundle to a cousin, Richard More, Lord of Linley. The Lord of Larden and the Lord of Linley would therefore arranged a marriage of convenience between [Jasper More](#)'s 23-year-old [Katherine More](#) and her relative, [Richard More](#)'s 16-year-old [Samuell More](#) (the two were related, but not within England's proscribed terms of consanguinity).² This smart maneuvering for purposes of cautious estate management would turn out, in the realm of the heart, to be one of the stupidest tricks a set of parents ever pulled on their children! What woe this careful Lord of Larden and this careful Lord of Linley were bringing upon their lineage!



1611

February 9: [Samuell More](#) and [Katherine More](#) signed an inventive marriage contract which, instead of “tabling” them together in the usual manner, specified that their family arrangement was to be “without tabling.” That is to say, this particular newlywed couple was from the get-go being granted the option of never residing together. Instead of a single allowance, in the care of the husband, the document awarded the bride and the groom entirely separate allowances of £20 annually.

February 11: [Samuell More](#) and [Katherine More](#) had their wedding in the tiny chapel of Shipton, an Anglican ceremony.

1612

May 12: [Ellen More](#), or Elinor, was born.

May 24: [Ellen More](#), or Elinor, was baptized.

2. This betrothed pair had the same last name, More, but actually [Katherine More](#) was no more closely related to [Samuell More](#) than she was to the Reverend Roger Williams, which is to say, the two were not all that closely related.



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1613

August 8: [Jasper More](#) was born or baptized.

1614

November 13: [Richard More](#) was born or baptized.

1616

[Samuell More](#) finally turned 21 and became of age and thus gained control over the combined estates of Linley and Larden, and over the three children who had been produced so far by his wife (whether or not he was their biological father). At this point he began to “forbear,” which is to say, to avoid, his wife [Katherine More](#), and implemented this decision by taking up the position of personal secretary to Edward, Lord Zouch, who presided over the Council of the Marches of Wales (His Lordship’s estates were at Bramshill, just outside London. The cuckold would remain in this position until His Lordship’s death in 1625).

February: At about this point, [Samuell More](#) returned from London to Shropshire, a two-day journey north by coach to Warwick, and then another day’s travel on branching country lanes. His wife [Katherine More](#) was seven months along in producing a 4th infant.

April 16: The ill-fated [Mary More](#) was born or baptized.

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April 20: After the birth of four children [Ellen More](#), [Jasper More](#), [Richard More](#), and [Mary More](#), on this day four days after the birth of the latest, Mary, the husband would belatedly accuse the wife of infidelity, naming “a fellow of meane parantage and condicon” as obviously their biological father.³ He averred that “most of the children” had a greater resemblance to this local person [Jacob Blakeway](#) than to him “in their viseages and lineaments.” The husband’s chief concern seems to have been that rumors as to the shameful activities of his wife in Shropshire had been resulting in his loss of “preferrment” at court, in and around London. [Samuell More](#) filed for a “cutting of the entail,” which effectively would disinherit these children. He then went back to London. The elder [Richard More](#) signed a document, that he would maintain “the grandchildren of the said J.M. for the 21 years,” referring not to whatever father had produced the four but instead to the only solid rock of their paternity, [Jasper More](#) — their maternal grandfather. At first [Katherine More](#) responded by alleging that her husband and his father, having at 21, the age of his maturity, acquired total control over her Larden lands and title, were merely seizing upon an opportunity to throw her out. The husband gave care of the four children to a tenant farmer when he removed to London. He explained that there was a reason why his parents were not able to take the four children into their own home:



Samuel’s parents were continually vexed & grieved they forbearinge to take the sd children into their house to avoide her slaunders (yf it should have pleased god to visit any of them with death) of beinge murtherers of them: and wth all to shunne the continuall sight of their great grief of such a spurious broode.

The mother apparently at this point went to reside with her [Jacob Blakeway](#), averring that since he and she had contracted to be wed before the wedding of convenience and inheritance had been arranged, therefore she and he were “one before God,” and the formal marriage that had been forced upon her could only be a fiction. What she was alleging was that there had been a “precontract” between herself and this [Jacob Blakeway](#). Such a precontract would in fact have been recognized as valid under the law — had she been able to obtain the testimony of two witnesses. No evidence of any wedding ceremony would have been required. However, whatever “precontract” she had had with her beloved must have been a very private matter, entirely between themselves, because upon need [Katherine More](#) was entirely unable to produce the requisite two witnesses who would certify to such a “precontract” with her Jacob.

After April: The mother [Katherine More](#), according to the testimony of the cuckolded husband [Samuell More](#), “often repayed” during April to June 1616 to the tenant farm where her four children were residing “and there used divers exclamcons and slaunders and did teare the cloathes from their backes.” (The given interpretation for this conduct was that she was struggling to take physical possession of her children, to the point at which the cloth of their apparel was torn, but I wonder — might it not have been that the children had been given ragged dirty peasant costumes to wear, and she stripped them because she considered such attire to be an insult, as vicious punishment, as beneath their accustomed station?) The mother went before the diocesan court requesting a divorce, and permission to formalize her actual marriage, while Blakeway himself confessed to adultery — and was granted the pardon of the king. (We need not presume that the King of England knew of this adultery, or that he sanctioned or forgave it, for such royal pardons were for sale for a fee. We need only presume that either [Jacob Blakeway](#) or, more likely, [Katherine More](#) had been able to come up with sufficient cash money to purchase said pardon document from the official who had them for sale. The pardon document is signed by Henry Marten, a judge of the High Court of the Admiralty who normally dealt with cases arising aboard England’s ships on the high seas and in England’s overseas colonies.) After securing his pardon, [Jacob Blakeway](#) had come to reside at the Larden estate. As the cuckolded husband [Samuell More](#) would put the matter, [Jacob Blakeway](#) had been “about the howses & about the grounds of the sd Samuell.”

3. One is reminded of Sir Smedley Higgenbotham, who one afternoon returned to his manor to find his wife on the chaise longue underneath his best friend, Sir Walfred. In this joke, the Brit husband begins to expostulate upon the shame and insult and indignity of this incredible behaviour and went on at some length, concluding his remarks with “...and you might at least have the dignity to stop while I’m talking to you.”



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1619

Early in the year: At first [Samuell More](#) had offered to support [Katherine More](#) to the extent of 20 “marks” per year on condition that she “absteine from the company of Blakeway.” However, at this point her three years of grace in adultery at Larden Hall were over over over. [Jacob Blakeway](#) was charged by [Samuell More](#) with trespass, breaking and entering, and “enormities” which clearly went far beyond the minor trespassing involved in “treading his grasse” at Larden Hall, and the complainant asked for damages in the amount of £1,000. A jury awarded £400, such a sum as neither Jacob nor his loving Katherine would be able to produce no matter what they did, and after an appeal of this judgment had failed, Jacob of necessity “fledd” to prevent “execucon” of this fine, as that would have involved an entirely indefinite stay in the debtors’ prison. He made himself really scarce, as no more would be heard of him (perhaps he changed his name and fled to the New World colonies).

End of June: After three years of marital martial law, [Katherine More](#) being unwilling to do without her paramour Jacob the father of her four children, [Samuell More](#) counterfiled to be divorced from his wife at the Court of Audience, alleging her to have become “impenitent and incorrigible” by him. When the husband’s divorce case would succeed during June or July 1619, the divorced woman would appeal the decision to the High Court of Delegates, and a panel of four knights would be appointed by the bishops of Rochester and Ely.

June or July: At the Court of Audience, [Samuell More](#) was granted a divorce from [Katherine More](#). Katherine would appeal the decision to the High Court of Delegates and a panel of four knights would be appointed by the bishops of Rochester and Ely.

December 1619-July 8, 1620: There were at least a dozen appearances in the High Court of Delegates, and after the panel of four knights had made its report of its findings and recommendations [Catherine More](#)’s case was dismissed and the husband’s divorce decree confirmed. This being a man’s world, [Samuell More](#) was required to pay court costs for both sides of the dispute.



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1620

July: In jolly old England, a servant of the More family of Shropshire was assigned the task of conducting the four disinherited More children to London—as if they were four felons being transported rather than hanged⁴—and handing them off, by way of Philemon Powell, to John Carver and Robert Cushman of the Brownists who were embarking for the New World. For the considerable sum of £100 (which in fact the Brownists never would see, since it would be eaten up by the “expenses” of the middlemen) the Brownists were willing to enter into a bond “to transport them to Virginia and to see that they should be sufficiently kept and maintained with meate, drinks, apparrell, lodginge, and other necessities and at the end of seaven yeers they should have 50 acres of land a peece in the country of Virginia” (with their bond money having been shared out among these middlemen, obviously there would never be for any of them this “50 acres of land a peece in the country” in and around Plymouth, Massachusetts, even should any of them survive the vicissitudes of this ocean voyage plus the first winter on the shore). Although there was some talk of what fine religious people these new custodians were, it is obvious that the primary consideration was to dispose of the embarrassing products of this illicit union on the next available boat elsewhere. This next available boat elsewhere would turn out to be the *Mayflower*, bound for the Virginia coast of England’s American colony.

It may be demanded how it came to pass that so many wicked persons and profane people should so quickly come over into this land..... There were sent by their friends some under hope that they would be made better; others that they might be eased of such burdens, and they kept from shame at home that would necessarily follow their dissolute courses.

