

ESPINEL, VICENTE (1551?-1634?), a Spanish poet and ecclesiastic, born probably in 1551, at Ronda, in the province of Granada. He was educated at Salamanca, was an early patron and friend of Lope de Vega, and served as a soldier in Flanders. His ecclesiastical position seems to have been that of a chaplain at Ronda, but he resided chiefly at Madrid. He is now chiefly noted as having produced one of the best of those romances delineating Spanish manners that have found imitators in other countries. This book, which is entitled *Relaciones de la Vida y Hechos del Escudero Marcos de Obregon*, appeared in 1618 at Barcelona, at a period when Spanish literature was at a low ebb. Marcos is not a chivalresque "esquire", but a simple individual who seeks his fortune by attaching himself to great men; and the object of the author is to warn young men against so degrading a course of life. The squire tells his own story. The incidents, which are not generally exciting, though amusing, and nationally characteristic, are supposed to be drawn in great part from the author's own life; the style is correct, though somewhat diffuse. Its chief interest, like that of the clever *Vida y Hechos del Picaro Guzman de Alfarache* of Aleman, is that Le Sage has not scrupled to borrow from both writers many of the incidents and characters in his novel of *Gil Blas*—a circumstance which induced an indignant Spaniard to give to his translation into Spanish of Le Sage's work the title, *Gil Blas restored to his Country and his Native Tongue*, while in the preface he denounces the barefaced plagiarism. The charge of plagiarism against Le Sage was first made by Voltaire, who grossly exaggerates in saying that *Gil Blas* is taken entirely from the work of Espinel. Espinel was noted for his musical taste, and added a fifth string to the national guitar. He was also a poet of some reputation, especially for his *Canciones* and *Redondillas*. His pastorals and elegies contain many spirited natural descriptions, though they do not abound in original conceptions; and his versification is always harmonious. He was the inventor or reviver of the measure known as the *decimas*, and sometimes called after him *Espinelas*, which consists of a stanza of ten verses of eight syllables each. He also translated into verse some of the odes and the *Ars Poetica* of Horace. Espinel seems to have been neglected in his old age, for he died in great poverty at Madrid in 1634.

The *Marcos de Obregon* was translated into German by Tieck, with a preface and valuable notes. There is a good English translation by Algernon Langton (2 vols., London, 1816).

ESPRÉMESNIL, or ÉPRÉMÉNIL, JEAN JACQUES DUVAL D' (1746-1794), was born in 1746 at Pondicherry, of which colony his father was at that time a member of the general council. He returned to France with his father in 1750, and after completing his studies for the legal profession became king's advocate at Châtelet, and shortly afterwards councillor of the *parlement* of Paris. He was an enthusiastic defender of the rights of the *parlements* against the edicts of Louis XVI.; and having procured from the printers a copy of the edicts of May 1788, establishing bailiwicks, and re-establishing the *cour plénière* for the trial of those officers of the *parlements* who refused to register the edicts, he revealed this *coup d'état* to an extraordinary assembly of all the chambers, and by a speech of great eloquence induced the magistrates to protest against what they considered the threatened violation of their rights. For this he was arrested, after an exciting scene, while occupying his place in the assembly. The president refused to point him out to the officer charged with his arrest, and each of the other members declared himself to be M. d'Esprémesnil; but at last Esprémesnil, while protesting against the violation of justice implied in his arrest, voluntarily delivered himself up. He was

banished to the island of St Margaret, but when a change took place in the ministry a few months afterwards, he was recalled to Paris. Shortly after his return he was elected a deputy to the States-general, where he soon became as strenuous in his support of the privileges of the king as he had previously been of the privileges of the *parlements*; and after combating, often with a passionateness amounting to violence, the various decrees restraining the royal authority, he at the close of the assembly in 1791 formally protested against the new constitution. In 1792 he was recognized by the revolutionary mob at the Tuileries, and would have suffered summary execution had he not been rescued half dead from the hands of his tormentors by a patrol of the national guard. He obtained temporary refuge in the monastery of St Germain, and soon afterwards went to Havre, where he lived apparently forgotten till toward the end of 1793, when he was arrested and brought to Paris. He was tried before the revolutionary tribunal, and, being condemned to death, was executed 23d April 1794. (See the histories of the time.)

