logy, reserves the problem of the true meaning of the Mosaic narrative, but does not regard everything as strictly literal. Philo, the great representative of Alexandrian allegory, expressly argues that in the nature of things the trees of life and knowledge cannot be taken otherwise than symbolically. His interpretation of the creation of Eve is, as has been already observed, plainly suggested by a Platonic myth. The longing for reunion which love implants in the divided halves of the original dual man is the source of sensual pleasure (symbolized by the serpent), which in turn is the beginning of all transgression. Eve represents the sensuous or perceptive part of man's nature, Adam the reason. The serpent therefore does not venture to attack Adam directly. It is sense which yields to pleasure, and in turn enslaves the reason and destroys its immortal virtue. This exposition, in which the elements of the Bible narrative become mere symbols of the abstract notions of Greek philosophy, and are adapted to Greek conceptions of the origin of evil in the material and sensuous part of man, was adopted into Christian theology by Clement and Origen, notwithstanding its obvious inconsistency with the Pauline anthropology, and the difficulty which its supporters felt in reconciling it with the Christian doctrine of the excellence of the married state (Clemens Alex., *Stromata*, p. 174). These difficulties had more weight with the Western church, which, less devoted to speculative abstractions and more deeply influenced by the Pauline anthropology, refused, especially since Augustine, to reduce Paradise and the fall to the region of pure *intelligibilia;* though a spiritual sense was admitted along with the literal (Aug., *Civ. Dei*, xiii. 21).[1]

The history of Adam and Eve became the basis of anthropological discussions which acquired more than speculative importance from their connexion with the doctrine of original sin and the meaning of the sacrament of baptism. One or two points in Augustinian teaching may be here mentioned as having to do particularly with Eve. The question whether the soul of Eve was derived from Adam or directly infused by the Creator is raised as an element in the great problem of traducianism and creationism (*De Gen. ad lit.*, lib. x.). And it is from Augustine that Milton derives the idea that Adam sinned, not from desire for the forbidden fruit, but because love forbade him to dissociate his fate from Eve's (*ibid.*, lib. xi. *sub fin.*). Mediæval discussion moved mainly in the lines laid down by Augustine. A sufficient sample of the way in which the subject was treated by the schoolmen may be found in the *Summa* of Thomas, pars i., qu. xcii., *De productione mulieris.*

The Reformers, always hostile to allegory, and in this matter especially influenced by the Augustinian anthropology, adhered strictly to the literal interpretation of the history of the Protoplasts, which has continued to be generally identified with Protestant orthodoxy. The disintegration of the confessional doctrine of sin in last century was naturally associated with new theories of the meaning of the biblical narrative; but neither renewed forms of the allegorical interpretation, in which everything is reduced to abstract ideas about reason and sensuality, nor the attempts of Eichhorn and others to extract a kernel of simple history by allowing largely for the influence of poetical form in so early a narrative, have found lasting acceptance. On the other hand, the strict historical interpretation is beset with difficulties which modern interpreters have felt with increasing force, and which there is a growing disposition to solve by adopting in one or other form what is called the "*mythical*" theory of the narrative. But interpretations pass under this now popular title which have no real claim to be so designated. What is common to the "mythical" interpretations is to find the real value of the narrative, not in the form of the story, but in the thoughts which it embodies. But the story cannot be called a myth in the strict sense of the word, unless we are prepared to place it on one line with the myths of heathenism, produced by the unconscious play of plastic fancy, giving shape to the impressions of natural phenomena on primitive observers. Such a theory does no justice to a narrative which embodies profound truths peculiar to the religion of revelation. Other forms of the so-called mythical interpretation are little more than abstract allegory in a new guise, ignoring the fact that the biblical story does not teach general truths which repeat themselves in every individual, but gives a view of the purpose of man's creation, and of the origin of sin, in connexion with the divine plan of redemption. Among his other services in refutation of the unhistorical rationalism of last century, Kant has the merit of having forcibly recalled attention to the fact that the narrative of Genesis, even if we do not take it literally, must be regarded as presenting a view of the beginnings of the history of the human race (*Muthmasslicher Anfang der Menschengeschichte*, 1786). Those who recognize this fact ought not to call themselves or be called by others adherents of the mythical theory, although they also recognize that in the nature of things the divine truths brought out in the history of the creation and fall could not have been expressed either in the form of literal history or in the shape of abstract metaphysical doctrine; or even although they may hold,—as is done by many who accept the narrative as a part of supernatural revelation,—that the specific biblical truths which the narrative conveys are presented through the vehicle of a story which, at least in some of its parts, may possibly be shaped by the influence of legends common to the Hebrews with their heathen neighbours. It must, however, be remembered that speculation as to the affinities of Genesis with other and especially Babylonian legends has of late far outrun the bounds of scientific method; and this caution has a special application to the supposed Babylonian history of the fall. See Von Gutschmidt's *Neue Beiträge*, p. 146 (Leipsic, 1876). (W. R. S.)

