

Souvenir of the visit of the Hon. William Eleroy Curtis and family of Washington, D.C., U.S.A. to the land of their ancestors who were "men of Kent".

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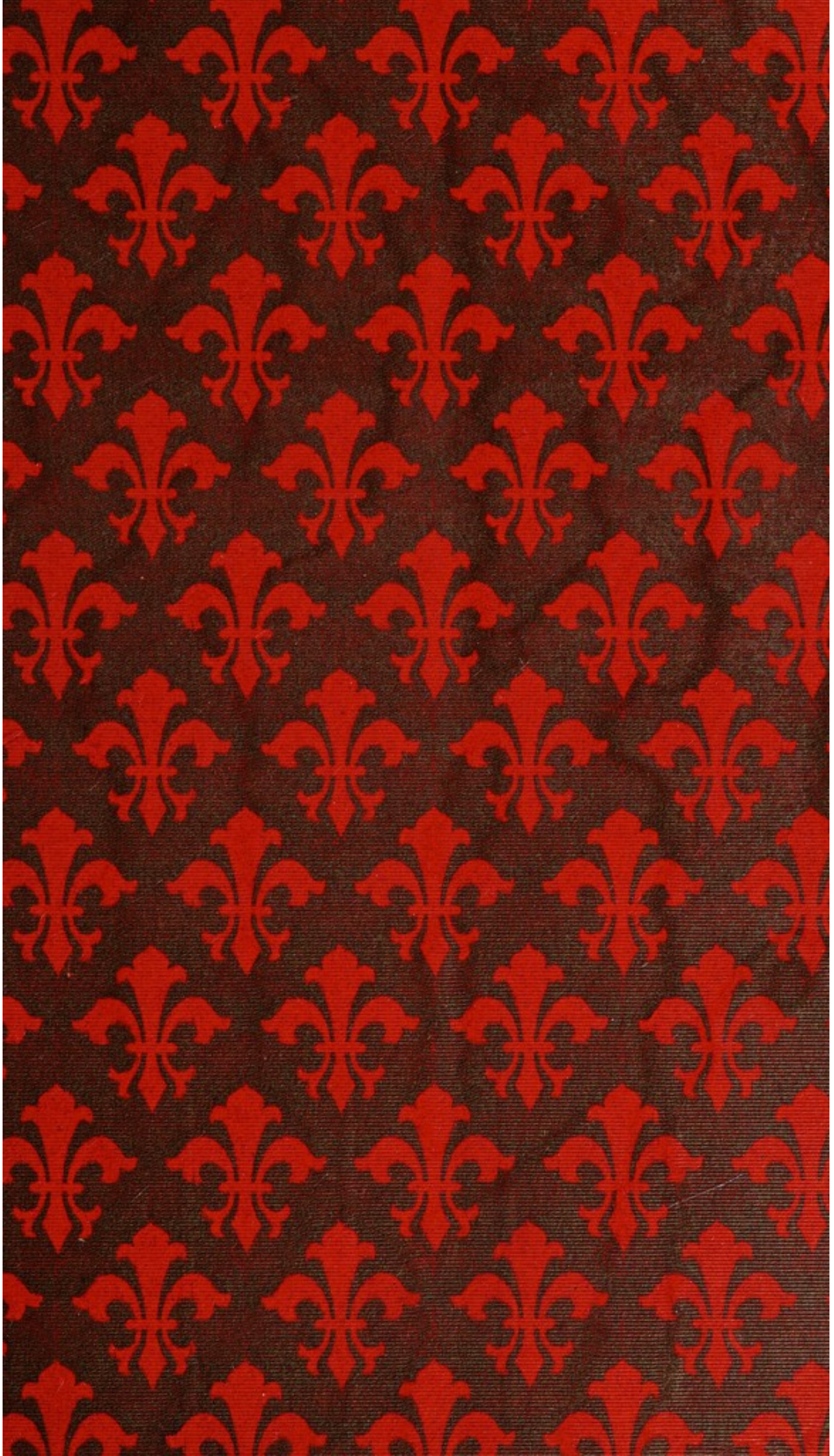
A PILGRIM'S
PEREGRINATIONS
IN THE
LAND OF HIS FOREFATHERS

WELLCOME COLL.

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[Photographs of Wellcome family, etc]



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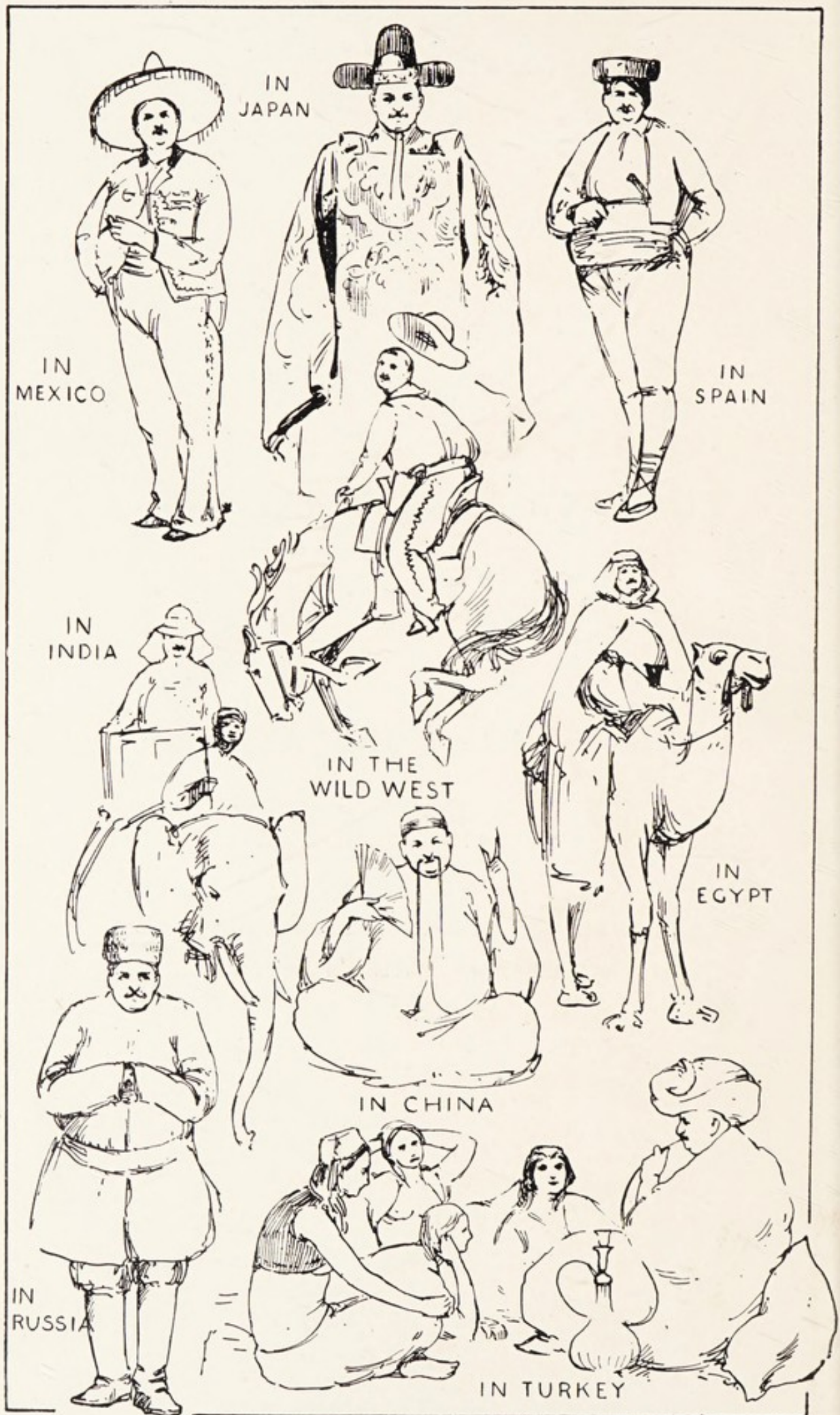
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A
PILGRIM'S PEREGRINATIONS
IN THE
LAND OF HIS FOREFATHERS

ARRANGED AND PERSONALLY CONDUCTED
BY SOME OF THE PILGRIM'S FRIENDS
IN KENT



SOUVENIR

OF THE VISIT OF THE

HON. WILLIAM ELEROY CURTIS

AND FAMILY,

OF WASHINGTON, D.C., U.S.A.,

TO THE LAND OF THEIR ANCESTORS,

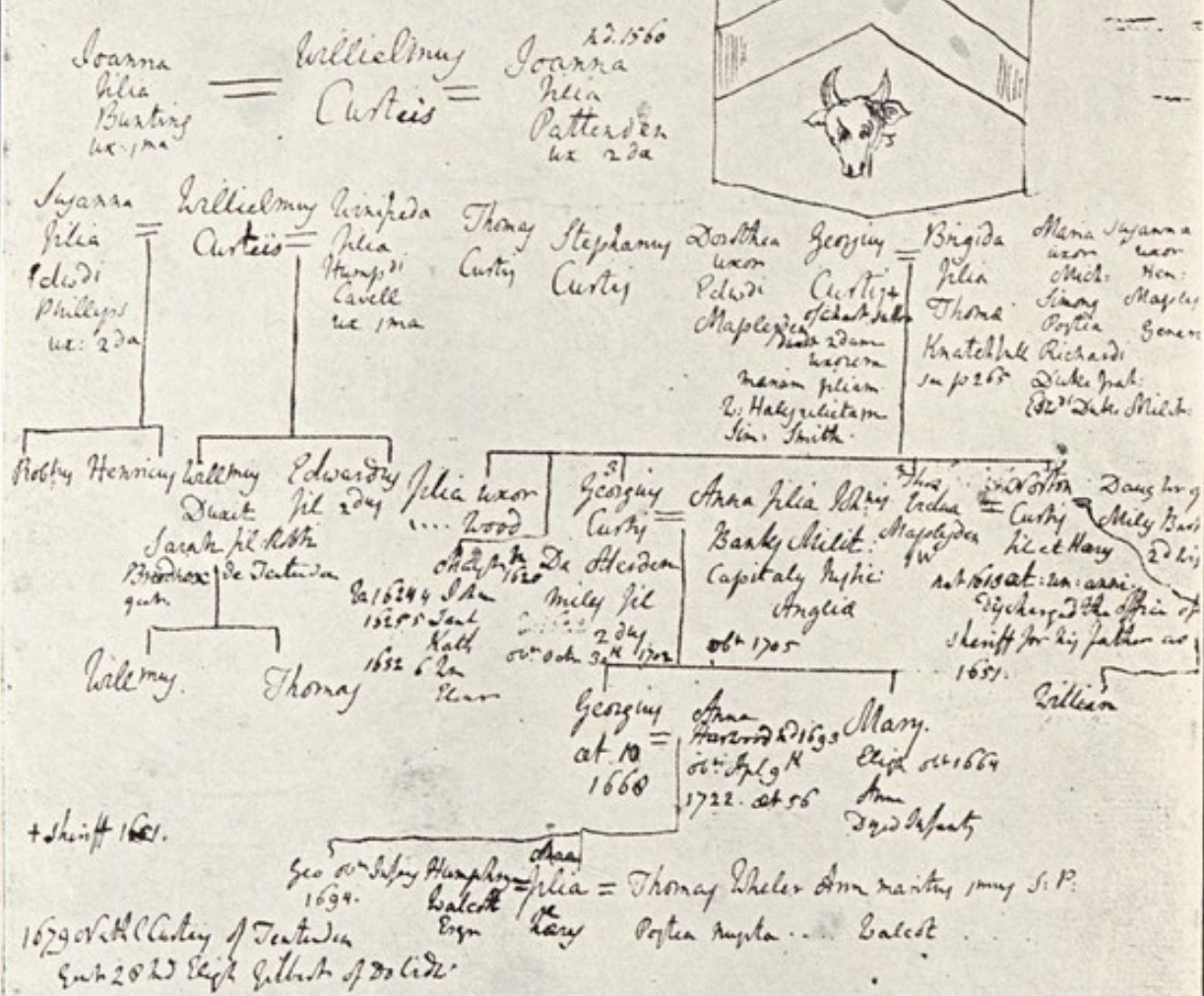
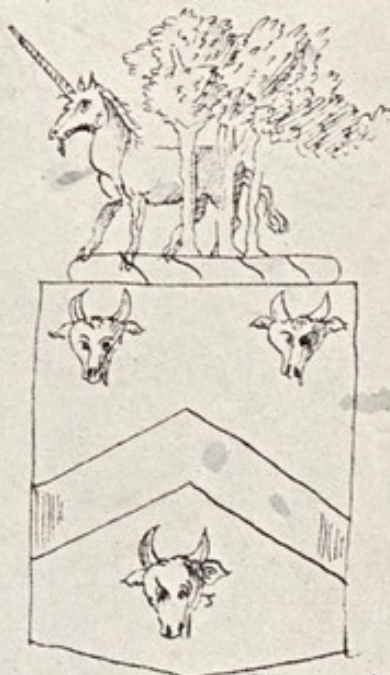
WHO WERE "MEN OF KENT"

SEPTEMBER, 1906

Curteis

(100)
See K.M.III. p.176.

The Curt Blagard K.M.III. p.255
The Army W. p.204.
Herald's Office C.16. pl.79 b



Frater Junior, filius Thome Wheeler,
Granville Wheeler empit. Whom posthumum
vidua fratris sui in Com. Can. et hunc
superior est apud Otterdore.

GENEALOGY OF THE CURTEIS FAMILY OF APPLIEDORE
(From a manuscript dated 1619 in the British Museum)

SOME NOTES AND GLEANINGS
ON THE
CURTEIS FAMILY



William Eleroy Curtis, of Washington, D.C., U.S.A., is a direct descendant on his father's side, of William Curteis, of Appledore, Kent, and on his mother's side, a direct descendant of Roger Coo, who suffered martyrdom at Yexford, Suffolk, in 1555.

In the year 1631, William Curteis, together with his brother-in-law, John Eliot, and his sister, Mary Curtis Eliot, sailed from Appledore or Rye in the good ship "Lyon," bound for New England, to settle in Roxbury, Massachusetts.

William Curteis acted as secretary and assistant to Eliot in his missionary work and in the translation of the Bible into the Indian tongue. He became the most prominent man in the town, and his mansion, which was the finest house in Roxbury, was still standing a few years ago.

When the first church was erected in Roxbury he was held in such respect, that the congregation allotted to him the front pew, "so that he might benefit the community by his pious and godly decorum."

William Curteis had a large family of sons who became scattered throughout New England. Three or four went to Connecticut when the plantations there were opened to settlement and took a prominent part in building up that colony. Their names appear in the early chronicles of Stratford, Weatherford, Waterbury and other towns.

The registers of Appledore Church (all of which previous to the year 1700 have been destroyed) contain the following entries:—

" 1710, March 5th.

John, son of John and Mary Curteis. Baptised.

1713, April 3rd.

John Curteis, infant son of John Curteis and Mary his wife. Died.

1714, July 3rd.

Catherine, daughter of John and Mary Curteis his wife. Died.

1732, November 24th.

John Curteis. Died and was buried in the church.

1736, February 6th.

Mary Curteis. Died."



WILLIAM CURTEIS 1631



WILLIAM ELEROY CURTIS,
1906

“The Curteis’s,” says Hasted in 1798, “are a numerous and opulent family in Tenterden, who bear for their arms Argent, a chevron between three bulls’ heads caboshed.”

“Hernden, formerly spelt ‘Heronden,’ was once an estate of considerable size in the parish of Tenterden, though it has been long since split up into different parcels. Part of it was sold to one Curteis, whose grandson, Mr. Samuel Curteis, is now in possession of it (1798).”

In 1782, a farm called Pixhill, and other lands in the parish of Rolvenden were conveyed to Mr. Jeremiah Curteis of Rye.

The Manors of Godden and Morgieu, once in the possession of the de Goddens and afterwards of the Colepepers, were purchased by Mr. Richard Curteis of Tenterden, in 1781.

Winchcombe, an estate in the parish of Crundal, was in early times the property of the Carters, who retained it until the eighteenth century, when Mr. George Carter sold it to Mr. Thomas Curteis, whose son William, dying without issue, gave it to his wife, Juliana, re-married to William Fenton, of Maidstone, and again, on his death, to William Harvey, physician, of Maidstone.

Tenterden Church contains several memorials to the branch of the Curteis family which settled in that district.

The earliest is to one Richard Curteis, who died in the year 1814.

In the nave of the church are two stained-glass windows dedicated to members of the Curteis family, and a brass tablet to the memory of

“JOHN CURTEIS,

OF WOODSIDE, TENTERDEN, AND OF
GORDON PLACE, ST. PANCRAS, LONDON,
YOUNGEST SON OF ROBERT CURTEIS,
OF ASHENDEN, TENTERDEN.

BORN JULY 6TH, 1801. DIED MARCH 22ND, 1875.”

In the chancel of the church is a tablet surmounted by the Curteis Arms, bearing the following inscription:—

“Sacred to the Memory of
JEREMIAH CURTEIS,

Late of Heronden House, in this Parish, Esquire, who died June 11th, 1828, in the 76th year of his age:

Ajurat of this Corporation, a Deputy-Lieutenant and Justice of the Peace for this County:

He discharged the duties of these vocations with intelligence, discretion and integrity, and for half a century his exertions were constantly directed to maintain peace and promote the public welfare:

He was a true patriot, a loyal subject and a firm friend:

He was the only son of Samuel Curteis, Esq., and Sarah his wife. He married Sarah, youngest daughter of the Rev. Thomas Curteis, D.D., Prebendary of Canterbury, and Rector and Vicar of Sevenoaks in this County, who erected this monument in memory of an affectionate and lamented husband:

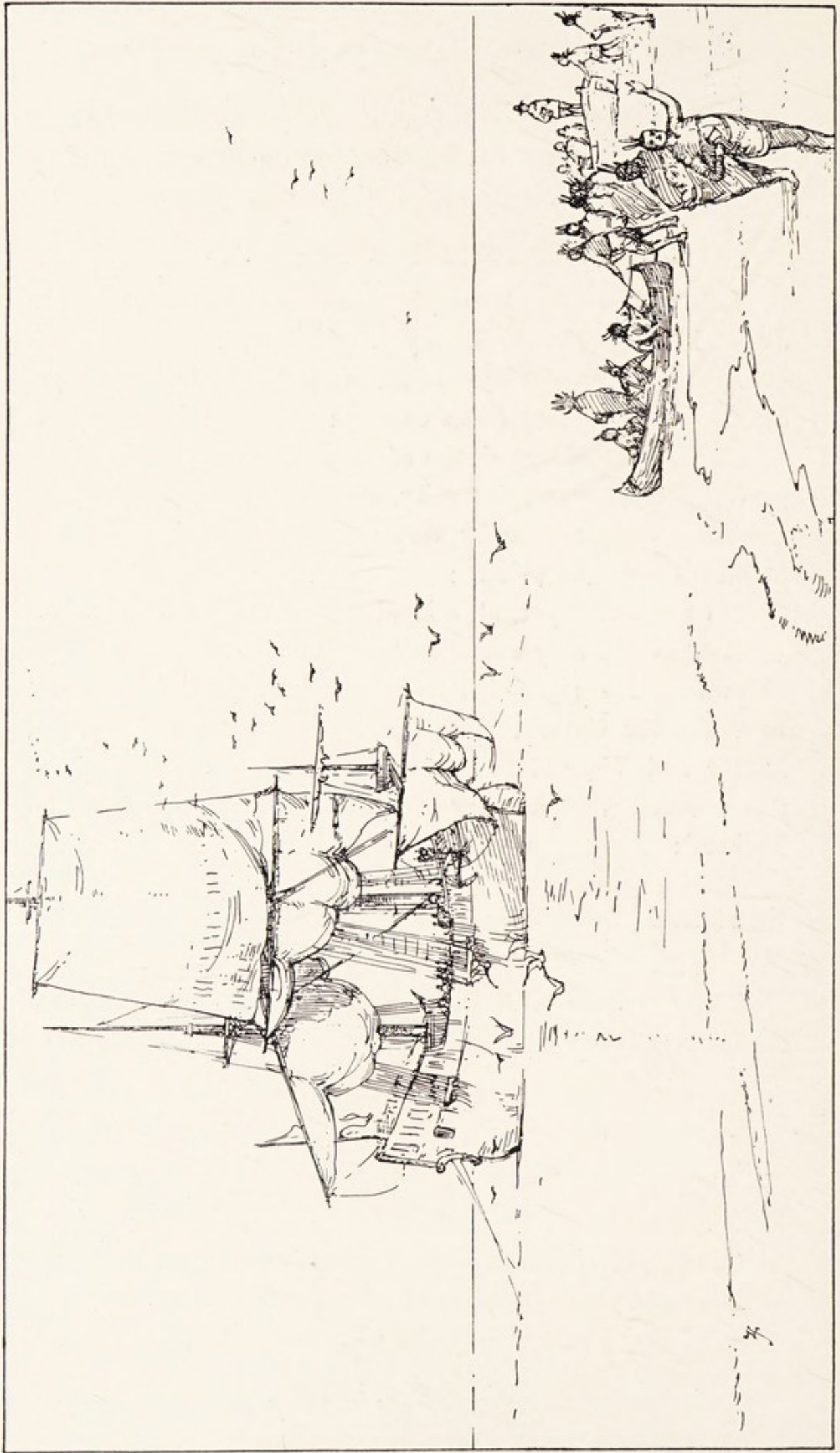
Also of
the aforesaid Sarah Curteis, who died Dec. 7th, 1839, in the 80th year of her age.”

