

on these many successions, to gather them up by a series of acts of imagination into a collective ideal experience for itself.

Thus the doctrine of evolution seems to be susceptible of statement in terms of idealism as easily as in terms of realism. In truth, each mode of viewing the process is at once possible and beset with difficulties. The difficulty of giving an idealistic interpretation arises from the popular distinction of mind or perception and something beyond and independent of this. The difficulties of giving a realistic interpretation have in part been stated already in speaking of the different realistic interpretations (materialism and spiritualism). To these must be now added the fundamental obstacle to all realism, which shows itself, in a specially striking way, in relation to the doctrine of evolution,—namely, the difficulty of conceiving in terms of human consciousness something which is independent of, antecedent to, and creative of, this consciousness.

It may be asked, perhaps, whether the doctrine of evolution, by providing a new conception of the genesis of our cognitions, has anything to say to the question of a real independent object. What the doctrine effects with respect to such cognitions as those of space is to show that the bare fact of intuitiveness or innateness does not establish their non-empirical or transcendental origin. Similarly it may be held that the doctrine opens a way of accounting for the growth of the idea of independent realities, supposing this to be now an innate disposition of the mind—viz., by regarding this idea as arising in a succession of many generations, if not out of, yet by help of, certain elements or aspects of experience. It may, however, be maintained that the idea is not even suggested by experience; if so, it would follow from the evolution theory that its present persistence represents a permanent mental disposition to think in a particular way. Even then, however, the question would remain open whether the permanent disposition were an illusory or trustworthy tendency, and in deciding this point the doctrine of evolution appears to offer us no assistance.<sup>1</sup>

As a scientific doctrine, whatever its ultimate interpretation, evolution has a bearing on our practical, i.e., moral and religious ideas. This has already been shown in part by writers from whom we have quoted. Among other results, this doctrine may be said to give new form to the determinist theory of volition, and to establish the relativity of all moral ideas as connected with particular stages of social development. It cannot, as Mr Sidgwick has shown, provide a standard or end of conduct except to those who are already disposed to accept the law *sequi naturam* as the ultimate rule of life. To such it furnishes an end, though it would still remain to show how the end said to be unconsciously realized by nature, the well-being of individuals and of communities, is to be adjusted to the ends recognized in common-sense morality, including the happiness of all sentient beings. It may be added that the doctrine, by assigning so great an importance to the laws of inheritance as means of raising the degree of organization and life, may be expected to exert an influence on our ideas of the solidarity of the present generation and posterity, and to add a certain solemnity to all the duties of life, prudential morality included.

The bearing of the doctrine of evolution on religious ideas is not so easy to define. Mr Spencer considers the ideas of evolution and of a pre-existing mind incapable of being united in thought (see his rejoinder to Dr Martineau, *Contemporary Review*, vol. xx. p. 141 sq.). Yet, according to

<sup>1</sup> For a discussion of the relations of this doctrine to realism, see the essay already referred to in Mr Sally's volume *Sensation and Intuition*.

others, the idea is by no means incompatible with the notion of an original Creator, though it serves undoubtedly to remove the action of such a being further from our ken. At first sight it might appear that the doctrine as applied to the subjective world, by removing the broad distinction between the human and the animal mind, would discourage the hope of a future life for man's soul. Yet it may be found, after all, that it leaves the question very much where it was. It may perhaps be said that it favours the old disposition to attribute immortality to those lower forms of mind with which the human mind is found to be continuous. Yet there is nothing inconsistent in the supposition that a certain stage of mental development qualifies a mind for immortality, even though this stage has been reached by a very gradual process of development. And if, as might be shown, the modern doctrine of evolution is susceptible of being translated into terms of Leibnitz's hypothesis of indestructible monads, which include all grades of souls, then it is clearly not contradictory of the idea of immortality.

Very interesting is the bearing of the doctrine of evolution on that aesthetic-religious sentiment towards the world which has taken the place of older religious emotions in so many minds. First of all by destroying the old anthropocentric view of nature, according to which she is distinct from and subordinated to man, this doctrine favours that pantheistic sentiment which reposes on a sense of ultimate identity between ourselves and the external world. In a sense it may be said that the new doctrine helps to restore the ancient sentiment towards nature as our parent, the source of our life. It is well to add, however, that the theory of evolution, by regarding man as the last and highest product of nature, easily lends support to the idea that all things exist and have existed for the sake of our race. This seems, indeed, to be an essential element in any conception we can form of a rationally evolved universe.