EVELYN, John (1620–1706), the diarist and author of *Sylva*, was born at his father's seat at Wotton, in Surrey, on the 31st October 1620. He was the younger son of a country gentleman of large estate, and much respected throughout the counties of Surrey and Sussex, of which he was high sheriff, one high sheriff at that time serving for both counties. Notwithstanding the wealth and position of his family, John Evelyn was educated at the free school of Lewes, where his maternal grandfather resided. While still at school, he was admitted into the Inner Temple; and in the following month, at the age of sixteen, he entered Balliol College, Oxford, as a fellow-commoner. In July 1641, having lost his father during the previous year, he retired from England, which was then on the eve of civil war. Before proceeding with his travels, he expressed his sympathy with the cause of the queen of Bohemia, which was dear to all Protestant Englishmen, by serving in her army for a few days, "according to the compliment." The ten following years he spent abroad, only making brief visits to England.

It is with this period of travel that his famous *Diary*, which he had commenced in imitation of his father at eleven years of age, begins to be full and interesting. This diary is for many reasons of value to the student of history and manners. It comprises the long period so rich in great events, between the outbreak of

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[1] Thus in mediæval theology Eve is a type of the church, and her formation from the rib has a mystic reason, inasmuch as blood and water (the sacraments of the church) flowed from the side of Christ on the cross (Thomas, *Summa*, par. i. qu. xcii.)

the civil war and the accession of Anne. Written with no thought of publication, it embodies the frankest expression of its author's opinions, and affords much curious and interesting information which the historian would have probably passed over, but which throws a strong light upon the customs and feelings of the age. And Evelyn's statements are always worthy of at least a respectful hearing. In an age of fiercest political and ecclesiastical conflict, himself subject to strong temptations to partisanship, he maintained throughout life the same calm temperance of judgment; and, amid general profligacy, the purity and integrity of his character remained unstained. The competence of his fortune and the moderation of his ambition rendered him politically independent. His attachment to monarchy did not blind him to the vices of kings. Though an earnest Protestant and a firm Episcopalian, he did not allow himself to be carried away into the extravagant bigotry so common among his contemporaries; he deprecated the persecution of the Protestant dissenters, and though he wrote against the Jesuits, he refused to join in the mad hatred with which all who professed the Roman Catholic faith were popularly regarded.

In 1652 Evelyn returned home with his wife, the amiable and talented daughter of Sir Richard Browne, and settled at Sayes Court, the house afterwards famous as the residence of Peter the Great. Though well known to be a royalist, he was not molested, except on one occasion, when he was arrested by a party of fanatic soldiers for observing Christmas Day, but, nothing else being proved against him, was at once released. On the death of Cromwell, he published an *Apology for the Royal Party*, and tried in vain to persuade Colonel Morley to declare for Charles II. From the Restoration till his death in 1706 he enjoyed unbroken court favour. In the reign of James II., during the absence of the earl of Clarendon in Ireland, he acted as one of the commissioners of the Privy Seal, and honourably distinguished himself by refusing, at the risk of offending the king, to sign an illegal licence of popish books. But, with this exception, he never accepted an office of political importance. His life, however, was filled with useful work. He was commissioner for improving the streets and buildings of London, for "charitable uses" (*i.e.*, for examining into the affairs of charitable institutions), and for taking care of the wounded who were brought home during the Dutch war, commissioner of the mint, commissioner of trade and plantations, &c. His love of science led to his being chosen secretary of the Royal Society, and he twice declined the presidency. It was through his influence that the Arundelian marbles and the library and MSS. of the earl of Arundel were presented to the university of Oxford, a service which the university recognized by conferring upon him the degree of D.C.L. His writings were exceedingly numerous. The best known were his *Diary* and *Sylva*, an elaborate treatise on arboriculture. Among the others may be mentioned *Navigation and Commerce, their Original and Progreess*, intended as an introduction to a history of the Dutch war, which he both commenced and laid aside at the command of Charles II.; *a Parallel of Ancient and Modern Architecture; Public Employment preferred to Solitude;* and *The History of the Four Great Impostors.* The first collection of Evelyn's miscellaneous writings, several of which had been published anonymously, appeared in 1825, printed in facsimile, and edited by W. Upcott.

