

style in some instances differs from that of the purest models, the work was for a long time a favourite elementary school-book. As a history its independent value is not great, and occasional mistakes have been discovered in it, both in regard to matters of fact and in chronology; but it is sometimes serviceable in supplying the lacunæ occurring in history from the total loss of some of the classics, and the imperfect state in which others have come down to us. There have been many editions of Eutropius. That by Havercamp was reputed the best till the appearance of the more complete and critical ones by Tzschucke, Leipsic, 1798, and Grosse, Halle, 1813. Several other editions have been published since that of Grosse, the best being that of Guil. Hartel, Berlin, 1872. Of the two Greek translations of Eutropius, that by Capito Lycius has long since perished; the more recent version of Pænius, which is rather a paraphrase than a translation, will be found incorporated with the best editions of the Latin text.

**EUTYCHES**, the founder of the sect of the Eutycheans, was a presbyter and archimandrite at Constantinople, and first came into notice in 431 A. D. at the council of Ephesus, where, as a zealous adherent of Cyril and the Alexandrine school, he vehemently opposed the doctrine of the Nestorians. They were accused of teaching that the divine nature was not incarnated in but only attendant on Jesus, being superadded to his human nature after the latter was completely formed. In opposition to this Eutyches went so far as to affirm that after the union of the two natures, the human and the divine, Christ had only one nature, that of the incarnate Word, and that therefore His human body was essentially different from other human bodies. In this he went beyond Cyril and the Alexandrine school generally, who, although they expressed the unity of the two natures in Christ so as almost to nullify their duality, yet took care verbally to guard themselves against the accusation of in any way circumscribing or modifying his real and true humanity. It would seem, however, that Eutyches differed from the Alexandrine school chiefly from inability to express his meaning with proper guardedness, for equally with them he denied that Christ's human nature was either transmuted or absorbed into his divine nature. The energy and imprudence of Eutyches in asserting his opinions led to his being accused of heresy by Eusebius, bishop of Dorylæum, at a council presided over by Flavian at Constantinople in 448. As his explanations were not considered satisfactory, the council deposed him from his priestly office and excommunicated him; but in 449, at a council convened by Dioscorus of Alexandria and overawed by the presence of a large number of Egyptian monks, not only was Eutyches reinstated in his office, but Eusebius and Flavian, his chief opponents, were deposed, and the Alexandrine doctrine of the "one nature" received the sanction of the church. Two years afterwards, however, by a council which met at Chalcedon, the synod of Ephesus was declared to have been a "robber synod," its proceedings were annulled, and, in opposition to the doctrines of Eutyches, it was declared that the two natures were united in Christ, but without any alteration, absorption, or confusion. Eutyches died in exile, but of his later life nothing is known. After his death his doctrines obtained the support of the empress Eudocia, and made considerable progress in Syria. In the 6th century they received a new impulse from a monk of the name of Jacob, who united the various divisions into which the Eutycheans, or Monophysites, had separated into one church, which exists at the present time under the name of the Jacobite Church, and has numerous adherents in Armenia, Egypt, and Ethiopia.

**EUYUK**, or **ÜYÜK**, a Turkish village of Asia Minor, is situated about 75 miles W.S.W. of Amasia, and 28 miles south of the Kizil Irmak river, on a small hill which is a

spur from higher hills to the north of it. It consists of only about twenty houses, but contains perhaps the most important ruins in Asia Minor. They are the remains of a large building, and consist of colossal blocks of granite containing a great variety of sculptures very little defaced. The upper portion of the walls seems to have been formed of clay, as there are no remains of overturned materials. In form the building resembles an Assyrian palace, and has been conjectured by some to have been erected by the builders of the palaces of Nineveh, adopting in this instance, as they are known to have done in others, Egyptian figures and emblems. But not merely from the sphinxes, but from the character of the human figures, Van Lennep considers that it was more probably a temple erected by Egyptians, who adopted an Assyrian form of building; and he conjectures that it dates back to the earliest Egyptian conquests in Asia Minor.

See Hamilton's *Asia Minor*, 1842; Barth's *Reise von Trapezunt nach Skutari*, 1860; and Van Lennep, *Asia Minor*, 1870.

