

my mind that as Christmas Day was kept like Sunday, the boon of a *fixed almanac* and Christmas Holidays always extended over the week end without splitting the week, might be secured if we simply kept its name as "Christmas Day," and relieved it from being enumerated as a day of the week—a "*Dies-non*" inserted as a public holiday between Sunday and Monday, where it naturally occurs in the year 1916.

Further, I saw that by similarly giving "Leap-Day" its proper name and letting it "leap the week-day name" as a "*Dies-non*" and public holiday, (rightly due to salaried servants who work that day for nothing), we might by relieving those exceptional year days from being enumerated as dates of the month, permanently win the many increased facilities and benefits which the easiest possible working month of four weeks would always bring by ending on Saturday,—and establish the easiest possible permanent almanac. Thus the golden key to solve our almanac difficulties and perfect the calendar appeared to be found in the "*Dies-non*," and simpler months. Those form the essential features of the various proposals which have since been made to improve our yearly register of time, as the source of the mischief in changing the week-day names through all the dates in each year and separating Christmas and New Year's Day from the week-end, was then located in the odd 365th day beyond the fifty-two weeks of the year.

Possibly the last day of the year as a "*Dies-non*," or duplicate Saturday might be preferred by business people for stock-taking, or New Year's Day be preferable to some nations; but the prospective advantages of adopting Christmas Day as the "*Dies-non*" at this stage in the world's history seem very much more important (for reasons which cannot be discussed in this condensed paper), in view of the earlier adoption of the simplified calendar by that more than two-thirds of the world's population who now use lunar almanacs, as in India, China, Japan, etc. They could only adopt it when the moon was *new* at the winter solstice to which Christmas is the nearest, and would naturally revert in subsequent years by omitting three leap-days, after the advantages of the proposed almanac lead those nations (who are now rapidly being aroused to realize the practical benefits of such improvements), to negotiate by international conference for general adoption.

We should remember that Christmas was not fixed as the exact date of Christ's birth, but because the first new moon after the *Winter Solstice* shone on December 25th, when the first public celebration of that festival necessitated long pilgrimages and the moon was the monthly guide to the masses of the illiterate people. For the same all-powerful, practical reason, Julius Cæsar fixed January 1st to begin the new era, because the "*first new moon after the winter solstice*" then shone.