EVEMERUS, or Euhemerus, a Greek mythographer, who flourished in the latter half of the 4th century B.C. The place of his birth is unknown, but most probably it was either Messina in Sicily or Agrigentum. He is noted chiefly for his *Sacred History* (Ἱερὰ ἀναγραφή), founded professedly on archaic inscriptions which he had collected during his travels in various parts of Greece, and more especially on those observed on the temple of Jupiter Triphylianus, in the island of Panchæa. In this work he introduced a new method of interpreting the popular myths, asserting that the gods who formed the chief objects of popular worship had been originally heroes and conquerors, who had thus earned a claim to the veneration of their subjects. Till the end of the last century there were many who accepted this system of Evemerus, and the early Christians especially appealed to it as a confirmation of their belief that the ancient mythology was merely an aggregate of fables of human invention. Evemerus was a firm upholder of the Cyrenaic philosophy, and by many ancient writers he was regarded as an atheist. His work was translated by Ennius into Latin, but the work itself is lost, and of the translation only a few fragments, and these very short, have come down to us.

EVERDINGEN. Three painters of this name are recorded in the history of Dutch art,—all of them related; but one only deserves to be remembered.

Allart von Everdingen (1621–?1675), the son of a Government clerk at Alkmaar, was born, it is said, in 1621, and educated, if we believe an old tradition, under Roeland Savery at Utrecht. He wandered in 1645 to Haarlem, where he studied under Peter de Molyn, and finally settled about 1657 at Amsterdam, where he remained till his death. It would be difficult to find a greater contrast than that which is presented by the works of Savery and Everdingen. Savery inherited the gaudy style of the Breughels, which he carried into the 17th century; whilst Everdingen realized the large and effective system of coloured and powerfully shaded landscape which marks the precursors of Rembrandt. It is not easy on this account to believe that Savery was Everdingen's master, while it is quite within the range of probability that he acquired the elements of landscape painting from De Molyn. Pieter de Molyn, by birth a Londoner, lived from 1624 till 1661 in Haarlem. He went periodically on visits to Norway, and his works, though scarce, exhibit a broad and sweeping mode of execution differing but slightly from that transferred at the opening of the 17th century from Jan van Goyen to Solomon Ruysdael. His etchings have nearly the breadth and effect of those of Everdingen. It is still an open question when De Molyn wielded influence on his clever disciple. Alkmaar, a busy trading place near the Texel, had little of the picturesque for an artist except polders and downs or waves and sky. Accordingly we find Allart at first a painter of coast scenery. But on one of his expeditions he is said to have been cast ashore in Norway, and during the repairs of his ship he visited the inland valleys, and thus gave a new course to his art. In early pieces he cleverly represents the sea in motion under varied, but mostly clouded, aspects of sky. Their general intonation is strong and brown, and effects are rendered in a powerful key, but the execution is much more uniform than that of Jacob Ruysdael. A dark scud lowering on a rolling sea near the walls of Flushing characterizes Everdingen's Mouth of the Schelde in the Hermitage at St Petersburg. Storm is the marked feature of sea-pieces in the Stædel or Robartes collections; and a strand with wreckers at the foot of a cliff in the Munich Pinakothek may be a reminiscence of personal adventure in Norway. But the Norwegian coast was studied in calms as well as in gales; and a fine canvas belonging to Professor Piloty at Munich shows fishermen on a still and sunny day taking herrings to a smoking hut at the foot of a Norwegian crag. The earliest of

