other, and, theoretically, they are as perfectly distinct as they are infinite in number. There are no simultaneous days except on the same meridian, and as the different days are always in the various stages of advancement, difficulties must necessarily result in assigning the period when an event takes place. The telegraph may give the exact local time of the occurrence, but it will be in disagreement with the local times on every other meridian around the earth. An event occurring any one day may on the instant be announced somewhere the previous day, or somewhere else the following day. About the period when one month or year passes into another month or year an occurrence may actually take place in two different months, or in two different years, according to local reckoning.

It will be readily conceded that this system is extremely unscientific; that it possesses all the elements of confusion, and produces a degree of ambiguity which cannot long be tolerated; that as time rolls on it will lead to grave complications in social and commercial affairs; that it will produce serious errors in chronology; that it will lead to litigation, and result generally in difficulties of various kinds. According to our present system there can be no absolute certainty with regard to time unless the precise geographical position be specified as an important element of the date. It is evident that it will be exceedingly inconvenient and troublesome when rapid intercourse becomes universal to bring the times of different countries and localities into agreement; and that the necessity for doing so by additions or deductions for differences in longitude, will undoubtedly clog the ordinary business of the world.

It is proposed to obviate the difficulty by a system of cosmopolitan time-reckoning, the chief peculiarity of which is the adoption of one particular meridian as a standard timezero, and by an extremely simple arrangement regulating the