ESPRONCEDA, JOSÉ DE (1810-1842), a Spanish poet and political agitator, whose life is remarkable for the variety of its incidents. His father was colonel of the Bourbon regiment, and it was while the army was on the march that the boy was born, on the highway near Almedralejo in Estremadura. On the close of the war, his parents settled at Madrid, and he thus had the opportunity of becoming a pupil of Alberto Lista, the professor of literature in St Matthew's college. Before he was out of his fourteenth year, he had not only attracted his master's attention by his political poems, but had joined a conspiracy against the minister Calomardi. During the imprisonment and seclusion at Guadalajara which this offence brought upon him, he soothed his solitude by singing the fate of Pelayo, the patron of Spanish liberty. On his release he withdrew to Lisbon, only to find himself again imprisoned in the castle of St George, and to be transported with some of his fellow refugees to England. Here, by one of those turns of fortune which make truth stranger than fiction, he met with a young lady with whom he had fallen in love while in Lisbon; and here too he became, what was perhaps of as much importance for his poetic development, a student of Shakespeare, Milton, and Byron. In 1830 he took part in the July revolution at Paris, and soon after joined the ill fated expedition of Pablo de Chapalangarra in Spain. On the death of Ferdinand, he was not only allowed to return to his native country, but obtained an appointment in the queen's guards. This, however, he soon forfeited by a political song, and he was banished to Cuellar, where he had leisure to compose a novel in six volumes, called *Don Sancho Saldaña ó el Castellano de Cuellar*. The publication of the *estatuto real* brought him back to Madrid to write and act with as little caution as ever. He joined the revolutionary movements of 1835 and 1836, and in 1840 entered the national guard as lieutenant. The republican party having come into power in 1840, he was appointed ambassador to the Hague, but was obliged to give up his post through an illness which terminated fatally at Madrid on the 23d of May 1842. His poetical works were collected by Villalta in 1840, and have been reprinted more than once under the editorship of Hartzenbusch. The "Student of Salamanca," *El estudiante de Salamanca*, is a continuation of the legend of Don Juan, and *El Diabolo Mundo* is based on the story of Faust. Of the lyric poems, which are frequently distinguished by great force of expression and skill in versification, the most remarkable are *El Mendigo* or the Beggar, *El Verdugo* or the Headsman, the Hymn to the Sun, and the Ode to Night. (See Ch. de Mazada, *Études sur l'Espagne*, and Quinet, *Vacances en Espagne*.)

ESQUIMAUX. See ESKIMO.

ESQUIRE (Lat. *Armiger*, Old Fr. *Escuyer*), originally a military office ranking immediately below a knight, whose attendant he was, and the bearer of his helmet, shield, and lance, in the tournament or in the battlefield. In early times the title was derived from office, not from birth, and was not hereditary; latterly, however, it has come into such general use—or rather abuse—that all distinction it once had, or all rule regulating its use, is quite lost. Esquires may be divided into five classes, thus:—(1) younger sons of peers and their eldest sons; (2) eldest sons of knights and their eldest sons; (3) chiefs of ancient families by prescription; (4) esquires by creation or office, as heralds and sergeants of arms (constituted by receiving the collar of SS), judges, officers of state, naval and military officers, justices of peace, barristers-at-law; (5) esquires who attend the Knight of the Bath on his installation—usually two specially appointed. All these can *legally* use the title.

ESQUIROL, JEAN ÉTIENNE DOMINIQUE (1772-1840), a French physician celebrated for his treatment of the insane, was born at Toulouse in 1772. He began his studies with a view to the church at the seminary of St Sulpice, Paris, but being compelled by the Revolution to suspend them, he entered the medical service of the army. In 1794 he became a pupil of the military hospital of Narbonne, but as soon as he was able to leave this service he returned to Paris to complete his medical studies. Having attended the lectures of Pinel he was chosen by that celebrated physician to be his assistant in the Salpêtrière, and also helped him in editing the *Médecine Clinique*. He obtained his doctor's diploma in 1805, and in 1811 became physician of the Salpêtrière. Having from the time that he completed his preparatory studies devoted his chief attention to the treatment of the insane, he commenced in 1817 a course of lectures on that subject, and the revelations he then made of the abuses observed by him in the lunatic asylums of France induced the Government to appoint a commission to inquire into the subject. Esquirol, by his eloquence, his untiring energy and devotion, and the results of his skillful treatment, contributed greatly to the introduction of the humane method of dealing with mental maladies. He also busied himself in designing plans for the various apartments of lunatic asylums; and the asylums of Rouen, Nantes, and Montpellier were built in accordance with his instructions. In 1823 he became inspector-general of the university of Paris for the faculties of medicine, and in 1826 chief physician of the asylum for insane at Charenton. He died at Paris, 13th December 1840.