A reference must be made, in closing this article, to the optimistic aspect of the doctrine of evolution. That there is a tone of optimism in much of the more popular exposition of the doctrine of evolution needs not be proved. There is no doubt, too, that both in Mr Darwin's and Mr Spencer's theories there are ideas which tend to support a cheerful and contented view of things. The idea of the survival of the fittest, and of evolution as a gradual process of adaptation to environment, lend themselves to this kind of thought. Indeed, Du Bois Reymond, in the lecture on Leibnitz already referred to, seriously argues that the doctrine of evolution provides a scientific equivalent to that philosopher's remarkable conception of the best of all possible worlds. On the other hand, as the present writer has elsewhere shown, Mr Darwin's doctrine of evolution contains elements which are fitted to tone down our estimate of the value of the world viewed as the seat of conscious sentient life. The pain involved in the renewed struggle for existence is a large drawback from the gains of human progress and of organic development as a whole. More than this, the principle of natural selection appears almost to favour a pessimist view of the world, in so far as it implies the tendency of organic forms to multiply down to the limits of bare existence.

Principal works used in the historical sketch:—F. Ueberweg, *History of Philosophy*; J. E. Erdmann, *Grundriss der Geschichte der Philosophie*; G. H. Lewes, *History of Philosophy*; C. A. Brandis, *Handbuch der Geschichte der griechisch-römischen Philosophie*; E. Zeller, *Die Philosophie der Griechen*; G. Grote, *Plato and Aristotle*; W. Kaulich, *Geschichte der scholastischen Philosophie*; A. Stöckl, *Geschichte der Philosophie des Mittelalters*; Kuno Fischer, *Geschichte der neuern Philosophie*; J. P. Damiron, *Mémoires pour servir à l'histoire de la Philosophie au 18<sup>e</sup> Siècle*; E. Zeller, *Geschichte der deutschen Philosophie*. (J. S.)

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EVORA, a city of Portugal, capital of the province of Alentejo, is situated on an eminence in the centre of a fertile plain, 85 miles E. by S. of Lisbon. It is surrounded by ramparts flanked with towers, and has two forts, but all in a ruinous condition, and quite useless as means of defence. The streets are narrow, crooked, and filthy, and the houses old and ill-built. The cathedral is a magnificent Gothic edifice with an altar in the Italian style, extremely rich, and decorated with variously coloured marbles. Evora is the see of an archbishop, and besides the cathedral has several churches, convents, and hospitals, a house of charity, barracks, a diocesan school, and a museum. A university, founded in 1550, was abolished on the expulsion of the Jesuits in the 18th century. An ancient aqueduct and an ancient tower, till a few years ago in pretty good preservation, have been partly demolished to make room for a market. They were long believed to have been of Roman origin, but are now known to have been constructed about 1540 in the reign of Don John III., at the instance of an antiquarian named Resende. The aqueduct was constructed on the site of the old Roman one. The remains of what is said to have been a temple of Diana still exist, but the place is now used as a slaughter-house. Evora, under the name of Eborac, was an important military station in the time of the Romans, and was called *Liberaltas Julia* on account of certain municipal privileges bestowed on it by Cæsar. In 712 it was conquered by the Moors and named Jabura, but they were deprived of it in 1162 by an order of Christian knights.

EVREUX (the ancient *Mediolanum*, and afterwards *Ebrovices*), a town of France, capital of the department of Eure, is situated on the Iton, an affluent of the Eure, 67 miles W.N.W. of Paris by railway. The town is generally well built, and still contains many antique timber-framed houses. It is the seat of a bishop, and its cathedral is one of the most ancient and curious in France. It dates from the 11th century, and is a very imposing cruciform structure, though not uniform in style. The north transept and the portal are in the flamboyant Gothic, elaborately ornamented; the west front is in the Italian style. The beautiful rose window in the south transept, and the

wooden screens of the side chapels round the choir, showing the flamboyant Gothic style modified by the reviving Italian, also merit notice. The lady chapel is of elegant architecture, with painted glass equally remarkable for its fine execution and perfect preservation. At the intersection of the nave and transepts rises an octagonal tower supported on four pillars, and surmounted by a pyramidal spire of open stonework. The church of St Taurin also displays various styles of architecture, and contains the shrine of St Taurin, a work of the 13th century. The episcopal palace, which dates from the 15th century, is a beautiful structure. Among the other objects of interest are the clock-tower built in the 15th century, the abbey of St Saviour, the ancient Séminaire des Eudistes now used as a prison and assize buildings, the museum of antiquities, the town-hall, the prefect's residence, the theatre, the public library, the botanic garden, and the promenades. Evreux is famed for its manufacture of tools, and for stocking making; brewing, distilling, dyeing, tanning, and papermaking are its other principal industries. At Vieil Evreux the remains of a Roman theatre, a palace, baths, and an aqueduct have been discovered, and various relics which are now deposited in the Musée d'Antiquités.

