that is only during the fifteen years that we have reached that stage of
agreement. If you pick up a document a̶n̶d̶x̶s̶a̶y̶x̶t̶a̶x̶ from, say the year, 1500
and you find a date on it which is near the middle of the winter, you have to
ask, where is it written because in Rome they always the birth of Christ
x̶x̶x̶x̶i̶x̶x̶t̶h̶x̶x̶ begins the year, ver sensibly, and so anything dated in Rome or
from the papacy in the middle ages starts the new year on December 25, a far
more sensible date than January 1. Then there were people who said that
spring is the right time to start it and they st rted it April 5, and in
certain countries they started it April 5. Other countries began in January 1.
We have to find out what the custom of ꝑthe country is in order to f̶i̶n̶d̶ ̶o̶u̶t̶
know exactly what time the new year began. Now when are you going to begin
a new year and how long is the year? We have our calendars of 365 days, but
if you didn't have your calendar, you would have a hard time deciding just how
long a year ought to be, and different nations disagree when the year should
begin and the Mohammadans disagree until this very day. They have a different
length of the year to the length which we have. The Jews have a calendar
which has a different length which they use o̶n̶l̶y̶ for religious purposes, but
they still use it. I know of a place in Philadelphia which has its date on it
according to the Babylonian x̶x̶x̶x̶r̶d̶i̶x̶x̶ calendar, the date when it was founded
on the entrance of the (6 - 10½) college in Philadelphia. It has on one
side the date in our calendar and on the other side the Jewish calendar, and the
funny thing x̶i̶x̶x̶x̶ about the Jewish calendar there, it names t̶h̶e̶ ⁿᵉ months with
the name of an old Babylonian god who is forgotten among Christians and only
remembered Jews because they name that month of their calendar after him. Now
we have a device now which is a very simple device of naming one year, giving
it a number x̶a̶t̶h̶a̶x̶x̶ right after the year before it. In a way you thi k that
is so simple . Anybody would think it, but somebody else could say right away
that it is so simple to have your i̶a̶x̶ unit of length divided into a hundred
parts. Anybody with any sense would divide it into a hundred instead of into
twelve or into three the way we do here. The fact that a thing is simple doesn't