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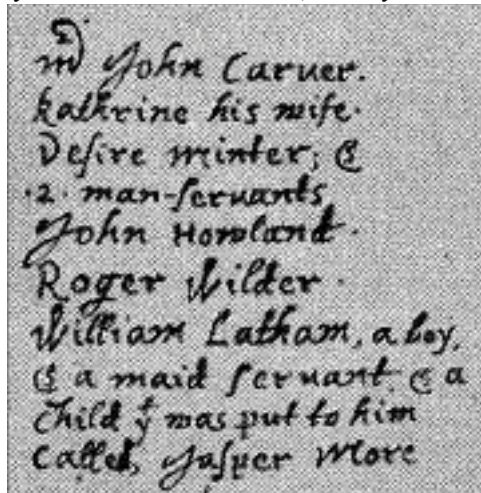
4. Condemned prisoners had been being transported to England’s overseas colonies rather than hanged since at least 1617. On one such occasion fully “an hundred dissolute persons” had been packed off to the Virginia coast.

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(We may legitimately wonder whether the case of these four disinherited bastard More foundlings might not have been what was on the mind of [William Bradford](#), as he quilled the above generalization into his OF PLIMOTH PLANTATION manuscript.)

The 8-year-old Elinor or [Ellen More](#) (she had been born on May 12, 1612 and baptized on May 24, 1612) would be assigned to the family of Edward Winslow, 7-year-old [Jasper More](#) (he had been born or baptized on August 8, 1613) to the family of Governor John Carver, and 5-year-old [Richard More](#) (he had been born or



baptized on November 13, 1614) and 4-year-old [Mary More](#) (she had been born or baptized in Shipton, Shropshire on April 16, 1616) to the family of the senior person among the colonists, Reverend Elder William Brewster (the pastor of this congregation had chosen to remain behind with the greater body of his flock, in England).

September 16 (September 6, old style), Wednesday: After two false starts, 149 white settlers again set forth from Plymouth, under Captain Christopher Jones, toward the distant “Northern Virginia” coast aboard the [Mayflower](#):



Those passengers who had belonged to the church in Leyden were not Puritans but Separatists. Their pastor, the Reverend John Robinson, had put forth his beliefs on the separation movement in his book, THE JUSTIFICATION FOR THE SEPARATION FROM THE CHURCH OF ENGLAND in 1610. This distinction, between Separatists and Puritans, has been summarized in Thomas H. Johnson’s THE PURITANS and Eugene Aubrey Stratton’s PLYMOUTH COLONY: ITS HISTORY AND ITS PEOPLE, 1620-1691 and has been elaborated in Perry Miller’s ORTHODOXY IN MASSACHUSETTS, 1630-1650: The Puritan agenda was that the Church of England was redeemable and ought to be purified, while the Separatist agenda was that the Church of England was

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irredeemable and they ought to separate themselves entirely from such a baleful influence. However, both Puritanism and the Separatist movement of the Pilgrims, as well as Presbyterianism in general, did equivalently trace their origins to the Reverend John Calvin and to the Calvinism of the mid-1500s. Puritans would only begin arriving in America starting in about 1629, and would be settling in the Massachusetts Bay Colony under the leadership of Governor John Winthrop. It would not be until after the English civil war that the Puritan and the Pilgrim/Separatist movements would become indistinguishable, though their descendants would tend to keep to separate Colonies even into the 1690s due to differing views on the proper relationship of Church and State. Even the most religious among the passengers did not shun color, and did not restrict themselves to only black and white clothes, nor did they use big buckles on their clothing, shoes, or hats — such buckles would not come into fashion until the late 1600s. Wearing only colorless clothing would be occasionally a Puritan extreme but was never typical of Separatists. Although black, white, grey, and brown were the most common colors worn because they were the least expensive, they were definitely not the only colors. Children wore a lot of blues and yellows and both men and women wore lots of reds and earthy greens. The only color that was “taboo” in this group was the dark purple which would have indicated royalty, or at least wealth.⁵

The average age was 32. The oldest of the passengers was 57. Only five of the 104 were over 50 and only fourteen were over 40. About 60 were between 20 and 40 years old. At least 30 were under the age of 17. There were about 51 men, 22 boys, 20 women, and 11 girls. The oldest passenger to survive to partake in the 1st Thanksgiving would be William Brewster, age 54.

Of the hundred-odd passengers stuffed into the *Mayflower* at least 30 were under the age of 17. There were 22 boys and 11 girls. Special notice should be taken of four of these children, named More, who had at the last moment been put aboard under the most peculiar circumstances. The Mores of Shipton in Shropshire, England prided themselves that they were directly descended from King Malcolm III of Scotland (1058-1093), King Edward I of England, and King Henry II of England (died 1189).



As early as the 12th Century, the family had been of recognized local importance on a moor near the Welsh border. By the 13th Century, the family had four manor houses on this moor and the head of the family was a constable of the crown of England pledged to provide 200 soldiers and “carry in his own two hands” the English banner against the Welsh. By the 15th Century the timber-and-plaster family home near Shipton was being referred to as Larden Hall. One of the members of the family came to be designated Lord of Linley, about 20 miles away. In 1607 Jasper More, Lord of Larden, had a son as well as a daughter, and was rebuilding part

5. When a passenger died, an inventory of the person’s estate was taken by the Court for purposes of probate. From these inventories we know that John Howland had two red waistcoats, [William Bradford](#) had a green gown, violet cloak, lead colored suit with silver buttons, and a red waistcoat, and William Brewster had green drawers, a red cap, and a violet coat.

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of Larden Hall in stone, when his inheriting son was killed in a pistol [duel](#) over a woman. There arose the inevitable problem in regard to inheritance of lands and properties by primogeniture, according to which such lands and properties might not be split, or inherited by a female offspring. In the normal course of events, rather than allow female offspring to inherit, the law would have awarded all these lands and properties in one bundle to a cousin, Richard More, Lord of Linley. The Lord of Larden and the Lord of Linley therefore arranged a marriage of convenience between Jasper More's 23-year-old [Katherine More](#), and her relative, Richard More's 16-year-old [Samuell More](#) (the two were related, but not within England's proscribed terms of consanguinity). The signing of the marriage contract took place on February 9, 1610 and the actual ceremony took place on February 11, 1610 in the tiny chapel of Shipton, Shropshire, an Anglican ceremony. Their inventive marriage contract, instead of "tabling" them together in the usual manner, had specified that their family arrangement was to be "without tabling," which is to say, this particular newlywed couple was to have the option of not residing together. Instead of a single allowance, in the care of the husband, the document awards the bride and the groom entirely separate allowances of £20 annually. Six years later, in 1616 when [Samuell More](#) finally turned 21 and became of age and thus gained control over the combined estates of Linley and Larden, and over the three children who had been produced so far by his wife (whether or not he was their biological father), he began to "forbear," which is to say, to avoid, his wife, and implemented this decision by taking up the position of personal secretary to Edward, Lord Zouch, who presided over the Council of the Marches of Wales (he would remain in this position until His Lordship's death in 1625). His Lordship's estates were at Bramshill, just outside London. After the birth of four children Ellen, Jasper, Richard, and Mary More, on April 20, 1616, four days after the birth of Mary, the husband would accuse the wife of infidelity, naming "a fellow of meane parantage and condicon" as obviously their biological father. He averred that "most of the children" had a greater resemblance to this local person [Jacob Blakeway](#) than to him "in their viseages and lineaments." The husband's chief concern seems to have been that rumors as to the shameful activities of his wife in Shropshire had been resulting in his loss of "preferment" at court, in and around London. [Samuell More](#) filed for a "cutting of the entail," which effectively would disinherit these children. He then went back to London. The elder [Richard More](#) signed a document, that he would maintain "the grandchildren of the said J.M. for the 21 years," referring not to whatever father had produced the four but instead to the only solid rock of their paternity, Jasper More — their maternal grandfather. At first [Katherine More](#) responded by alleging that her husband and his father, having at 21, the age of his maturity, acquired total control over her Larden lands and title, were merely seizing upon an opportunity to throw her out. The husband gave care of the four children to a tenant farmer and removed to London. He explained that there was a reason why his parents were not able to take the four children into their own home: this was out of fear that "if it should have pleased God to visit any of them with death," they would find themselves accused by the mother of murder. The mother apparently at this point went to reside with her [Jacob Blakeway](#), averring that since he and she had contracted marriage before the marriage of convenience and inheritance had been arranged, therefore she and he were "one before God," and the formal marriage that had been forced upon her could only be a fiction. What she was alleging was that there had been a "precontract" between herself and this [Jacob Blakeway](#). Such a precontract would in fact have been recognized as valid under the law — had she been able to obtain the testimony of two witnesses. No evidence of any wedding ceremony would have been required. However, whatever "precontract" she had had with her beloved must have been a very private matter, entirely between themselves, because upon need [Katherine More](#) was entirely unable to produce the requisite two witnesses who would certify to such a "precontract" with her Jacob. The mother, according to the testimony of the cuckolded husband, "often repayed" during April to June 1616 to the tenant farm where her four children were residing "and there used divers exclamcons and slaunders and did teare the cloathes from their backs." (The given interpretation for this conduct was that she was struggling to take physical possession of her children, to the point at which the cloth of their apparel was torn, but I wonder — might it not have been that the children had been given ragged dirty peasant costumes to wear, and she stripped them because she considered such attire to be an insult, as vicious punishment, as beneath their accustomed station?) The mother went before the diocesan court requesting a divorce, and permission to formalize her actual marriage, while Blakeway himself confessed to