The Curteises of Otterden Place, Kent, are a branch of the Curteis family of Appledore.

Curteis, formerly of Tenterden and Rye, now of Windmill Hill, Sussex, deriving from Stephen Curteis, Mayor of Tenterden in 1622, was the youngest son of William Curteis of Tenterden, and grandson of Thomas Curteis of Appledore.

The arms of the Curteis family of Appledore, are to be seen in the roof of the cloisters of Christ Church, Canterbury.

Eleroy Curtis, father of William Eleroy Curtis, married Harriet, daughter of Harvey Coe, in 1845.



THE LANDING OF WILLIAM CURTEIS IN NEW ENGLAND, 1632

ROGER COO OF MELFORD

IN SUFFOLKE, SHEREMAN, FIRST EXAMINED BEFORE THE
BYSHOP OF NORWICH, AND BY HIM CONDEMNED,
ANNO, 1555. AUGUST 12

THE MARTYRDOME

“Roger Coo, brought before the Byshop, first was asked why he was imprisoned.

Coo: At the Justices' commaundement.

Byshop: There was some cause why.

Coo: Here is my accuser, let him declare.

And his accuser sayd that hee would not receive the Sacrament.

Bysh.: Then the Byshop sayd that he thought he had transgressed a law.

Coo: But Coo answered that there was no law to transgresse.

Bysh.: The Byshop then asked, what he sayd to the law that then was?

Coo: He aunswered how he had bene in prison a long tyme, and knew it not.

No, sayd his accuser, nor wilt not. My Lord, aske hym when he receaved the Sacrament?

Coo: When Coo heard him say so, he sayd: I pray you my Lord, let him sit downe and examine me him selfe.

Bysh.: But the Byshop would not heare that, but sayd: Coo, why will ye not receive?

Coo: He aunswered him that the Byshop of Rome had chaunged God's ordinaunces, geven the people bread and wine in the stede of the Gospel, and the belief of the same.

Bysh.: How prouve you that?

Coo: Our Saviour sayd: 'My fleshe is meate in deede, and My bloud is drinke in deede. He that eateth My fleshe, and

drinketh My blood, abideth in Me, and I in him,' and the bread and wyne doth not so.

Bysh.: Well Coo, thou dost slaunder our holy Fathers.



THE MARTYRDOM OF ROGER COO
(From a wood-cut of the XVI. Century)

Did not Christ take bread, geve thankes, and brake it, and sayd: 'This is My body'?

Coo: Yes, sayd hee, and so hee went further with the text, saying: 'Which shall be geven for you: doe this in remembraunce of Me.'

Bysh.: You have sayd the truth.

Coo: Then Coo replyed further and sayd: Christ wylled to doe this in the remembraunce of Him, neither did the Holy Ghost so lead the Apostles, but taught them to geve thankes, and to break bread from house to house, and not to say as the Byshop sayd.

Bysh.: How prouue you that?

Coo: It is written in the second of the Actes.

Then the Byshop's Chaplayne sayd it was true.

Bysh.: The Byshop asked him if he could say his belief.

Coo: He aunswered yea, and so sayd part of the Creede, and then after he sayd, he beleved more: for he beleved the X. commaundementes, that it was meete for all such as looke to be saved to be obedient unto them.

Bysh.: Is not the holy Church to be beleved also?

Coo: Yes, if it be builded upon the word of God.

Bysh.: The Byshop sayd to Coo, that hee had charge of his soule.

Coo: Have ye so, my Lord? Then if ye go to the devil for your sinnes, where shall I become?

Bysh.: Do you not beleve as your father dyd? Was not he an honest man?

Coo: It is written that after Christ hath suffered: 'There shall come a people with the Prince that shall destroy both Citie and Sanctuary.' I pray you shew me whether this destruction was in my father's tyme or now?

Bysh.: The Byshop not aunsweryng his question, asked him whether he would not obey the Kynge's lawes?

Coo: As farre as they agree with the worde of God, I will obey them.

Bysh.: Whether they agree with the worde of God or not, we be bound to obey them, if the Kynge were an infidell.

Coo: If Sydrach, Mysaach and Abednago had so done, Nabuchadonosor had not confessed the livyng God.

Bysh.: Then the Byshop told him, that these XXII. yeares we have bene governed with such Kynges.

Coo: My Lord, why were ye then dumme and dyd not speake or barke?

Bysh: I durst not for feare of death. And thus they ended.

But after this done, it was reported that I rayled: wherefore I called it to memory, and wrote this my railing, ye light should not be taken for darknes nor sinne for holynes, and the devil for God, who ought to be feared and honoured, both now and aver, Amen.

This Roger Coo, an aged father, after his sondry troubles and conflictes with his adversaries, at length was committed to the fire at Yexford in the Countie of Suffolke, where he most blessedly ended his aged yeares. Anno. 1555. Mens. Septemb."

JOHN ELIOT

John Eliot was an assistant teacher at the Grammar School of Little Baddow in Essex. He received the deepest religious impressions from the teaching of Mr. Hooker, the head-master, who was a strict Puritan. Unable to fulfil the doctrinal tests imposed by the English Church, they were both deprived of their licences to act as schoolmasters. Eliot, who had long desired to enter the ministry, now decided to seek freedom of conscience in the New World, and in November, 1631, he sailed from Kent in the good ship "Lyon," bound for Boston, accompanied by his wife, who was Mary Curteis of Appledore, and a party of sixty emigrants. Soon after his arrival in America, he was sought out by the representatives of a congregation at Roxbury, near Boston, whose pastor had gone to England. Eliot made a very favourable impression on those to whom he preached, and on the return of the pastor he was entreated to remain as assistant minister. This, however, he refused to do, as he was but the forerunner of a party of Englishmen who were about to form a new settlement. In less than a year his flock arrived at Roxbury, and he then took up the pastorate, having been ordained after the Presbyterian custom. While engaged in ministering to his fellow colonists, he was moved with sympathy towards the redskins, whose wigwams were scattered around. He had probably no intention of becoming a missionary pioneer when first he parted from his mother-country; but when he saw the miserable conditions under which the Indians lived, he conceived a plan by which they might be collected into settlements of their own. Having, by the aid of a native, learned the "exotic language" of the Iroquois, and with much skill



JOHN ELIOT

and patience constructed a grammar of the same, he commenced, in 1646, that great work among the aborigines which is indelibly associated with his name. On October 28th, Eliot convoked a meeting of Indians who were interested in the habits and religion of the whites, and after a conference of about three hours he returned home highly pleased with the success of his first visit to the natives. He was invited to repeat this convocation, and did so with good effect. At last he was enabled to help the "Praying Indians" to form a settlement of their own, and to their town was given the name of "Noonatomen" or "Rejoicing." Hearing of the success of the Indians at Noonatomen, their countrymen in the neighbourhood of Concord sent a request to Eliot that he would come and preach to them. They then begged from the government the grant of a piece of land, and proceeded to build themselves a town. The excellent results brought about by the collection of the Indians into settlements were attested by the fact that Eliot assisted during the next few years in the building of several new Indian towns. Helped by funds from England, Eliot had built an Indian College, and taught the Indians many useful trades. In 1651 he laid the foundations of the town of Natick, on the Charles River, and dividing the Indians into hundreds and tens caused them to elect rulers for each division on a plan similar to that employed in Great Britain under the Saxon kings. Governor Endicott, visiting the town, said: "I account this one of the best journeys I have made for many years." In 1652 a book, entitled "Tears of Repentance," being the confessions of a number of Indians of their belief in Christianity, was published and sent to England, dedicated to Oliver Cromwell. The enormous task which Eliot had undertaken of giving the Indians the Bible in their own tongue was completed in 1661—1663, and a copy of this literary masterpiece is still treasured in Yale



JOHN ELIOT PREACHING TO THE INDIANS

University. He also published an Indian Grammar and translated the works of Baxter. In 1675 a chief of the Wampanongs, who had long been endeavouring to unite the various tribes against the white men, declared war against the English, and a reign of terror set in amongst the settlers throughout the country. Unfortunately, a few of the "Praying Indians" took part against the settlers, but the whites refused to make any distinction between them, considering them all as the objects of their hatred. The town of Natick was looked upon with great suspicion, and the government, fearing that it would inevitably be attacked by the whites, ordered the inhabitants to remove to Deer Island; thus Eliot, now seventy-one years of age, had to endure the pain of seeing the town he had founded entirely ruined, and the labours of his lifetime swept away by the relentless passion of his countrymen, for the mission never recovered from the effects of the war. Broken in health, and spent with labour, Eliot was gradually obliged to relinquish his work, and to hand over his duties to an assistant. He died on the 20th of May, 1690, in the eighty-seventh year of his age.



A PURITAN FAMILY
From a wood-cut of the XVII. Century

THE PILGRIM FATHERS

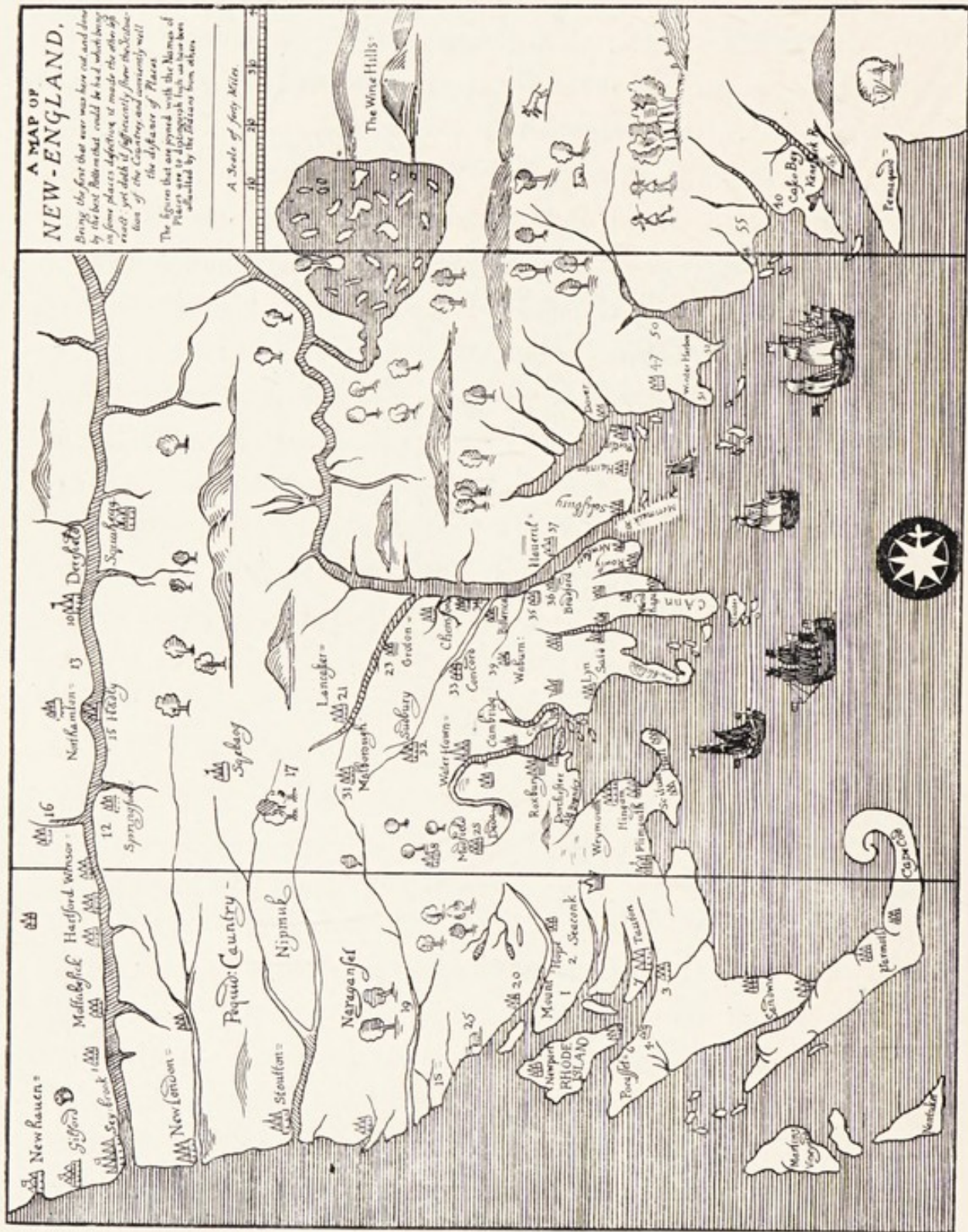
The Pilgrim Fathers had their origin in the "Separatists" or "Brownists" (so called from their founder, Robert Brown) of Elizabeth's reign. This sect, who withdrew from attendance at public worship on the ground that the very existence of a national church was contrary to the word of God, grew quickly from a few scattered zealots to twenty thousand souls. Both Presbyterians and Puritans detested the Brownists, and the Parliament of that time, Puritan though it was, passed a statute against them. A congregation in the neighbourhood of Lincolnshire, who rejected ceremonies as relics of idolatry, and the rule of bishops as unscriptural, drew down upon it the heavy hand of the law, and the little company resolved to seek refuge in other lands. Brown was forced to fly to the Netherlands, and many of his followers were driven into exile. Though their first attempt at flight was prevented, they at length succeeded in reaching Amsterdam, whence some of them removed to Leyden, 1609. After some years' residence in that town, they resolved to quit Holland, and find a home in the wilds of the New World. Returning to Southampton, they started in two small vessels, but one of these soon put back, and its only companion, the "Mayflower," a bark of 180 tons, with forty-one emigrants and their families on board, continued its voyage alone. The little band landed on the barren coast of Massachusetts, at a spot to which they gave the name of Plymouth, in memory of the last English port at which they touched. It was ten years before the colony was firmly established, for the difficulties were many, and the struggle for mere existence terrible; but "Let it not be grievous unto you," some of their brethren had written from England, "that you have been instrumental to break the ice for others. The honours shall be yours to the world's end."

A MAP OF NEW-ENGLAND.

Being the first that ever was here cut and done by the best Artificers that could be had which being in some places defective it made the other left exact: yet such it is generally from the Situation of the Country and consequently will the appearance of Places.

The figures that are printed with the Names of Places are to shew how high or low they are situated by the Barometre from others.

A Scale of forty Miles



A MAP OF NEW ENGLAND, 1677

THE FOUNDING OF NEW ENGLAND

The heroic age of English exploration and discovery, and of Raleigh and of the Pilgrim Fathers, was followed by one of settlement and trading progress, which culminated in the founding of what was eventually to be the United States of North America.

The Colony of Massachusetts Bay was formally established in 1629. At this time, the Plymouth Settlement had just been extended to Salem, and the charter appointing the Governor of the Company of Massachusetts Bay in New England was issued direct from the Crown to the Company, now much enlarged, which had settled at Salem. On the completion of the arrangements of the Government, John Winthrop sailed as Governor in 1630.

During the years 1635 and 1636, emigrants from Massachusetts founded Laybrook and Hartford in the New Colony, and this movement led the way to the last of the additions to the New England Settlements at this time by the foundation of Rhode Island Colony in 1638.

At the end of 1643 the Federation of the United Colonies of New England was created by the alliance of Connecticut, New Haven, Plymouth and Massachusetts Bay.



MYLES STANDISH AND THE INDIANS.

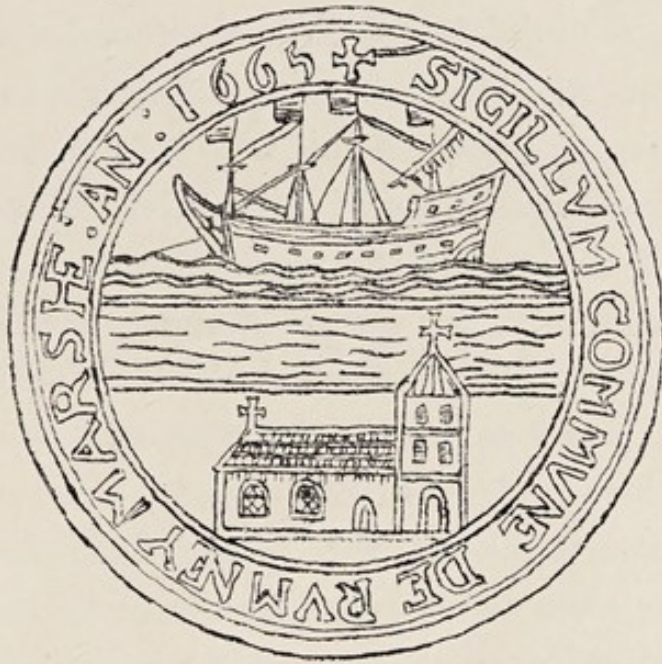
MYLES STANDISH

Myles Standish (1584?—1656), colonist, was born in Lancashire about 1584. Little is known of his early years. Before 1603 he obtained a lieutenant's commission in the English force serving in the Netherlands, and took an active part in the war against the Spaniards. He afterwards joined the Puritan colony at Leyden, and became its military adviser. On September 6th, 1620, Standish, with the other Pilgrim Fathers, embarked in the "Mayflower" with the intention of settling in America, within the territories of the Virginian Company. After many difficulties, they succeeded in founding the colony of New Plymouth, of which settlement Standish was chosen military captain. In addition to this post he also acted as assistant to the governor, and was, moreover, treasurer of the settlement. His skill and energy did much to free the colonists from the attacks of the hostile Indian tribes by whom they were surrounded. Brought into constant contact with one of the most warlike races in the world, he went among them alone, or almost unguarded, and though frequent plots were made to destroy him, the respect inspired by his magnanimity preserved him in every case. Standish died at Duxbury, on October 3rd, 1656.