Evreux existed at a very early period. About the end of the 10th century Richard I. of Normandy gave it to his son Robert; and early in the 12th century it came by inheritance into the house of Montfort, from whom it was bought by Philip Augustus of France. Philip II. gave it to his brother Prince Louis, who in 1316 was created Count of Evreux. Count Philip of Evreux acquired by marriage the kingdom of Navarre, and Charles III. of Navarre sold it to Charles VI. of France. Charles VII. gave it in 1426 to John Stuart, earl of Darnley, after whose death it again came into the possession of the crown. Charles IX. bestowed it, along with the title, on his brother the duke of Alençon, but on his death in 1584, it finally returned into the possession of the crown.

EWALD, HEINRICH GEORG AUGUST VON (1803-1875), Orientalist, biblielist, and theologian, was born, November 16, 1803, at Göttingen, where his father followed the occupation of a linen-weaver. After receiving the usual preliminary training, he entered the university of his native town in 1820; and there, with Eichhorn as teacher, he at once began to devote himself specially to the study of Hebrew and its cognates. At the close of his academic career in 1823 he was appointed to a mastership in the



gymnasium at Wolfenbüttel; but soon afterwards (in the spring of 1824) he was, at the instance of Eichhorn, recalled to Göttingen as repetent, or theological tutor, and in 1827 (the year of Eichhorn's death) he became professor *extraordinarius* in philosophy, and lecturer in Old Testament exegesis. In 1831 he was promoted to the position of professor *ordinarius* in philosophy; and in 1835 he entered the faculty of theology, taking the chair of Oriental languages. Two years later occurred the first important episode in his studious life, which until then had been uninterrupted in its even tenor except by journeys in 1826, 1829, and 1836 to Berlin, Paris, and Italy, for the purpose of consulting rare and important oriental manuscripts. In 1837, on the 18th November, along with six of his colleagues (Dahlmann the historian, Weber the electrician, Gervinus the critic, the brothers Grimm, and W. E. Albrecht) he signed a formal protest against the arbitrary proceeding of King Ernst August (duke of Cumberland) in abolishing the liberal constitution of 1833, which had been granted to the Hanoverians by his predecessor William IV. This bold action of the seven professors made them very popular and famous in the country; but it led to their speedy expulsion from the university (14th December). Early in 1838 Ewald received a call to Tübingen, and there for upwards of ten years he held a chair as professor *ordinarius*, first in philosophy and afterwards, from 1841, in theology. To this period belong some of his most important works, and also the commencement of his bitter feud with F. C. Baur and the Tübingen critical school. In 1848, "the great shipwreck-year in Germany," as he has called it, he was invited back to Göttingen on honourable terms,—the liberal constitution having been restored. He gladly accepted the invitation, for though well treated in Würtemberg (he had been expelled by the king in 1841), he had never learned to regard his sojourn there as anything else than a period of exile. In 1862-63 he took an active part in a movement for reform within the Hanoverian church, and he was a member of the synod which passed the new constitution. He had an important share also in the formation of the Protestantenverein, or Protestant association, in September 1863. But the chief crisis in his life arose out of the great political events of 1866. His loyalty to King George (son of Ernst August) would not permit him to take the oath of allegiance to the victorious king of Prussia, and in consequence of his refusal to do so he was ultimately placed on the retired list, though with the full amount of his salary as pension. Perhaps even this degree of severity might have been held by the Prussian authorities to be unnecessary, had Ewald been less exasperating in his language. The violent tone of some of his printed manifestoes about this time, especially of his *Lob des Königs u. des Volkes*, led to his being deprived of the *venia legendi* (1868), and also to a criminal process, which, however, resulted in his acquittal (May 1869). Then, and on two subsequent occasions, he was returned by the city of Hanover as a member of the North German and German parliaments. In June 1874 he was found guilty of a libel on Prince Bismarck, whom he had compared to Frederick II. and Napoleon III.—to the former in "his unrighteous war with Austria and his ruination of religion and morality," to the latter in his way of "picking out the best time possible for robbery and plunder." For this offence he was sentenced to undergo three weeks' imprisonment. He died in his 72d year, of heart-disease, May 4, 1875.