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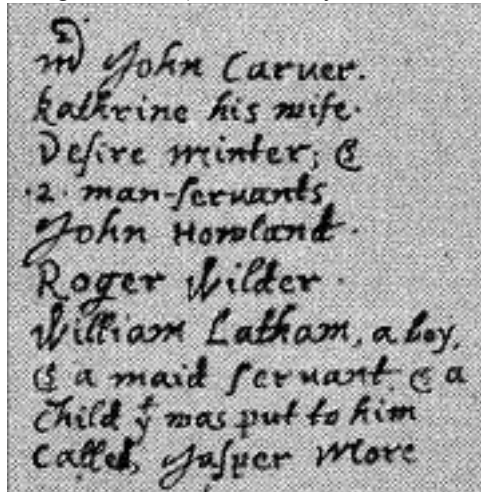
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adultery — and was granted the pardon of the king. (We need not presume that the King of England knew of this adultery, or that he sanctioned or forgave it, for such royal pardons were for sale for a fee. We need only presume that either [Jacob Blakeway](#) or, more likely, [Katherine More](#) had been able to come up with sufficient cash money to purchase said pardon document from the official who had them for sale. The pardon document is signed by Henry Marten, a judge of the High Court of the Admiralty who normally dealt with cases arising aboard England's ships on the high seas and in England's overseas colonies.) After securing his pardon, [Jacob Blakeway](#) had come to reside at the Larden estate. As the husband [Samuell More](#) would put the matter, [Jacob Blakeway](#) had been "about the howses & about the grounds of the sd Samuel." In early 1619 [Jacob Blakeway](#) was charged with trespass, breaking and entering, and "enormities" which clearly went far beyond the minor trespassing involved in "treading his grasse," and the complainant asked for damages in the amount of £1,000. A jury awarded £400, such a sum as neither Jacob nor his loving Katherine would be able to produce no matter what they did, and after an appeal of this judgment had failed, Jacob of necessity "fledd" to prevent "execucon" of this fine, as that would have involved an entirely indefinite stay in the debtors' prison. No more will be heard of him (perhaps he fled to the colonies, changing his name). At first [Samuell More](#) had offered to support [Katherine More](#) to the extent of 20 "marks" per year on condition that she "absteine from the company of Blakeway," but then after three years of this feud, Katherine being unwilling to do without her Jacob, at the end of June 1619 he counterfiled to be divorced at the Court of Audience, alleging his wife to be "impenitent and incorrigible." When the husband's divorce case succeeded during June or July 1619, the divorced woman appealed the decision to the High Court of Delegates. A panel of four knights was appointed by the bishops of Rochester and Ely, and after a lengthy delay and much consideration from December 1619 to July 8, 1620 (there were at least a dozen court appearances) they dismissed Katherine More's case and confirmed the husband's divorce decree. [Samuell More](#) was required to pay the court costs for both sides of the dispute. In July 1620 a servant of the More family was assigned the task of conducting the children to London and handing them off, by way of Philemon Powell, to John Carver and Robert Cushman of the Brownists who were embarking for the New World. For a considerable sum (which in fact they never would receive, since it would be eaten up by the middlemen) the Brownists were willing to enter into a bond "to transport them to Virginia and to see that they should be sufficiently kept and maintained with meate, drinks, apparrell, lodginge, and other necessities and at the end of seaven yeers they should have 50 acres of land a peece in the country of Virginia" (with their bond money having been eaten up by these middlemen, obviously

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there would never be for any of them this “50 acres of land a peece in the country” in and around Plymouth, Massachusetts). Although there was some talk of what fine religious people these new custodians were, it is obvious that the primary consideration was to dispose of the embarrassing products of this illicit union on the next available boat elsewhere. The 8-year-old Elinor or [Ellen More](#) (she had been born on May 12, 1612 and baptized on May 24, 1612) would be assigned to the family of Edward Winslow, 7-year-old [Jasper More](#) (he had been born or baptized on August 8, 1613) to the family of Governor John Carver, and 5-year-old [Richard](#)



*md John Carver.
kathrine his wife.
Defire winter, &
2. man-servants
John Howland.
Roger Wilder.
William Latham, a boy,
& a maid servant & a
Child f was put to him
called Jasper More*

[More](#) (he had been born or baptized on November 13, 1614) and 4-year-old [Mary More](#) (she had been born or baptized in Shipton, Shropshire on April 16, 1616) to the family of Reverend Elder William Brewster. When, after the [Mayflower](#) had sailed in September, [Katherine More](#) appeared before Sir James Lee, Lord Chief Justice of England, to find out what was happening to her four children, the mother was informed that:

The said Samuell upon good and deliberate advise thought fitt to settle his estate upon a more hopeful issue and to provide for the educacon and maintenance of these children in a place remote from these partes where these great blotts and blemishes may fall upon them and therefore took the opportunity of sendinge them when such yonge ones as they went over with honest and religeous people.

The passengers aboard the [Mayflower](#) were divided among the “Saints,” as the congregation of separatist Brownists imagined themselves, and “Strangers” who did not share their religious convictions. It is an interesting question, whether these First Comers would have regarded these bastards on board the [Mayflower](#) as of the Strangers, because they had not originated with their emigrating congregation, or as of the Saints, because they were attached to reputable families among the Saints. These four traumatized children had a tough time during the first winter at Plymouth. On December 6, 1620, the 7-year-old boy died in Provincetown Harbor while still aboard the [Mayflower](#), and then in January or February 1621 8-year-old and 4-year-old girls also died — in Plymouth colony, the 5-year-old [Richard More](#) would be growing up not only without any parents but also without any siblings. He would stay with the Brewster family until he returned to England at the age of about 13, shortly after 1627. Richard would arrive back in the New World on the ship [Blessing](#) in



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July 1635, bringing with him a young woman, Christian Hunter. The couple would be wed at Plymouth on October 20, 1636. Shortly after the wedding, Richard and Christian More would sell their land in the Plymouth Colony and relocate to Salem in the Massachusetts Bay Colony, where Richard would become a mariner and then captain of a ship. In 1643 Richard More became a freeman of Salem and joined the First Church there. Captain More sailed to Nova Scotia, Virginia, West Indies, and England at various times during the 1650s and 1660s. He carried cargos of tobacco east and manufactured goods west, and engaged in some routine smuggling. On October 23, 1645 Richard More apparently became a bigamist by marrying with Elizabeth Woolno at St. Duncan's, Stepney, Middlesex, England, while he already had a wife on the far side of the Atlantic (bigamy was being punished by execution, but this bigamy would not be brought to light until the 20th Century).

In 1627 in England, [Samuell More](#) remarried, and the More family would continue in its holdings absent this particular clutch of questionable children. During the Civil War, the Puritan [Samuell More](#) would arm 30 men and hold nearby Hopton Castle in the name of Lord Protector Cromwell and the Republic for a month against a siege by 500 soldiers of the monarchy. When they surrendered the Puritan soldiers were put to the sword, only Lord More himself being spared to be packed off to prison for the duration. At the end of the Civil War, of course, he would be set free by Lord Protector Cromwell, and eventually he would become a Puritan Member of Parliament. In his will there is no mention of the four children who had been disposed of. Larden Hall no longer pertains to the More family — in 1968 it was dismantled by a contracting firm which sold off its antiques materials as decorator items and the present Lord of Linley and Larden, Jasper More, a barrister and magistrate, now resides at a rebuilt Linley Hall.

In America:

- Samuel (!) and Thomas More would be born on March 6, 1641/1642 in Salem.
- Caleb More would be born on March 31, 1643/1644 in Salem, would not marry, and would die on January 4, 1678/1679 in Salem.
- Joshua More would be born on May 3, 1646 in Salem.
- Richard More would be born on January 2, 1647/1648, Salem, would marry with Sarah (---) before 1673, and would die after May 1, 1696.
- Susanna More would be born on May 12, 1650 in Salem, would marry with Samuel Dutch in about 1675, and would die after October 30, 1728, probably in Salem.
- Christian More would be born on September 5, 1652 in Salem, would marry with Joshua Conant on August 31, 1676 in Salem, and would die on May 30, 1680 in Salem.

Having wives in different ports clearly was not enough for this master mariner, Captain [Richard More](#), for according to the Salem Church Records of 1688,

Old Captain More having been for many years under suspicion and common fame of lasciviousness, and some degree at least of incontinency ... but for want of proof we could go no further. He was at last left to himself so farr as that he was convicted before justices of peace by three witnesses of gross unchastity with another mans wife and was censured by them.

CAPTAIN RICHARD MORE

CAPTAIN RICHARD MORE

After the deaths of his wife in Salem and his wife in England, the sea captain took a third wife, Jane. He died in Salem sometime between March 19, 1693/1694 and April 20, 1696 in Salem, after having been witness to the 1692 [witchcraft](#) hysteria. More's gravestone survives, the only known original gravestone of a [Mayflower](#) passenger still in existence which was erected at the time of burial:

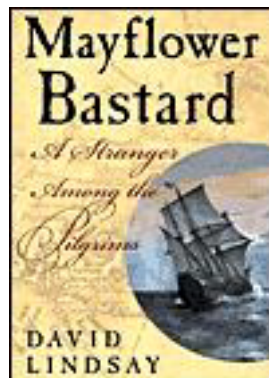


Around 1919, an unknown person has carved an inauthentic "DIED 1692" into [Richard More](#)'s stone.⁶ The inscriptions now read:

