

brating Easter; but very few of them acceded to his request. In the year 634 a great controversy arose in the churches of the East with regard to a new doctrine propounded by the bishops of Egypt, and approved by Sergius, Patriarch of Constantinople, to the effect that in Christ there was but one operation of the will, both in his divine and human nature. The adherents of this doctrine became known as the "Monothelite" sect. Being appealed to by the Eastern Patriarchs, the Pope replied in terms which were held to convey approval of the Monothelite doctrine. At the same time he expressed disapprobation of such controversial disputes, preferring that these new terms which had been introduced into the study of theology should not be insisted on, as relating to matters which did not concern the Church.

(73.) SEVERIN, 639-640. The See of Rome was again vacant for several months, and a further long delay occurred after the election of a bishop before the approval of the Emperor could be obtained. The Exarch of Ravenna took occasion to pillage the papal treasury, also banishing several of the priests into exile. On receiving the Imperial confirmation of his election, Severin entered upon the duties of his office, but died a short time afterwards.

(74.) JOHN IV., 640-641, held office for a few months only. The Monothelites were now causing great disturbance in the churches, claiming that their profession of faith had been approved by Pope Honorius. John IV., however, condemned it in a council which was held at Rome, and denied that Honorius had accepted the Monothelite creed. This Pope, who was a native of Dalmatia, sent large sums of money into that country to set free persons who had been enslaved.

(75.) THEODORE I., 641-649, a Greek, was chosen, his election being confirmed by the Exarch. The Monothelite controversy still raged among the churches of Africa and the East. At length the Emperor, Constant, issued an edict commanding the subject to be dropped. This order appears to have produced little effect, as the Patriarch of Constantinople continued to persecute all in that city who would not accept the belief in "the one will of Christ," even causing some of them to be scourged to death.

(76.) MARTIN I., 649-655, was a Tuscan of noble birth and high education. Soon after his election he called a Council at Rome, at which 106 bishops were present. The decisions of this Council were embodied in twenty canons which were translated into Greek and sent to all the churches concerned in the late controversy. They condemned the Monothelite doctrine in positive terms, and proclaimed that "there were in Christ two Wills, and two Operations, as well as two Natures." The Pope next established a Vicar at Philadelphia to keep watch over the eastern churches; he also deposed and anathematized the Bishop of Thessalonica for distinctly condemning the Monothelite creed.

The Emperor had taken offence at the course pursued by the Pope in defying his edict, and issued orders for his arrest. Martin was accordingly taken prisoner by the Exarch, and exiled to an island in the Ægean Sea, where he suffered greatly from privation and disease. Thence by order of the Emperor he was taken to Constantinople and remained there three months in prison. Thereafter, being brought before the Senate, he was accused of treason, but positively denied the charge. The soldiers then loaded him with chains and dragged him through the streets with the utmost violence. After remaining three months longer in prison, he was exiled to the Chersonese. Here he suffered such misery from hunger and sickness that four months later he died, complaining that he was forsaken by all, even by the Church of Rome, for which, nevertheless, he prayed with his last breath. He was buried in a church dedicated to St. Mary, distant about a mile from the town of Chersonese, where his tomb has since been visited by vast numbers of pilgrims.

(To be continued.)

AGRI-HORTICULTURAL DEPARTMENT.

HOW TO IMPROVE INDIAN CORN.—In harvesting Corn, leave every stalk with two or more ears on to mature fully. From these ears select those which have kernels of corn in even rows of one color to the end, in short a complete or, as Joseph Cook says, a "full orb'd" ear. This corn keep for seed. From the product of this seed select all stalks of three or four ears, let them mature and choose "full orb'd" ears. The product of this seed will probably be stalks with four ears and all complete. In this way the crop and quality of Corn may be much improved. Early Corn may be produced by selecting for seed those ears that are earliest ripe, and following this method for five years a variety of very early Corn may be produced.

CLIMBERS.—One of the disadvantages of our climate is that many very fine creepers will not endure our winter. If the climbers could remain frozen all the winter they would not suffer; but it is the hot sun by day and frosts at night of March and April that destroy many of our tender evergreens, shrubs and climbers. What is best suited to Canada? is a question often asked.

Oh, a dainty plant is the Ivy green,
That creepeth o'er ruins old.

