

the Nicene Calendar ; and that during the same century the difference between the Old and New Style will be forty-nine days or seven weeks, so that the Sunday letters will also agree in the two Calendars, and thus during the whole of these 100 years East and West will keep Easter nominally on the same days, but at an interval of seven weeks apart, our Easter falling constantly on Quinquagesima Sunday of the Eastern Church. After an interval of 6,900 years, the Paschal full moons would again fall nominally on the same days in the calendar of East and West, but 52 bissextile days having meantime been omitted in the West, the Sunday letters would not accord, and "7 and 52 being prime to each other, (7×6900) 48,300 years would have to elapse before the same coincidences would again occur, and meanwhile (7×52) 364 bissextile days omitted by us would have made the Old and New Style to differ one whole year more. The Easter of the Greek Church having passed through the whole cycle of the seasons, would be celebrated one year and seven weeks after ours."—Now that the railway and telegraph systems of Europe have extended to Russia and Asia generally, it is to be expected that the difference between Old and New Style will speedily disappear. It is singular that the awkwardness arising in diplomatic and commercial correspondence, from the two modes of dating, have not before now led to uniformity of practice in this regard. But national pride, it must be remembered, often stickles long on petty points.

NOTE (16), p. 20.

The Empress Eugenia of France, has addressed a circular to the "Princesses" of Europe, suggesting the repair and even the rebuilding of the Church of the Holy Sepulchre by a joint "subscription." Many diplomatic reasons will possibly be ferreted out to show why the Queen of England should not take part—munificently—in the movement. A side issue of the question when laid before the keepers of the public conscience, may even be the extinction of the Anglo-Prussian Jerusalem bishopric, as null and void from the very beginning. But in reality, the Empress's plan is one by means of which the Christian West, and especially England, might exert an admirable, civilizing influence upon the semi-barbarous East. Philanthropists consider improved dwelling-places a means of elevating the character of debased human beings. On a like principle, an edifice of worthy dimensions and comely beauty,—in which order and cleanliness should be strictly maintained by a strong police for so long a time as it may be necessary—would help in no small measure ultimately to improve the moral character of the mixed multitudes that every year frequent the supposed site of the Holy Sepulchre. The sanction of the Sultan would of course be obtained for the execution of the work. Let the side aisles be, as proposed, for the Greeks and Latins. Let the grand central avenue be the possession of the rest—of the Teutons, let us call them, among whom let English Christians be nobly conspicuous.—The ideality of the West, occupied by innumerable projects, has become somewhat torpid to appeals like this. But roused by the voice of "princesses" it may listen—and perhaps at last produce action on the plan proposed. At all events, the suggestion of the Empress is one more sign of an awakened spirit of unity in Christendom, and indicates a way in which it might beautifully express itself.

NOTE (17), p. 21.

The President, after conducting his fellow-countrymen well through a gigantic civil contest, had marked out for them a wise policy for the future. In the destruction of such a man, thus at the moment of success

"O'ermaster'd by the irony of fate,—
The last and greatest martyr of the cause,
Slain like Achilles at the Scæan gate,—