

the prayer of consecration the priest knelt three times in succession. The elements were elevated, and then the sanctus bell was rung three times. Some of the communicants taking advantage of the unrailed portion in front of the "Altar" prostrated themselves after receiving the elements. Water was mixed with the wine and wafer bread was used. An acolyte with bowed head stood facing the "Altar," on either side while people communicated. The communicants genuflected in the aisle both going to and returning from the "Altar." The sign of the cross was made during the service. The celebrant took a considerable time to get through the ceremonial of consuming the water and wine assisted by two acolytes.

The recessional was formed in the same order as the processional. None rose from their knees until after an acolyte had returned to the "Altar" and extinguished the candles. This service occupied an hour. There were present at the service both communicants and non-communicants.

A Ten-Fifteen Quartette

At the 10.15 service on the same morning the congregation was composed of three ladies and a gentleman. During the whole of the service the back of the priest was turned to the congregation. The Litany was read from a kneeling stool in the centre aisle and at its conclusion an acolyte removed it to a position under the pulpit.

Eleven a.m. "Choral Eucharist"

At 11 a.m. on the same morning there was a service unknown to the Church of England, called "Choral Eucharist." The candles were re-lighted by the acolyte. The procession entered, the acolyte with the Cross and two behind, next the choir boys, of whom there were twelve, then ten choir men, two more acolytes, and then the priest in Mass vestments and the acolyte in rear. At this service the priest faced the "Altar" from beginning to end of the service. Before entering the pulpit the priest was divested of his chasuble by two acolytes, who accompanied him to the pulpit steps and proceeded at once to seats on either side of the chancel, and throughout the sermon sat with their faces to the "Altar" and their backs to the congregation. The congregation were informed that Thanksgiving Sunday, not being a church festival appointed by the church, they did not hold "high festival" on that day. It is needless to say that the grace of the sacraments was emphasized many times over. In the announcements given was one not for "All Saints'," but for "All Souls' Day." Notice was given that requests for prayer for the departed dead would be received up to eight o'clock Wednesday evening, and a "solemn Eucharistic ser-