From the above brief sketch it will be seen that, even apart from his contributions to philological and biblical science, Ewald was no common man. In the whole course of his public life he displayed in a very high degree many noble characteristics,—perfect simplicity and sincerity, in-

tensest moral earnestness, sturdiest independence, absolute fearlessness. It would be difficult to say whether the intellectual or the emotional side of his nature was most highly developed. He loved with peculiar intensity, loved freedom and truth in every domain, in politics as well as in science and in religion; and just because he loved them with all his great might, he could not help hating all that he believed to be opposed to them. It was impossible for him to be a mere critic; no reader can understand Ewald's position who allows himself to forget that his whole being was possessed with a passionately devoted faith. It was natural that such a man should be frequently engaged in controversy, and equally natural that in these circumstances the "defects of his qualities" should often become painfully apparent. It cannot be denied that in his manner of speaking about his opponents he often overstepped the limits of charity and even of justice. The peculiar character of his intellect, which was rather intuitive than inductive, made him neither a very fair nor a very effective controversialist. No one equalled him in the power of comprehending in a single survey a vast circle of complicated facts, and almost instinctively divining their scientific unity; but the results attained in this way presented themselves to his mind with such intuitive conviction that he was impatient of all objection, and little able to do justice to scholars of a different mental habit. Yet in controversy he probably received injustice more often than he inflicted it; even his extreme views have generally been found to contain much that is true and valuable; and the great Arabist Fleischer is almost the only scholar who gained a conspicuous victory over him on an unambiguous philological issue. As a teacher he had a remarkable power of kindling enthusiasm; and he sent out many distinguished pupils, among whom may be mentioned Hitzig, Schrader, Nöldeke, Diestel, and Dillmann. His disciples have not been all of one school, any more than were those of Socrates; but many eminent moderns who are apparently farthest removed from his influence are only developing some of the fruitful ideas which in the exuberance of his wealth he was wont to fling out by handfuls.

Of no writings more truly than of his could it be said that they are the reservoirs into which, without any waste, the entire energy of a life has been stored. For more than half a century his pen was never idle; from 1823 onwards hardly a year passed which was not marked by the appearance of some highly important contribution to the sciences he loved. By the publication of his *Hebrew Grammar* he inaugurated a new era in biblical philology. All subsequent works in that department have been avowedly based on his. It has already been superseded in parts, especially in its accident; but the syntax still remains unexcelled for the sagacity with which dry rules are made intelligible and interesting by continued reference to the fundamental laws of language and thought. But even when his *Lehrbuch* shall have become entirely antiquated, to him will always belong the honour of having been, as Hitzig has called him, "the second founder of the science of Hebrew language." As an exegete and biblical critic no less than as a grammarian he has left his abiding mark. It is hardly an exaggeration to say that the publication of his *Geschichte des Volkes Israel* was epoch-making in that branch of research, as much as was the work of Niebuhr in relation to the history of Rome. In its final form, the result of thirty years' labour, it is a noble monument to the genius of its author. No one can fail to be struck with the profundity of insight and patience of research which it displays. While in every line it bears the marks of Ewald's intense individuality, it is at the same time a highly characteristic product of the age, and even decade, in which it first appeared. If it is obviously the outcome of immense learning on the part of its author-

it is no less manifestly the result of the speculations and researches of many laborious predecessors in all departments of history, theology, and philosophy. Especially is it indebted to the so-called "destructive" criticism. The Reformation had destroyed that mediæval conception of the Bible which took no account of literary history or doctrinal development at all; and subsequent researches, especially since those of Astruc, had made it abundantly clear that the conditions under which the Old Testament books had come into being were much more complicated than had been at one time supposed. Criticism, however, could not possibly rest satisfied with these purely negative results. If for a time it seemed as if the sacred literature had been reduced to a mere chaos of fragments, which men might well despair of ever being able to reduce to harmony and order, the historical sense had been developing no less remarkably than the spirit of criticism. Taught by some of the more modern schools of philosophy, men had been learning to take larger, and therefore juster, views of the principles that underlie all national histories and the general history of the human race. It was impossible that such a phenomenon as the Jewish people and their literature should be permanently set aside as wholly incomprehensible. The world was only waiting for a bold and vigorous constructive genius like that of Ewald to bring together the scattered fragments, and construe them into an intelligible unity; to show, for example, that, if the Psalter could no longer be regarded as the record of the spiritual experience of the individual to whom it had been traditionally ascribed, it became all the more precious when known to embody all the highest aspirations and purest joys and noblest sorrows of many centuries of national life; and that if the legislation of the Pentateuch was not indeed, as had once been supposed, the work of a few quiet months, it gained in interest and instructiveness when known to be the slow growth of many busy generations. Taking up the idea of a divine education of the human race, which Lessing and Herder had made so familiar to the modern mind, and firmly believing that to each of the leading nations of antiquity a special task had been providentially assigned, Ewald felt no difficulty about Israel's place in universal history, or about the problem which that primitive and highly endowed race had been called upon to solve. The history of Israel, according to him, is simply the history of the manner in which the one true religion really and truly came into the possession of mankind. Other nations, indeed, had attempted the highest problems in religion; but Israel alone had, in the providence of God, succeeded, for Israel alone had been inspired. Such is the supreme meaning of that national history which began with the exodus and culminated (at the same time virtually terminating) in the appearing of Christ, the supremely perfect revelation or self-manifestation of God. The historical interval that separated these two events is treated as naturally dividing itself into three great periods,—those of Moses and the theocracy, of David and the monarchy, of Ezra and the hagiocracy. The periods are externally indicated by the successive names by which the chosen people were called—Hebrews, Israelites, Jews. The events prior to the exodus are relegated by Ewald to a preliminary chapter of primitive history; and the events of the apostolic and post-apostolic age are treated as a kind of appendix. The entire construction of the history is based, as has already been said, on a critical examination and chronological arrangement of the available documents. So far as the results of criticism are still uncertain with regard to the age and authorship of any of these, Ewald's conclusions must of course be regarded as unsatisfactory; and it cannot be denied that later investigations have shown that in many important points his firm faith that