**HERE
LYETH BURIED
YE BODY OF CAPT
RICHARD MORE
AGED 84 YEARS
~~DIED 1692~~
MAYFLOWER
PILGRIM**

**JANE SECOND
WIFE TO CAPT
RICHARD MORE
SENR AGED 55**

6. Refer to David Lindsay's MAYFLOWER BASTARD: A STRANGER AMONG THE PILGRIMS (NY: St. Martin's Press, 2002).





CAPTAIN RICHARD MORE

CAPTAIN RICHARD MORE

**YEARS DEPARTED
THIS LIFE Ye
8 OF OCTOBER
1686**

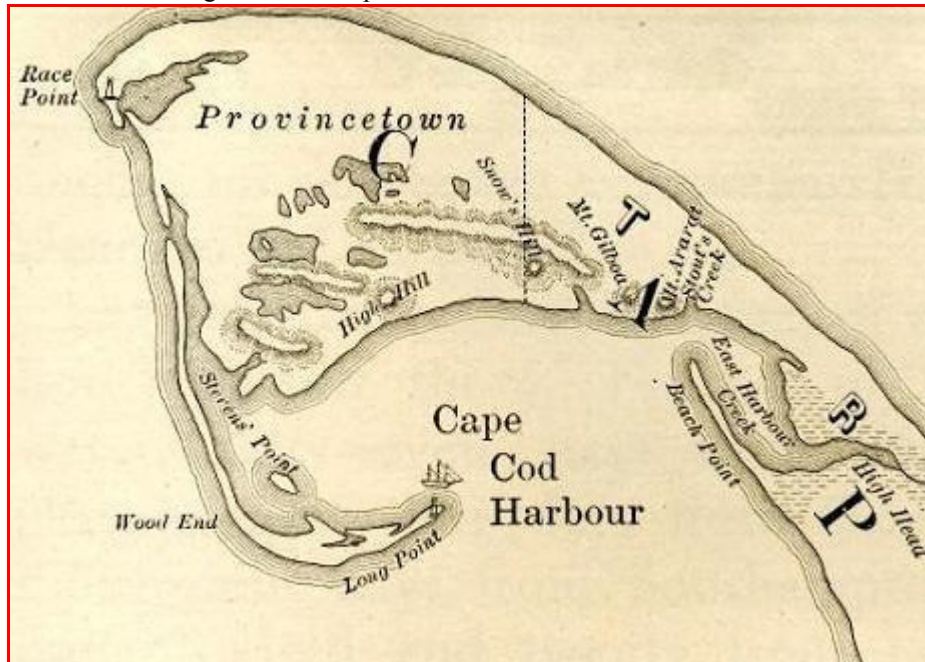


Richard: More

CAPTAIN RICHARD MORE

CAPTAIN RICHARD MORE

November 21 (November 11, old style), Saturday: The *Mayflower* anchored in Provincetown harbor at the tip of Cape Cod, and the intrusives signed their compact and went ashore.


[READ THE FULL TEXT](#)

Bad weather and a near shipwreck had caused them to alter their plans to proceed on west toward Long Island and the Hudson River. While the *Mayflower* was in Provincetown Harbor with the Pilgrims searching out a suitable place to settle, Susanna White would give birth to a boy who they named Peregrine, the name meaning “one who journeys to foreign lands.” The English had a skirmish with the *Nauset*. The *Mayflower* would remain in American waters for that winter, its crew suffering the cold along with the Pilgrims, almost half of these folks dying.⁷



The names of those which came over first, in y^e year 1620.
and were (by the blessing of god) the first beginners, and
(in a sort) the foundation, of all the plantations, and
Colonies, in New-England (and their families)





CAPTAIN RICHARD MORE

CAPTAIN RICHARD MORE

Alden, John

Allerton, Isaac

- Mary (Norris) Allerton, wife
- Bartholomew Allerton, son
- Remember Allerton, daughter
- Mary Allerton, daughter

Allerton, John

Billington, John

- Eleanor Billington, wife
- John Billington, son
- Francis Billington, son

[William Bradford](#)

- Dorothy (May) Bradford, wife

Brewster, William

- Mary Brewster, wife
- Love Brewster, son
- Wrestling Brewster, son

Britteridge, Richard

Browne, Peter

Button, William

Carter, Robert

Carver, John

- Katherine (Leggett) (White) Carver, wife

Chilton, James

- Susanna (Furner?) Chilton, wife
- Mary Chilton, daughter

Clarke, Richard

Cooke, Francis

- John Cooke, son

Cooper, Humility

Crackstone, John

- John Crackstone, son

Eaton, Francis

- Sarah Eaton, wife
- Samuel Eaton, son

English, Thomas

Fletcher, Moses

Fuller, Edward

- Mrs. Edward Fuller, wife
- Samuel Fuller, son

Fuller, Samuel

Gardinar, Richard

Goodman, John

Holbeck, William

Hooke, John

[Stephen Hopkins](#)

- Elizabeth (Fisher) Hopkins, wife

7. In addition to the live birth mentioned above, Mary Allerton would give birth to a stillborn boy just as the first houses were being built at Plymouth. Refer to [William Bradford](#), OF PLIMOTH PLANTATION, written 1630-1654, original at Massachusetts State Library, Boston.

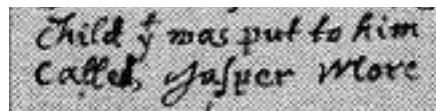
CAPTAIN RICHARD MORE

CAPTAIN RICHARD MORE

- Giles Hopkins, son by first marriage
 - Constance Hopkins, daughter by first marriage
 - Damaris Hopkins, daughter
 - Oceanus Hopkins, born en route, would soon die
- Doty, Edward, servant of Stephen Hopkins
 Leister, Edward, servant of Stephen Hopkins

THE HOPKINS FAMILY

- Howland, John
 Langmore, John
 Latham, William
 Margesson, Edmund
 Martin, Christopher
- Mary (Prower) Martin, wife
- Minter, Desire
- More, Ellen
 - Jasper More, brother



[Captain [Richard More](#) of Salem]

- Richard More, brother
 - Mary More, sister⁸
- Mullins, William
- Alice Mullins, wife
 - Priscilla Mullins, daughter
 - Joseph Mullins, son
- Priest, Degory
 Prower, Solomon
 Rigsdale, John
- Alice Rigsdale, wife
- Rogers, Thomas
- Joseph Rogers, son
- Samson, Henry
 Soule, George
 Standish, Myles (military leader of the Plymouth colony)
- Rose Standish, wife
- Story, Elias
 Thompson, Edward
 Tilley, Edward
- Ann (Cooper) Tilley, wife
- Tilley, John
- Joan (Hurst) (Rogers) Tilley, wife

8. When, after the [Mayflower](#) had sailed in September, [Katherine More](#) had appeared before Sir James Lee, Lord Chief Justice of England, to find out what was happening to her four children, the desperate mother had been informed only that:

The said Samuell upon good and deliberate advise thought fitt to settle his estate upon a more hopeful issue and to provide for the educacon and maintenance of these children in a place remote from these partes where these great blotts and blemishes may fall upon them and therefore took the opportunity of sendinge them when such yonge ones as they went over with honest and religeous people.



CAPTAIN RICHARD MORE

CAPTAIN RICHARD MORE

- Elizabeth Tilley, daughter
- Tinker, Thomas
- Mrs. Thomas Tinker, wife
 - boy Tinker, son
- Trevore, William
- Turner, John
- boy Turner, son
 - boy Turner, son
- Warren, Richard
- White, William
- Susanna White, wife
 - Resolved White, son
- Wilder, Roger
- Williams, Thomas
- Winslow, Edward
- Elizabeth Barker Winslow, wife
- Winslow, Gilbert
- Mr. Ely
- Dorothy, maidservant of John Carver

CAPTAIN RICHARD MORE

CAPTAIN RICHARD MORE

Thoreau entered these quotations in his Journal after October 15, 1849:



The 11th of Nov (all old style) they “set ashore 15 or 16 men, well armed, with some to fetch wood”; –“as also to see what the land was, and what inhabitants they could meet with” They found “the ground or earth” to be “sand hills, much like the downs in Holland, but much better; the crust of the earth a spit’s depth, excellent black earth: (We found that the crust of the earth was gone and that there was no soil except in a swamp called the shank painter, and a few other small swamps full of water –unless the inhabitants might affirm that there was some under the sand in their front yards –which we should not have thought from appearances The land had completely lost its upper crust & instead of black earth –it was all yellow & white sand. we did not see enough to fill a flower pot unless it were the coarse swamp muck full of root & water.): all wooded with oaks, pines, sassafras, juniper, birch, holly, some ash, walnut: the wood for the most part open and without underwood, fit either to go or ride in.” (We saw no trees only a few small specimens of some of the above kinds, on the sand hills near the town, all thick shrubbery & underwood without any larger wood above it, very unfit either to go or ride in, but the greater part of the land was a perfect desert of yellow sand, rippled like waves by the wind in which only a littl beech-grass grew here and there.) At night our people returned, but found not any person, nor habitation; (As we have said we found a populous town, and the side walk was crowded with many more persons; sailors who belonged to the mackerel fleet in the harbor) and laded their boat with juniper, which smelled very sweet and strong, and of which we burnt the most part of the time we lay there. (We saw no wood to burn but a little that was brought from the eastward, but were warmed at Fullers hotel by hard coal brought from Pennsylvania)

On Wednesday the 15 of Nov. sixteen men were set ashore to see whether the land might be fit for them to seat in or no, “with every man his musket, sword, and corslet, under the conduct of Capt. Miles Standish; unto whom was adjoined, for counsel and advice, Wm Bradford, Stephen Hopkins, & Edward Tilley”.– and when they had ordered themselves in order of a single file, and marched about the space of a mile by the sea, they espied five or six people, with a dog, coming towards them, who were savages; who, when they saw them, ran into the woods, and whistled the dog after them.” They soon afterwards saw many traces of these savages –their cornfields & graves & houses –&c.