ADAM AND EVE AND THE TREE OF APPLES.
(From a wood-cut of the XV. Century)

“ When Mother Eve to Adam gave
An apple from the All-Wise tree,
Sin came into this world 'tis true,
But also good from evil grew,
From apples came good cyder too.”



COMMON SEAL OF ROMNEY MARSH, 1665

APPLEDORE OF THE PAST

A BRIEFE BUT TREW HISTORIE OF APLEDORE IN YE
COUNTIE OF KENT

“YE towne of Apledore,” says an antient chronicle, “was founded by the Anglo-Saxons, by whom it was known as Apultreo, or in the Latin Malus, that is, an Apletree. The booke of Domesday, speaking of Apuldore, laieth it in the hundred of Blackburne and describeth it to containe eight Carnes or Ploughlandes.”

Others say that it is soe called because the soil is moorish, boggy and fenny, such as our ancestors here at home, with some of their neighbours abroad, have oft called Polder, that is, a marsh fen, a meadow by the shore-side, a field drained or gained from a river or the sea and enclosed with banks, to all which qualities and properties our Appledore fully answereth, being a kind of mere, bog or quagmire bordering on the water, and often overlaid of it.

In the time of King Alfred, "that great swarme of the Danes whiche annoyed the realme, and found not here where-with to satisfie the hungrie gut of their ravenous appetite, brake their companie into twaine, whereof the one passed into France under the conduct of Hasten, and the other remained here under the charge of Guthrune.

"This Hasten with his company landed in Pontein, ranged over Picardie, Normandie, Angeon, Poieton and passed over Loire, even to Orleance, killing, burning and spoiling whatsoever was in his way, in so much that, besides the pitifull butcherie committed upon the people and the inestimable bootie of their goods taken away, he consumed to ashes about nine hundredth religious houses and monasteries. This done, in the yeare 893 he sent away 250 of his ships laden with riche spoile whiche came hither againe, entering into the River of Rother (that is called also Lymen, at the mouth whereof olde Winchelsey sometime stode) and by soudain surprise tooke a small Castle that was four or five miles within the land at Apultre, whiche bycause it was not of sufficient strength for their defence and converture they abated to the ground, and raised a newe, either in the same place, or els not farre from it.

"Shortly comethe Hasten himselfe also with eightie saile more, and, sailing up the River Thamise, he fortifieth at Middleton, nowe Mylton, over against the Ile of Shepey; whiche thing, when King Alfred understoode, he gathered his power with all haste, and, marchinge into Kent, encamped between the two hostes of his enemies, and did so beare himselfe that in the end he constrained Hasten to desire peace and to give his owne othe and two of his Sonnes in hostage for observation of the same."

In the year of our Lord 1006, Appledore is named in the charter of King Ethelred, and in A.D. 1032, it is sayde one Ædsi, a priest, having come to be a monk of Christ Church,

made a curious grant of Appledore with the consent of his master King Canute and his Queen to that monastery. This grant saith:—"Here appeareth in this writing how Canute King and Ælfgife his ladye gave to Ædsi, their priest, when he came to be a monk, that he might convey that land at Appledore as to himself most pleasing were. Then he gave it to Christ Church to God's servants for hys soul, and he it bought that of the convent for hys daies as Ædwine's, with four pounds on that contract, that men deliver every year to Christ Church three weights of cheese from that lande and three bundles of eels, and after hys daies and Ædwine's go that lande to Christ Church with meat and with men even as it then inriched is for Ædsi's soul; and he bought that lande at Werhorne of the convent for hys daies and Ædwine's also with four pounds; then goeth that lande forth with the other after hys daies and Ædwine's to Christ Church with the crop that there then on is; and he gives also those landes at Palstre and at Witesham, after hys daies and Ædwine's forth with the other to God's servants for fosterlande for hys soul. This bequest he giveth to the convent on this contract, that they ever him will well observe, and to him faithful be in lyfe and after death; and if they with any unadvisedness with him this contract shall break, then stands it in hys owne power how he afterwards hys owne dispose will. Of this is for witness, Canute King, and Ælfgife hys Ladye and Æthelnoth Archbishop, Ælfstan Abbot, and the Convent of St. Austine's, and Brihtric young, Ætheric husbandman, and Thorth Thurkills nephew, and Tefi and Ælfwine priests and Eadwold priest and all the King's Counsellors; and this writing is threefold: one is at Christ Church, and one at St. Augustine's and one hath Ædsy with himselfe."

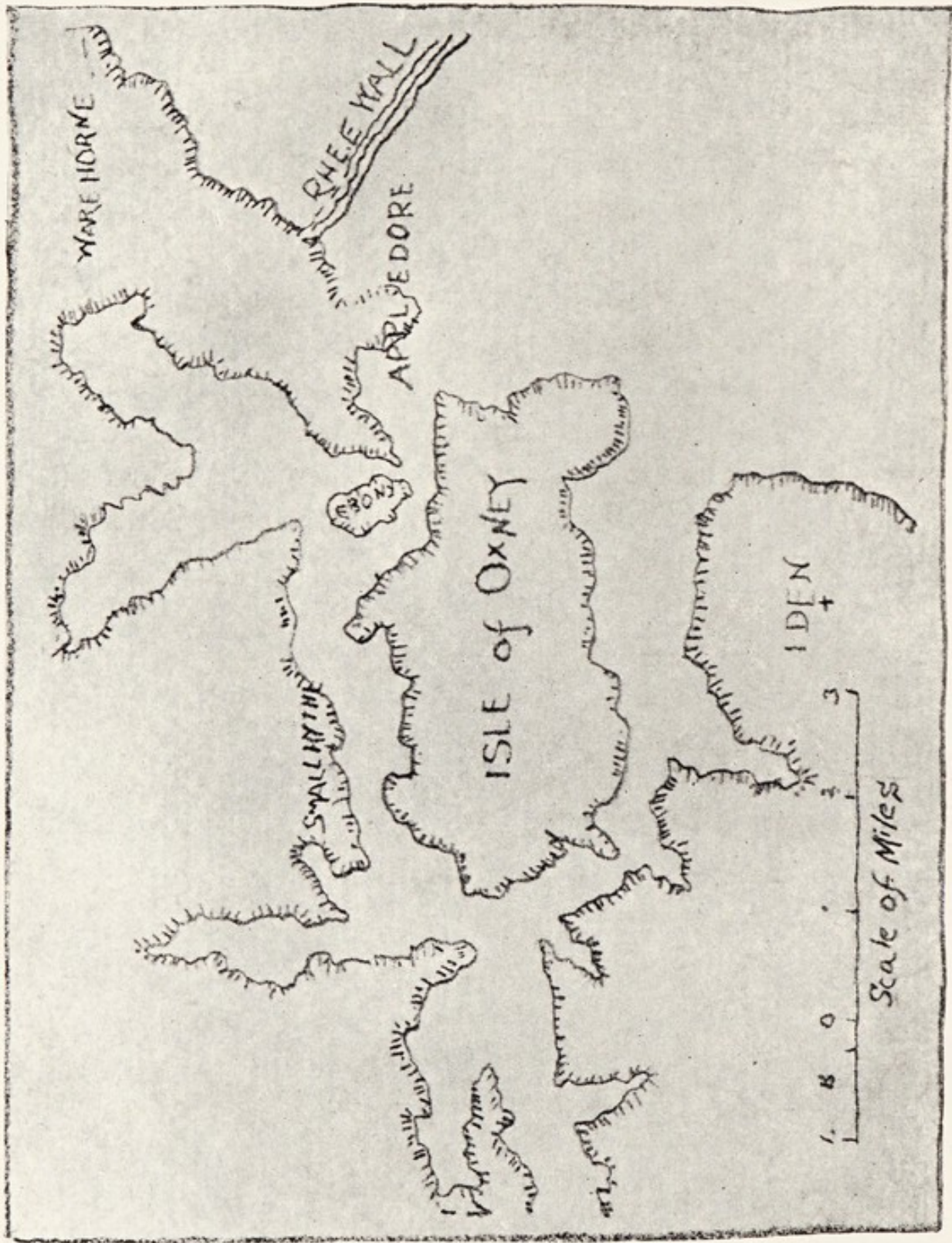
In the reign of Edward the Confessor Appledore possessed a church, whych was built on the place of the Danish Castle, and six fisheries of ye value of three shillings and fourpence.



THE TOWN OF RYE
From a picture painted in the XV. Century in the possession of E. J. Curtels, Esq.

During the reign of Henry the First, Gaufridus, the Prior of Christ Church, Canterbury, with hys Convent made and passed many grants of land at Appledore in gavelkind with this covenant and tie upon the tenants, namely, "That the tenants do engage to maintain and defend the walls against the salt and the fresh water, and as often as there shall be need, to repair and strengthen them, according to the law and custom of the Marsh."

King Edward the First, by hys letters patent bearing the date at Westminster, November 20th, 1297, granted a commission to John de Lovetot and Henry de Apuldrefeld to view the bankes and ditches within the County of Kent that were broken through by the sea. This Henry de Apuldrefeld doubtless took hys name from hys residence at Apuldrefeld, whyche is now called Appledore.



OLD MAP SHOWING THE PORT OF APPLEDORE

THE RIVER ROTHER

The River Rother, or Lymen, rises at Rotherfield, in Sussex, and flowing eastward, becomes the boundary between that county and Kent. In ancient times it flowed by Newenden and Reading, between the mainland and Oxney, which was then an island, to the town of Appledore, after leaving which, it flowed still eastward, bounded by the Rhee Wall, and emptied itself into the Channel near old Romney. The river did not forsake its ancient course all at once, as from early records it appears that attempts were made to prevent the encroachment of the sea as early as the time of Henry the First. During a violent storm in the year 1250, the land was inundated, and at Winchelsea over one hundred houses and some churches were destroyed. Thirty-seven years later, in the Reign of Edward the First, Camden states:—"The sea, raging with the violence of winds, overflowed its banks, and making dread destruction of people, cattle and houses, caused this river to forsake its old channel, and open a new and nearer one, as at present, into the sea at Rye." Although other means were used by frequent commissions to repair the broken embankments, yet, owing to successive storms, all efforts had to be given up. King Henry the Third granted the old river-bed to different owners of the soil, with licences for them to obstruct and stop it up. The old bed of the river from Appledore to New Romney, which is now good pasture land, can be plainly traced on the east side of the Rhee Wall. The estuary must have been of considerable depth and breadth, and easily navigable.

APPLEDORE OF THE PRESENT

Where the waters of the English Channel once rose and fell with the flowing tide, and the rugged prows of Viking ships ploughed their way to Appledore, is now a broad extent of rich, green pasture. Such is the change that has overtaken the little Kentish town—a change which has been effected



THE OLD "RED LION" INN AND "WELL HOUSE," APPLEDORE

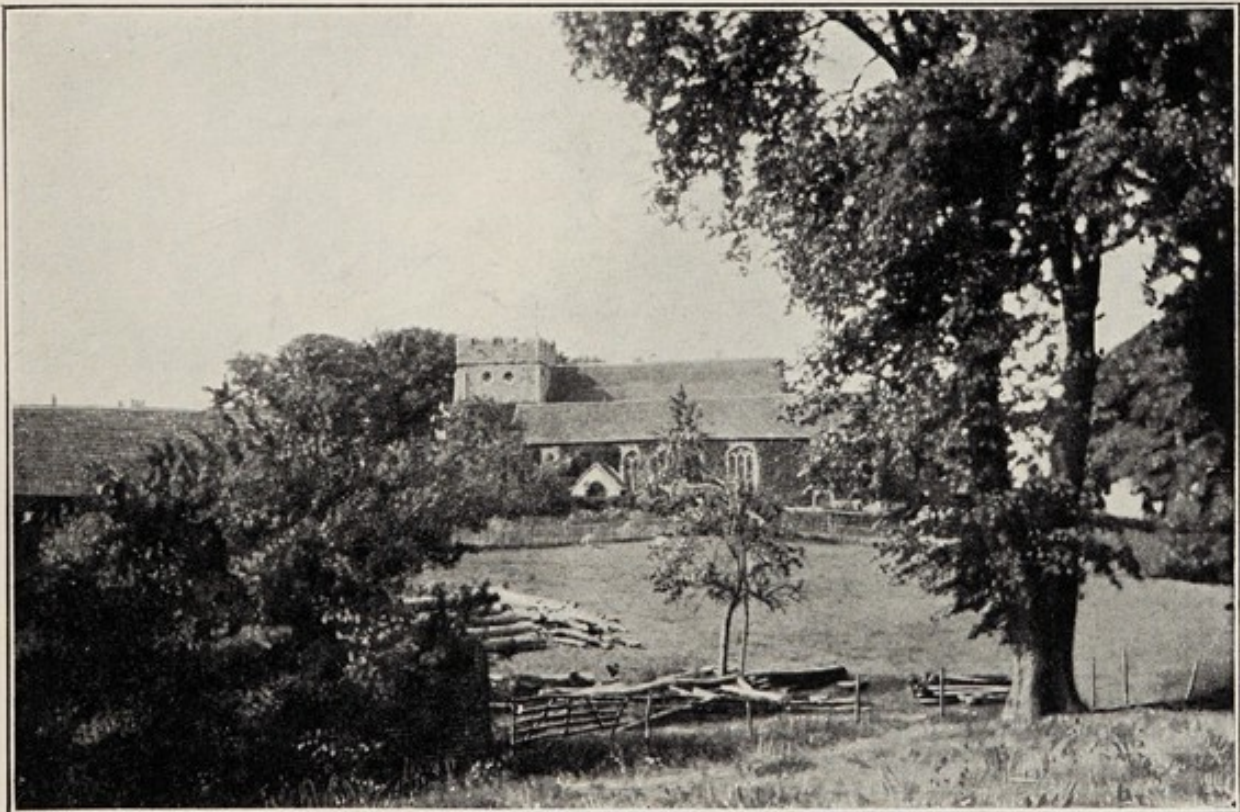
partly by nature and partly by the hand of man. First, the Channel floods, known as Romney Marsh, were reclaimed from the sea by the erection of the great Rhee Wall, which was built by the Romans and runs straight from Appledore to New Romney. It was nearly one hundred feet wide, and consisted of huge embankments. Second, the law of the eastward drift, and the remarkable flood-tides of the year 1287, which diverted the course of the River Rother, and left Appledore high and dry as it is to-day.

APPLEDORE OF THE PRESENT

Appledore now consists of one wide street. On the right stands the old church, with its massive square tower, hoary with age, and partly clad with ivy. Close to it, the quaint windows of the old hostelry, the "Red Lion," overlook the grave-yard.

WELL HOUSE

Two old houses stand at the entrance to the village. The one farthest from the church, with white bay windows, has

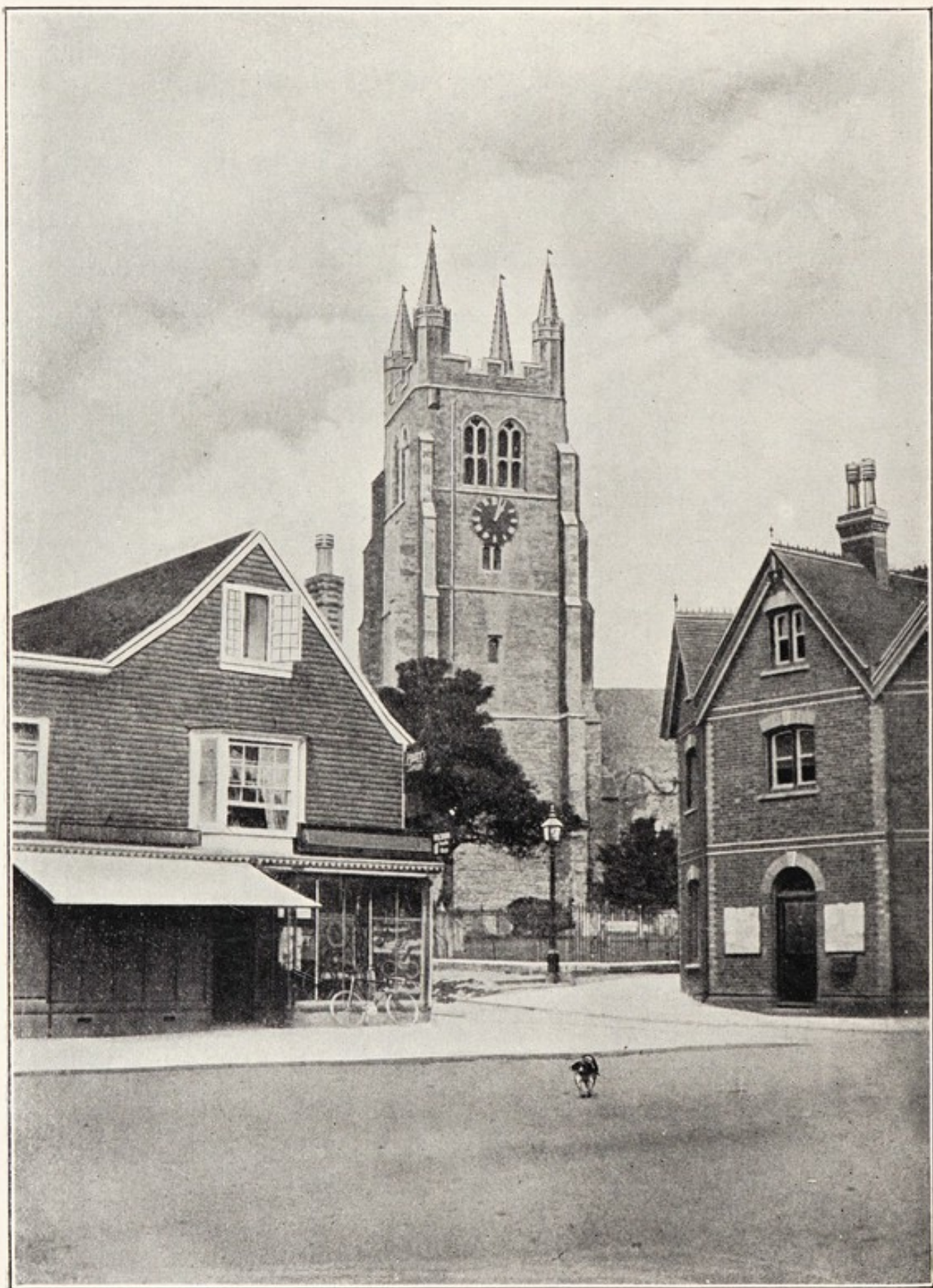


THE CHURCH OF SS. PETER AND PAUL, APPLEDORE

historical associations, and is known as "Well House." Here Queen Anne, when passing through the village, stayed awhile, and quenched her thirst with a glass of water from the ancient well attached to the house. This well is in the cellar, and is built with bricks of the fourteenth century.