Everdingen's sea pieces belongs to Mr Von Friesen at Dresden, and bears the date of 1640. After 1645 we meet with nothing but representations of inland scenery, and particularly of Norwegian valleys, remarkable alike for wildness and a decisive depth of tone. The master's favourite theme is a fall in a glen, with mournful fringes of pines interspersed with birch, and log huts at the base of rocks and craggy slopes. The water tumbles over the foreground, so as to entitle the painter to the name of "inventor of cascades." It gives Everdingen his character as a precursor of Jacob Ruysdael in a certain form of landscape composition; but though very skilful in arrangement, and clever in effects, Everdingen remains much more simple in execution; he is much less subtle in feeling or varied in touch than his great and incomparable countryman. Five of Everdingen's cascades are in the museum of Copenhagen alone: of these, one is dated 1647, another 1649. In the Hermitage at Petersburg is a fine example of 1647; another in the Pinakothek at Munich was finished in 1656. English public galleries ignore Everdingen; but one of his best-known masterpieces is the Norwegian glen belonging to Lord Listowel. Few Continental museums lack pictures by this master. Their value in the market is about a third to a half of those of Ruysdael; but excepting the later and more neglected pieces, they are all clever and generally attractive. At Amsterdam, we may think, Everdingen chiefly produced etchings and drawings, of which there are much larger and more numerous specimens in England than elsewhere. Being a collector as well as an engraver and painter, he brought together a large number of works of all kinds and masters; and the sale of these by his heirs at Amsterdam on the 11th of March 1676 gives an approximate clue to the date of the painter's death.

EVEREST, Sir George (1790–1866), C.B., a distinguished surveyor and geographer, was the son of Tristram Everest of Gwerndale, Brecknockshire, and was born there July 4, 1790. From school at Marlow he proceeded to the military academy at Woolwich, where he attracted the special notice of the mathematical master, Dr Hutton, and passed so well in his examinations that he was declared fit for a commission before attaining the necessary age. Having gone to India in 1806 as a cadet in the Bengal Artillery, he was selected by Sir Stamford Raffles to take part in the reconnaissance of Java (1814–1816); and after being employed in various engineering works throughout India, he was appointed in 1818 assistant to Colonel Lambton, the founder of the great trigonometrical survey of that country. In 1823, on Colonel Lambton's death, he succeeded to the post of superintendent of the survey; in 1830 he was appointed by the court of directors of the East India Company surveyor-general of India; and from that date till his retirement from the service in 1843 he continued to discharge the laborious duties of both offices. During the rest of his life he resided in England, where he became fellow of the Royal Society and an active member of several other scientific associations. In 1861 he received the honour of knighthood, and he was chosen vice-president of the Royal Geographical Society in 1862. He died at Greenwich, December 1, 1866. The geodetical labours of Sir George Everest rank among the finest achievements of their kind; and more especially his measurement of the meridional arc of India, 11½° in length, is accounted as unrivalled in the annals of the science. In great part the Indian survey is what he made it. The name of Everest has been given in his honour to the highest ascertained peak of the Himalayas, and thus of the world.

His works are purely professional:—A paper in vol. i. of the *Memoirs of the Royal Astronomical Society*, pointing out a mistake in La Caille's measurement of an arc of the meridian which he had discovered during sick-leave at the Cape of Good Hope; *An account of the measurement of the arc of the meridian between the parallels of* 18° 3′ *and* 24° 7′, *being a continuation of the Grand Meridional Arc of India, as detailed by Lieut.-Col. Lambton in the volumes of the Asiatic Society of Calcutta*, London, 1830; *An account of the measurement of two sections of the Meridional Arc of India bounded by the parallels of* 18° 3′ 15″, 24° 7′ 11″, *and* 20° 30′ 48″, London, 1847.