(We saw no savages but we were informed by a very old white man that he could remember when there were a few in this neighborhood, and on the high bank in Truro, looking for traces of them we picked up an Indian’s arrowhead.) They say “we marched through boughs and bushes, and under hills and vallies, which tore our very armor in pieces, &c & again “About ten o’clock we came into a deep valley, full of brush, wood-gale, and long grass, through which we found little paths or tracks: (We marched over the same region but we saw neither bush nor wood-gale nor any herb almost but a little beach and poverty grass & sorrel enough to color the surface, it was a particularly barren & desolate moorland –which seemed good for nothing but to hold the cape together –not a shrub to tear our clothes against if we would where a sheep would loose none of its fleece provided it found enough herbage to sustain it.) And all the while they could not find any fresh water “which,” say they “we greatly desired and stood in need of; for we brought neither beer nor water with us, and our victuals was only biscuit and Holland cheese, and a little bottle of aquavita, so as we were sore athirst.” This makes me think that those pilgrims were no great travellers for (We did not think it necessary to carry either beer or water with us –but if we can drink at a pond or brook once a day we can get along very well, and our victuals were a little home-made bread & butter which we brought along with us and some doughnuts which were left from our breakfast of the day before. We had no bottle of aquavita, nor anything whatever in a bottle.) But at the last mentioned valley they say “we saw a deer & found springs of fresh water, and sat us down and drunk our first New England water, with as much delight as ever we drunk drink in all our lives.” (We saw no wild animal but one fox in these parts, and drank at a shallow pond in the sand.) A little further on they found a heap of sand newly made “we might see,” say they, “how they paddled it with their hands; which we dugged up, and in it we found a little old basket full of fair Indian Corn; And digged further and found a fine great new basket, full of very fair corn of this year, with some six and thirty goodly ears of corn, some yellow & some red, and others mixed with blue, which was a very goodly sight.” And afterward they found a bag of beans & more corn “So as we had in all about ten bushels, which will serve us sufficiently for seed.” (We saw thereabouts some fair fields of Ind. corn left out to ripen for it was not so late in the season –but all yellow –& also beans, remarkably good we thought to grow in that sand.

To the Pilgrims I think have not given the most trustworthy account of the Cape– They exaggerated the fairness & attractiveness of the land for they were glad to get to any land at all after that anxious voyage every thing appeared to them of the color of the rose and had the scent of Juniper or sassafras– They do not speak like navigators– Archer who accompanied Gosnold has given a truer account on the whole.

They looked at the land of the New world with infant’s eyes, in describing the country described their own feelings & hopes.– How different is the account given by Capt John Smith who speaks like an old traveller



CAPTAIN RICHARD MORE

CAPTAIN RICHARD MORE

voyager & soldier as he was, who had seen too much of the world to exaggerate a part of it. He was Silenus & we the boys Chromis & Mnasilus who listened to his stories. about sunsquawl & sea-clams & wars & shipwrecks & the principles of things. until long after vesper made her appearance.?

Nec tantum Phoebo gaudet Parnassia rupes,
Nec tantum Rhodope miratur et Ismarus Orphea.”

Quid loquar? aut Scyllam Nisi, quam fama secuta est,
Candida succinctam latrantibus inguina monstros,
Dulichias vexasse rates, et gurgite in alto
Ah! timidos nautas canibus lacerasse marinis?

“As we wandered” say they, “we came to a tree where a young sprit was bowed down over a bow (?), and some acorns strewed underneath. Stephen Hopkins said, it had been to catch some deer. So, as we were looking at it, William Bradford being in the rear, who came looking also upon it, and as he went about it gave a sudden jerk up, and he was immediately caught by the leg. It was a very pretty device, made with a rope of their own making, and having a noose as artificially made as any roper in England can make, and as like ours as can be; which we brought away with us. In the end we got out of the wood –and were fallen about a mile too high above the creek; where we saw three bucks, but we had rather have had one of them. We also did spring three couple of partridges; and as we came along by the creek, we saw great flocks of wild geese and ducks, but they were very fearful of us.” (We saw none of these things there –but the same old man of whom we have spoken, remembered when there were a few deer in those parts as well as a great many wild fowl of all various kinds) N.E. {*MS torn*} violent {*MS torn*}

1621

January/February: The 8-year-old and 4-year-old girls of the More family also died during this first harsh winter ashore — in Plymouth colony, the 5-year-old [Richard More](#) would be growing up not only without any parents or entitlements but also without any siblings.⁹

Meanwhile, back in England, the mother [Katherine More](#) had been given no firm information as to what had been done with her four children.

1622

Early in this year, [Katherine More](#) petitioned Chief Justice James Lee for an accounting from her former husband [Samuell More](#), Lord of Linley and Larden, as to exactly how he had disposed of her four children [Ellen More](#), [Jasper More](#), [Richard More](#), and [Mary More](#), of whom he had not been the biological father. Here is the accounting which was obtained from the indignant cuckold:

In July ao dni 1620 by the appointmt and direcon of the said Samuell More the fower children of the Petitioner Katharine More were brought up to London by a servant of the father of Samuell and delivered to Philemon Powell who was intreated to deliver them to John Carver and Robert Cushman undertakers for the associats of John Peers for the plantacon of Virginia & to see that they should be sufficiently kept and maintained with meate

9. With only one of the four children left alive, would he receive his 50 acres and in addition inherit the three other plots of 50 acres that had been assigned to his three deceased relatives who had died without issue?



CAPTAIN RICHARD MORE

CAPTAIN RICHARD MORE

drinke apparrell lodginge and other necessities and that at the end of seaven Yeers the should have 50 acres of land apeece in the Countrey of Virginia for performance whereof they entered into Articles and they together with one Mr. Weston an honest and sufficient Merchant gave bond to Mr. Paul Harries cosin germaine of the said Samuell.

There was more to this husbandly declaration, as he also spewed some stuff about how the divorced woman, unable to “be contented to continue her lewd lief,” was going about embarrassing not only herself but also him by publishing her sadness to all and sundry “wch yf there were any modesty lefte she would desire to hide and wch the said Samuell to his great grief is forced by way of his ... defence to discover.”

June 24: For a lump sum payment of £300, the divorced woman [Katherine More](#) renounced all claims to Larden Hall.

1627

In England, [Samuell More](#), Lord of Linley and Larden, remarried with Elizabeth Worsley, and the More family would continue in its holdings absent a clutch of questionable children. (There would be five children by this new wife. It is an interesting factoid about British law that such a follow-on marriage could be considered to be valid and unchallengeable only if the previous, divorced wife were deceased or construable on the grounds of adequate evidence to most likely be deceased. Had something happened since 1622, in this case, to legitimate such a presumption? –We do not know.)

October 18: On this day was baptized a new “Richard More” — this time, this one, the legitimate biological offspring of [Samuell More](#), Lord of Linley and Larden, with his new wife Elizabeth Worsley More — this child would look like his father. (The fact that the new son was named Richard subliminally indicated of course that the previous Richard, who instead of looking like his father looked like a local commoner named [Jacob Blakeway](#), was no More!)

1628

Shortly after 1627 (for convenience I will park this data item in the year 1628) the youth [Richard More](#) who had been staying with the Brewster family at Plymouth returned to England. He would have been about age 13, and it is an interesting speculation what he was intending to do in England. What efforts would he have made to contact his mother [Katherine More](#) — and would these efforts have been successful? (At some point she was able to obtain a divorce settlement of £300 from the Lord of Linley and Larden, and after the belated transfer of this sum of money, we hear no more of her.) Would he have been hoping to contact the peasant who had sired him, [Jacob Blakeway](#)? Would he have sought a confrontation with the aristocrat [Samuell More](#) who had summarily disinherited him and his three siblings, deceased, and had them transported to the colonies as a brood of bastards? Would he have journeyed into Shropshire, to stand wide-eyed outside Larden Hall near Shipton? Would he have visited with the peasant tenants who had for some period sheltered him — before he and his siblings had been packed off to [London](#) and to the [Mayflower](#) and to exile?

A

Chronological TABLE

*Of the most remarkable passages in that part of
America, known to us by the name of NEW-
ENGLAND.*

Anno Dom.

1628. The *Massachusetts* Colony Planted, and *Salem* the
first Town therein Built.¹

¹ The author, in the "chronological observations" appended to his *Voyages*, enlarges this, but confounds Conant's Plantation at Cape Ann, and Endicott's, as follows: "1628. Mr. John Endicott arrived in New England with some number of people, and set down first by Cape Ann, at a place called afterwards Glosster; but their abiding-place was at Salem, where they built the first town in the Massachusetts Patent. . . . 1629. Three ships arrived at Salem, bringing a great number of passengers from England. . . . Mr. Endicott chosen Governour." The next year, Josselyn continues as follows: "1630. The 10th of July, John Winthrop, Esq., and the Assistants, arrived in New England with the patent for the Massachusetts. . . . John Winthrop, Esq., chosen Governour for the remainder of the year; Mr. Thomas Dudley, Deputy-Governour; Mr. Simon Broadstreet, Secretary."—*Voyages*, p. 252. The title of Governor was used anciently, as it still is elsewhere, in a looser sense than has been usual in New England; and derived all the dignity that it had from the character and considerableness of the government. Conant and Endicott were directors or governors of settlements in the Massachusetts Bay before Winthrop's arrival; but when the Massachusetts Company in London proceeded, on the 20th October, 1629, to carry into effect their resolution to transfer their government to this country, — and chose accordingly Winthrop to be their Governor; Humphrey, their Deputy-Governor; and Endicott and others, Assistants (Young, *Chron. of Mass.*, p. 102), — the record appears sufficient evidence that they had in view something quite different from the fishing plantation which Conant had had charge of at Cape Ann, or the little society ("in all, not much above fifty or sixty persons," says White's *Relation* in Young, *Chron.*, p. 13; which the editor, from Higginson's narrative, raises to "about a hundred") "of which Master Endecott was sent out Governour" (White, *I. c.*) at Naumkeak.



