

"received legislative institutions, the Crown (subject to the special provisions of any Act of Parliament) stands in the same relation to that colony or settlement as it does to the United Kingdom." It is necessary, therefore, in order that a Bishop may have a legal status in such a colony that his authority should be confirmed and established by an Act of the Colonial Legislature, and this course was pursued in the instance of Jamaica in 1824. Where this cannot be done an Act of the Imperial Parliament is necessary to make his authority valid. This condition was observed in the creation of the see of Calcutta, and subsequently of the subordinate sees of Madras and Bombay; and it has always been observed within the United Kingdom, even by so arbitrary a monarch as Henry VIII. Moreover, even if the Crown had possessed the power of establishing these two Bishops, and placing them in the relation of metropolitan and suffragan, it would yet have had no power of establishing any such coercive jurisdiction as is described in the Letters Patent; for "it is clear," says the judgment, both on general principles of law and by express enactment, that the Crown has no right to establish any new Court for the administration of any other than common law, and particularly no such additional Ecclesiastical Court. The clauses, therefore, in the Letters Patent of these two Bishops, and of all other colonial Bishops in a similar position, which seem to have such an effect, are simply null and void. It was not even legally competent for the Bishop of Natal voluntarily to give, or for the Bishop of Cape Town to receive, any such ecclesiastical jurisdiction.

It is hard to say which of the contending parties has the more or less reason to be satisfied with this singular result. Dr. Coleoso has successfully disputed the authority of the Bishop of Cape Town, but only to discover that his own authority is equally shadowy; and the Bishop of Natal, if he is compelled to surrender his usurped authority in Natal, may console himself by reflecting that Dr. Coleoso has no power to assert a counter authority, and that no clergyman need be contumacious against his will by any intercourse with episcopal heresy. That which will probably strike the public as forcibly as anything is the confusion which this judgment brings to light. Here have Bishops been sitting in solemn conclave and going through all the elaborate forms of ecclesiastical trial and judgment, hearing learned arguments and pronouncing pompous decisions, so that they were held to be lawfully legitimated no more than a sort of ecclesiastical play, and that for all practical purposes they might just as well have been acting a mediæval farce for their own amusement in London. The only good they have done is to furnish an opportune illustration of the sort of ecclesiastical law which their friends would be glad to introduce in this country. But, more than this, we see "official persons" drawing up the most elaborate Letters Patent for these two, and for other colonial Bishops, in innocent ignorance that they were producing mere waste paper. Solemn documents have passed the Great Seal over and over again which are simply null and void, and oaths have been repeatedly taken which either had no meaning, or which it would have been illegal to observe. The depth of confusion which these ecclesiastical demonstrations have reached, is, indeed, unfathomable. The judgment points out one characteristic illustration. When Dr. Coleoso at his Ordination took the oath of canonical obedience to the Bishop of Cape Town, there was actually no metropolitan see nor any Bishop thereof in existence. The Letters Patent purporting to establish them were issued some days afterwards.

One cannot but feel a certain compassion for the colonial Bishops who are thus reduced to so helpless and comparatively insignificant a position, but the public in general and the colonies in particular may be sincerely congratulated on this issue of what promised to be a most troublesome and difficult question. Ever since whatever may be the distracting influences which Zulus, Kaffirs, or other heretical savages may bring to bear upon the Christianity of the colonies, the consequent disputes will have to be settled by the voluntary action of the colonists themselves. Those, for example, who do not like Dr. Coleoso need not have him, and those who do can monopolize him. The Bishop of Cape Town, on the other hand, may imitate Hillierland to his heart's content among his own admirers, while those who have no respect for his spiritual authority may look on with great content and quietude. If the quarrels between these rival potentates ever get so high as to disturb civil order, the Colonial Legislature must intervene, but we very much suspect that the venom of ecclesiastical bitterness will be rendered much less virulent when it is once clearly understood that no legal authority is at issue. We, at all events, shall not be mixed up with so unseemly a struggle. The whole case will suggest a salutary caution to those whose intemperate zeal has wrenched all this net of confusion. It really seems as though, in pretending to establish Bishops with territorial authority in the colonies, and still more in parts of the world where Her Majesty has no authority at all, we had been taking a leaf out of the Pope's book, and were advancing similar pretensions for the English Church to that which he claimed for the Roman Church in these islands. The colonies are as free to have their own established form of religion as we are ourselves; and the sooner practices are dropped which lead even in theory to such preposterous claims as those of Bishop Gray the better.

THE LEGEND OF BOSHAM BELL.

Many of our readers who have visited "Glorious Goodwood," and lingered in its beautiful neighbourhood after the excitement of the busy race-week, if they like the supernatural, may have been rewarded (which is not always the case in legends) by finding what follows to be true with reference to the old superstition of "Bosham Bell."