EVERETT, Alexander Hill (1792–1847), an American author and diplomatist, born at Boston, March 19, 1792, was the son of Rev. Oliver Everett, for some time a Congregational minister in Boston, and afterwards judge of probate for Norfolk County. He graduated at Harvard College, Cambridge, in 1806, taking the highest honours of his year, though the youngest member of his class. He spent one year as a teacher in Philip's Academy, Exeter, and then began the study of law in the office of John Quincy Adams, afterwards président of the United States. In 1809 Adams was appointed minister to Russia, and Everett accompanied him as his private secretary, remaining attached to the American legation in Russia until 1811. His assiduity in the diplomatic career resulted in his promotion successively to the position of secretary of legation and afterwards of chargé d'affaires at the Hague. He was subsequently minister to Spain, under the presidency of John Quincy Adams. At that time Spain recognized none of the Governments established by her revolted colonies, and Everett became the medium of all communications between the Spanish Government and the several nations of Spanish origin which had been established, by successful revolutions, on the other side of the ocean. He died, May 29, 1847, at Hong Kong, whither he had been sent as commissioner of the United States, before the present system of diplomatic intercourse with China was inaugurated.

Everett was not, however, so distinctly a diplomat as a man of letters. His long residence in Europe, and his intimate acquaintance with the French, German, Italian, and Spanish languages, resulted in wide and accurate acquaintance with the literature of the Continental states. He studied their political system at the same time, and in industrious and constant authorship published the results of his observations on social systems and literature. His co-operation was relied upon by the founders of the *North American Review*, the earliest American quarterly, and he was editor of that journal from the year 1829 to October 1835. In 1822 he published in London and in Boston *A General Survey of Europe*, which discusses the Continental system and the balance of power as they were adjusted after the fall of Napoleon. It attracted general attention, and was translated into German, French, and Spanish. In 1825 he published in London and Boston *America*, a somewhat similar description of the nations of North and South America. This book also was translated into the principal European languages. In 1822 he published *New Ideas of Population*, suggested by Malthus's works, and replying to that author by a wider exposition than Malthus gave to the possibility of general and easy emigration. Some of his literary papers from the *North American Review* and the *Democratic Review*, and a volume of poems, have been published in Boston. No American writer of his time was better known on the continent of Europe.

EVERETT, Edward (1794–1865), brother of the preceding, was born in Dorchester, near Boston, on the 11th November 1794. His father died in his childhood, and his mother removed to Boston with her family after her husband's death. When he was little more than thirteen he entered Harvard College; and as the full undergraduate course is four years, he became "bachelor of arts" at seventeen. He then took the first college honours of his class. While at college he was the chief editor of *The Lyceum*, the earliest in the series of college journals published at the American Cambridge. His verses and his prose essays then show some of the facility and grace which appear in his later writings, and much of the humour which in later times he was always trying to repress. His earlier predilections were for the study of law, but the advice of Joseph Stevens Buckminster, a distinguished preacher in Boston, led him to prepare for the pulpit, and in this calling he at once distinguished himself. He was called to the ministry of one of the largest Boston churches before he was twenty years old. His sermons and his theological writings attracted wide attention in that community. But his tastes were then, as always, those of a scholar; and in 1814, after a service of little more than a year in the pulpit, he resigned his charge to accept a professorship of Greek literature in Harvard College. After nearly five years spent in Europe in preparation, he entered with alacrity on his duties, and, for five years more, gave a vigorous impulse, not simply to the study of Greek, but to all the work of the college. About the same time he assumed the charge of the *North American Review*, which now became a quarterly; and he was indefatigable in contributing on a great variety of subjects, with a spirit like Sydney Smith's in the earlier days of the *Edinburgh Review*. He vigorously defended American institutions against the sneers of English travellers, and had reason to congratulate himself on the success of a series of articles written to bring about a better mutual understanding between Englishmen and Americans. The success of his lectures in Cambridge, and the enthusiasm aroused by the rebellion in Greece, led him to deliver a series of popular lectures on Greek antiquities in Boston. They were the first lectures on purely literary or historical subjects ever delivered in America, and were the first steps toward a system of popular entertainment and education which now has very wide sweep in the United States. He was eagerly engaged in the measures taken in the United States for the relief of Greece in her struggle.