finalty had been attained was illusory. These admissions, however, hardly affect the permanent value of his work. It will continue to be a storehouse of learning for all subsequent investigators in the field of sacred history, and it will be increasingly recognized as a work of rare genius. It would be impossible to praise too highly the conscientiousness with which the minutest features of the history have been carefully scanned; the marvellous power of combination which, at even the most unlikely points, can draw the most graphic illustrations from contemporary prophets and poets; the vividness with which, not only the politics, but also the religion, the arts, the literature, the domestic life, of each successive period are depicted; the loving enthusiasm of the student who believes that those only are the enemies of the Bible who fail to investigate it, or who fail to investigate it thoroughly.

In his work on biblical theology, he can hardly be said to have been so successful as in some of his earlier efforts. Though a suggestive and therefore a useful book, its conclusions are vitiated in many cases by a glaring departure from the inductive method, the interpretations being often speculative rather than biblical, and unduly dominated by a preconceived metaphysico-religious system of the universe.

Subjoined is a list of the more important of his works:—*Die Composition der Genesis kritisch untersucht* (1823) [an acute and able attempt to account for the use of the two names of God without recourse to the document-hypothesis; he was not himself, however, permanently convinced by it]; *De metris carminum Arabicorum* (1825); *Das Hohelied Salomo's übersetzt u. erklärt* (1826; 3rd ed. 1866); *Kritische Grammatik der hebr. Sprache* (1827) [this afterwards became the *Ausführliches Lehrbuch der hebr. Sprache* (8th ed. 1870); and it was followed by the *Hebr. Sprachlehre für Anfänger* (4th ed. 1874)]; *Ueber einige ältere Sanskritmetra* (1827); *Libri Valedii de Mesopotamia expugnata historia* (1827); *Commentarius in Apocalypsin Johannis* (1828); *Abhandlungen zur biblischen u. orientalischen Literatur* (1832); *Grammatica critica lingua Arabica* (1831-33); *Die poetischen Bücher des alten Bundes* (1835-37, 3rd ed. 1866-67); *Die Propheten des alten Bundes* (1840-41, 2nd ed., 1867-68); *Geschichte des Volkes Israel* (1843-59, 3rd ed. 1864-68); *Alterthümer Israels* (1848); *Die drei ersten Evangelien übersetzt u. erklärt* (1850); *Ueber das äthiopische Buch Henoch* (1854); *Die Sendschreiben des Apostels Paulus übersetzt u. erklärt* (1857); *Die Johannesischen Schriften übersetzt u. erklärt* (1861-62); *Ueber das vierte Esrabuch* (1863); *Sieben Sendschreiben des neuen Bundes* (1870); *Das Sendschreiben an die Hebräer u. Jakobos Rundschreiben* (1870); *Die Lehre der Bibel von Gott, oder Theologie des alten u. neuen Bundes* (1871-75). The *Jahrbücher der biblischen Wissenschaft* (1849-65) were edited, and for the most part written, by him. He was the chief promoter of the *Zeitschrift für die Kunde des Morgenlandes*, begun in 1837; and he frequently contributed on various subjects to the *Götting. gelehrte Anzeigen*. He was also the author of many pamphlets of an occasional character.