Bosham, far from busy scenes and dissipations of a town life, lies in quiet seclusion on the Sussex coast in the neighbourhood of Chichester, and still boasts of an ancient church dedicated to the Holy Trinity; but the bell we are celebrating sounded harmoniously at an early period of the Saxony sway, when Bosham had a monastery and church dedicated to St. Nicholas, and when, in those good old times, the fisherman's patron saint was regarded with the reverence and devotion so much wanting in these latter and more degenerate days.

On one unhappy day for Bosham, some Danish pirates landed near the little town, who, being worshippers of Thor and Odin, had never heard of St. Nicholas, and had little reverence for the sanctity of his

monastery; they pillaged the hamlet, they robbed the church, they broke into the monastery, scattering the affrighted monks far and near, and, worse than all, they carried off the pride and glory of the whole country—the great tenor bell!

Some of the miserable monks betook themselves to their prayers, flinging themselves on the ground and imploring the aid of St. Nicholas, and, wonderful to relate, the seven remaining bells of their own accord rang out their best backward peal; but hard it was to them, harder even than the hearts of their enemies, to succeed without their lamented tenor, whose muffled voice was heard amidst the cries of the monks, the sobs of the women, and the lamentations of the fishermen as the pirates bore it off to their vessel.

A favourable breeze having sprung up, the ill-omened ship proceeded about a mile down the harbour undisturbed, while another and another melancholy peal sounded from the shore. Still the monks prayed on, and loud were the cries of St. Nicholas, when behold the pirate-ship stops suddenly, the crew feel an unusual constraint, and suspicion springs up amongst them; soon quarrels and threats are heard, and the ship appears to be influenced by some supernatural agency, for she refuses to answer to the helm, and the sails flag lazily against the mast in spite of the rising storm. The clouds look dark as night, and the affrighted heathens call in their agony upon Thor and Odin. All was in vain. The storm surges open another peal with furious violence, and the vessel appeared likely to become a total wreck. Amidst the terror and confusion that prevailed, the voice of a little child, who had crept on board unobserved, was heard praying that the bell might be restored to the safe keeping of the monastery from which it had been so ruthlessly torn. The sailors looked at one another with terror on their countenances, and the captain, yielding to the general fear, ordered the vessel to be put back; which produced another peal, and another prayer was uttered to relate, the great tenor bell, which had been carefully secured on deck, sank at once through the boards out of sight of the terrified crew; they ran below, but it descended deeper and deeper through the timbers into the sea, the hole through which it passed closing of itself and not suffering a drop of water to enter into the ship. Down sank the bell into what is now called the Great Bell Hole, and there it remains to this day perfectly whole and sound, a constant menace to the St. Nicholas, although he doubtless for some good reason thought fit to take the bell from the keeping of his servants, yet suffered it not to rest in the hands of unbelievers. The lost tenor still chimes with her sister bells, and any one standing at the brink of the Bell Hole can still hear plainly and distinctly the whole octave peal.

For fear our readers would not believe this legend, and be unable to visit the Bell Hole and judge for themselves, we give the following reason why the lost tenor still remains faithful, and chimes in with her sister bells.

It is a fact well known to modern times, that if the third and fifth notes are struck at the same time on any instrument producing full tones, besides the natural sounds, the faint echo of the octave is heard also. It so happens that the woods of Ichenor, on the opposite side of the harbour, are so disposed by the natural sweep of the ground as to throw back a perfect echo to the Bell Hole, and consequently whenever the true tone of the third crosses the echoed sound of the fifth, the octave-for last bell sounds also, and of course is heard at the Bell Hole and nowhere else. Hence the legend of Bosham Bell. As an instance how marvellously all the works of the Almighty are in perfect unison we will mention a similar phenomenon with which those who are acquainted even slightly with the laws of colour are probably aware.

The human eye always attempts to supply the complement of colour. Thus, if the eye rests for any time on any one colour, say green—which is composed of blue and yellow—on shutting the eyes a faint repetition of the object will be seen in red, which is the third of the primary colours and complementary to the other two.

The laws of acoustics are hitherto but little known, but it would seem that a similar effect is produced, two notes of the major triad when struck calling forth a faint impression on the ear of other notes being omitted. It is a curious fact, and one which quite upholds this law, that on striking any chord on the piano-forte, all the strings of the same chord throughout the instrument which are in unison with the notes struck, are in vibration, while the other notes are not agitated. This can be ocularly demonstrated by placing on these strings little saddles of paper, which will be seen to vibrate violently, while when placed on other strings which are foreign to the chord, they rest undisturbed.

—Once a Week.

H. K. B.

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April 22.

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