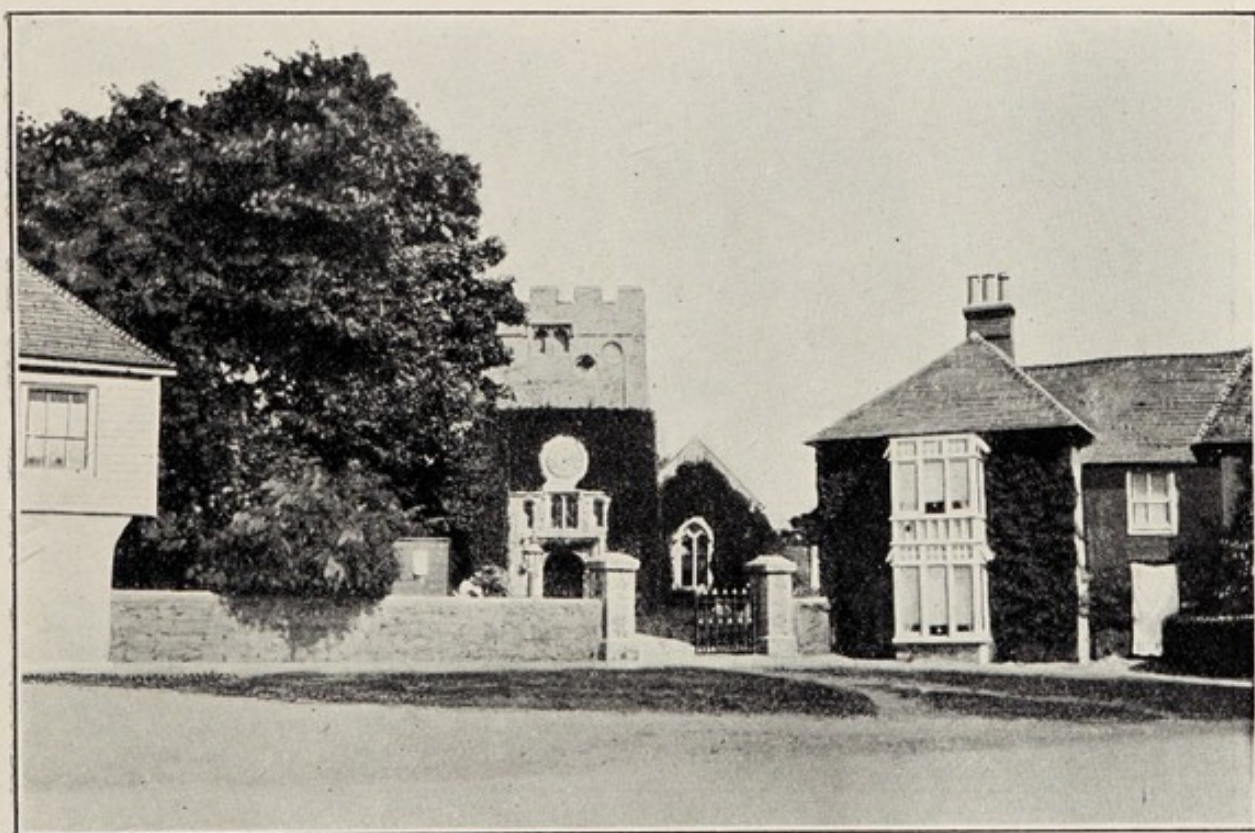
THE CHURCH

The old church, which is dedicated to St. Peter and St. Paul, stands on a knoll of ground, which, tradition states, is the site of the Danish fortress destroyed by the French in



TENTERDEN

1380. It is remarkable for the fact that two distinct churches exist under the same roof. The part now used as a vestry was once a chapel of the old fortress, and had a separate dedication, its patron Saint being St. Mary of Pity. According to a manuscript of 1619, in the Harleian collection, "the steeple of the church was once a munition tower, and by Bishop Warham made convenient by a faire doore." Two ancient benefactors, Henry Goulding and Thomas Knelle, of



THE TOWER OF APPLEDORE CHURCH

Appledore, were buried in the chancel about 1569. In the transept is an ancient tomb without an inscription, partly sunk below the level of the floor. It is supposed to have belonged to the family of Horne. The church formerly belonged to the Priory of St. Martin, Dover, to which it was given by Archbishop Langton, in the beginning of the reign of King Henry the Third. The first recorded vicar was appointed in 1590, and his name was John Walsall. In the

APPLEDORE OF THE PRESENT

south chapel is buried Sir John Chute, standard-bearer to Henry the Eighth.

VILLAGE STOCKS AND POUND

No English village of any pretensions was without its stocks and pound in days gone by. The stocks and pound at Appledore formerly stood at the side of a low-built house which faced the "Red Lion." It was called the "cross" or



THE SWAN HOTEL, APPLEDORE

"market house," and was let to the tenant of the fair, but was generally occupied by the village shoemaker. In the lodge attached to it were kept the poles and fencing for making the pound when required, but it was demolished in 1830. The stocks were then removed, and erected inside the churchyard fence for a time, but eventually were placed, together with the pound, at the back of the Black Wagon Lodge. Their last occupant was a farrier in 1832. He was allowed to remain

in them until he became sober after spending a convivial evening at the "Red Lion."

THE VILLAGE CLUB

A remarkable institution of Appledore was a society for prosecuting thieves, felons and receivers of stolen goods, which was formed in 1799, and consisted of sixteen members. Each member paid an entrance fee of half-a-guinea, and an annual subscription of half-a-crown, until a surplus of fifty-six pounds had been accumulated. This fund was used to assist in tracing thieves, incendiaries, robbers, housebreakers and other offenders against law, property or persons. It was also utilised in offering various rewards, ranging from ten guineas upwards, for the conviction of a person murdering, or attempting to murder a member or any of his family, to one guinea for the detection of an incendiary who fired hay-stacks. The members of this society formerly met twice a year, but since the advent of the police it has been disbanded.

"HORNE'S PLACE"

About a mile from Appledore, along the Kennardington Road, stands an ancient manor called "Horne's Place," which is now used as a farm-house. Michael Horne, the original owner, was a sheriff in the time of Henry the Fourth. Attached to this house is an interesting relic of the past in the form of a domestic chapel. This building is at least five hundred and fifty years old, as it is recorded that William Horne of Appledore was granted permission to hold services in the building in the year 1366. The roof of this beautiful little chapel is finely moulded, and in the ornamental carvings the wild celandine, a plant which grows largely in the neighbourhood of Appledore, has been introduced with charming effect. In the South wall is a "squint," and below the chapel are still the remains of an ancient crypt.



CHARLES I.
From a contemporary illuminated manuscript

SOME REMINDERS
OF THE
TIMES OF OUR PILGRIM FATHERS

A RAMBLING JOURNALIST OF THE PERIOD

Thomas Coryate (1577?—1617) traveller, and son of Rev. George Coryate, rector of Odcombe, Somerset. Having left Oxford University without a degree, he led an aimless life for several years, till, on the accession of James I., he came to the Court, and earned a precarious livelihood. On the death of his father, he left England for the Continent. Sailing from Dover on May 14, 1608, and availing himself of the ordinary means of transit, sometimes going in a cart, sometimes in a boat, and sometimes on horseback, he passed through Paris, Lyons and other French towns, crossed the Mont Cenis in a "chaise à porteurs" on June 9, and after visiting Turin, Milan and Padua, arrived at Venice on the 24th. Here he stayed till August 8, when he commenced his homeward journey on foot. He crossed the Splugen, passed through Coire, Zurich and Basle, and thence sailed down the Rhine, stopping at Strasburg and other places, and reached London at last on October 3, having travelled, according to his own reckoning, 1,975 miles, the greater part of which distance he had covered on foot, and having visited in the space of five months forty-five cities, "whereof in France five, in Savoy one, in Helvetia three, in some parts of High Germany fifteen, in the Netherlands seven."

Finding great difficulty in getting the journal of his travels published, Coryate applied to every person of eminence whom he knew to write commendatory verses upon himself, his book and his travels, and contrived to get together the most extraordinary collection of testimonials which has ever been

gathered in a single sheaf. At last the book, together with the testimonials, was published in 1611. The title ran:—
 “Coryat’s Crudities. Hastily gobled up in Five Moneths Travells in France, Savoy, Italy, Rhetia, comonly called the Grisons country, Helvetia, alias Switzerland, some Parts of High Germany and the Netherlands.”

Coryate died at Agra, while on a second tour.



THOMAS CORYATE ON HIS TRAVELS

A GENTLEMAN OF FASHION IN 1632

“It was common with him at any ordinary dancing to have his clothes trimmed with great diamond buttons, and to have diamond hat bands, cockades and ear-rings, and to be yoked with great and manifold knots of pearl. At his going



A GENTLEMAN OF FASHION, 1632

over to Paris in 1625, he had twenty-seven suits of clothes made, the richest that embroidery, lace, silk, velvet, gold and gems could contribute, one of which was white, uncut velvet, set all over, both suit and cloak, with diamonds valued at £14,000, besides a great feather stuck all over with diamonds, as was also his sword, girdle, hat-band and spurs.”



AN ENGLISH GENTLEMAN, 1633



AN ENGLISH GENTLEWOMAN, 1631



A PIKE-MAN AND A MUSQUETEER IN THE YEAR 1632

In 1632, King Charles' Commissioners, consisting of experienced armourers and gun and pike makers, travelled through England and Wales to "survey, prove, repair and put the armour and weapons of the militia into a state of service." An attempt was also made about the same time to bring about a uniformity in the armour and arms used.



AN ENGLISH ARCHER, 1634

AND SOME MEN OF THE TIME



OLIVER CROMWELL
 From a contemporary Dutch engraving

OLIVER CROMWELL

Oliver Cromwell (1599—1658), second son of Robert Cromwell, was born at Huntingdon, on April 25th, 1599. He received his education at the free school attached to the hospital of St. John, Huntingdon, and at Sidney Sussex College, Cambridge. Having studied law in London, he returned to Huntingdon and became member for that borough in 1628. In the Long Parliament, which met in 1640, Cromwell was a member for the town of Cambridge, and was one of the originators of the Root and Branch Bill. On the outbreak of the Great Rebellion in 1642, Cromwell joined the parliamentary army as captain of a troop of horse, and so great was his energy and enthusiasm that by September, 1643, his single troop of sixty men had increased to a regiment of ten times that number. The soldiers, who were of the same spirit as their leader, became the famous "Ironsides" who played so important a part in the decisive battles of Marston Moor and Naseby. After the execution of Charles I. Cromwell completely subjugated Ireland, crushed the hopes of the Scotch royalists at Dunbar, and defeated Charles II. at Worcester. The Instrument of Government of 1653 made him Lord Protector for life. Both at home and abroad he was an able and vigorous administrator, and it was in a great measure due to his policy that England gained the supremacy of the sea.

Cromwell died in 1658, on the anniversary of the battle of Worcester, which victory he always regarded as his "crowning mercy."



*Three Poets, in three distant Ages born,
Greece, Italy, and England did adorn.
The First in loftiness of thought Surpass'd,
The Next in Majesty; in both the Last.
The force of Nature could no farther goe:
To make a Third she joynd the former two.*

JOHN MILTON

JOHN MILTON

John Milton (1608—1674), was born on December 9th, 1608, in London, and was educated at St. Paul's School and at Christ's College, Cambridge. Leaving the University, he resided for several years at his father's seat at Horton, during which period he wrote "Comus," "Lycidas," "L'Allegro" and "Il Penseroso" before his twenty-fifth year. He then travelled on the Continent, but was recalled to England by the social and political disturbances which culminated in the civil war of 1642—1648. He then commenced the career of an eloquent but furious controversialist. His finest prose work is "Areopagitica," written about this time in defence of the freedom of the press. In 1649 he was appointed Latin secretary to Cromwell, and three years later became totally blind. On the restoration of the monarchy the poet was imprisoned for a short time, and after his release devoted the rest of his life of poverty and retirement to the production of his immortal epics, "Paradise Lost," "Paradise Regained" and "Samson Agonistes." He died in November, 1674, and was buried in Cripplegate churchyard.



WILLIAM HARVEY

WILLIAM HARVEY

William Harvey (1578—1657) was born at Folkestone, Kent. He had a distinguished career as a physician. His discovery of the circulation of the blood, overthrowing the traditionally accepted view, is said to have injured him for a time in his profession; but the circumstance is not certain, and has been denied. In any case, he succeeded in converting the men of his own science and of his own profession during his lifetime.

Harvey's classical work, the "De Motu Cordis," in which he expounded his discovery to the world at large, was published in 1628. He had first brought forward his views in 1616, and had continued to expound them in the lectures he delivered in St. Bartholomew's Hospital, where, in 1615, he had been appointed Lumleian Lecturer. His other celebrated work, the "De Generatione," belongs to the next period. Though this work has not the importance of the "De Motu Cordis," it is remarkable that the doctrine of "epigenesis" expounded in it—the theory that the development of the embryo takes place by the successive addition of parts, not by the unfolding of a complete miniature present from the first—is substantially that which is now held.



P. Vandrebanc F

S. Thomas Browne M.D.

SIR THOMAS BROWNE

Sir Thomas Browne (1605—1682), physician and author, was born in London, in the Parish of St. Michael, Cheapside, on October 9, 1605. His father was a mercer at Upton, Cheshire, but was of good family.

Browne was educated at Winchester College and Broadgate Hall (now Pembroke College), Oxford. He practised medicine for some time in Oxford, but afterwards threw up his practice, and travelled on the Continent. Returning to England, he established himself as a Physician at Norwich, 1637, and was incorporated doctor of medicine at Oxford.

The famous treatise, "Religio Medici," was surreptitiously published in 1642, but was probably written in 1635. It is a species of confession of faith, in which the writer by no means confines himself to theological matters, but takes the reader completely into his confidence.

Among the most popular of his works are the treatise entitled "Hydriotaphia or Urn Burial," and the essays on "Vulgar Errors," which bear the name of "Pseudodoxia Epidemica."

Browne died at Norwich on October 19, 1682,



ST KENELM DIGBY.

SIR KENELM DIGBY

Sir Kenelm Digby (1603—1665), author, naval commander and diplomatist, was the elder of the two sons of Sir Everard Digby, who was executed for his share in the Gunpowder Plot. He was educated at Worcester College, Oxford, became a favourite of Prince Charles (afterwards Charles I.), and was knighted by James I. In 1627, he undertook an expedition to the Mediterranean, with the object of seizing the French ships usually anchored in the harbour of Scanderoon. This was his first naval undertaking. In 1643, he published his "Observations," from a Roman Catholic point of view, of Browne's newly issued "Religio Medici." His chief philosophical books, "Of Bodies" and "Of the Immortality of Man's Soul," were published in France. Others of his works are:—"A late discourse . . . touching the Cure of Wounds by the Powder of Sympathy. With instructions how to make the said Powder"; "A discourse concerning the Vegetation of Plants"; "Journal of the Scanderoon Voyage," etc.

Although a shrewd observer of natural phenomena, Digby was a scientific amateur rather than a man of science. Astrology and alchemy formed serious parts of his studies.

He died on June 11, 1665, and was buried in Christ Church, Newgate Street.



ISAAC WALTON

IZAAC WALTON

Izaak Walton (1593—1683) was born at Stafford, and was apprenticed to the Ironmongers' Company. After his apprenticeship was over, it is doubtful whether he followed the trade of ironmonger, or became a linen draper. He produced, at different times, the lives of five persons—namely, Donne, Wotton, Hooker, Herbert, and Bishop Sanderson. These biographies are written with such simplicity and grace, that they will always be regarded as masterpieces. Walton's great work, "The Compleat Angler," is a treatise on his favourite art of fishing, in which the precepts for the sport are combined with such inimitable descriptions of English river scenery, and such charming dialogues, that the book is absolutely unique in literature. The Darent and other pleasant streams of Kent were among the favourite haunts of Walton.

He died at Winchester on December 15, 1683, and was buried in Winchester Cathedral.