The following have been translated into English:—*Hebrew Grammar*, by Nicholson (from 2nd German edition), Lond. 1836; *Introductory Hebrew Grammar* (from 3rd German edition), Lond. 1870; *History of Israel*, 5 vols. (corresponding to vols. i.-iv. of the German), by Russell Martineau and J. Estlin Carpenter, Lond. 1867-74; *Antiquities of Israel*, by H. S. Solly, Lond. 1876; *Commentary on the Prophets of the Old Testament*, by J. Frederick Smith, 2 vols., Lond. 1876-77; *Isatah the Prophet*, chaps. i.-xxxiii., by O. Glover, Lond. 1869; *Life of Jesus Christ*, also by O. Glover, Lond. 1865. (J. S. BL.)

EWALD, JOHANNES (1743-1781), the greatest lyrical poet of Denmark, was the son of a melancholy and sickly chaplain at Copenhagen, where he was born on the 18th of November 1743. At the age of eleven he was sent to school at Schleswig, his father's birth-place, and returned to the capital only to enter the university in 1758. His father was by that time dead, and in his mother, a frivolous and foolish woman, he found neither sympathy nor moral support. At fifteen, he fell passionately in love with "the delicate, noble, majestic Arene," a girl whose father, later on, married the poet's mother; and the romantic boy resolved on various modes of making himself admired by the young lady. He began to learn Abyssinian, for the purpose of going out as a missionary to Africa, but this scheme was soon given up, and he persuaded a brother, four-



years older than himself, to run away that they might enlist as hussars in the Prussian army. They managed to reach Hamburg just when the Seven Years' War was commencing, and were allowed to enter a regiment. But the elder brother soon got tired and ran away, while the poet, after a series of extraordinary adventures, deserted to the Austrian army, where from being drummer he rose to being sergeant, and was only not made an officer because he was a Protestant. In 1760 he was weary of a soldier's life, and deserted again, getting safe back to Denmark. For the next two years he worked with great diligence at the university, but the Arenal for whom he had gone through so much hardship and taken so much pains married another man almost immediately after Ewald's final and very successful examination. The disappointment was one from which he never recovered. He plunged into dissipation of every kind, and gave his serious thoughts only to poetry. In 1763 his first work, a perfunctory dissertation *De Pyrologia Sacra*, first saw the light. In 1764 he made a considerable success with a short prose story, *Lykkens Tempel* (The Temple of Fortune), which was translated into German and Icelandic. On the death of Frederick V., however, Ewald first appeared prominently as a poet; he published in 1766 three *Elegies* over the dead king, which were received with universal acclamation, and of which one, at least, is a veritable masterpiece. But his dramatic poem *Adam og Eva* (Adam and Eve), by far the finest imaginative work produced in Denmark up to that time, was rejected by the Society of Arts in 1767, and was not published until 1769. At the latter date, however, its merits were perceived. In 1770 Ewald attained success with *Philet*, a narrative and lyrical poem, and still more with his splendid *Rolf Krage*, the first original Danish tragedy. For the next ten years Ewald was occupied in producing one brilliant poetical work after another, in rapid succession. In 1771 he published *De brutale Klappers* (The Brutal Clappers), a tragi-comedy or parody satirizing the dispute then raging between the critics and the manager of the Royal Theatre; in 1772 he translated from the German the lyrical drama of *Philemon and Baucis*, and brought out his comedy of *Harlequin Patriot*, a satire on the passion for political scribbling created by Struensee's introduction of the liberty of the press. In 1773 he published *Pebersvendene* (Old Bachelors), a comedy. In 1771 he had already collected some of his lyrical poems under the title of *Adskilligt af Johannes Ewald* (Miscellanies). In 1774 appeared the heroic opera of *Balder's Død* (Balder's Death), and in 1779 the finest of his works, the lyrical drama *Fiskerne* (The Fishers), which contains the Danish National Song, "King Christian stood by the high Mast," his most famous lyric. In the two poems last mentioned, however, Ewald passed beyond contemporary taste, and these great works, the pride of Danish literature, were coldly received. But while the new poetry was slowly winning its way into popular esteem, the poet did not lack admirers, and at the head of these he founded in 1775 the Danish Literary Society, a body which became influential, and which made the study of Ewald a cultus. But the poet's health had broken; when he was writing *Rolf Krage* he was already an inmate of the Consumptive Hospital, and when he seemed to be recovering, his health was shattered again by a night spent in the frosty streets. He embittered his existence by the recklessness of his private life, and finally, through a fall from a horse, he ended by becoming a complete invalid. His last ten years were full of acute suffering; his mother treated him with cruelty, his family with neglect, and but few even of his friends showed any malignity or generosity towards him. In 1774 he was placed in the house of an inspector of fisheries at Rungsted, where Anna Hedevig Jacobsen, the daughter of the house, tended

