

flagons, and a pair of salvers, having in front the cup. Shortly after these things had been thus formally laid out, appeared the clergyman. He entered the communion rails from a side door on the left, arrayed in his surplice, and followed by a number of boys also in white surplices, as actors come upon a stage from the side wings. The latter took their seats on forms placed in a slanting direction from the end of the table to the wall, which made them appear as almost fronting the congregation. The place out of which they came, I was afterwards informed, is called the "sacristy," and was built for the purpose of dressing and keeping their surplices in. Before this time the bell had ceased, the church was crowded, and we were all waiting the service to begin; but it was evident, from the appearance of anxiety in the clergyman and boys, that there was some cause for delay existing. In this state we continued fully a quarter of an hour, when carriage wheels, dashing the gravel, announced the arrival of some considerable personage; the surplices were all in commotion, but again we were doomed in disappointment,—it was only the family of a neighbouring gentleman, and who could therefore wait like the rest of us.

After a very crowded congregation had endured a further lengthened delay, again did the plashing of gravel, and the confusion of wheels and horses, put us all, particularly the surplices around the communion-table, once more on the *qui vive*. A tall, laced and liveried footman, with his cane, strode up the footway, and held open the door of a large pew close to the communion-rail, followed by another, bearing on both hands a pile of gigantic prayer-books or Bibles. After came two ladies and two gentlemen. These latter were, Field-Marshal Lord Beresford, of Bedgebury Park, a near relative, if not a brother, of the Primate of Armagh, head of the Established Church in Ireland, and Mr. Hope, M. P. for Maidstone, the owners of the greater portion of the lands adjoining, the munificent givers of plate and candlesticks, and the beautifiers and anti-Protestantizers of Kilndown Church, at a cost of, some say, 3,000*l.* others, 5,000*l.* Our anxiety was now at an end; the expected great ones had, indeed, arrived, and the service commenced with bowings and other formalities of the new Oxford, or, to speak more properly, the old Popish, school. The service was read in three different places within the rails: first, kneeling on a cushion, and desk fronting the table, with the minister's back to the people; then, at the end of the table; and again in a sort of box, or three sides of a square, almost breast-high, set within the rails near the pulpit, which the sexton informed me was called the "confessional." After a short and formal sermon, which I have not space to particularize, the footmen re-appeared and bore off the books, the distinguished personages rolled off in their carriages, amidst the doffing of hats of their assembled tenants and dependents, which they seemed not to notice, and the candlesticks and plate were again consigned to the conveyance that brought them.

This being a new church scarcely finished, and consecrated a few months before by his Grace the Archbishop of Canterbury, in whose diocese it is, who, from these circumstances, cannot be unaware of its style of ornament, is worthy of some notice. It is seated with plain forms with

backs for the common people, except about half-a-dozen raised pews for the gentry, who are at the upper end adjoining the communion-table. The east window is composed of three lancets of splendid coloured glass; the centre one contains a representation of the Virgin Mary almost the size of life, seated in a highly-finished Gothic niche, dressed in a blue gown and hood, with a red petticoat; and on her knee an infant, perfectly naked. The right lancet is filled by St. Peter, holding a pair of keys; the left, by St. Paul, pictured with a sword; both the latter figures are standing, and the heads of all are surrounded with glories. A saint occupies every window in this Protestant Church of Kilndown, having a label at his feet informing the ignorant in such matters of his name and rank, such as St. Augustine, St. Cyprianus, St. Gregorius, St. Hieronymus, and others. But what surprised me most was the west window on the right side of the church door, which is filled with a full-length painting of King Charles I., labelled "*Saint Carolus Rex et Martyr*," dressed in his Royal robes, wearing the insignia of the Order of the Garter, his crown upon his head surrounded with a glory, his sceptre in his right hand, with the left resting on his sword; and the face having the peaked beard, and that peculiarly mild expression with which, after the Restoration, it became so much the fashion to paint his likeness. As a fitting coadjutor to this new "saint," is placed in the window on the opposite side of the door, duly labelled, sainted, and titled, no less a personage than Pope Gregory, dressed in his Papal robes, with the triple crown of the Popedom on his head; in his left hand the patriarchal staff or triple cross, and his right raised as if in the act of bestowing his benediction on the congregation. All the figures are standing, have rays of glory round their heads, and are almost as large as life. The communion-table is a square stone altar, with thirteen hollowed Gothic niches, three at each end and seven in front, prepared, probably, in anticipation of the twelve apostles, and the centre or superior one for the Virgin, or some other Popish "idol of wood or stone." At the back, as if placed upon the table, in a compartment lined with purple velvet, is a gilt cross about eighteen inches high. A foreigner, an Italian, I was informed, is living at Bedgebury Park, brought over specially to paint and ornament this church. Accordingly he has painted over the communion-table on the ceiling the Pope's banner, viz., a lamb bearing the cross and pennon, surrounded with rays; also crowns of thorns, hammers, nails, a cup with doves, triangle surrounding an eye, a rod and sponge, an eagle perched on a prostrate bird, innumerable stars, and other devices to me unintelligible, on several of which the letters I. H. S. are conspicuous. The walls are covered with selections from the Scriptures and Apocrypha, particularly from the latter, as if they were of equal authority, in party-coloured letters, which seem to be chosen for the purpose of inculcating certain dogmas. Thus on each side of the gilt cross at the back of the altar are two compartments; the words on the right are, "The cup of the blessing *which we bless*, is it not the communion of the blood of Christ?" and the bread *which we break*, is it not the communion of the body of Christ?" The words on the left are, "Verily, verily, I say unto