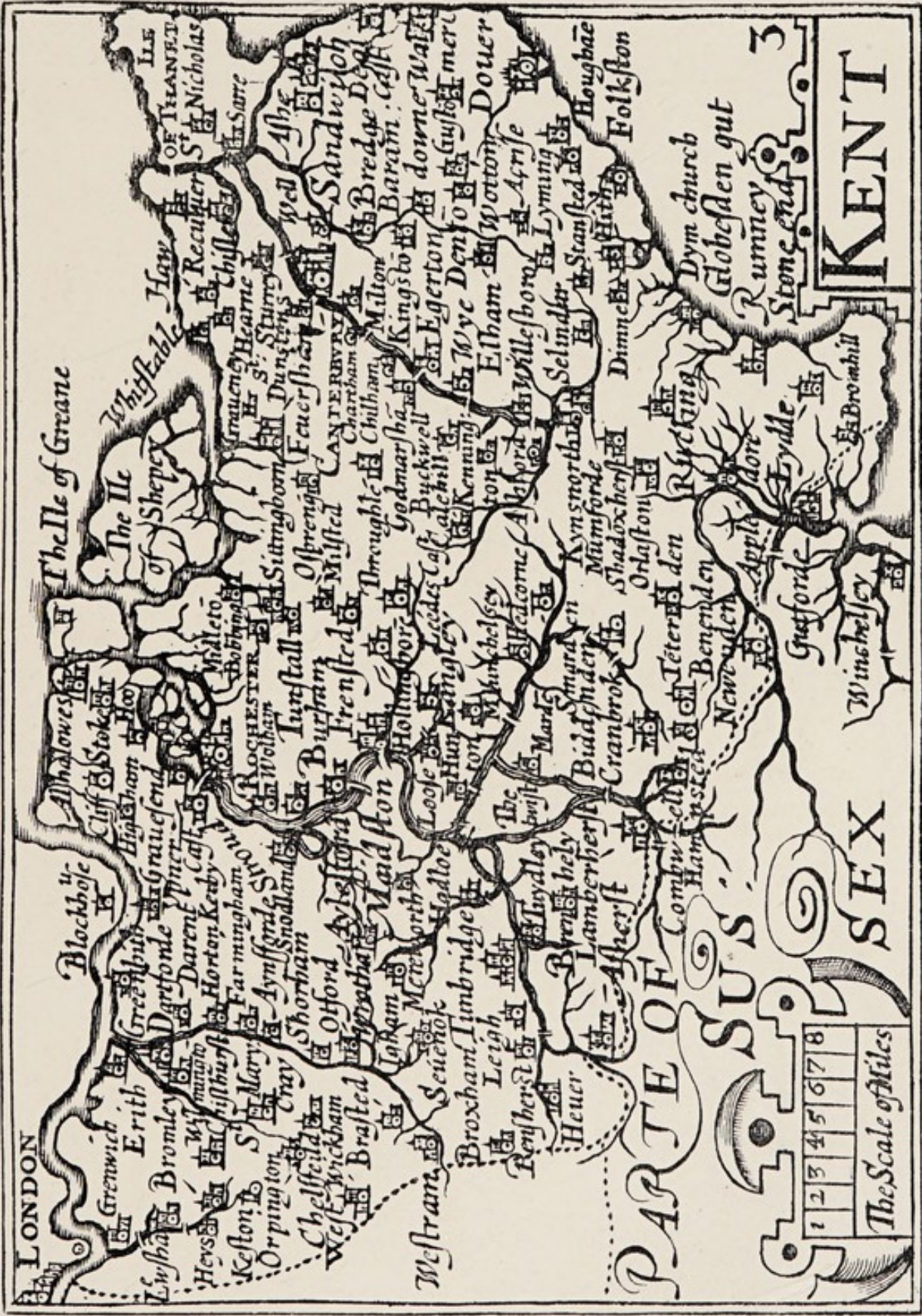
ROBERT BURTON
From an engraving, 1628

ROBERT BURTON

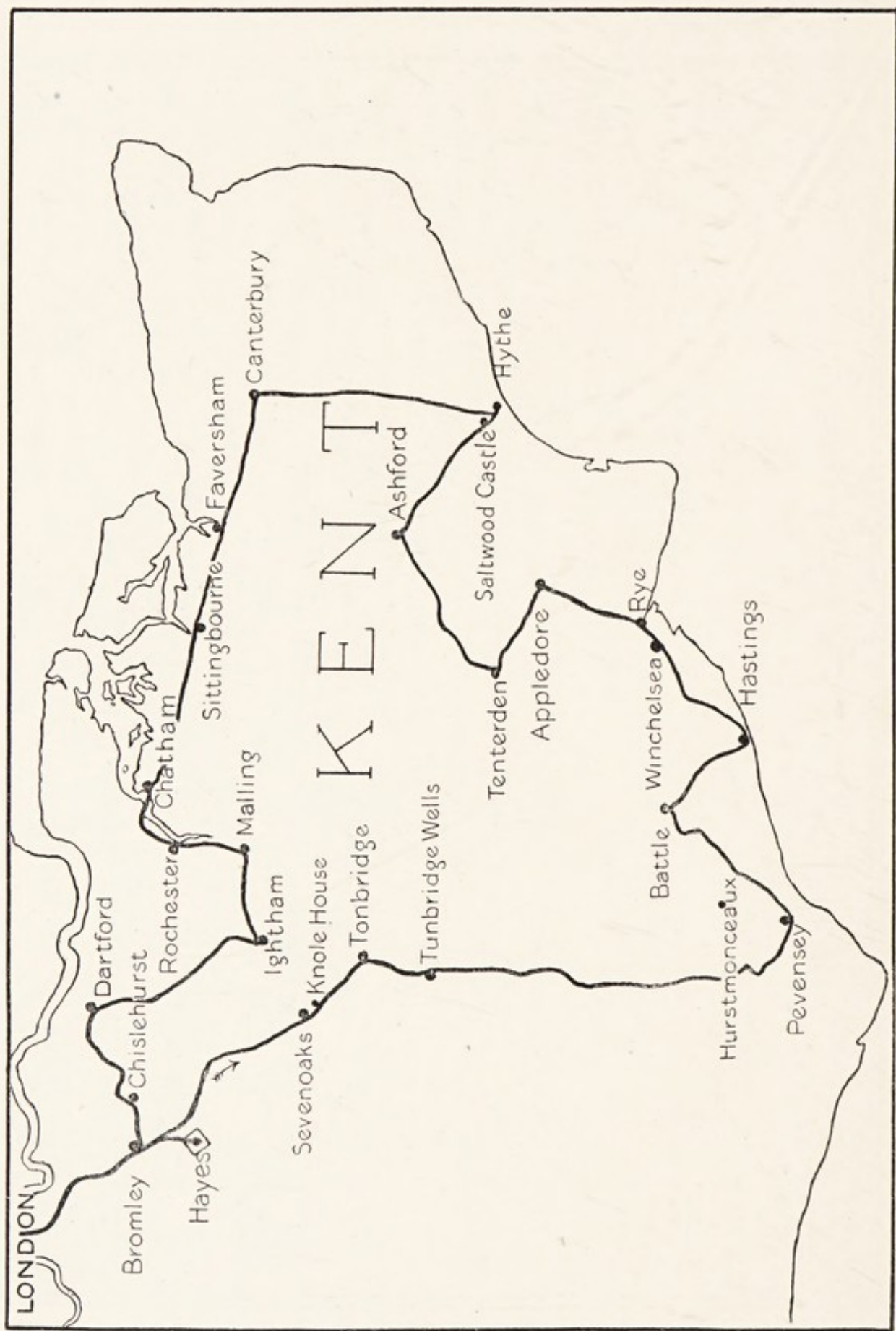
Robert Burton (1577—1640) was second son of Ralph Burton, of Lindley, in Leicestershire, where Robert was born. On leaving Christ Church College, Oxford, he entered the Church, and became rector of Seagrave, in Leicestershire. In 1621 appeared the first edition of Burton's "Anatomy of Melancholy. What it is. With all Kindes, Causes, Symptomes, Prognostickes, and several Cures of it," etc. The "Anatomy" is divided into three parts, which are subdivided into sections, members and subsections.

Burton was an exact mathematician, a curious calculator of nativities, "a general read scholar, a thorough-paced philologist, and one that understood the surveyings of lands well. As he was by many accounted a severe student, a devourer of authors, a melancholy and humourous person, so by others who knew him well, a person of great honesty, plain-dealing and charity."

Burton died at Christ Church on January 25, 1639-40.



MAP OF KENT, 1627

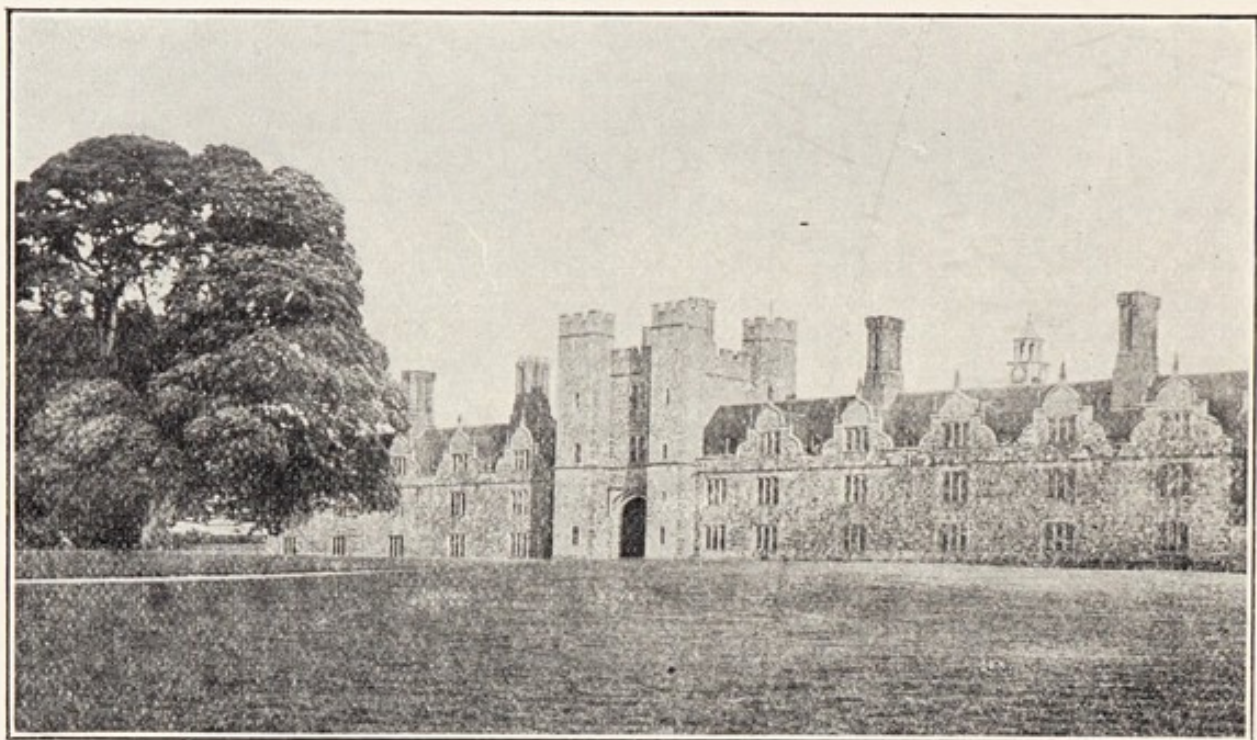


THE "PILGRIM'S" PROGRESS

SOME GLIMPSES

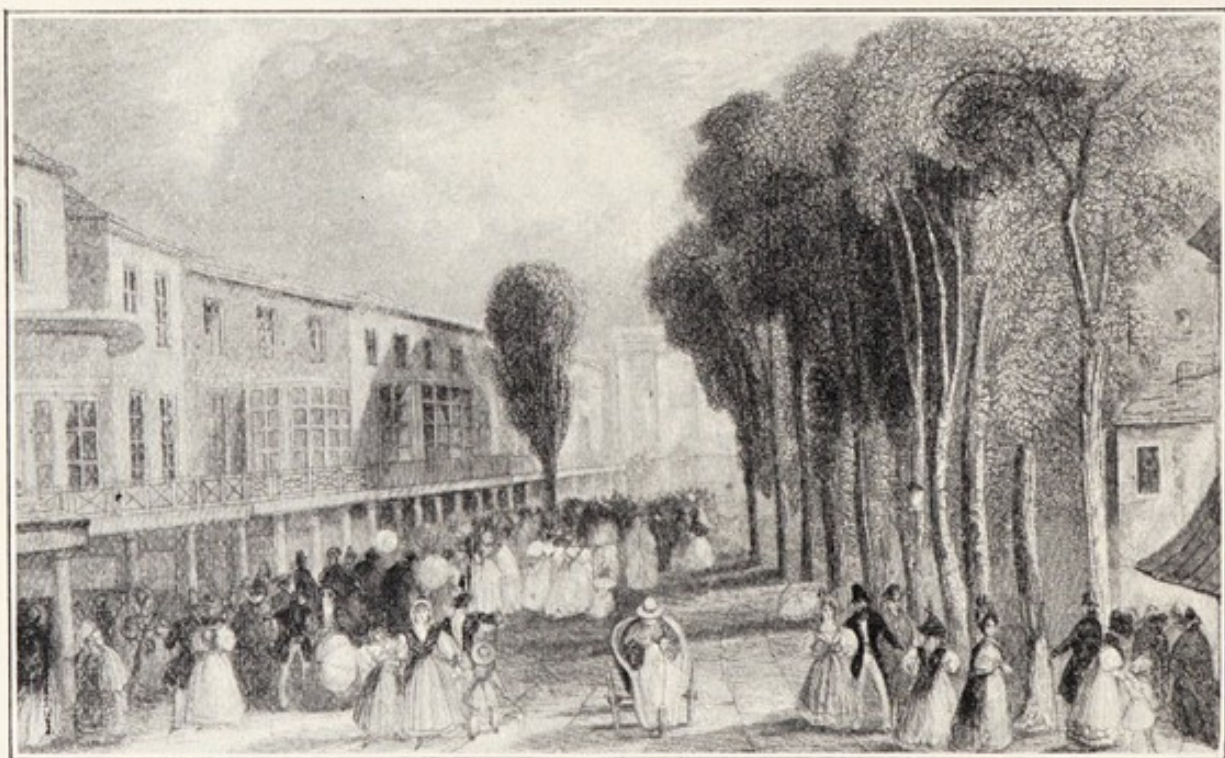
OF

HISTORIC KENT

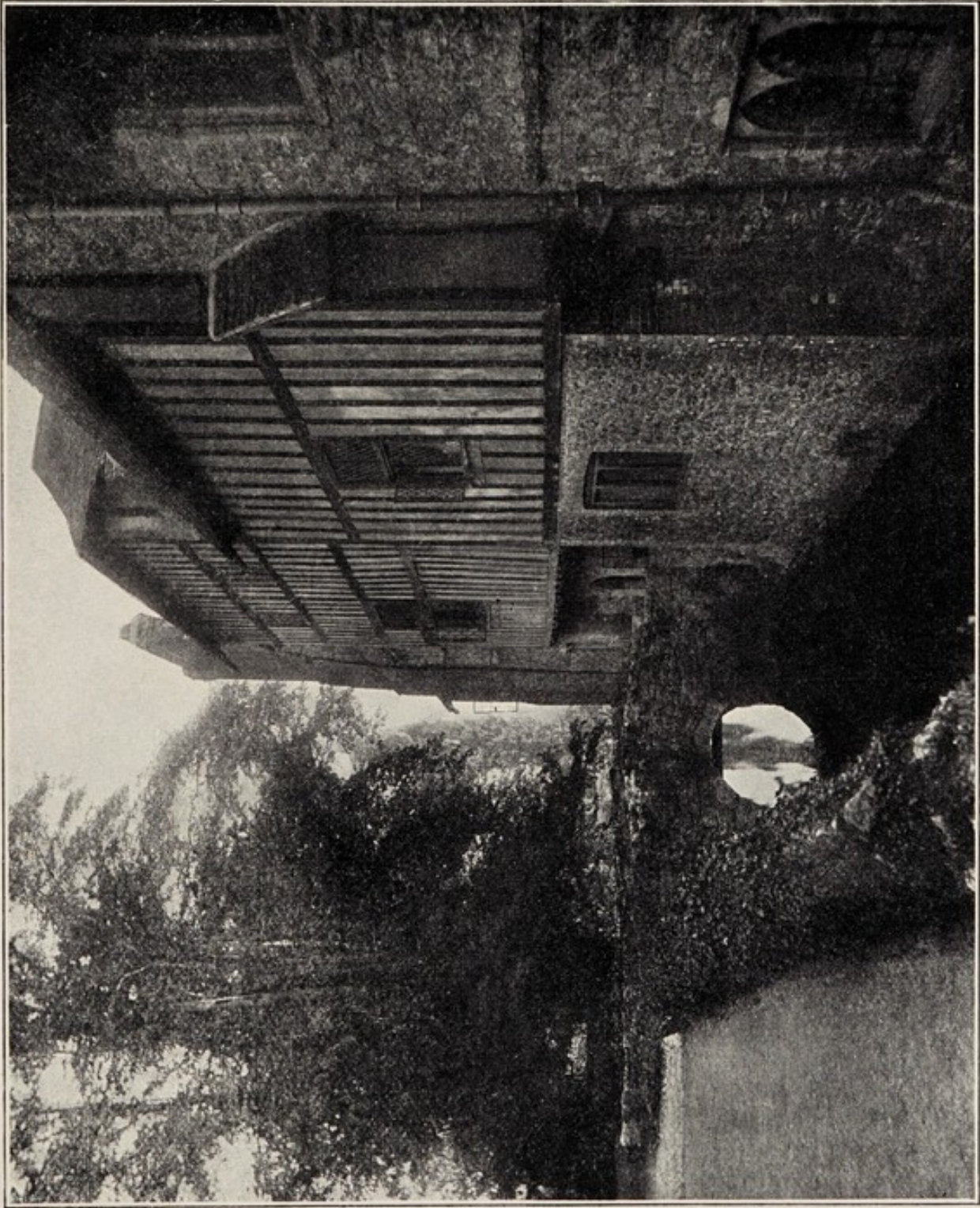


KNOLE PARK, NEAR SEVENOAKS

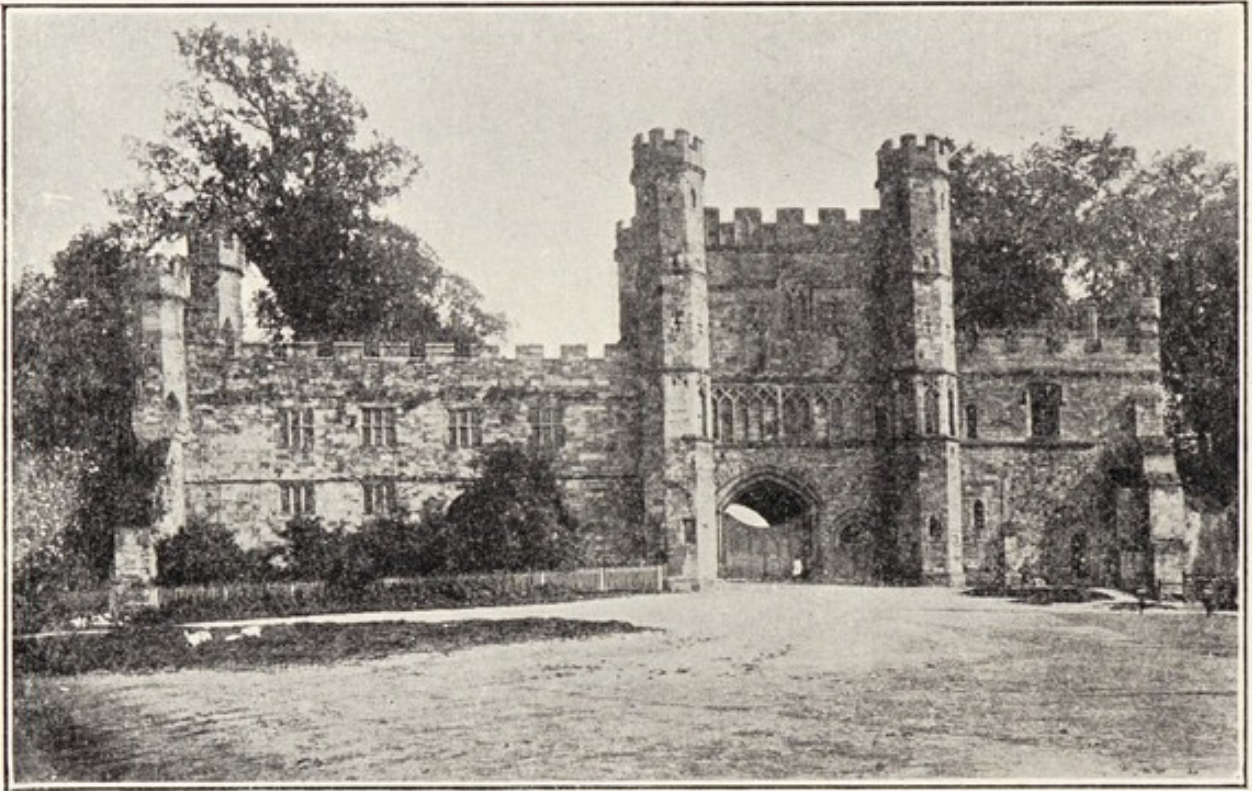
Built between 1460 and 1608 by Archbishop Bouchier and Thomas Sackville, First Earl of Dorset