the wasted poet with infinite tenderness and skill. He stayed in this house for three years, and wrote there some of his finest later lyrics. Meanwhile he had fallen deeply in love, with the charming solace of his sufferings, and won her consent to a marriage. This step, however, was prevented by his family, who roughly removed him to their own keeping near Kronborg. Here he was treated so infamously that he insisted on being taken back to Copenhagen in 1777, where he found an older, but no less tender nurse, in Madame Schouw. Here he wrote *Fiskerne*, with his imagination full of the familiar shore at Hornbæk, near Rungsted. In 1780 he was a little better, and managed to be present at the theatre at the first performance of his poem. But this excitement destroyed him, and after months of extreme agony, he died on the 17th of March 1781, and was carried to the grave by a large assembly of his admirers, since he was now just recognized by the public for the first time as the greatest national poet. Among his papers were found fragments of three dramas, two on old Scandinavian subjects, entitled *Frode* and *Helgo*, and the third a tragedy on the story of *Hamlet*, which he meant to treat in a way wholly distinct from Shakespeare's.

Ewald belongs to the race of poetical reformers who appeared in all countries of Europe at the end of last century; but it is interesting to observe that in point of time he preceded all of them. He was born six years earlier than Goethe and Alfieri, sixteen years before Schiller, nine years before André Chénier, and twenty-seven years earlier than Wordsworth, but he did for Denmark what each of these poets did for his own country. Ewald found Danish literature given over to tasteless rhetoric, and without art or vigour. He introduced vivacity of style, freshness and brevity of form, and an imaginative study of nature which was then unprecedented. But perhaps his greatest claim to notice is the fact that he was the first person to call the attention of the Scandinavian peoples to the treasures of their ancient history and mythology, and to suggest the use of these in imaginative writing. With a colouring more distinctly modern than that of Collins and Gray, his lyrics yet resemble the odes of these his English contemporaries more closely than those of any Continental poet; from another point of view his ballads remind us of those of Schiller, which they preceded. His dramas, which had an immense influence on the Danish stage, are now chiefly of antiquarian interest, with the exception of "The Fishers," a work that must always live as a great national poem. In personal character and in fate Ewald seems to have been not unlike Heinrich Heine.

The first collected edition of Ewald's works began to appear in his life-time. It is in four volumes, 1780-1784. They have constantly been reprinted, but the standard edition is that by Liebenberg, in 8 vols., 1850-1855. (E. W. G.)

EWING, ALEXANDER (1814-1873), a clergyman of the Scotch Episcopal Church, bishop of Argyll and the Isles, was descended from an old Highland family, and was born in Aberdeen 25th March 1814. After spending two sessions at the university of that city, where he manifested a special bent towards the study of natural history, he studied for a time at a private school in Chelsea, and in 1831 he attended the classes of chemistry, natural philosophy, and natural history in the university of Edinburgh. His uncertain health, however, compelled him for a time to suspend all systematic study. The property inherited from his father rendered it unnecessary for him to adopt a profession from pecuniary considerations, and his delicate health counselled at least delay in taking such a step. Accordingly, for some time after his marriage he occupied himself chiefly in the cultivation of his literary and artistic tastes, residing at first in the north of Scotland, and in October 1838 journeying to Italy,

where he remained till April 1841. As early as 1836, however, he had begun to look to the church as a profession; and in October 1838 he was admitted to deacon's orders with the object of pledging himself to his future profession before leaving Scotland,—the Episcopalian Church being preferred by him to the Presbyterian, chiefly on account of its comprehensive statements regarding the subject of human redemption. Soon after his return from Italy he was requested to take the charge of the Episcopal congregation at Forres, and on accepting it he was ordained a presbyter in the autumn of 1841. He remained at Forres till 1846, when he was elected first bishop of the newly restored diocese of Argyll and the Isles, the duties of which position he discharged till his death, 22d May 1873. In 1851 he received the degree of D.C.L. from the university of Oxford.

