

Fa clef is of exactly the same shape as the *Do* clef, with the addition of a small square figure behind it like the note called the Breve in this music. Here again every note on the line which runs through the "wards" of the *Fa* clef and the Breve behind it is called *Fa*. The sound of the *Fa* is easily taken from *Do*, which, as in the American system, may be any convenient sound.

In playing the Gregorian music on an instrument, *Do* and *Fa* are respectively C and F natural, and the only semitone is a flat which is always marked like an accidental immediately before the note which is affected by it.

Our copies of the Plain Song are from Novello & Co., London. The arrangement is that of Rev. Thomas Helmore. The price of the book, bound in cloth, and containing the whole service with the Psalms, is 3s. 6d. -stg., to which must be added the cost of importation.

INTOLERANCE.

A Scotch paper says that "a certain Miss Lloyd, of Laques, has given her tenants in Caermarthenshire and Penbrokehire, wholesale notice to quit, because their wives and daughters wear crinoline—a thing to which Miss Lloyd objects."

Though not in the habit of furnishing our readers with information on merely secular subjects, we give place to the above for the purpose of admitting, "more in sorrow than in anger," that the sex on this side of the Atlantic can furnish veteran specimens of intolerance rather beyond Miss Lloyd. She merely expels from her estates those whose minds can tolerate a greater breadth of view than her own; whilst some in St. John, N. B., would not only starve out but actually desire—as they in their scholarly way put it—to hear the "knell pronounced" (sic) of all who will not run in their own—or rather the London Record's—very narrow groove. In other words the St. John Church Witness has fairly admitted us into the honorable company of sound and worthy churchmen—from archbishops down to sextons—who, in consequence of the systematic and unsparing abuse of such papers as itself, have won the sympathies and ultimate confidence of many right-minded people in New Brunswick and Nova Scotia. We know of many sound churchmen who have been made converts from puritanism, by the uncharitable and unfair attacks of the Church Witness upon men and things in the Church of England. Men's patience will not forever endure the unremitting endeavors of certain professed churchmen to point out to the enemies without the walls every little loop-hole by which they may possibly annoy the besieged, nor will they always patronise a paper which saves certain dissenting editors and orators the trouble of selecting or inventing the flibbets with which they garnish their assertions that the Church of England is but a whited sepulchre or a religious bear-garden, and that her bishops and clergy are not to be trusted, but by every means hindered in their work, except they crouchingly seek for and receive certificates of character from such as would have them violate the rubrics of their Prayer-book, and twist its plain words by a non-natural interpretation. The last attack upon us which we have seen (and which by the way reached us too late for notice in our June number) reiterates the assertion of Dr. McNeile, that St. Paul did not mean *altar* when he wrote the word altar, and that our Church does not mean priests when in the Prayer-book she speaks of priests. And lest we should irreverently laugh at this non-natural reading of "vital piety," we are led to infer that "the great and good Dr. McNeile" will annihilate us if ever the Atlantic ceases to roll between us.