THE PANTILES, TUNBRIDGE WELLS, KENT

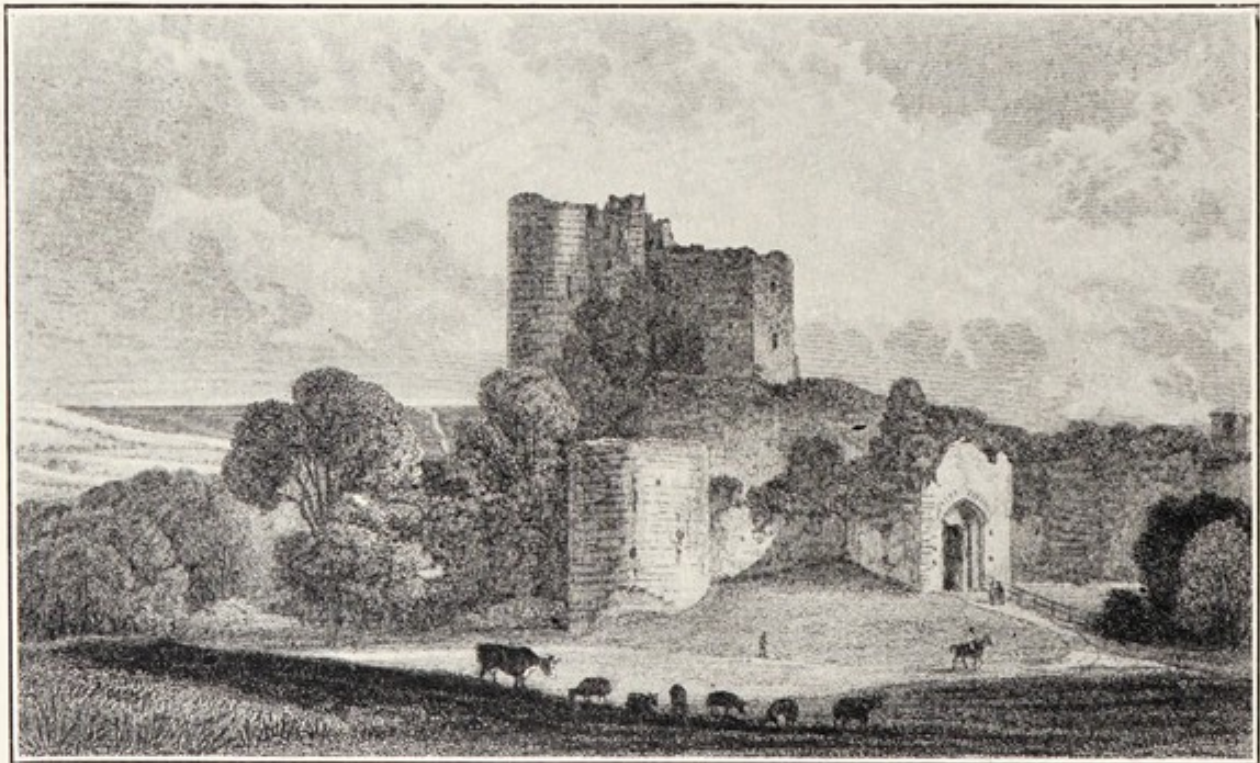


IGHTHAM MOTE, KENT

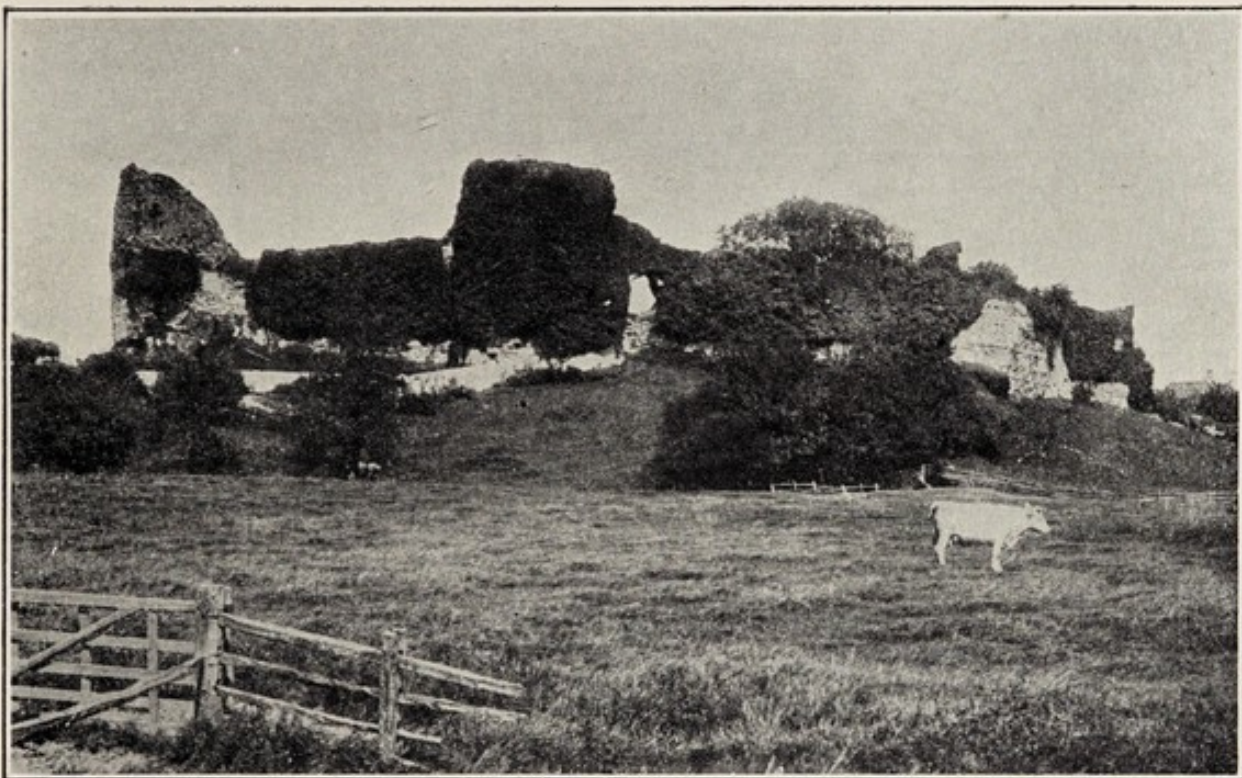


BATTLE ABBEY

Near which was fought the Battle of Hastings, on October 14, 1066. To commemorate his victory, William the Conqueror founded the Abbey near the spot where Harold fell

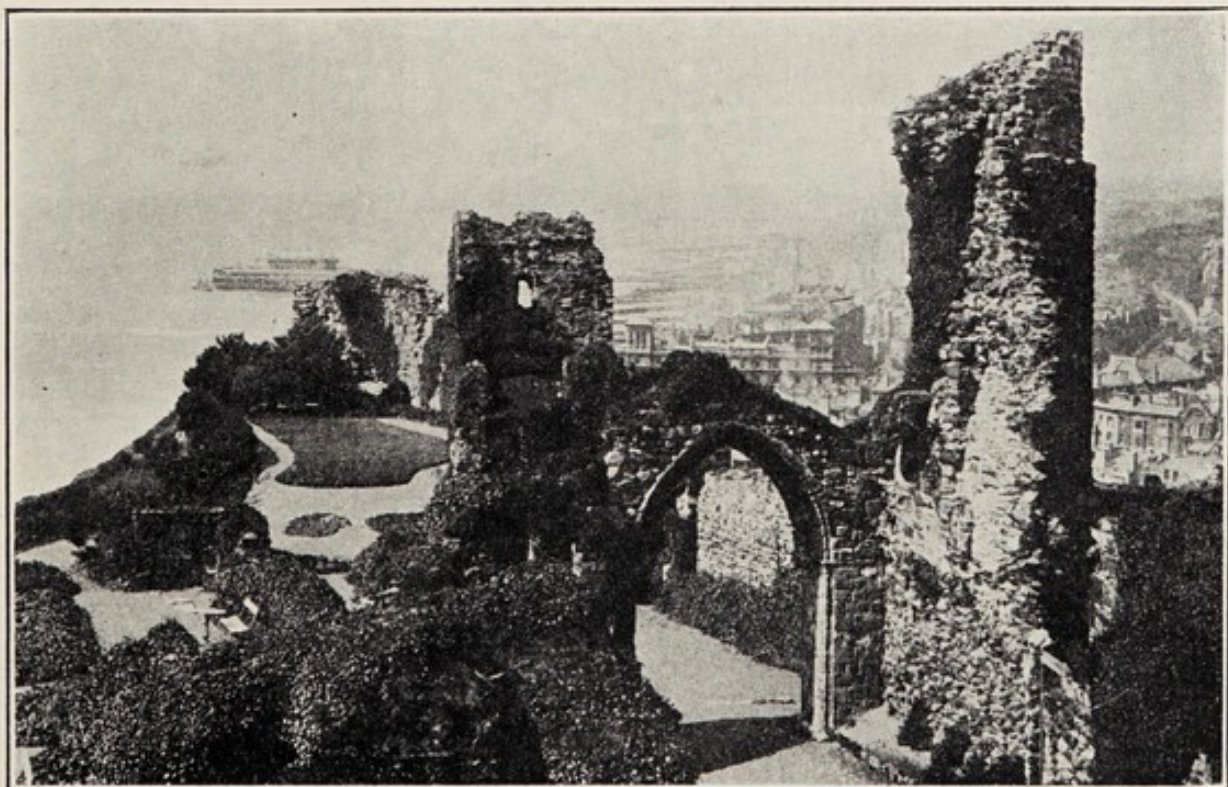


SALTWOOD CASTLE



PEVENSEY CASTLE

Dates from Roman times. The walls now enclose the remains of a Norman Keep.
William the Conqueror landed on the shores of Pevensey Bay in 1066

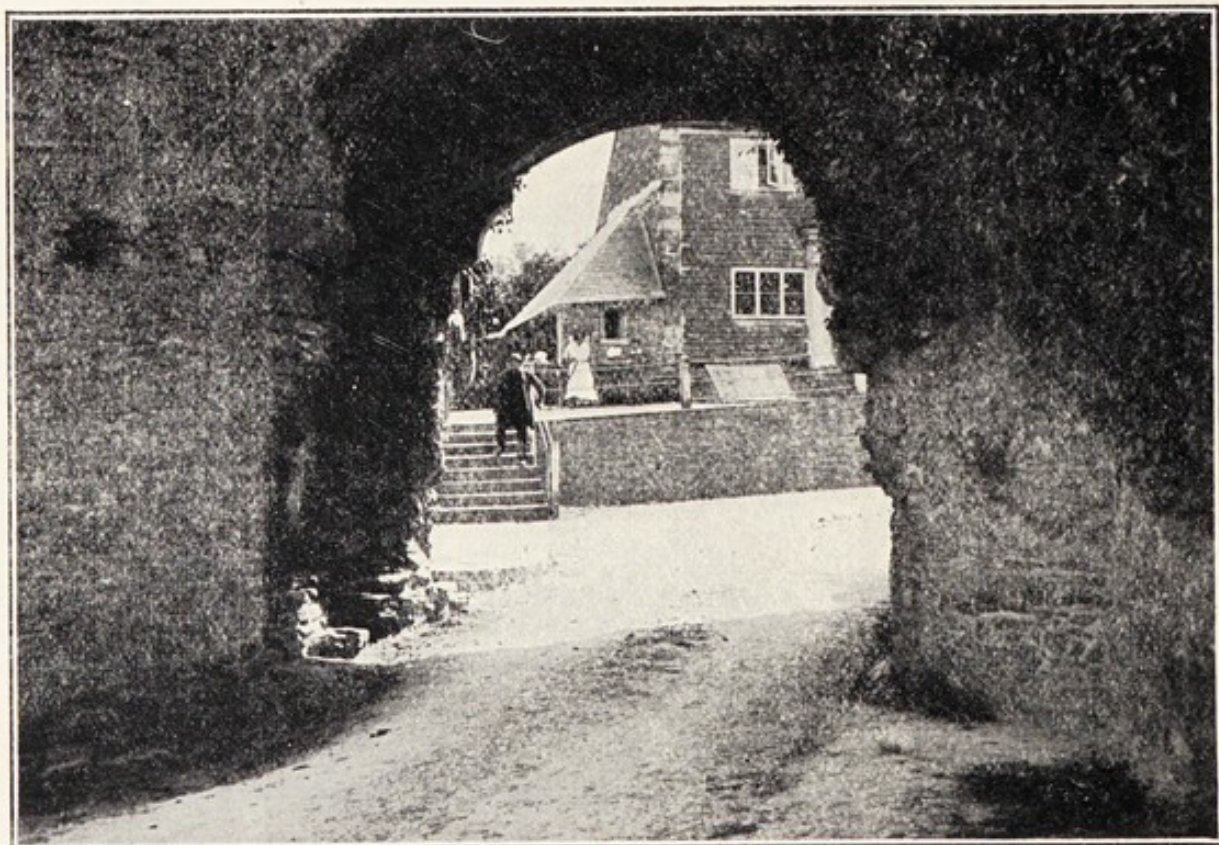


HASTINGS CASTLE

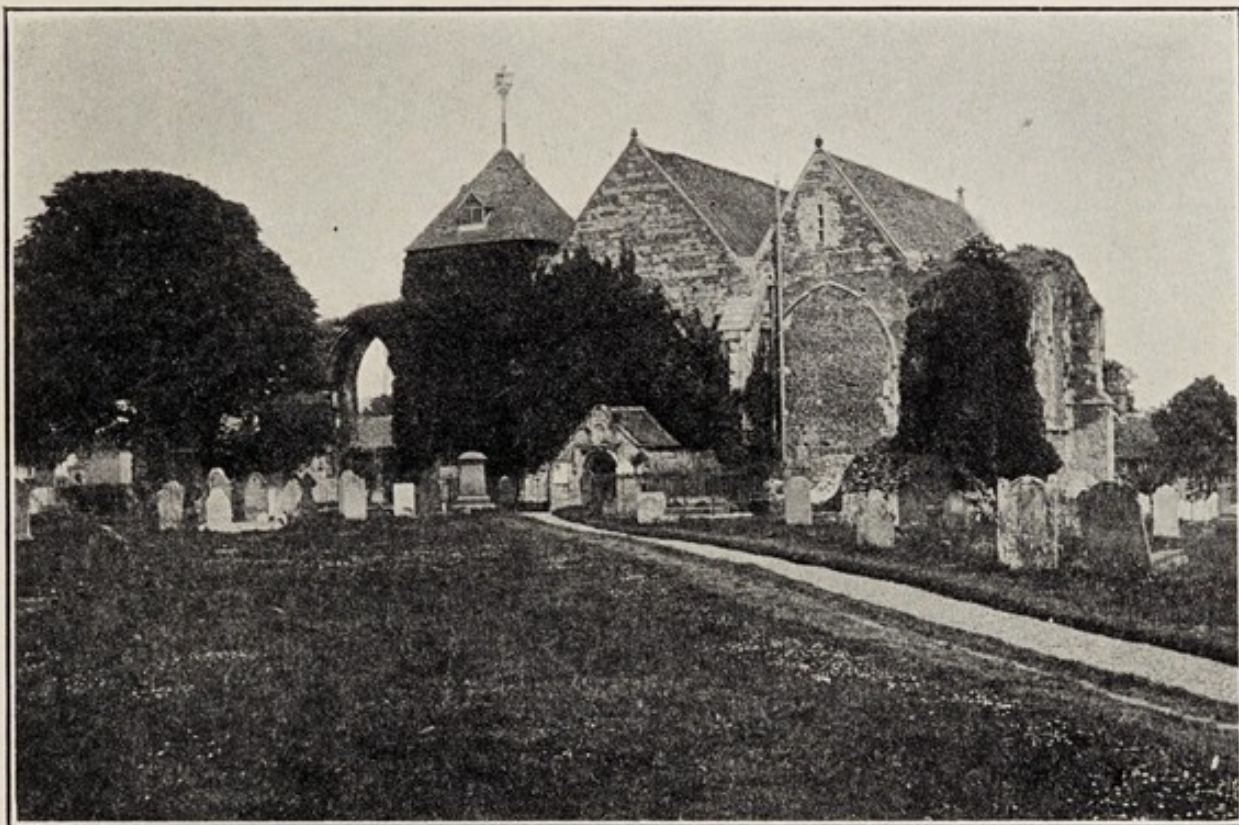
Was built by one of the followers of William the Conqueror



WINCHELSEA, ONE OF THE ANTIENT CINQUE PORTS



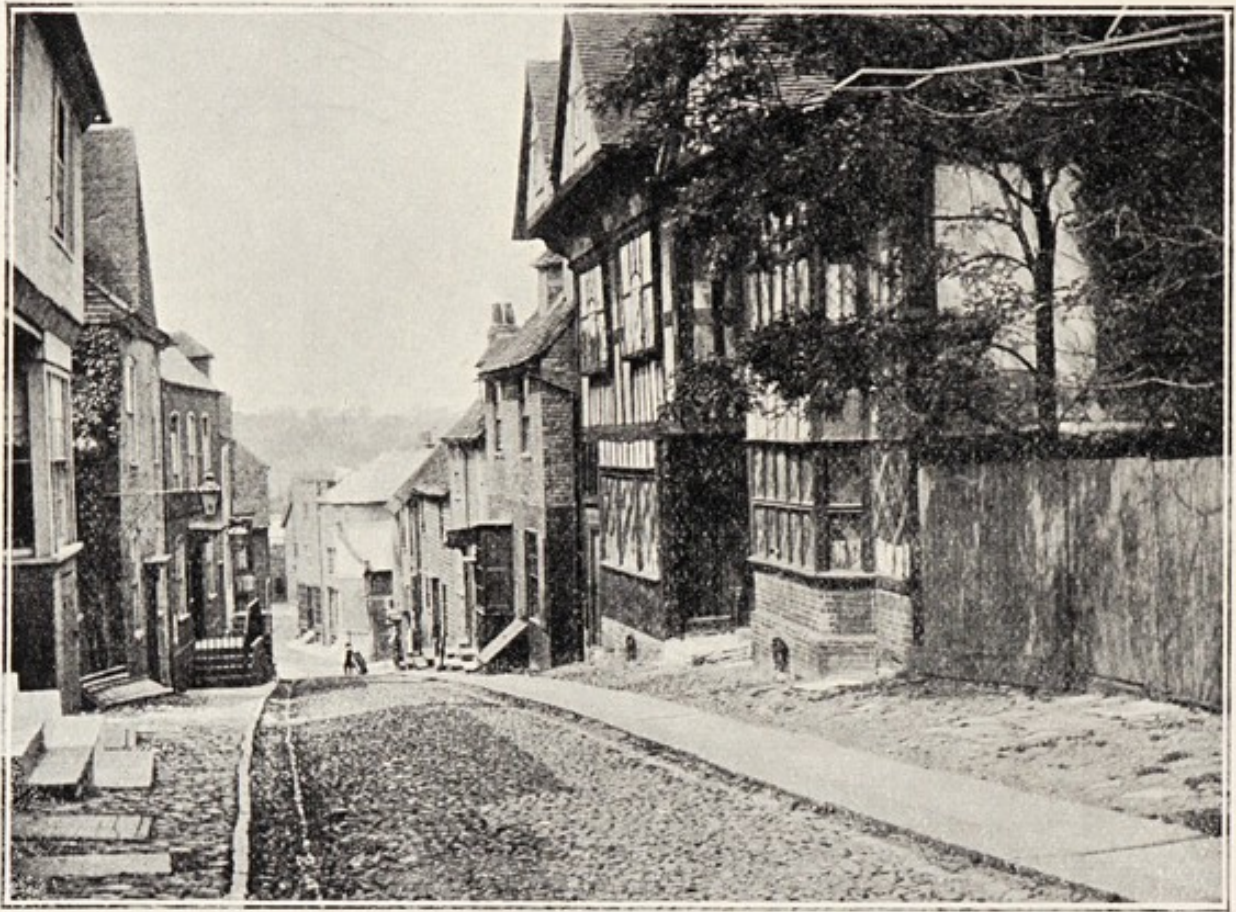
A GATEWAY IN THE ANTIENT WALLS OF WINCHELSEA