Though the work accomplished by Ewing was necessarily modified and circumscribed by the fact that throughout his whole life he was fettered by a delicate bodily constitution, he yet battled with the vices and religious perplexities and difficulties of his time in a spirit of buoyant cheerfulness. Perhaps his strength lay chiefly in the charm of his personal manner, in his fine tact, and his catholic sympathies; and these gradually secured him, not only the admiration and love of the people and clergy of his diocese, but a prominent position among the ecclesiastics of his own time, both in Scotland and England. In all theological discussions he contended for the exercise of a wide tolerance and charity, shrinking from condemning with ecclesiastical censure even opinions which he feared might be fraught with evil and danger to the church. He did not, indeed, attach much importance to mere ecclesiastical authority and organization, and was more solicitous about the inward than the outward unity of Christianity. His own theological position resembled very closely that of Thomas Erskine of Linlathen, and Frederick Denison Maurice; but his relation to these theologians was rather that of a friendly sympathizer than a disciple, for his opinions were the fruit of his own meditation, and were coloured by his own idiosyncrasy, and their perspective was determined by his individual standpoint. Unlike theirs, his teaching was never presented in the form of a complete and elaborate theological treatise, and its purport is only to be gathered from fragmentary publications,—letters to the newspapers, pamphlets, special sermons, essays contributed to the series of *Present Day Papers*, of which he was the editor, and a volume of sermons entitled *Revelation considered as Light*, which he only lived to see through the press. The title of this volume may be taken as indicating the characteristic feature of his theology. He dwelt specially upon the illuminating power of Christianity as revealing the fatherhood of God, and thus "rolling back the clouds of human sin and sorrow," so as even ultimately to "exhaust hell of its darkness." To him each attribute of God was equally light, and therefore he did not believe that any compromise had ever been effected between them. Christ was the supreme manifestation of that light, and the Bible was but the medium of its revelation, the means for enabling it to stream in upon the soul from sources beyond the mere letter of the truths which the written word contained. One of the chief of these external sources of light, specially welcomed by Ewing, was science, to the discoveries of which he looked forward as destined to lead to the manifestation of other and higher aspects of Christianity than were yet fully realized.

Besides his strictly theological writings, Ewing is the author of the *Cathedral or Abbey Church of Iona*, 1865, the first part of which contains drawings and descriptive letterpress of the ruins by Messrs Bucklers, architects, Oxford, and the second a history of the early Celtic church and of the mission of St Columba. See *Memoir of Alexander Ewing, D.C.L.*, by A. J. Ross, B.D., 1877.

EXAMINATIONS. Examinations have lately come very widely into use, and call for consideration at once as educational appliances and as tests of proficiency. Something answering to examinations must enter into all effectual instruction; for in order that the pupil may gain solid advantage it is not enough that what he ought to know should be put before him—as by giving him a book, or by making him listen to lectures—but we must also see that he gets hold of it and understands it aright; this is the function of examinations as appliances for education. They have, however, another use, that of tests or instruments for selection, and this purpose may clash with the educational purpose. But though the examiners may have one purpose primarily in view, and may lay down their scheme with especial reference to it, we must bear in mind that the examination must act in both ways at once. Some sort of advantage must attend on success, or else candidates will not work for it; and, on the other hand, though an examination may only be intended to sift out the ablest, and pains may be taken to avoid giving any advantage to a particular sort of instruction, still it will be found that some particular course is most productive of marks, and this will come into favour.

The few notices which we find of examinations in old times relate to tests of qualification for professions or crafts. We gather from notices of contests between the universities and the medical corporations in London that students had to pass an examination, after going through their apprenticeship, before being allowed to practise. But we never find that an examination was the sole test; it was always attached to a prescribed course of study and service. The foundation deeds of old endowed schools sometimes contain a provision for an examination; the object of this seems to have been rather to ascertain that the teaching was satisfactory than to classify the boys, though sometimes prizes and emoluments were awarded by the examiners.

University examinations are found to take their origin from the "disputations" which appear very early in the history of universities. Dialectical discussion had entered largely into the higher education in classical times, and when the university of Bologna was incorporated as a school of law by the emperor Frederick I in 1158, disputations soon came into use as exercises for degrees. The university of Paris, which was founded soon after, and which was a school of theology and of arts, adopted the same course; and the forms of these exercises for degrees have survived to the present time in Germany, and did not disappear in England until 1860.

A student who aimed at a degree, which formerly only the more distinguished did, acted three times as opponent to other candidates, and was in time admitted to keep his "Act." This performance began by his reading a Latin thesis, in which he maintained some position in disputation against a doctor in the faculty, as well as the above-named opponents, and, in fact, against all comers. The debate was carried on in syllogistic form; the presiding doctor eventually summed up the controversy, and usually passed a compliment on the disputant, which was the earliest form of university honours.

Academical degrees, in their origin, implied a title to teach, as is seen in the names of Doctor and Master. The notion of a university degree as a criterion of general cultivation is comparatively recent: the B.A. or first degree, which is now so important, was not known in the earliest times, and is not even now granted in the German universities. The disputations took wonderful hold of the popular mind in the Middle Ages. It may be supposed that students looked more to points that gave an opening for attack, or that might be ingeniously defended, than to the truth of the matter; and as the question would