**EVAGORAS**, king of Salamis, is said to have been descended from a family who claimed Teucer, brother of Ajax, as their progenitor, and who for a long period had been rulers of Salamis until expelled by a Phœnician exile. Evagoras, notwithstanding the expulsion of his ancestors, seems to have been born at Salamis, and lived there till the throne was again usurped by a Cyprian noble,—when, either from a prudent resolve to avoid the possibility of danger, or on account of information which he received of the usurper's designs against his life, he fled to Cilicia. Thence he returned secretly to Salamis in 410 B.C.; and, having with the aid of a small band of adherents overpowered the guards of the palace and put the tyrant to death, he mounted the throne. According to Isocrates, Evagoras was a just and wise ruler, whose aim was to promote alike the general wellbeing of his state and the welfare of his individual subjects, and this not merely by an increase of wealth and of the luxuries which it can provide, but by the cultivation of the Grecian arts of refinement and civilization, which had been almost obliterated in Salamis by a long period of barbarian rule. He endeavoured in every way to promote friendly relations with the Athenians, and after the defeat of the Athenian general Conon at Ægospotami, he gave him refuge and a cordial reception. He also endeavoured, at least for a time, to secure the friendship of Persia, and concluded a treaty with Artaxerxes II., whose aid he secured for the Athenians against Lacedæmon. Conjointly with the Persians and Athenians, he assisted in gaining the battle of Cnidus, 394 B.C., and for this service his statue was placed by the Athenians side by side with that of their general Conon in the Ceramicus. Not long after this his friendly relations with Persia seem to have been annulled, very probably because the Persian monarch was jealous of his enterprising and independent spirit, and of his increasing influence. Direct war between him and Persia did not, however, occur until after the peace negotiated by Antalcidas, 387; but he took advantage of the Persians being otherwise engaged to extend his rule over the greater part of Cyprus, and to stir up revolt among the Cilicians. As soon as the Persians were free to devote their whole attention to him, these acts were speedily revenged. He was totally defeated by a largely superior Persian force, and compelled to flee to Salamis, which the Persians closely invested, and in all probability would soon have succeeded in capturing, had not dissensions broken out between the two generals, of which Evagoras took advantage to conclude a peace with one of them. By the terms of this peace, Evagoras was allowed to remain nominal king of Salamis, but apparently under the authority of Persia, and at all events with his independence, if not altogether overthrown, at least very much crippled. About ten years after this,

374 B.C., Evagoras was assassinated by a eunuch from motives of private revenge.

**EVAGRIUS**, surnamed Scholasticus and Ex-Præfectus, was born at Epiphania in Syria, 536 A.D. From his surname he is known to have been an advocate, and it is supposed that he practised at Antioch. He was the legal adviser of Gregory, patriarch of that city; and through this connection he was brought under the notice of the emperor Tiberius, who honoured him with the rank of quæstorian. His influence and reputation were so considerable that on the occasion of his second marriage a public festival was celebrated in his honour, which, however, was interrupted by a terrible earthquake, said to have destroyed 60,000 persons. Evagrius's name has been preserved by his *Ecclesiastical History*, extending over the period from the third general council (that of Ephesus, 431) to the year 594. Though not wholly trustworthy, this work is tolerably impartial, and appears to have been compiled from original documents, but it is disfigured by the unquestioning credulity characteristic of the age. The best edition is that contained in Reading's *Greek Ecclesiastical Historians*, Cambridge, 1720. It is also translated in Bagster's work bearing the same title.

**EVANDER**. In the Roman tradition, as given by Livy, i. 5-7, the story of the Arcadian Evander is connected with the arrival of Hercules in Italy and his recovery of the cattle of Geryon from the robber Cacus. Evander, having left the Arcadian town of Pallantium, becomes the eponymus, or name-giver, of the Palatine, one of the seven hills of Rome. This is only one of many Greek legends adopted by the Romans for the purpose of connecting Italian places with others of like-sounding names in Greece. The time when this story was embodied into Latin tradition cannot be precisely ascertained; but we may safely assign it to the period when Greek influence began to make itself widely felt in the Italian peninsula. The story is told with many variations, inconsistencies, and contradictions. According to Pausanias (viii. 43, 2), Evander was the son of Hermes and a daughter of the river Ladon; others spoke of him as a son of Echemus and Timandra. The motives which led him to leave Arcadia are also variously stated. The Latin writers made him a son of Mercury and the prophetess Carmenta, whose name belongs strictly to Italian mythology. So again, while one version of the story represents him as being hospitably welcomed in Italy, another speaks of him as gaining a footing in it by force, and after slaying Herilus, king of Præneste. It would follow of necessity that the Italian legend would describe Evander as one who introduced Greek customs and rites into his new country, and would attribute to him such inventions as those which the Theban myth assigned to the Phœnician Cadmus. See Dion. Hal. i. 33; Cornewall Lewis, *Credibility of Early Roman History*, ch. viii. § 4.