Nothing can surpass in beauty the ivy-clad cottages, villas, towers and churches of Old England. This vine with its shining green foliage seems like a mantle of charity to cover over all that is decaying and unsightly. There are many varieties of ivy. The writer counted twenty-eight different sorts on one country church in England. This "rare old plant" we cannot grow in this latitude. It has been tried frequently without success. The ivy grows best of all creepers in the house. We have seen the entire ceiling of a library covered with it. The blazing gas or the dry heat seems to have no effect in checking its growth. Good rich earth is a prime necessity for its vigorous growth indoors. We cannot grow the wisteria with its delicate light purple flower covering the balconies and filling the air in early spring with its fragrance. There are many climbers which will compensate us for the loss of these two beautiful vines.

First,

The Virginia Creeper (*Ampelopsis Quinquefolia*) will grow vigorously in spite of neglect, and although very common, it is not the less beautiful. Its rich verdure is only surpassed by its brilliant autumnal tints. This vine should be planted by every church tower and on decaying walls. It can be trained into any form.

The Japan Creeper (*Ampelopsis Vitchii*) which is sister to the Virginia creeper, but far surpasses it in grace and beauty. This vine, recently brought from Japan by Mr. Vitch, of London, can now be obtained from the florist, and thrives out-doors as well as in-doors. Its hardiness for our winter has not yet been proved, but there is no doubt, as it endures the winters of Boston it would thrive here. For walls of houses it requires no leading, it sticketh closer than a brother, covering so completely as not to leave a vestige of the wall exposed. It answers for hanging-baskets, for windows and for vases. It will, no doubt, become a great favorite. For the cemetery it is well suited, as it clings to the smooth surface of stone.

The Virgin's Bower (*Clematis Virginiana*) is a very desirable creeper for Canada, as it will endure the severest cold. In fact, on the most exposed points of Belœil and Mount Royal Mountain may be found the blue variety in vigorous growth. The two indigenous varieties, as beautiful as they are, their blooms pale before the magnificent hybrids of England and United States, of which there are over 200 varieties, each having some particular beauty either in form or color of flower. Some of the blooms might be mistaken for the passion flower. If any of our readers have a foot of soil, we recommend them to occupy it with a clematis. Every post of the veranda may be occupied with a different colored clematis. It may be used as a border plant, or forming arches over walls, or on uprights; in every form of growth it is beautiful. Mr. Maxwell, of Geneva, N.Y., who makes the clematis a specialty, has over 200 sorts and sends them by post to all parts of the States and Canada.

A LAY OF A LONDONER.

[The Natural History Society of Montreal was not aware that it had been honoured with the visit of the Primitive Philistine, whose "Psalm" appears in the *London Spectator*, and which we have reprinted. It would have been interesting to have secured some memorials of his visit for an ethnological collection. That so unique a specimen of the Heathen Londonee may not be lost on science, he is entreated to send his photograph, attired in the costume of his tribe. In the meantime the sciences of an adequate doggerelist have been secured to give a more correct version of the incidents referred to in the "psalm."]

An old man sat in a Montreal sanctum,
Around him things rare of many lands,
Patiently shaping the bird of wisdom,
Meditating its plumage and posture,
O, wise old man!

There stood by him also a figure of plasters,
Discobolus, of old heathenish Greeks,
Waiting till fit place be found for it,
In Fine Art Gallery of Montreal,
O, relic misplaced!

Entered to old man a heathen of London,
Glaring around with savage eye,
Blindly unconscious of beauty of nature,
But seeing only plaster Discobolus,
O, Heathen Londonee!

Then cried he, "O! man of skins,
That figure of plaster is by me adored,
Why dishonourest thou the gospel,
Giving it to moles and bats,
And seasoning skins of owls?"

Then answered the pitying old man:
"Adore not gods of plaster, O! stranger,
The maker of thy god worshipped bird of Athené,*
Else had he not made Discobolus,
O! Owl of Minerva!"

Also know that birds are clothed with beauty
More than thy naked Discobolus of plaster,†
Owls, as humming-birds and birds of Paradise,
But thy soul is pagan and blinded,
O! ignorant Londonee!

But the heart of the cockney was hardened,
And he cursed the old man by his gods,
Saying, "May Discobolus fell thee, old man,
And prevent thee of seasoning owls,
O! stuffer of skins!"

Then arose the old man in anger,
And cursed the Londoner with a great curse,
Saying, "Mayest thou never see leaf or flower
Or bird of beauty, or hear its voice,
O! benighted Londonee!

"But only bricks and mortar shalt thou see,
And shalt swallow dust and plaster,
Until a human soul be given to thee,
And thou knowest the work of God from work of man,
O! blinded Londonee!"

* This allusion accounts for the frequent mention of the owl in the effusion of the Londoner.

† This explains the reference to "pants" and "trousers" in the "Psalm"; and also, perhaps, that to "Mr. Spurgeon's haberdasher," who is no doubt in cockney eyes the embodiment of all that is sublime in clothing.