Besides contributing to the *Dictionnaire des Sciences Médicales* and the *Encyclopédie des Gens du Monde*, Esquirol is the author of an important work entitled *Des Maladies Mentales, considérées sous les rapports médical, hygiénique, et médico-legal*, 2 vols., Paris, 1838.

ESQUIROS, HENRI ALPHONSE (1814-1876), a French poet, novelist, and politician, was born at Paris in 1814. His first work, a volume of poetry entitled *Les Hirondelles*, was published in 1834, but though it gained the commendation of Victor Hugo, it attracted little other attention, and obtained only a small sale. In 1837 he published a novel entitled *Le Magicien*, and in 1840 a historical romance, *Charlotte Corday*. In the same year appeared *L'Évangile du Peuple*, an exposition of the life and character of Jesus, which represents the founder of Christianity as a democratic reformer. For this publication Esquiros was condemned to eight months' imprisonment, and he beguiled his term of captivity by writing a volume of poetry, entitled *Les Chants d'un Prisonnier*, consisting chiefly of descriptions of circumstances connected with his infancy and youth. Shortly after regaining his freedom he published three socialist tracts, entitled *Les Vierges martyres*, *Les Vierges folles*,

and *les Vierges sages*. In 1847 appeared *Paris ou les sciences, les institutions, et les mœurs au XIX^e siècle*, 2 vols. In the same year he published *Histoire des Montagnards*, and in 1851 *Histoire des Martyrs de la Liberté*, two works which obtained a large circulation among the lower classes, and gained for their author such popularity that in 1849 he was elected a representative of the legislative assembly. In 1851, on account of his extremely radical opinions, and his strong opposition to the empire, he was expelled from France. He proceeded first to Holland, and thence, in 1855, to England, where he was for some time professor of French literature at Woolwich. Here he wrote for the *Revue des Deux Mondes* a number of essays, on English life and character, which were afterwards translated and published in London, under the title of the *English at Home* (1st series, 1862, 2d, 1863). He also published in 1859 *La Néerlande et la vie hollandaise*. His works both on England and on Holland are remarkable for fullness of information and sympathetic appreciation of foreign characteristics. In 1869 he was chosen a member of the legislative assembly for the fourth circonscription of the department of the Bouches du Rhône, and took his seat among the democratic opposition. In September 1870 he was made superior administrator of the department, but on account of his imprudent political prosecutions he was compelled to resign his office in the November following, after which he became editor of the *Égalité* of Marseilles. In 1871 he was chosen a member of the legislative assembly, and sat again on the extreme left. He died at Versailles, May 13, 1876. Esquiros was too much of a partisan to be properly ranked as a statesman, and though he was a brilliant and facile writer, most of his political works are somewhat superficial and declamatory.

ESS, JOHANN HEINRICH VAN (1772-1847), a Catholic theologian, was born at Warburg, Westphalia, 16th February 1772. He was educated at the Dominican gymnasium of his native town, and in 1790 entered, as a novice, the Benedictine abbey of Marienminster, in the bishopric of Paderborn. His Benedictine name was Leander. He was priest at Schwalenberg from 1799 to 1812, after which he became extraordinary professor of theology and joint-director of the teachers' seminary at Marburg. In 1818 he received the doctorate of theology and of canonical law. In 1807, in conjunction with his cousin, he published a German translation of the New Testament, and as its circulation was forbidden by the pope, he published in 1808 a defence of his views, entitled *Auszüge aus den Heiligen Vätern und anderen Lehrern der Katholischen Kirche über das nothwendige und nützliche Bibellesen*. An improved edition of this tractate was published in 1816, under the title *Gedanken über Bibel und Bibellehre*, and in the same year appeared *Was war die Bibel den ersten Christen?* In 1818 he published *Die Bibel nicht ein Buch für Priester*, and this was followed in 1819 by a German translation of the Old Testament. In 1822 he resigned his offices at Marburg in order to devote his whole time to the defence of his views regarding Bible reading by the people, and to endeavour to promote the circulation of his Bible translations; and in 1840, conjointly with his pupil Wetzer, he completed a German translation of the Scriptures of the Old and New Testaments. He died at Affolderbach in the Odenwald, 13th October 1847.