**EVANGELICAL ALLIANCE**, an association of different Christian denominations formed in London in August 1846, at a conference of more than 800 clergymen and laymen from all parts of the world, and embracing upwards of fifty sections of the Protestant church. Though the proposal for an alliance was first mooted in England, it ultimately obtained wide support in other countries, more especially in America, and organizations in connexion with it now exist in the different capitals throughout the world. The object of the Alliance, according to a resolution of the first conference, is "to enable Christians to realize in themselves and to exhibit to others that a living and everlasting union binds all true believers together in the fellowship of the church." At the same conference the following was adopted as the basis of the Alliance:—"Evangelical views in regard to the divine inspiration, authority, and sufficiency of the Holy Scrip-

tures; the right and duty of private judgment in the interpretation of the Holy Scriptures; the unity of the Godhead and the Trinity of persons therein; the utter depravity of human nature in consequence of the fall; the incarnation of the Son of God, His work of atonement for sinners of mankind, and His mediatorial intercession and reign; the justification of the sinner by faith alone; the work of the Holy Spirit in the conversion and sanctification of the sinner; the immortality of the soul, the resurrection of the body, the judgment of the world by our Lord Jesus Christ, with the eternal blessedness of the righteous and the eternal punishment of the wicked; the divine institution of the Christian ministry, and the obligation and perpetuity of the ordinances of Baptism and the Lord's Supper;"—it being understood, however, 1st, that such a summary "is not to be regarded in any formal or ecclesiastical sense as a creed or confession;" and 2d, that "the selection of certain tenets, with the omission of others, is not to be held as implying that the former constitute the whole body of important truth, or that the latter are unimportant." Annual conferences of branches of the Alliance are held in England, America, and several Continental countries; and it is provided that a general conference, including representatives of the whole Alliance, be held every seventh year, or oftener if it be deemed necessary. Such conferences have been held in London in 1851; Paris, 1855; Berlin, 1857; Geneva, 1861; Amsterdam, 1867; New York, 1873. They are occupied with the discussion chiefly of the "best methods of counteracting infidelity," promoting Christian union, organizing Christian agencies, and generally advancing the cause of Christianity,—every subject being avoided which might give rise to any serious divergence of opinion among the members. The various organizations of the Alliance lend their aid to any department of Christian effort requiring special help; and on several occasions their influence has been advantageously employed in cases of religious persecution.

See Reports of the Proceedings of the different general conferences, which have been published under the following titles:—*The Evangelical Alliance*, London, 1847; *The Religious Condition of Christendom*, London, 1852; *The Religious Condition of Christendom*, London, 1859; *The Geneva Conference of the Evangelical Alliance*, London, 1862; *Evangelische Alliance*, Rotterdam, 1867, and *Proceedings of the Amsterdam Conference*, London, 1868, and *Evangelical Alliance Conference 1873*, New York, 1874.

**EVANGELICAL ASSOCIATION**, an American religious denomination originated about the beginning of the present century by Jacob Albrecht, a German Lutheran of Pennsylvania. About 1790 he began an itinerant mission among his fellow-countrymen, chiefly in Pennsylvania; and his labours meeting with considerable success, he was, at an assembly composed of representatives of the different stations, elected in 1800 presiding elder or chief pastor, and shortly afterwards rules of government were adopted somewhat similar to those of the Methodist Episcopal Church. In 1816 the first annual conference was held, and in 1843 there was instituted a general conference, composed of delegates chosen by the annual conferences and constituting the highest legislative and judicial authority in the church. The members of the general conference hold office for four years. In 1873 the association comprised 15 annual conferences, consisting of over 600 itinerant and 400 local preachers, possessed 4 training colleges, and numbered 83,195 members.

