

even the most illustrious, the distinction of surnames was unknown. The greatest noblemen, and the presumption is much stronger than common gentlemen, never used any other signature than their baptismal name; to which they sometimes annexed that of the dignity or order with which they were invested. There was therefore little chance of distinguishing families from each other, and still less of distinguishing individuals of one and the same family. It was only towards the end of the eleventh century, and during the era of the crusades, that the use of family names was gradually introduced; and that they began, in their public transactions, to superadd to their baptismal and honorary names, that of the country or territory they possessed, or the castle where they had their residence; and it must have required nearly two hundred years before this practice became general in Europe.

The Germans were the first, after the Reformation, who combined the study of genealogy with that of history. Among their most distinguished genealogists may be mentioned Reinerus Reineccius, Jerome Henninges, Elias Reusner, Nicolas Rittershusius, James-William Imhof, and the two Gebhards of Luneburg, father and son. The work of Henninges is much sought after, on account of its rarity; but the genealogical labours of the two Gebhards are particularly remarkable for the profound and accurate criticism they display. The principal writers on this subject among the French are, D'Hozier, Godefroy, Andrew Duchesne, St. Marthe, Father Anselme, Chazot de Nantigny, and M. de St. Allais.

CHRONOLOGY, or the science of computing time, represents facts or events in the order in which they have occurred. The historian ought by no means to neglect to ascertain, as nearly as possible, the exact and precise date of events; since, without this knowledge, he will be perpetually liable to commit anachronisms, to confound things with persons, and often to mistake effects for causes, or causes for effects.

This study is not without its difficulties, which are as perplexing as they are singularly various, both in kind and degree. These embarrassments relate chiefly, 1. To the age of the world; 2. The different forms of the year; 3. The number of years that elapsed from the creation to the birth of Christ; 4. The variety of epochs or periods of reckoning time.

Many of the ancient philosophers maintained that the world was eternal. Ocellus Lucanus, a Greek philosopher of the Pythagorean sect, attempted to prove this hypothesis, in a treatise entitled *De Universo*, which the Marquis D'Argens and the Abbé Batteux have translated into French. Aristotle followed