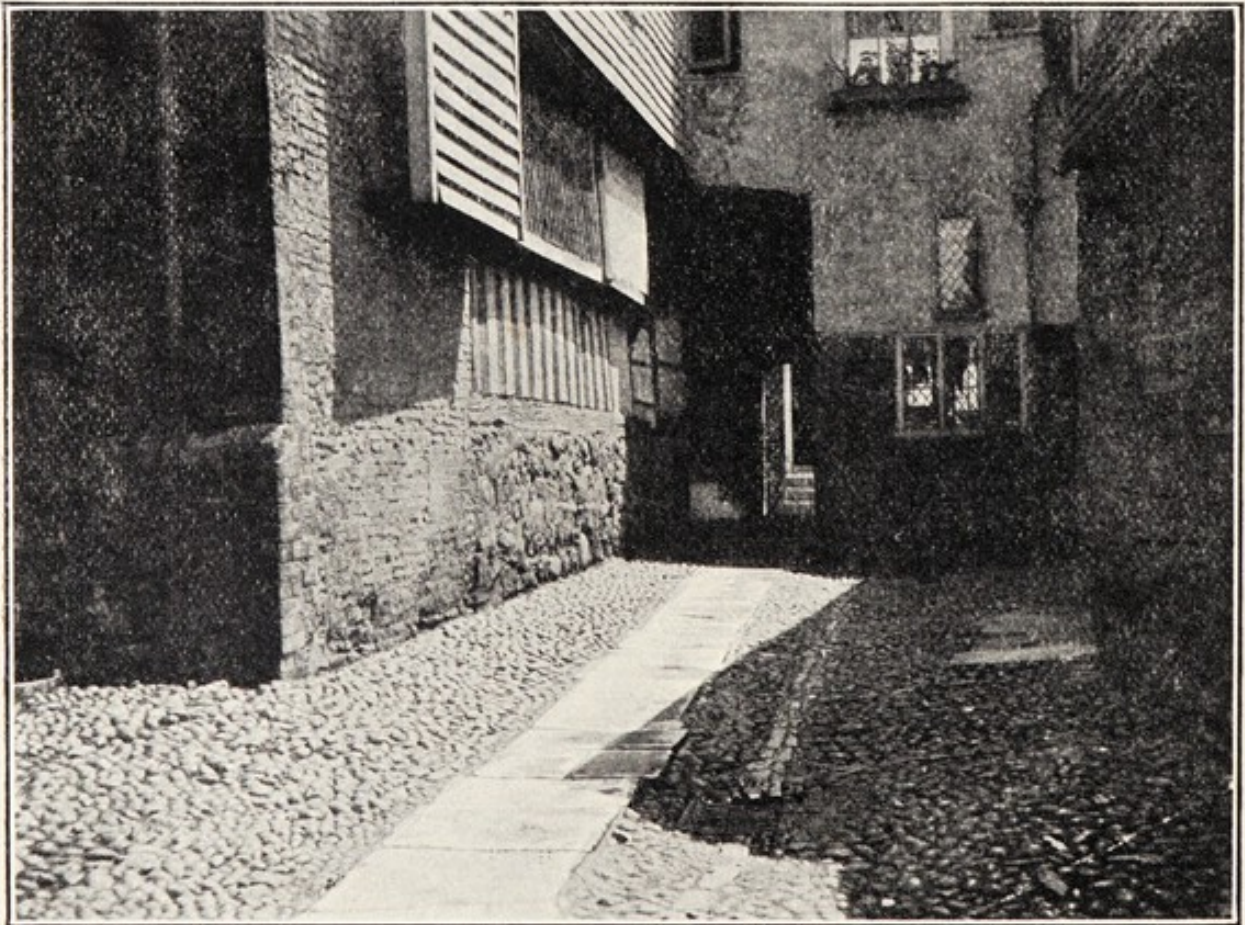
WINCHELSEA CHURCH AND RUINS OF THE ABBEY



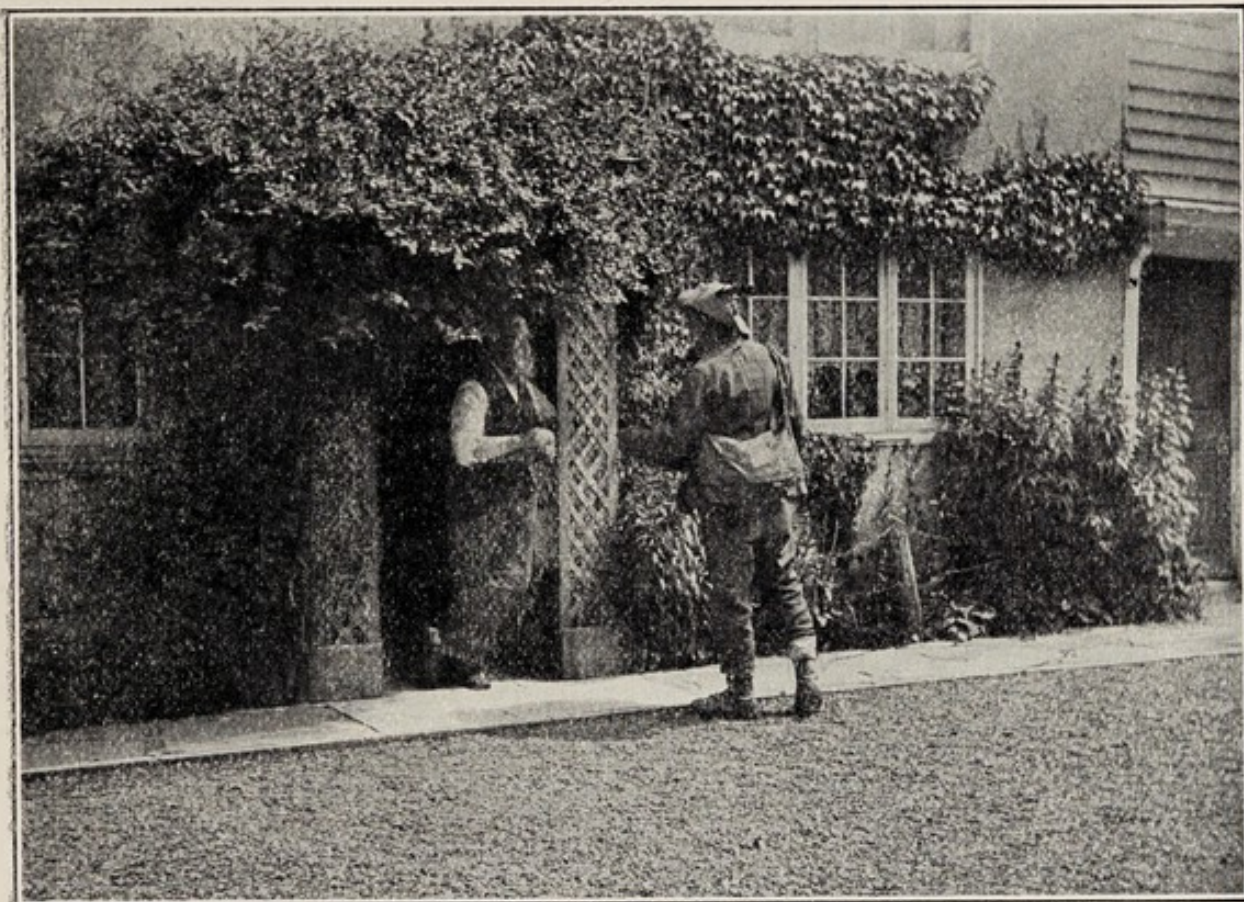
PORCH OF WINCHELSEA CHURCH



MERMAID STREET AND THE OLDEST HOUSE, RYE



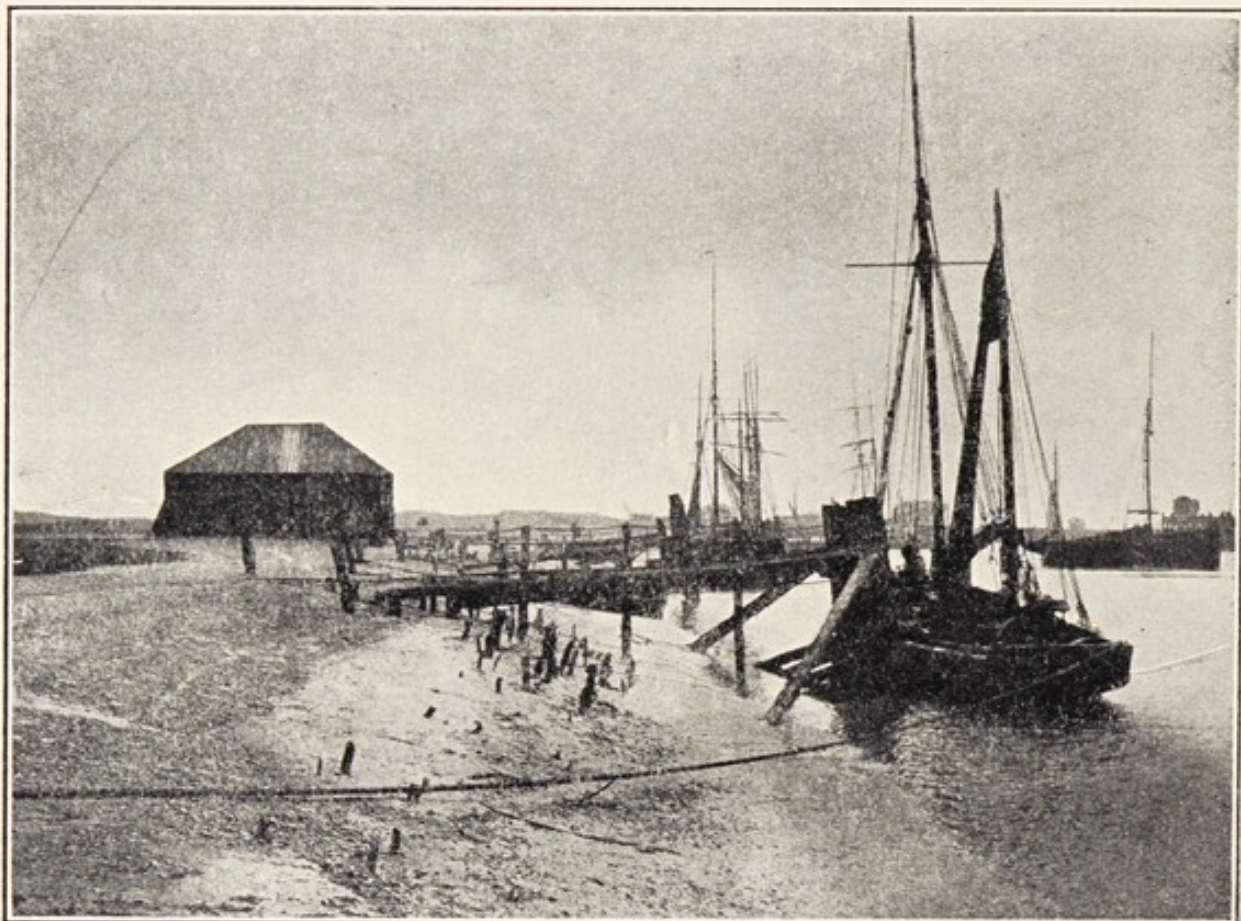
YE MERMAID INN, RYE



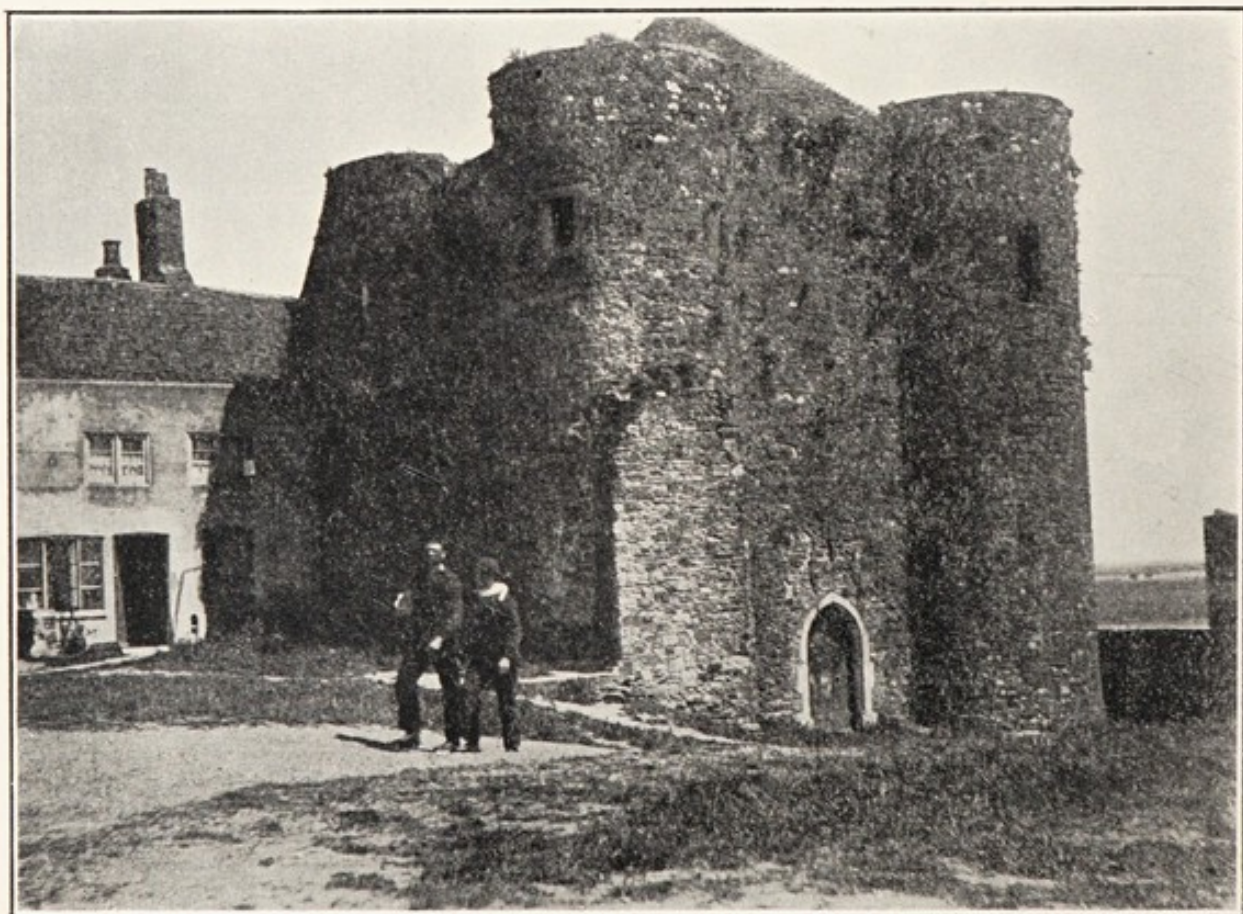
A WINCHELSEA COTTAGE AND A STROLLING MINSTREL



A COTTAGE NEAR APPLIEDORE



RYE HARBOUR
Whence John Eliot, Mary Curtis Eliot, and William Curteis embarked on the
ship "Lyon" in 1631