**EVANGELICAL UNION**, a religious denomination which originated in the deposition of the Rev. James Morison, minister of a United Secession congregation in Kilmarnock, Scotland, for certain views regarding faith, the work of the Spirit in salvation, and the extent of the atonement, which were regarded by the supreme court of his church as anti-Calvinistic and heretical. His deposi-

tion took place in 1841; and his father, who was minister at Bathgate, and other two ministers being deposed not long afterwards for similar opinions, the four met at Kilmarnock in May 1843, and, on the basis of certain doctrinal principles, formed themselves into an association under the name of the Evangelical Union, "for the purpose of countenancing, counselling, and otherwise aiding one another, and also for the purpose of training up spiritual and devoted young men to carry forward the work and 'pleasure of the Lord.'" The doctrinal views of the new denomination gradually assumed a more decidedly anti-Calvinistic form, and they began also to find many sympathizers among the Congregationalists of Scotland. Nine students were expelled from the Congregational Academy for holding "Morisonian" doctrines, and in 1845 eight churches were disjoined from the Congregational Union of Scotland and formed a connexion with the Evangelical Union. In 1858 the Evangelical Union issued a new doctrinal statement superseding that of 1843. The Union exercises no jurisdiction over the individual churches connected with it, and in this respect it adheres to the Independent or Congregational form of church government; but while the affairs of those of its congregations which originally belonged to the Independent denomination are managed by meetings of all the communicants, those congregations which originally were Presbyterian vest their government in a body of elders. The churches connected with the Evangelical Union number nearly 90, only a few of which are in England. Its ministers are eligible for Congregational churches in England, and for some time negotiations have been in progress for an amalgamation of the denomination with the Congregational Union of Scotland. See *Evangelical Union Annual*, and *History of the Evangelical Union*, by F. Ferguson, D.D. (Glasgow, 1876).

EVANS, SIR DE LACY (1787-1870), a distinguished British soldier, son of John Evans of Milltown, Limerick, Ireland, was born in 1787. He was educated at Woolwich Academy, and entered the army in 1807 as ensign in the 22d regiment of foot. His regiment was immediately afterwards gazetted for India, and during his stay of three years in that country he served with distinction in various actions. In 1812, as lieutenant of the 3d Dragoons, he joined the Peninsular army of Wellington; and in the Portuguese and Spanish campaigns of 1812, 1813, and 1814 he acquired a high reputation both for military skill and for personal bravery. He was rapidly promoted by merit, and in 1814 received the rank of lieutenant-colonel. The same year, in command of the 5th West India Regiment, he was sent to take part in the war against the United States, where he specially distinguished himself at the capture of Washington, and shared in the attack on Baltimore and the operations before New Orleans. He returned to England in the spring of 1815 in time to accompany the expedition of Wellington to Flanders, and was assistant quartermaster-general at Quatre Bras and Waterloo. As a member of the staff of the duke of Wellington he accompanied the English army to Paris, and remained there during the occupation of the city by the allies. In 1831 Evans entered the House of Commons as Liberal member for Rye; but in the election of 1832 he was an unsuccessful candidate both for that borough and for Westminster. For the latter constituency he was, however, returned in 1833, and, with the exception of the parliament of 1841-46, continued to represent it till 1865, when he retired from political life. His parliamentary duties did not, however, interfere with his career as a soldier. In 1835 he was sent in command of 10,000 men (the "Spanish Legion") to aid the queen of Spain against Don Carlos. He remained two years, and gained several brilliant though bloody victories; and on his return

in 1839 he was, in recognition of his achievements, created Knight Commander of the Bath. In 1846 he attained the rank of major-general; and in 1854, on the breaking out of the Russian war, he was appointed to the command of the second division of the army of the East. At the battle of the Alma his quick comprehension of the features of the combat largely contributed at various critical periods to the victory. On the 26th October, by the skilful manner in which he handled his troops, he brilliantly defeated, at a nominal loss, a large division of Russian forces which had attacked his position on Mount Inkerman. Illness and fatigue compelled him a few days after this to leave the command of his division in the hands of General Pennefather; but he rose from his sick-bed on the day of the battle of Inkerman, November 5, and declining to take the supreme command of his division from General Pennefather, he generously aided him in his long-protracted struggle by his countenance and advice. On the return of Evans to England in the following February invalided, he received for his services in the Crimea the thanks of the House of Commons, and the same year he was made Knight Grand Cross of the Order of the Bath, and the university of Oxford conferred on him the degree of D.C.L. In 1856 he received the Grand Cross of the Legion of Honour, and in 1861 he was gazetted general. He died 9th January 1870.