ESSEK, ESSEK, or ESZEK, a fortress and imperial free town of Austria-Hungary, in the province of Slavonia, and the capital of the county of Veröcse, is situated on the Drave about 135 miles S. by W. of Pesth. It has a Franciscan and a Capuchin monastery, a gymnasium, a military school, a hospital, and an arsenal. It carries on a considerable trade in corn, cattle, and wood, and has also silk manufactories and tanneries. Essek owes its origin to its fortress,

which existed as early as the time of the Romans under the name of Mursia. At the beginning of the Hungarian revolution of 1848 the town was held by the Hungarians, but on the 4th February 1849, it was taken by the Austrians under General Baron Trebersberg. The population in 1869 was 17,247.

ESSEN, a town of Prussia, in the government district of Düsseldorf, province of the Rhine, is situated 19 miles N.E. of Düsseldorf. It is the seat of a court of justice and a board of trade. Among its principal buildings are the town-house, the post-office, the imperial bank, the real school, the two infirmaries, and the hospital. It has also an old Benedictine nunnery founded in 873, and a Catholic church whose choir dates from the 9th century. In the immediate neighbourhood of the town there is a beautiful public park. The town owes its prosperity originally to the large coal mines in its vicinity, which employ more than 20,000 workmen, and afford special facilities for its various industries. It has manufactories of woollen and linen goods, vitriol, leather, and machines, but is best known by the cast-steel works of Frederick Krupp, at which are manufactured the famous Krupp cannon. In 1876, 10,500 men were employed in the factory, besides 5000 others in the mines and at the blast furnaces. There were in operation 250 smelting furnaces, 390 annealing and other kinds of furnaces, 77 steam hammers, and 294 steam engines, with a total of 10,000 horse power. In 1875, 612,000 tons of coal and coke were used in the furnaces. The population of Essen has for some time been rapidly increasing; while in 1849 it numbered only 8813, it amounted in 1875 to 54,790.

Essen was formed into a town about the middle of the 10th century by the abbess Hagona, sister of the emperor Henry I. The abbess of the nunnery, holding from 1275 the rank of a princess, governed the town until 1802, when it was incorporated with Prussia. In 1806 it came into the possession of the duchy of Berg, but it was again transferred to Prussia in 1813.

ESSENES, THE, were one of the three principal sects of the Jews, appearing for the first time in Josephus, about the middle of the 2d century before Christ. The historian introduces them along with the Pharisees and Sadducees in his account of the period of Jonathan the Asmonean. As to the circumstances under which they arose, the precise causes in Jewish life to which they owed their origin, and the various stages by which they attained to the elaborate organization of later times, we have no positive information whatever. The accounts we have of them refer particularly to the half century preceding the fall of Jerusalem, when the growth and organization of the sect were complete. Besides the detailed account of Josephus (*Bell. Jud.*, ii. 8; briefly in *Antiq.*, xviii. 1, 5), we have a sketch of them in Philo (in his treatise *Quod omnis probus liber*, and in the fragment of his *Apology for the Jews* preserved in Eusebius, *Pr. Evang.*, viii. 11), and a brief notice from Pliny (*Hist. Nat.*, v. 17). Josephus himself made trial of the sect of Essenes in his youth; but from his own statement it appears that he must have been a very short time with them, and therefore could not have been initiated into the inner mysteries of the society (*De vita sua*, 2).

There is no little difficulty about their name. Josephus generally writes Ἐσσηνοί, but has Ἐσσαίοι sometimes; Philo has Ἐσσαίοι, and Pliny Esseni. Its derivation is quite uncertain, all the more so as the origin of the sect is totally unknown. The most extraordinary conjecture is that of Philo, who connects it with ἅγιος, holy; Salmasius proposed the Syrian city Essa; Ewald refers it to the "Rabbinical שׁוֹרֵט (properly, preserver, guardian), and supposes that the Essenes called themselves so as watchers, servants (of God), since they did not in fact purpose to be anything more than *θεραπευταὶ θεοῦ*, as Philo says." The most

probable root is *שׁוֹרֵט*, to heal, suggested by several authorities, which also is analogous to *θεραπευταὶ*, the name of the kindred sect in Egypt. (For a full discussion of the name of the sect, see Canon Lightfoot on the Colossians.)