In 1824 he was chosen a member of Congress, and held a seat for ten years, supporting generally the administration of Adams, and in opposition to that of Jackson, which succeeded it. As a member of the house of representatives he appears to have devoted himself mainly to the discharge of that part of the public business which devolved upon him. He took the floor less frequently than might perhaps have been expected from a person accustomed to public speaking, and able to command the ear of the house. It will be found, however, on looking back to the transactions of the ten years' sessions during which he was a member, that he bore a part in almost every important debate. He was on the committee of foreign affairs during the whole time of his service in Congress. Of all the most important select committees, such as those on the Indian relations of the State of Georgia, the Apportionment Bill, and the Bank of the United States, Everett was a member, and drew the report either of the majority or the minority. The report on the congress of Panama, the leading measure of the first session of the nineteenth Congress, was drawn by Everett, although the youngest member of the committee, and just entered Congress. He led the opposition to the Indian policy of General Jackson (the removal of the Indians, without their consent, from lands guaranteed to them by treaty). In the winter of 1835 he was nominated as governor of Massachusetts, and was chosen in the autumn of the same year. He brought to the duties of the office the untiring diligence which is the characteristic of his public life. We can only allude to a few of the measures which received his efficient support,—*e.g.*, the establishment of the board of education, the first of such boards in the United States, the scientific surveys of the State, the first of such public surveys, the criminal law commission, and the preservation of a sound currency under the panic of 1837.

Everett filled the office of governor for four years. The political parties in Massachusetts were at this time very nearly balanced, and divisions of opinion on local questions (the militia and temperance laws) caused his defeat at the election in November 1839 Judge Morton, the opposing candidate, succeeded by a single vote, out of more than a hundred thousand. Everett availed himself of this opportunity, the following spring, to make a visit with his family to Europe. In 1841, while residing in Florence, he was named United States minister to England, and arrived in London to enter upon the duties of his mission at the close of that year. Great questions were at that time open between the two countries,—the north-eastern boundary, the affair of M'Leod, the seizure of American vessels on the coast of Africa, in the course of a few months the affair of the "Creole," to which were soon added Orégon and Texas. His position was more difficult by the frequent changes that took place in the department at home, which, in the course of two years, was occupied successively by Messrs Webster, Legaré, Upshur, Calhoun, and Buchanan. From all these gentlemen Everett received marks of approbation and confidence.

By the institution of the special mission of Lord Ashburton, the direct negotiations between the two Governments were, about the time of Everett's arrival in London, transferred to Washington. It appears, however, from documents that have from time to time been communicated to Congress, that various topics connected with all the subjects in dispute were incidentally treated in the correspondence of the American minister at London both with his own and the British Government. Many elaborate notes to Lord Aberdeen and despatches to the American secretary of state have in this way come before the public, forming, however, it is believed, but a small part of the documents of both classes prepared by Everett during his mission. It appears, indeed, that, from the concurrence of a variety of causes, the amount of business transacted at the American legation from 1841 to 1845 was more than double that of any former period of equal duration.

Immediately after the accession of Polk to the presidency Everett was recalled. Shortly before his return the presidency of Harvard College was vacated by the resignation of Hon. Josiah Quincy, and Everett was strongly urged by the friends and governors of the institution to accept this office, which he did in the month of January 1846. He filled this place of equal distinction and usefulness for about three years. It was a position congenial with his tastes, in harmony with the early associations of his life, and one which seemed to promise large opportunity of applying for the benefit of the rising generation the fruit of his maturer studies and varied experience in life. His health unfortunately soon began to suffer, and before long became seriously impaired under the burdens and cares of the office, and he was compelled at the close of the year 1848 to tender his resignation. Relieved of this charge, he supposed that at last he was to enjoy literary or scholarly leisure, and was already preparing for a treatise on the law of nations. But, on the death of his friend Webster, to whom he had always been closely attached, and of whom he was always a confidential adviser, he was named by President Fillmore secretary of state, and he held that post for the remaining months of Fillmore's administration, leaving it to go into the senate as the representative of Massachusetts. Under the work of the long session of 1853–54, in which that "Kansas-Nebraska" question first appeared in form which ripened into the American civil war, his health gave way.