EVANS, OLIVER (1755-1819), an American mechanic, was born at Newport, Delaware, in 1755. He was at an early age apprenticed to a wheelwright, and at the age of twenty-two he invented a machine for making card-teeth in lieu of the old method of making them by hand. In 1780 he became partner with his brothers, who were practical millers; and two years later he completed an invention which totally changed the structure of flour mills. About the same time he discovered the application of steam to land carriages, and in 1786 he endeavoured to obtain patents for the two inventions from the State of Pennsylvania. A patent for the former was granted in 1787, but the latter request was considered too absurd to merit consideration. It was granted, however, in 1797 by the State of Maryland. About this time he sent drawings and specifications of his plans to England, but they were received there with the same incredulity as in America. Meantime he made use of the engine he had invented—the first constructed on the high-pressure principle—for his flour mill; and in 1803 he constructed a steam dredging machine, which also propelled itself on land. Evans used all his means in experiments on his invention; and though he did not live to see its full application, he was confident that its results would be as great as they have actually turned out to be. In 1819 a fire broke out in his factory at Pittsburg, and its consequences were so disastrous to his immediate hopes that he did not long survive its occurrence, dying April 21, 1819.

EVANSON, EDWARD (1731-1805), a theological writer whose views gave rise to much controversy, was born at Warrington, in Lancashire, April 21, 1731. At the age of seven he was placed under the care of an uncle, vicar of Mitcham, in Surrey. At fourteen he entered Emmanuel College, Cambridge, where he graduated B.A. in 1749. In 1753 he took his degree of M.A.; and, after being ordained, he officiated for several years as curate at Mitcham. In 1768 he became vicar of South Mimms near Barnet; and in November 1769 he was presented to the rectory of Tewkesbury, with which he also held the vicarage of Longdon. In the course of his studies and inquiries after truth he discovered what he thought important variance between the teaching of the Church of England and that of the Bible, and he did not conceal his convictions. He allowed himself in reading the service to alter or omit phrases which seemed to him untrue, and in reading the Scriptures to

point out errors in the translation, a practice which was offensive to many of his congregation. A crisis was brought on by his sermon on the resurrection preached at Easter 1771; and in November 1773 a prosecution was instituted against him in the Consistory Court of Gloucester. He was charged with "depraving the public worship of God contained in the liturgy of the Church of England, asserting the same to be superstitious and unchristian, preaching, writing, and conversing against the creeds and the divinity of our Saviour, and assuming to himself the power of making arbitrary alterations in his performance of the public worship." A protest was at once signed and published by a large number of the parishioners against the prosecution. The case was carried by appeal to the Court of Arches and the Court of Delegates, and was ultimately quashed on merely technical grounds in 1777. Meanwhile Evanson had made his views generally known by several publications. In 1772 appeared anonymously his *Doctrines of a Trinity and the Incarnation of God, examined upon the Principles of Reason and Common Sense*. This was followed in 1777 by *A Letter to Dr Hurd, Bishop of Worcester, wherein the Importance of the Prophecies of the New Testament and the Nature of the Grand Apostasy predicted in them are particularly and impartially considered*. The author had before this time retired to Longdon, leaving his curate in charge at Tewkesbury. In 1775 he was appointed domestic chaplain to the solicitor-general, and at the close of 1777 he resigned both his livings, and retired to Mitcham. In 1786 he married. He soon after wrote some papers on the Sabbath, which brought him into controversy with Dr Priestley, who published the whole discussion (1792). In the same year appeared Evanson's work entitled *The Dissonance of the four generally received Evangelists*, to which replies were published by Dr Priestley and D. Simpson, M.A. (1793). Evanson rejected most of the books of the New Testament as forgeries, and of the four gospels he accepted only that of St Luke. In 1802 he published *Reflections upon the State of Religion in Christendom*, in which he attempted to explain and illustrate the mysterious foreshadowings of the Apocalypse. This he considered the most important of his writings. Shortly before his death he completed his *Second Thoughts on the Trinity*, in reply to a work of the bishop of Gloucester. The story of the life, investigations, and conflicts of this heretical churchman of a hundred years ago is full of interest, especially for its anticipations of some of the momentous discussions of the present day. He died at Coleford, in Gloucestershire, September 25, 1805. A narrative of the circumstances which led to the prosecution of Evanson was published by N. Havard, the town-clerk of Tewkesbury.