CAPTAIN RICHARD MORE

CAPTAIN RICHARD MORE

1635

July: [Richard More](#) arrived back at Plymouth in the New World aboard the *Blessing*, bringing with him a 20-year-old woman, Christian Hunter.

1636

October 20: [Richard More](#) and Christian Hunter were wed at Plymouth. Shortly after their wedding, Richard and Christian Hunter More would sell their land in the Plymouth Colony and relocate to Salem in the Massachusetts Bay Colony, where Richard would find employment as a mariner and then become captain of a ship.

1638

January 1: [Richard More](#) was admitted to reside in Salem, which is rather strange as he had not yet joined the First Church there.

November: At Salem, [Richard More](#) bought a small ketch.

1639

November 18: [Richard More](#) appeared in the Salem county court to obtain permission to set up his own fishing stand (a sort of warehouse on stilts, projecting over the water) beside his house at Winter Harbor, far out on Salem neck.



CAPTAIN RICHARD MORE

CAPTAIN RICHARD MORE

1640

Late Summer: [Richard More](#) sailed his small ketch from Salem to St. Mary's City, [Maryland](#).

1642

End of February: [Richard More](#), a distant relative of the Reverend [Roger Williams](#) through his mother [Katherine More](#), joined Salem's First Church and became a freeman of the town (eligible to vote there).

March 6: [Samuel More](#) and [Thomas More](#) were born or baptized in Salem.

RICHARD MORE

1643

In England, [Samuell More](#), Lord of Linley and Larden, and some Puritan soldiers were besieged by royal troops for almost seven weeks at Brampton Castle on the estate of Sir Robert Harley.

CAPTAIN RICHARD MORE

CAPTAIN RICHARD MORE

1644

February 18, Sunday, night: [Samuell More](#), Lord of Linley and Larden, took command of a force of 31 Puritan soldiers at a small castle near Hopton in Shropshire. Two weeks later there would be an attack by some 600 royalist soldiers. Hopton Castle would be able to hold out for almost a month, until it was clearly being undermined by a tunnel and in danger of being blown sky-high. At the point at which Lord More determined to surrender the castle, 28 of his soldiers remained alive. They herded into the castle cellar, striped naked, tied up and beaten, and then, one at a time, taken to the moat where their genitals were severed and stuffed into their mouths and they were clubbed to death. (For years after this, the Parliamentarians would be offering the Royalists what they would term “Hopton Quarter only.”) Lord More of course was spared such treatment.



For this, in some quarters, Lord More is of course considered a Puritan hero of the English Civil War. Go figure.



CAPTAIN RICHARD MORE

CAPTAIN RICHARD MORE

March 31: Caleb More was born in Salem. He would not marry, and would predecease his father Captain [Richard More](#), on January 4, 1678/1679 in Salem.

1645

May: [Samuell More](#) was appointed to oversee Montgomery Castle.

October 23: “[Richard More](#) of Salem in New England, mariner” apparently became a bigamist by marrying with Elizabeth Woolno or Woolnough of Limehouse, 22-year-old daughter of Benjamin Woolnough, in St. Dunstan’s church in Stepney parish, Middlesex, England, he already having a wife Christian Hunter More on the far side of the Atlantic (bigamy was being punished by execution — but this bigamy would not be brought to light until the 20th Century).

There are indications that this couple already had a daughter who may already have been seven or eight years old, who had been sired by Richard upon the mother Elizabeth when the mother had been only about 14 or 15 years old. This daughter would belatedly be baptized on March 2, 1646.

1646

March 2: In England, a daughter of [Richard More](#) and Elizabeth Woolnough More was baptized, evidently at the age of seven or eight.

April 6: [Richard More](#) was summoned to appear before the King’s provisional Session for Peace, the charges against him being that he had been found “in the company of a lewd suspicious woman and a common feildwalker,” and that he had been guilty of “assaultinge a childe about eight yeares of ages, whose parents are unknown.” Would that 8-year-old whom he had assaulted have been his daughter Elizabeth who had just in the previous month been baptized? The bigamist didn’t show up to respond to these charges.

April 7: The English wife of [Richard More](#) appeared before a judge of the High Court of Admiralty, and identified herself as “Elizabeth, wife of Richard Moore of Stepney.”

May 3: Joshua More was born in Salem.

RICHARD MORE



CAPTAIN RICHARD MORE

CAPTAIN RICHARD MORE

1648

In Shropshire, the Puritan [Samuell More](#) at one point armed 30 men and held nearby Hopton Castle in the name of Lord Protector [Oliver Cromwell](#) and the Republic for a month against a siege by 500 royalists. At their surrender the Puritan soldiers were put to the sword, only the Lord himself being spared to be packed off to prison for the duration — which would indicate that presumably this Lord had cut a lordly deal with the attackers to surrender the castle in return for his own neck (offering without their awareness to sacrifice the lives of his ordinary soldiers).

January 2: Richard More (junior) was born in Salem.

RICHARD MORE

He would marry with Sarah (---) before 1673, and would die after May 1, 1696.



CAPTAIN RICHARD MORE

CAPTAIN RICHARD MORE

1649

After a Royalist uprising leading to a 2d civil war during Summer 1648, [Oliver Cromwell](#) supervised King Charles I's trial and execution. The Commonwealth, in which England was to be governed as a republic, was established and would last until 1660; [Cromwell](#) harshly suppressed Catholic rebellion in Ireland.¹⁰ Amidst

10. The Puritan prisoner [Samuell More](#) was of course set free by Lord Protector Cromwell. Eventually he would become a Member of Parliament. In his will there would be no mention of the four inconvenient small children whom he had so coldly sent to transportation.



CAPTAIN RICHARD MORE

CAPTAIN RICHARD MORE

this turmoil Friend [George Fox](#) was preaching:

Abundance was opened concerning these things; how all lay out of the wisdom of God, and out of the righteousness and holiness that man at the first was made in. But as all believe in the Light, and walk in the Light, – that Light with which Christ hath enlightened every man that cometh into the world, – and become children of the Light, and of the day of Christ, all things, visible and invisible, are seen, by the divine Light of Christ, the spiritual heavenly man, by whom all things were created.

Moreover, when I was brought up into His image in righteousness and holiness, and into the paradise of God He let me see how Adam was made a living soul; and also the stature of Christ, the mystery that had been hid from ages and generations: which things are hard to be uttered, and cannot be borne by many. For of all the sects in Christendom (so called) that I discoursed with, I found none who could bear to be told that any should come to Adam's perfection, – into that image of God, that righteousness and holiness, that Adam was in before he fell; to be clean and pure, without sin, as he was. Therefore how shall they be able to bear being told that any shall grow up to the measure of the stature of the fulness of Christ, when they cannot bear to hear that any shall come, whilst upon earth, into the same power and Spirit that the prophets and apostles were in? – though it be a certain truth that none can understand their writings aright without the same Spirit by which they were written.

Now the Lord God opened to me by His invisible power that every man was enlightened by the divine Light of Christ, and I saw it shine through all; and that they that believed in it came out of condemnation to the Light of life, and became the children of it; but they that hated it, and did not believe in it were condemned by it, though they made a profession of Christ. This I saw in the pure openings of the Light without the help of any man; neither did I then know where to find it in the Scriptures; though afterwards, searching the Scriptures, I found it. For I saw, in that Light and Spirit which was before the Scriptures were given forth, and which led the holy men of God to give them forth, that all, if they would know God or Christ, or the Scriptures aright, must come to that Spirit by which they that gave them forth were led and taught.

On a certain time, as I was walking in the fields, the Lord said unto me, "Thy name is written in the Lamb's book of life, which was before the foundation of the world": and as the Lord spoke it, I believed, and saw in it the new birth. Some time after the Lord commanded me to go abroad into the world, which was like a briery, thorny wilderness. When I came in the Lord's mighty power with the Word of life into the world, the world swelled and made a noise like the great raging waves of the sea. Priests and professors, magistrates and people, were all like a sea when I came to proclaim the day of the Lord amongst them, and to preach repentance to them.



CAPTAIN RICHARD MORE

CAPTAIN RICHARD MORE

I was sent to turn people from darkness to the Light, that they might receive Christ Jesus; for to as many as should receive Him in His Light, I saw He would give power to become the sons of God; which power I had obtained by receiving Christ. I was to direct people to the Spirit that gave forth the Scriptures, by which they might be led into all truth, and up to Christ and God, as those had been who gave them forth.

Yet I had no slight esteem of the holy Scriptures. They were very precious to me; for I was in that Spirit by which they were given forth; and what the Lord opened in me I afterwards found was agreeable to them. I could speak much of these things, and many volumes might be written upon them; but all would prove too short to set forth the infinite love, wisdom, and power of God, in preparing, fitting, and furnishing me for the service to which He had appointed me; letting me see the depths of Satan on the one hand, and opening to me, on the other hand, the divine mysteries of His own everlasting kingdom.

When the Lord God and His Son Jesus Christ sent me forth into the world to preach His everlasting gospel and kingdom, I was glad that I was commanded to turn people to that inward Light, Spirit, and Grace, by which all might know their salvation and their way to God; even that Divine Spirit which would lead them into all truth, and which I infallibly knew would never deceive any.