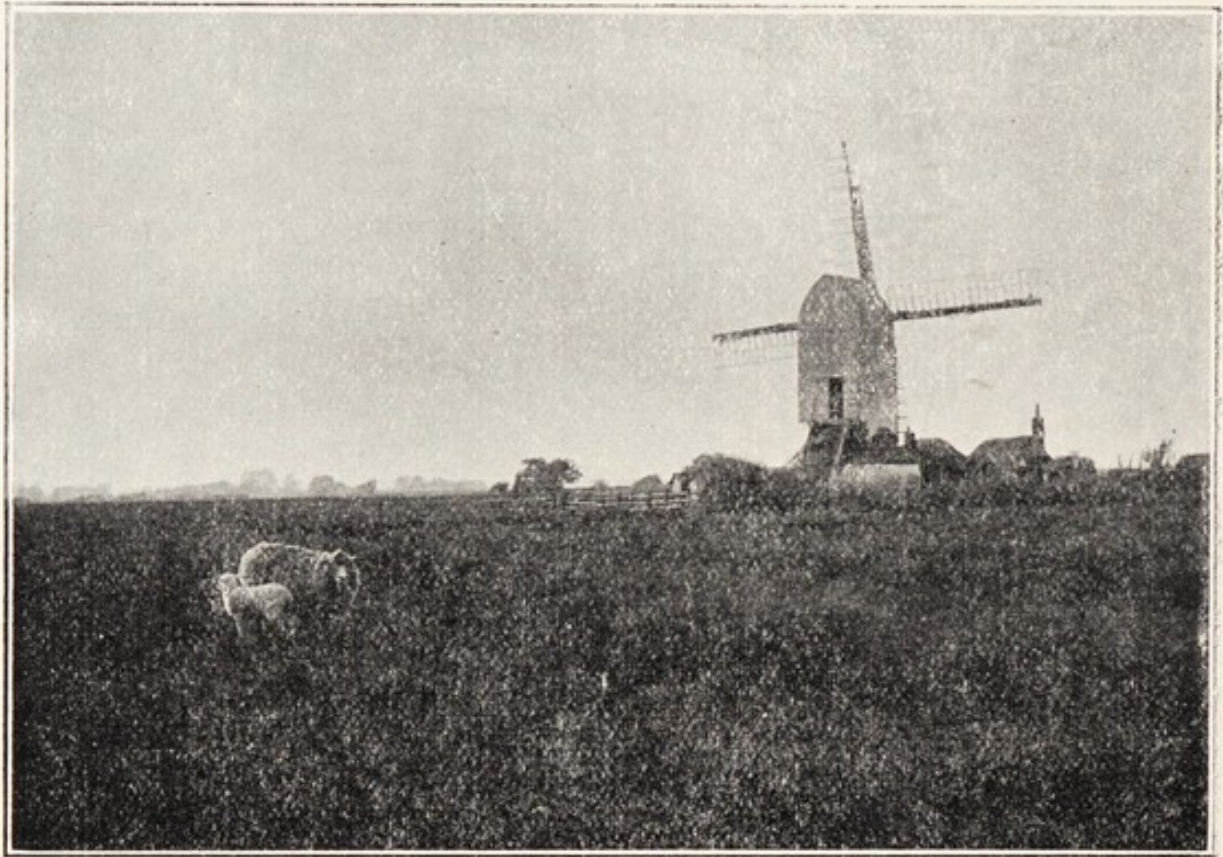
YPRES CASTLE, RYE



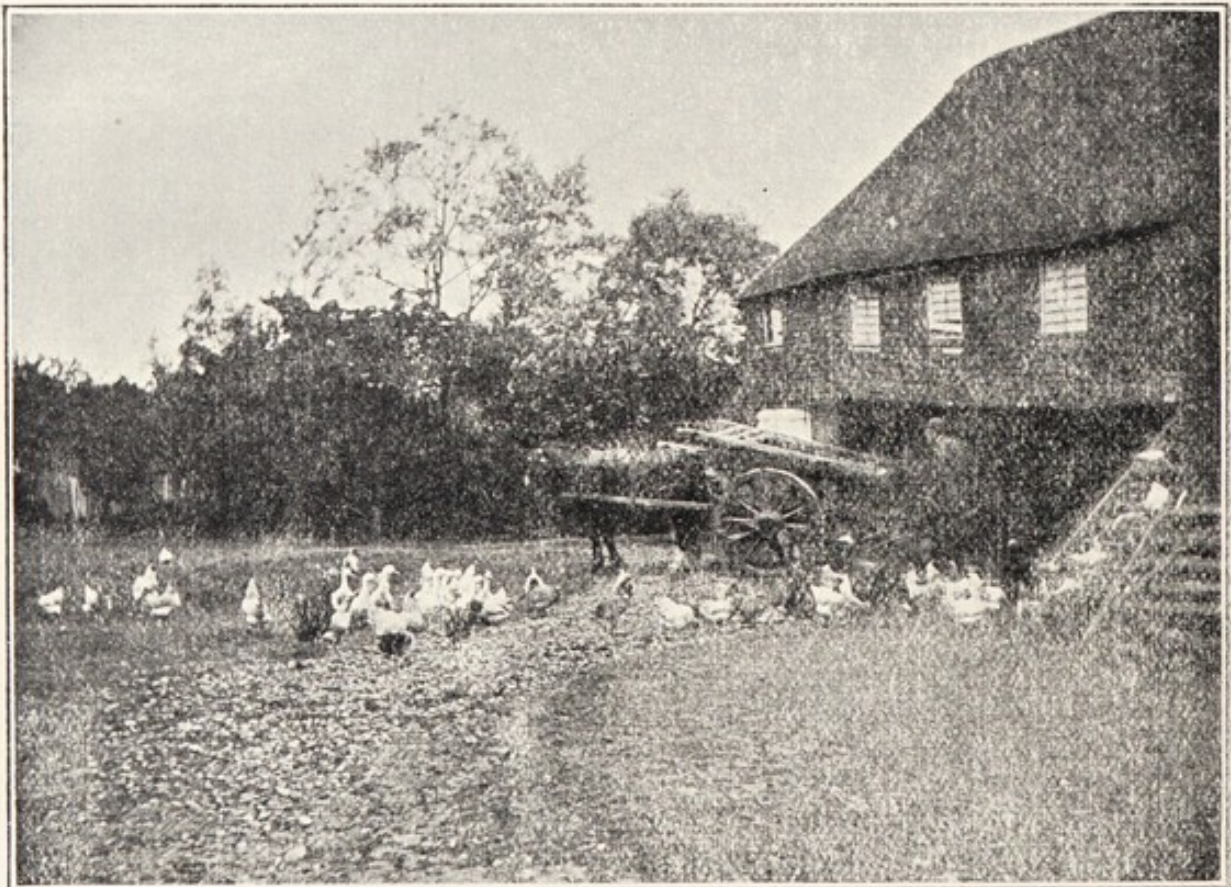
PASTURES NEAR APPLIEDORE



SHEEP SHEARING NEAR APPLIEDORE



BRENZET MILL ON ROMNEY MARSH, NEAR APPLIEDORE



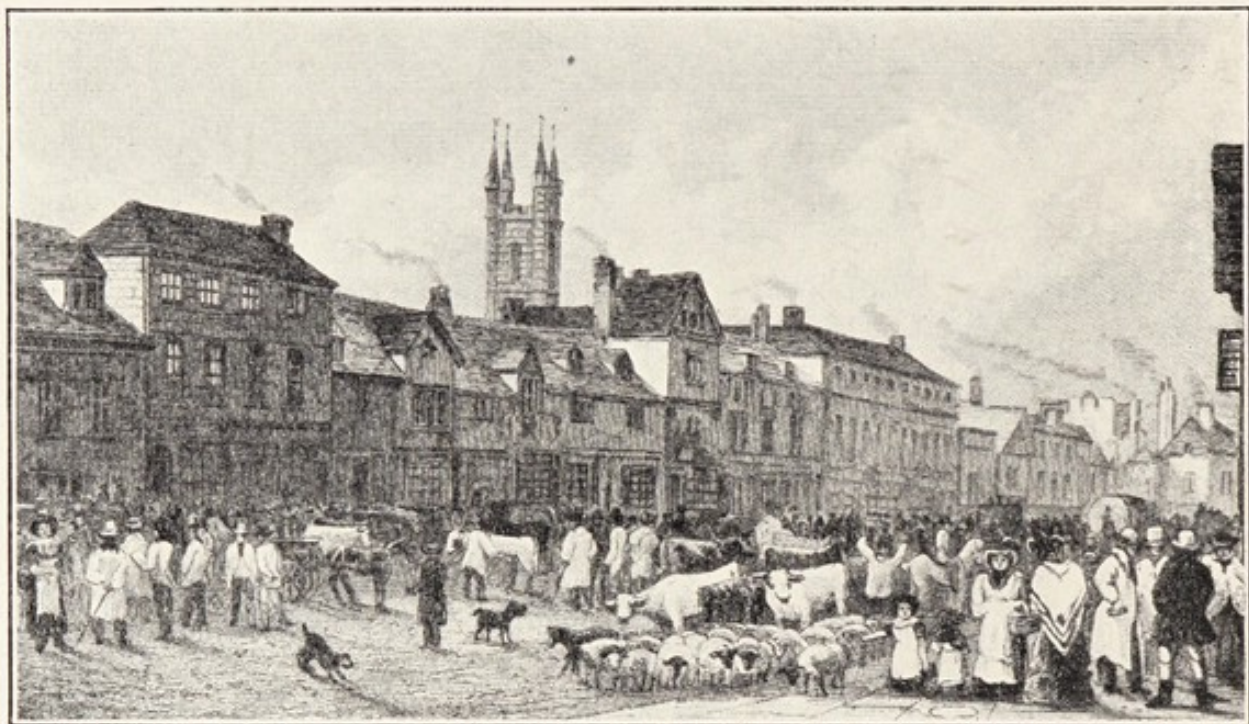
FARMYARD NEAR APPLIEDORE



SHRIMP GATHERERS ON THE KENTISH SHORE



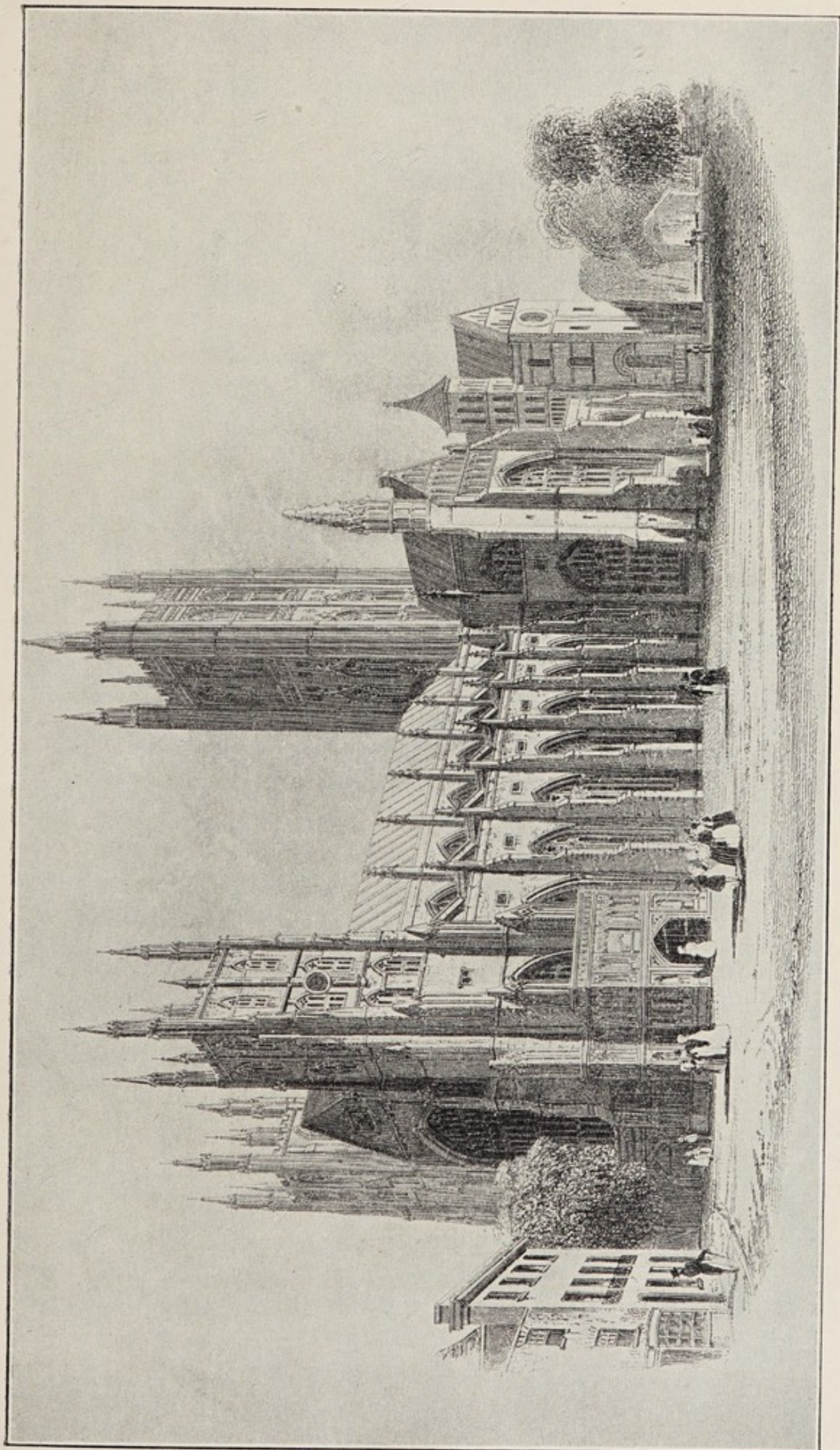
KENTISH FISHERMEN



ASHFORD, KENT



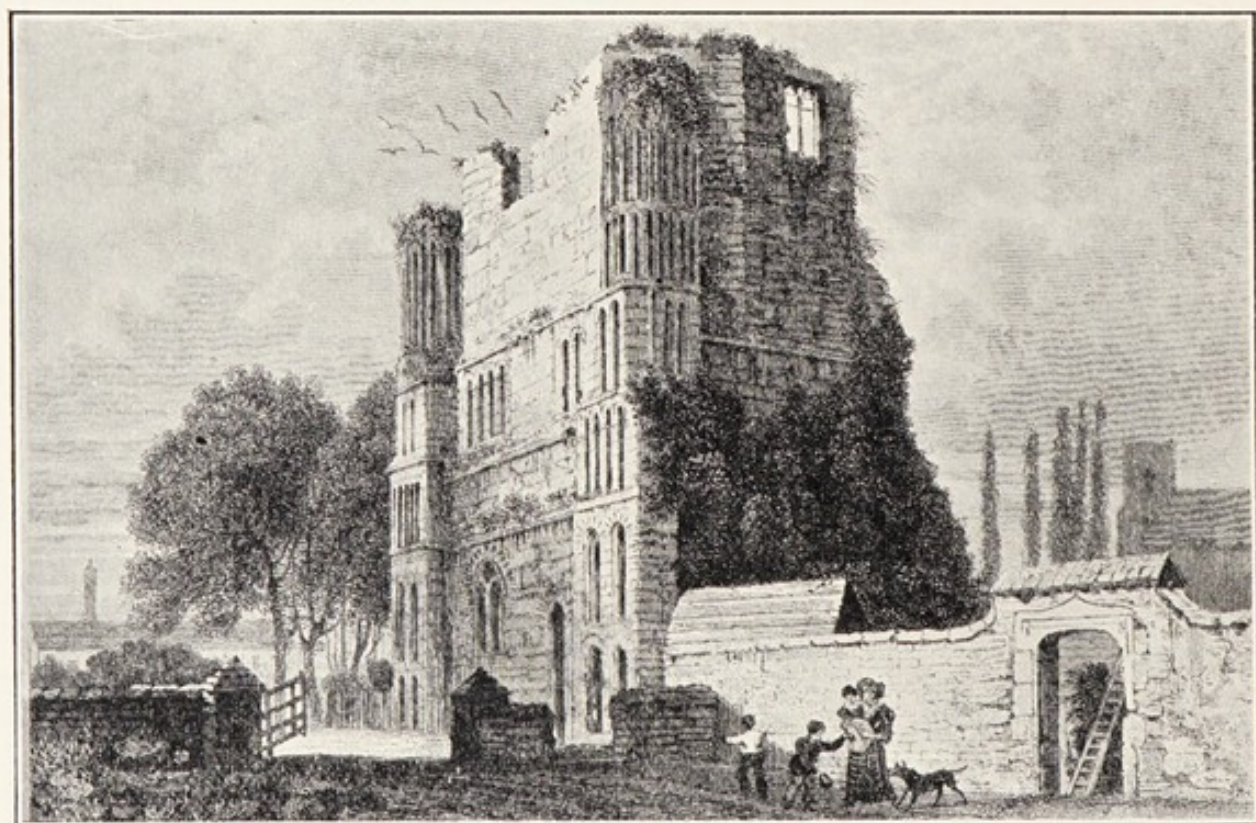
ROCHESTER BRIDGE, CASTLE AND CATHEDRAL, KENT



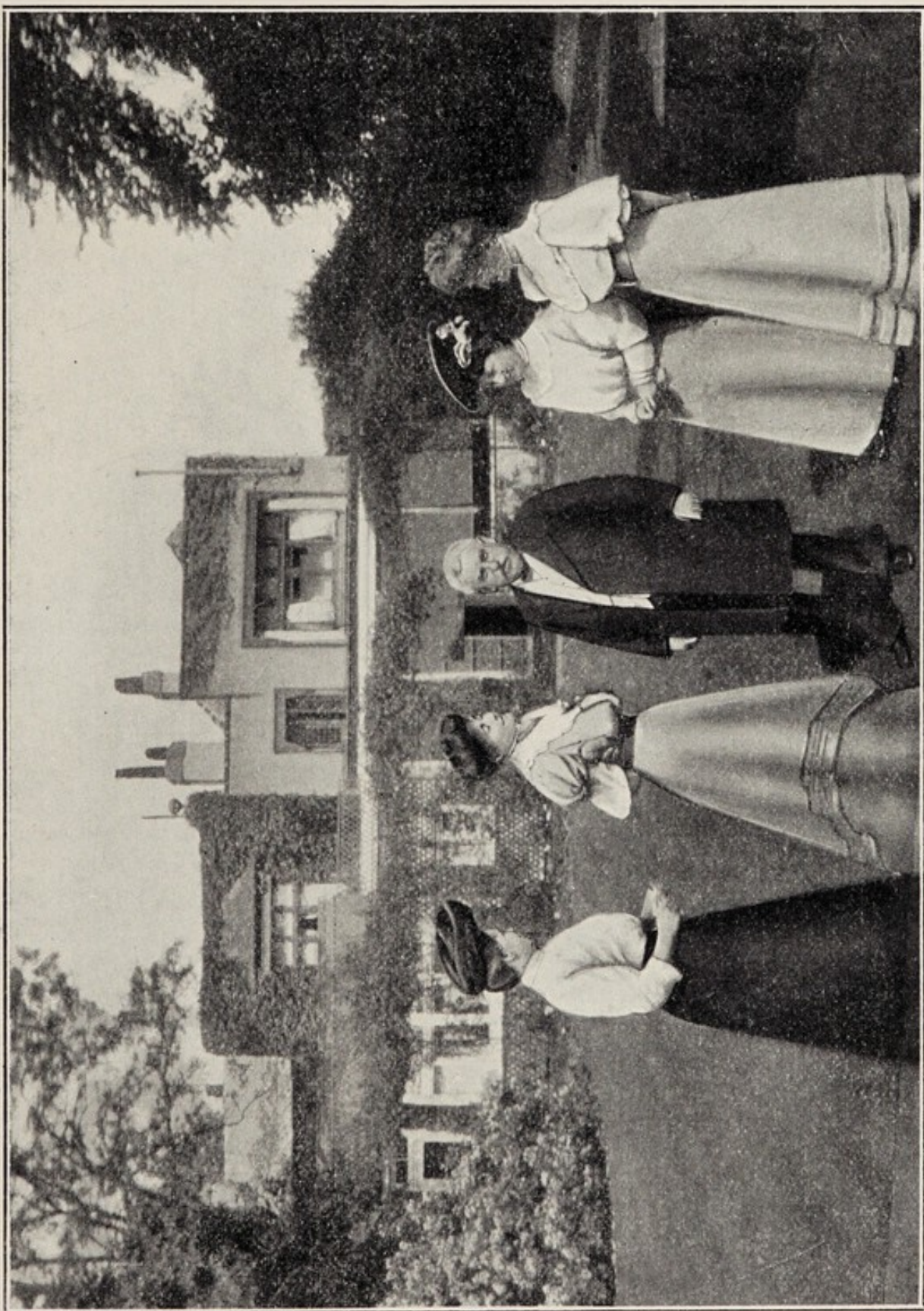
CANTERBURY CATHEDRAL



DARTFORD, KENT



MALLING ABBEY, KENT



A PILGRIM'S VISIT TO A HOME IN KENT



A GARDEN IN KENT



CEDARS OF LEBANON IN KENT



A YANKEE ROUGH RIDER IN KENT



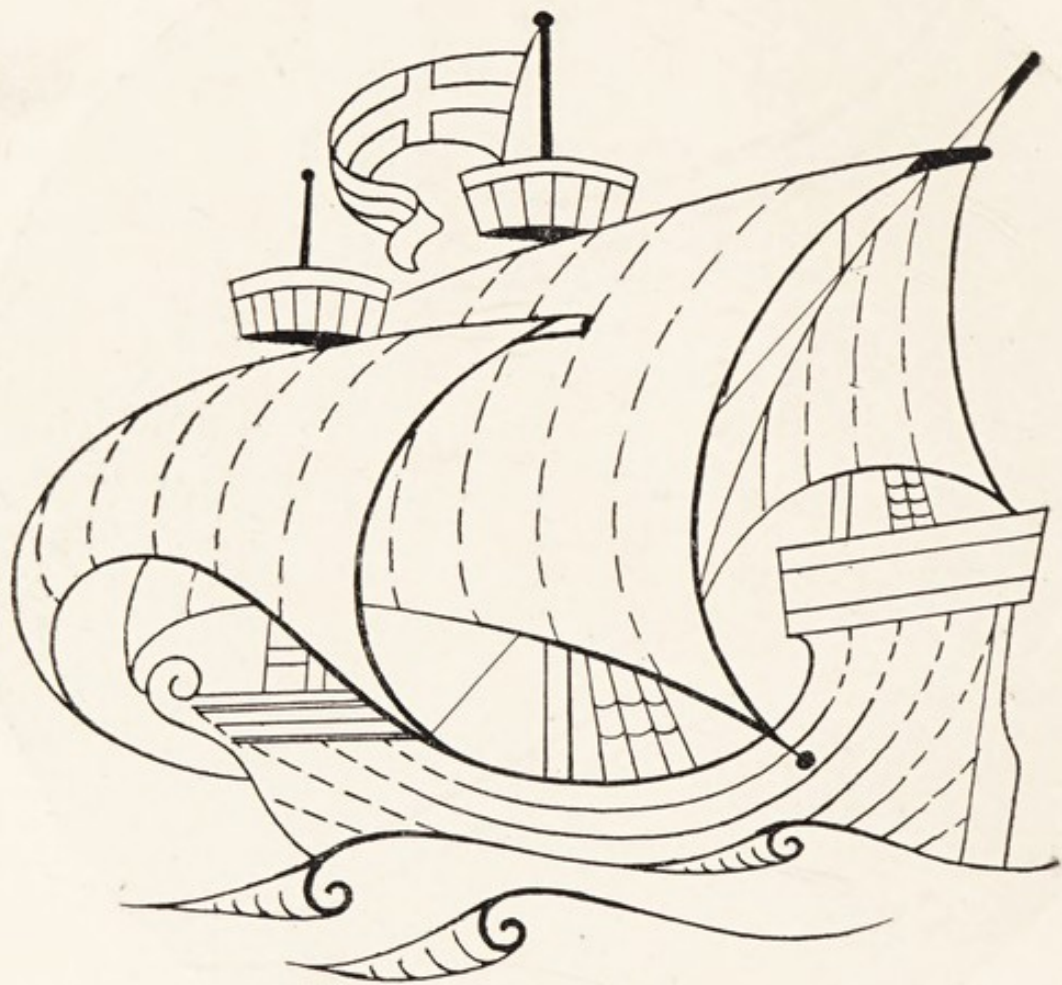
LANDING OF W. ELEROY CURTIS AND FAMILY IN A MODERN CARAVEL
AT APPLIEDORE, SEPTEMBER, 1906



W. ELEROY CURTIS AND FAMILY VISIT APPLIEDORE CHURCH



THE PORCH—APPLEDORE CHURCH



THE CARAVEL OF 1531.

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