EVANSVILLE, a city of America, capital of Vanderburg county, Indiana, is situated on a high bank of the Ohio river, 200 miles below Louisville, Kentucky—measuring by the windings of the river, which double the direct distance. On account of the peculiar bend of the river at this point, Evansville is built somewhat in the shape of a crescent, and is sometimes called the "Crescent City." It has railway communication in various directions; and the Wabash and Erie Canal, completed in 1853, extends from it to Toledo, Ohio, a distance of 400 miles. Evansville is a busy commercial and manufacturing town, and is rapidly increasing. It is the principal shipping port for the grain and pork of south-western Indiana; and among its other articles of export are lime, cotton, dried fruit, and tobacco. It has flour mills, breweries, iron foundries, tanneries, machine shops, and woollen and cotton factories. Coal and iron ore are found in the vicinity. The principal buildings are the court-house, the city hall, the high school, the marine hospital, and a new building in which

are included the post-office, the United States courts, and the custom-house. The population, which in 1860 was 11,484, had increased in 1870 to 21,830.

EVAPORATION is that process by which liquids and solids assume the gaseous state at their free surfaces. The rate at which evaporation takes place depends upon the temperature of the liquid or solid, the extent of the exposed surface, and the facility with which the gaseous particles can escape from the neighbourhood of the surface either by diffusion through the air or by the motion of the air itself. Hence a strong wind will generally accelerate the process of drying. The passage from the gaseous into the liquid condition, or *condensation*, and into the solid condition, or *sublimation*, are processes the converse of evaporation. The evaporation of a liquid is a phenomenon which we observe daily, and that of a solid sometimes presents itself to our notice, as when snow vanishes by evaporation during a long frost though the temperature never rises to the freezing point. Camphor and iodine also readily evaporate at ordinary temperatures without liquefying, and sublime on the surfaces of the vessels in which they are placed.

A gas is a substance a finite portion of which will distribute itself through any space, however great, to which it has free access. A substance which can exist in the liquid or solid state at ordinary temperature and under ordinary atmospheric pressure is usually, when in the gaseous condition, called a vapour; but, though it is easy to give arbitrary definitions, no satisfactory distinction between gases and vapours has yet been made. In fact, the word "vapour" is rapidly giving place to "gas" in most instances. The greatest amount of any substance which can exist in the gaseous condition in the unit of volume depends upon the temperature, but is almost independent of the presence of any other vapour or gas, provided that such gas or vapour possess no chemical affinity for the substance in question. When a portion of space contains as much of any vapour as can exist in it at the temperature, it is said to be *saturated* with that vapour. Any reduction of temperature will then be accompanied by condensation of part of the vapour, and the space will remain saturated at the new temperature; while if any increase of temperature occur, the space will cease to be saturated with the vapour it contains, and further evaporation will take place if any of the corresponding liquid be present, but if not the space will remain unsaturated, and the vapour it contains is then said to be *super-heated*. If the fall of temperature be caused by the introduction of a solid body sufficiently cold, condensation will first take place in the layer of air next the body, forming *dew* upon its surface if the temperature be above that at which the vapour solidifies, but *hoar-frost* if the temperature be below that point, in which case we have an example of *sublimation*. If the reduction of temperature be occasioned by the introduction of a quantity of cold air or other gas, or by the rapid expansion of the vapour itself, together with any other vapours or gases which may occupy the same space, the condensed liquid assumes the state of cloud, fog, or mist. The temperature at which a portion of space is saturated with the aqueous vapour which it actually contains was called by Dalton the *dew-point*. Some vapours, like steam at 100° C., if allowed to expand without receiving heat, and in expanding to do the full amount of work corresponding to the greatest pressure they can exert, suffer partial condensation, because the increase in the space occupied does not compensate for the reduction of temperature; but there are other vapours which become super-heated by expansion, because the increase in volume more than compensates for the reduction of temperature.

When the temperature of a liquid is such that, the