But with and by this divine power and Spirit of God, and the Light of Jesus, I was to bring people off from all their own ways, to Christ, the new and living way; and from their churches, which men had made and gathered, to the Church in God, the general assembly written in heaven, of which Christ is the head. And I was to bring them off from the world's teachers, made by men, to learn of Christ, who is the Way, the Truth, and the Life, of whom the Father said, "This is my beloved Son, hear ye Him"; and off from all the world's worships, to know the Spirit of Truth in the inward parts, and to be led thereby; that in it they might worship the Father of spirits, who seeks such to worship Him. And I saw that they that worshipped not in the Spirit of Truth, knew not what they worshipped.

And I was to bring people off from all the world's religions, which are vain, that they might know the pure religion; might visit the fatherless, the widows, and the strangers, and keep themselves from the spots of the world. Then there would not be so many beggars, the sight of whom often grieved my heart, as it denoted so much hard-heartedness amongst them that professed the name of Christ.

I was to bring them off from all the world's fellowships, and prayings, and singings, which stood in forms without power; that their fellowship might be in the Holy Ghost, and in the Eternal Spirit of God; that they might pray in the Holy Ghost, and sing in the Spirit and with the grace that comes by Jesus; making melody in their hearts to the Lord, who hath sent His beloved Son to be their Saviour, and hath caused His heavenly sun to shine upon all the world, and His heavenly rain to fall upon the just and the unjust, as His outward rain doth fall, and His outward sun doth shine on all.

FOX'S JOURNAL:



CAPTAIN RICHARD MORE

CAPTAIN RICHARD MORE

I was to bring people off from Jewish ceremonies, and from heathenish fables, and from men's inventions and worldly doctrines, by which they blew the people about this way and the other, from sect to sect; and from all their beggarly rudiments, with their schools and colleges for making ministers of Christ, – who are indeed ministers of their own making, but not of Christ's; and from all their images, and crosses, and sprinkling of infants, with all their holy-days (so called), and all their vain traditions, which they had instituted since the Apostles' days, against all of which the Lord's power was set: in the dread and authority of which power I was moved to declare against them all, and against all that preached and not freely, as being such as had not received freely from Christ.

Moreover, when the Lord sent me forth into the world, He forbade me to put off my hat to any, high or low; and I was required to Thee and Thou all men and women, without any respect to rich or poor, great or small. And as I travelled up and down I was not to bid people Good morrow, or Good evening; neither might I bow or scrape with my leg to any one; and this made the sects and professions to rage. But the Lord's power carried me over all to His glory, and many came to be turned to God in a little time; for the heavenly day of the Lord sprung from on high, and broke forth apace, by the light of which many came to see where they were.

Oh, the blows, punchings, beatings, and imprisonments that we underwent for not putting off our hats to men! Some had their hats violently plucked off and thrown away, so that they quite lost them. The bad language and evil usage we received on this account are hard to be expressed, besides the danger we were sometimes in of losing our lives for this matter; and that by the great professors of Christianity, who thereby discovered they were not true believers.

And though it was but a small thing in the eye of man, yet a wonderful confusion it brought among all professors and priests; but, blessed be the Lord, many came to see the vanity of that custom of putting off the hat to men, and felt the weight of Truth's testimony against it.

About this time I was sorely exercised in going to their courts to cry for justice, in speaking and writing to judges and justices to do justly; in warning such as kept public houses for entertainment that they should not let people have more drink than would do them good; in testifying against wakes, feasts, May-games, sports, plays, and shows, which trained up people to vanity and looseness, and led them from the fear of God; and the days set forth for holidays were usually the times wherein they most dishonoured God by these things.

In fairs, also, and in markets, I was made to declare against their deceitful merchandise, cheating, and cozening; warning all to deal justly, to speak the truth, to let their yea be yea, and their nay be nay, and to do unto others as they would have others do unto them; forewarning them of the great and terrible day of the Lord, which would come upon them all.

FOX'S JOURNAL



CAPTAIN RICHARD MORE

CAPTAIN RICHARD MORE

I was moved, also, to cry against all sorts of music, and against the mountebanks playing tricks on their stages; for they burthened the pure life, and stirred up people's minds to vanity. I was much exercised, too, with school-masters and school-mistresses, warning them to teach children sobriety in the fear of the Lord, that they might not be nursed and trained up in lightness, vanity, and wantonness. I was made to warn masters and mistresses, fathers and mothers in private families, to take care that their children and servants might be trained up in the fear of the Lord, and that themselves should be therein examples and patterns of sobriety and virtue to them.

The earthly spirit of the priests wounded my life; and when I heard the bell toll to call people together to the steeple-house, it struck at my life; for it was just like a market-bell, to gather people together, that the priest might set forth his ware for sale. Oh, the vast sums of money that are gotten by the trade they make of selling the Scriptures, and by their preaching, from the highest bishop to the lowest priest! What one trade else in the world is comparable to it? notwithstanding the Scriptures were given forth freely, and Christ commanded His ministers to preach freely, and the prophets and apostles denounced judgment against all covetous hirelings and diviners for money.

But in this free Spirit of the Lord Jesus was I sent forth to declare the Word of life and reconciliation freely, that all might come to Christ, who gives freely, and who renews up into the image of God, which man and woman were in before they fell, that they might sit down in heavenly places in Christ Jesus.

FOX'S JOURNAL:

George Fox

October 3: Captain [Richard More](#) and Christian Hunter More bought a house on the South River in Salem and some land beyond town, in the general direction of Boston.

Richard: More



CAPTAIN RICHARD MORE

CAPTAIN RICHARD MORE

1650

During the following two decades, Captain [Richard More](#) would be sailing to Nova Scotia, Virginia, West Indies, and England at various times, carrying cargos of tobacco east and manufactured goods west, while engaging in the usual routine smuggling.

May 12: Susanna More was born in Salem. She would marry with Samuel Dutch in about 1675, and would die after October 30, 1728, probably in Salem.

[RICHARD MORE](#)

September 1: Christian Hunter More was accepted into membership at the Salem First Church.

[RICHARD MORE](#)

1652

September 5: Christian More was born in Salem, and was named after her mother Christian Hunter More. She would marry with Joshua Conant on August 31, 1676 in Salem, and would die on May 30, 1680 in Salem.

[RICHARD MORE](#)

1654

July 14: Captain [Richard More](#) took part in the English raid on the French settlement at St. John's in Acadia — after a 3-day siege there would be lots of looting to do.

End of July: Captain [Richard More](#) took part in the English capture of Port Royal in Acadia — he would wind up with a 200-pound bell from the friary, worth a pot of money, aboard his ketch.



CAPTAIN RICHARD MORE

CAPTAIN RICHARD MORE

1655

September 13: Captain [Richard More](#) purchased another house near his home in Salem.

October 13: John Saffin accused Captain [Richard More](#) of defamation of character, and rather than appear in court, More paid the man the entire sum of £500 that had been demanded, and in addition promising that never again would he so “intermeddle.”

1674

Retiring from the sea, old Captain [Richard More](#) repurposed his home in Salem as a tavern.

1676

March 18: Christian Hunter More, age sixty, died. Her gravestone is in Salem’s Old Burying Ground.

[RICHARD MORE](#)

December 9: [Samuel More](#) (back from the Great Swamp Fight), Blaze Vinton, and Thomas Lenard were riding near Salem and were either drunk or acting out. One person they encountered, Jonathan Stacy, had his hat carried off, while another person, Leonard Bellringer, was molested, threatened, and then beaten, and another person, Richard Simmons, was pulled from his horse, held against a tree, and beaten severely, and another person, William Lattimore, was beaten and had taken from him a gold ring, two silver shillings, and other objects of more trifling value. Samuel More would have forehead branded with the letter **B**. His father Captain [Richard More](#) would pay his bond — and then this son would disappear from the pages of history.

CAPTAIN RICHARD MORE

CAPTAIN RICHARD MORE

1677

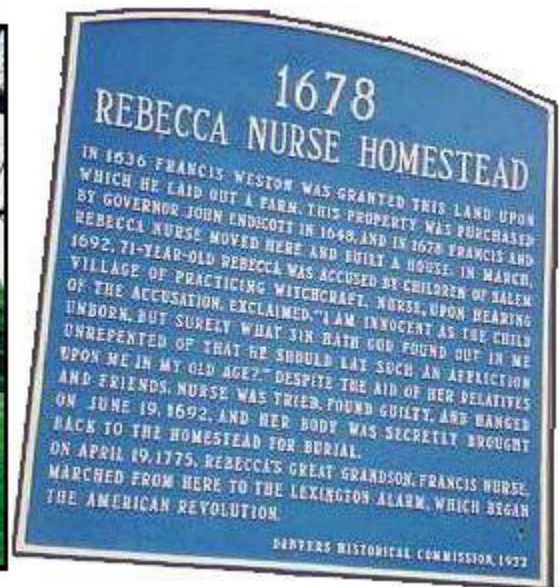
There were a total of 14 “Ordinaries & publick drinking Howses” in Salem. Captain [Richard More](#) and his wife had a “neager” [slave](#) named Judeth, possibly procured in Barbados, to help them around their tavern. The tavern evidently had deep drinkers among the “travailleurs & strangers” that made up its transient clientele, as during this year the old Captain arranged for a shipment of “two tonnes of strong [beer](#)” to be shipped there by way of Virginia.

SLAVERY IN MASSACHUSETTS

INTERNATIONAL SLAVE TRADE

1678

In Salem, old Captain [Richard More](#), retired from the sea to be a tavern keeper, married the widow Jane Crumpton (her husband, Samuel Crumpton, had been killed in September 1675 at Bloody Brook, during “[King Phillip’s War](#)”).



November: Judeth, the “neager” [slave](#) of Captain [Richard More](#)’s tavern in Salem and Mr. Pilgrim’s “neager man” [slave](#) David Geffard were detected while “fornicating.” Judeth was sentenced to receive “five stripes” and her lover ten — but instead old Captain More paid a fine for the couple.



CAPTAIN RICHARD MORE

CAPTAIN RICHARD MORE

1683

Fall: The “neager” of Captain [Richard More](#)’s tavern, Judeth, and her lover David Geffard, Mr. Pilgrim’s [slave](#), escaped to Barbados with a portion of the proceeds of a burglary of Captain George Corwin’s property. Another member of the burglar team, however, John Collier of New-York, was captured and taken to Salem jail.

1686

October 8: In Salem, Jane Crumpton More, the third wife of Captain [Richard More](#), died:

**JANE SECOND
WIFE TO CAPT
RICHARD MORE
SENR AGED 55
YEARS DEPARTED
THIS LIFE Ye
8 OF OCTOBER**

1686



1688

Having wives in different ports clearly was not enough for this master mariner, Captain [Richard More](#), for according to the Salem Church Records of 1688,

Old Captain More having been for many years under suspicion and common fame of lasciviousness, and some degree at least of incontinency and therefore was at several times spoken to, by



CAPTAIN RICHARD MORE

CAPTAIN RICHARD MORE

sundry brethren and also by the Elders in a private way, because for want of proof we could go no further. He was at last left to himself so far as that he was convicted before justices of peace by 3 witnesses of gross unchastity with another man's wife and was censured by them. On July 1, after the morning sermon, 5 Elders acquainted the Church with it, 2 of the brethren were sent to him to require him to come in the Afternoon which he did, speaking in some relenting way, and submitting to the Church and so a publicke Admonition was consented to by the vote of the brethren, which was pronounced by the Pastor charging him the blame and shame of a scandalous Sin being a gross breach of the 7th commandment not fit to be named, and that aggravated by his being formerly privately admonished, and he was now in his old age, etc., then he was delivered from the Lords table and required to repent as Revelation 2:21.

After the deaths of his two wives, the one in Salem (Christian Hunter More) and the one in England (Elizabeth Woolno More), the sea captain had taken a third one, Jane — but then she had died, leaving that randy old bigamist with no-one to sleep with.

(We have been given no information as to the name of the married woman with whom the old Captain had been committing adultery, for which he was lashed and would need to wear the scarlet letter **A** affixed to his garments, but can be fairly positive that because of the social dynamic of the situation, whoever this woman was, she was not a member of the congregation of Salem's First Church.)

July 1: Just before this day, in Salem, old Captain **Richard More** had been summoned before justices of the peace for the offense of gross unchastity with another man's wife, lashed, and obligated to wear the scarlet letter **A** affixed to his garments. On this Sunday at the First Church, after the morning sermon, five Elders acquainted the congregation with the offenses of this adulterer, who was not present, and then two of the brethren were sent to him to require him to come to the church for a special session in the afternoon. He appeared, conducted himself nondefiantly "in some relenting way" and submitting to the authority of the Church. A vote was taken as to how to deal with him, and the result of this vote was that "a publicke Admonition ... was pronounced by the Pastor charging him the blame and shame of a scandalous Sin being a gross breach of the 7th commandment not fit to be named, and that aggravated by his being formerly privately admonished, and he was now in his old age, etc." What that Bible reference that was chosen, Revelation 2:21, offers by way of worldly advice is:

"And I gave her space to repent of her fornications; and she repented not."

In accordance with this, the First Church began to deny Captain More the communion, and awaited his repentance for his sin.



CAPTAIN RICHARD MORE

CAPTAIN RICHARD MORE

1691

April 26: In Salem on this day, both old Captain [Richard More](#) and the local farmer [Giles Cory](#) demonstrated contrition. The old Captain's contrition was demonstrated not only by his attire and his "blubbering" behavior (the appropriate weeping and tearing of the clothing) before the congregation of the First Church and his words, but also by some piece of writing which he then served upon the Reverend Nicholas Noyes. (The delivery of such a piece of writing was unprecedented—one wonders what it contained— but nevertheless Richard would be entitled to remove that scarlet letter **A** he had been wearing affixed to his garments.)

Old Captain More having lyan under the Churches censure, almost 2 years whereby he was debarred from the Lords Supper comeing severall times to the Elders, and at last publicly in a writing and partly by speech professing his Repentance for his offences against God and his Church was in charity accepted and by the vote of the Church forgiven and restored to his former state.¹¹

1694

According to Joseph Barlow Felt's THE ANNALS OF SALEM, printed in 1828, the old colony of Plymouth in this year enacted legislation enforcing the 7th Commandment by the exposure of a cloth 2-inch-high capital "**A**," colored to stand out against the gown of an offender. Previously, the punishment for adultery in a number of these settlements had been not only the wearing of the letters "**AD**" on the left sleeve, but also a public whipping, as when in Duxbury a Goodwife Mendame caught at adultery had been "whipt at a cart's tayle through the town's streets."¹²

THE SCARLET LETTER: It was the capital letter A. By an accurate measurement, each limb proved to be precisely three inches and a quarter in length. It had been intended, there could be no doubt, as an ornamental article of dress; but how it was to be worn, or what rank, honour, and dignity, in by-past times, were signified by it, was a riddle which (so evanescent are the fashions of the world in these particulars) I saw little hope of solving. And yet it strangely interested me. My eyes fastened themselves upon the old scarlet letter, and would not be turned aside. Certainly there was some deep meaning in it most worthy of interpretation, and which, as it were, streamed forth from the mystic symbol, subtly communicating itself to my sensibilities, but evading the analysis of my mind.

[Nathaniel Hawthorne](#) would utilize the version not as it applied to the "old colony," that is, Plymouth, but as it applied to a Salem city-of-peace venue, for purposes of his story "Endicott and the Red Cross."

11. Richard D. Pierce, ed. THE RECORDS OF THE FIRST CHURCH OF SALEM, MASSACHUSETTS, 1629-1736 (Salem MA: Essex Institute, 1974), page 171

12. Although Salem had also prescribed the death penalty for adultery, it had never actually imposed such a punishment.



CAPTAIN RICHARD MORE

CAPTAIN RICHARD MORE

Old Captain [Richard More](#), the bastard of the [Mayflower](#), was still alive and living in Salem while all this stuff and nonsense about [witches](#) and [hangings](#) had been going down. As a man who had been condemned by his church on account of his sexual dalliances, he would have been entirely without influence as an elder in his community. One may well wonder what sort of take the old man would have had on the activities of his neighbors, as he watched this thing develop, and as he watched various neighbors being hauled off to be hanged!

[Richard More](#) would die in Salem sometime between March 19, 1693/1694 and April 20, 1696. More's gravestone survives, the only known original gravestone of a [Mayflower](#) passenger still in existence which was erected at the time of burial:





CAPTAIN RICHARD MORE

CAPTAIN RICHARD MORE

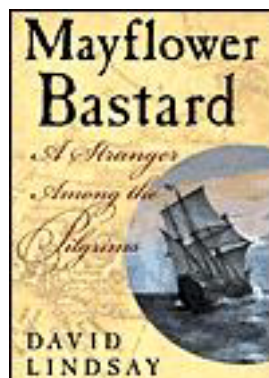
1919

In about this timeframe, seeking to make of Salem a better tourist trap, an unknown person carved an inauthentic “DIED 1692” into [Richard More](#)’s famed stone.¹³ The inscriptions at the grave of him and his third wife, Jane, now read:

**HERE
LYETH BURIED
YE BODY OF CAPT
RICHARD MORE
AGED 84 YEARS
~~DIED 1692~~
MAYFLOWER
PILGRIM**

**JANE SECOND
WIFE TO CAPT
RICHARD MORE
SENR AGED 55
YEARS DEPARTED
THIS LIFE Ye
8 OF OCTOBER
1686**

13. Refer to David Lindsay’s MAYFLOWER BASTARD: A STRANGER AMONG THE PILGRIMS (NY: St. Martin’s Press, 2002).





1968

Larden Hall no longer pertains to the More family, and in this year it was dismantled for its materials by a contracting firm which sold off pieces as decorator items. The present Lord of Linley and Larden, [Jasper More](#), a barrister and magistrate, resides at a rebuilt Linley Hall.





CAPTAIN RICHARD MORE

CAPTAIN RICHARD MORE



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"It's all now you see. Yesterday won't be over until tomorrow and tomorrow began ten thousand years ago."

- Remark by character "Garin Stevens"
in William Faulkner's INTRUDER IN THE DUST



Prepared: May 17, 2013

ARRGH AUTOMATED RESearch REPORT GENERATION HOTLINE



This stuff presumably looks to you as if it were generated by a human. Such is not the case. Instead, upon someone's request we have pulled it out of the hat of a pirate that has grown out of the shoulder of our pet parrot "Laura" (depicted above). What these chronological lists are: they are research reports compiled by ARRGH algorithms out of a database of data modules which we term the Kouroo Contexture. This is data mining. To respond to such a request for information, we merely push a button.



CAPTAIN RICHARD MORE

CAPTAIN RICHARD MORE

Commonly, the first output of the program has obvious deficiencies and so we need to go back into the data modules stored in the contexture and do a minor amount of tweaking, and then we need to punch that button again and do a recompile of the chronology – but there is nothing here that remotely resembles the ordinary “writerly” process which you know and love. As the contents of this originating contexture improve, and as the programming improves, and as funding becomes available (to date no funding whatever has been needed in the creation of this facility, the entire operation being run out of pocket change) we expect a diminished need to do such tweaking and recompiling, and we fully expect to achieve a simulation of a generous and untiring robotic research librarian. Onward and upward in this brave new world.

First come first serve. There is no charge.
Place your requests with <Kouroo@kouroo.info>.
Arrgh.