The Essenes were an exclusive society, distinguished from the rest of the Jewish nation in Palestine by an organization peculiar to themselves, and by a theory of life in which a severe asceticism and a rare benevolence to one another and to mankind in general were the most striking characteristics. They had fixed rules for initiation, a succession of strictly separate grades within the limits of the society, and regulations for the conduct of their daily life even in its minutest details. Their membership could be recruited only from the outside world, as marriage and all intercourse with women were absolutely renounced. They were the first society in the world to condemn slavery both in theory and practice; they enforced and practised the most complete community of goods. They chose their own priests and public office-bearers, and even their own judges. Though their prevailing tendency was practical, and the tenets of the society were kept a profound secret, it is perfectly clear from the concurrent testimony of Philo and Josephus that they cultivated a kind of speculation, which not only accounts for their spiritual asceticism, but indicates a great deviation from the normal development of Judaism, and a profound sympathy with Greek philosophy, and probably also with Oriental ideas. At the same time we do our Jewish authorities no injustice in imputing to them the patriotic tendency to idealize the society, and thus offer to their readers something in Jewish life that would bear comparison at least with similar manifestations of Gentile life.

There is some little difficulty in determining how far the Essenes separated themselves locally from their fellow countrymen. Josephus informs us that they had no single city of their own, but that many of them dwelt in every city. While in his treatise *Quod omnis, &c.*, Philo speaks of their avoiding towns and preferring to live in villages, in his *Apology for the Jews* we find them living in many cities, villages, and in great and prosperous towns. In Pliny they are a perennial colony settled on the western shore of the Dead Sea. On the whole, as Philo and Josephus agree in estimating their number at four thousand, we are justified in suspecting some exaggeration as to the many cities, towns, and villages where they were said to be found. As agriculture was their favourite occupation, and as their tendency was to withdraw from the haunts and ordinary interests of mankind, we may assume that with the growing confusion and corruption of Jewish society, they felt themselves attracted from the mass of the population to the sparsely peopled districts, till they found a congenial settlement and free scope for their peculiar view of life by the shore of the Dead Sea. While their principles were consistent with the neighbourhood of men, they were better adapted to a state of seclusion.

The Essenes did not renounce marriage because they denied the validity of the institution or the necessity of it, as providing for the continuance of the human race, but because they were convinced of the artfulness and fickleness of the sex. They adopted children when very young, and brought them up on their own principles. Pleasure generally they rejected as evil. They despised riches not less than pleasure; neither poverty nor wealth was observable among them; at initiation every one gave his property into the common stock; every member in receipt of wages handed them over to the funds of the society. In matters of dress the asceticism of the society was very pronounced. They regarded oil as a defilement, even washing it off if anointed with it against their will. They did not change

their clothes or their shoes till they were torn in pieces or worn completely away. In general they thought it good to dress coarsely, and preferred to be clad in white. Their daily routine was prescribed for them in the strictest manner. Before the rising of the sun they were to speak of nothing profane, but offered to it certain traditional forms of prayer as if beseeching it to rise. Thereafter they went about their daily tasks, working continuously at whatever trade they knew till the fifth hour, when they assembled, and, girding on a garment of linen, bathed in cold water. They next seated themselves quietly in the dining hall, where the baker set bread in order, and the cook brought each a single dish of one kind of food. Before meat and after it grace was said by a priest. After dinner they resumed work till sunset. In the evening they had supper, in which strangers belonging to the society joined them, if there happened to be any such present. Withal there was no noise or confusion to mar the tranquillity of their intercourse; no one usurped more than his share of the conversation; the stillness of the place oppressed a stranger with a feeling of mysterious awe. This composure of spirit was owing to their perfect temperance in eating and drinking. Not only in the daily routine of the society, but generally, the activity of the members was controlled by their presidents. In only two things could they take the initiative, helpfulness and mercy; the deserving poor and the destitute were to receive instant relief; but no member could give anything to his relatives without consulting the heads of the society. Their office-bearers were elected. They had also their special courts of justice, which were composed of not less than a hundred members, and their decisions, which were arrived at with extreme care, were irreversible. Oaths were strictly forbidden; their word was stronger than an oath. They were just and temperate in anger, the guardians of good faith, and the ministers of peace, obedient to their elders and to the majority. But the moral characteristics which they most earnestly cultivated and enjoined will best appear in their rules of initiation. There was a novitiate of three years, during which the intending member was tested as to his fitness for entering the society. If the result was satisfactory, he was admitted, but before partaking of the common meal, he was required to swear awful oaths, that he would reverence the deity, do justice to men, hurt no man, voluntarily or at the command of another, hate the unjust and assist the just, and that he would render fidelity to all men, but especially to the rulers, seeing that no one rules but of God. He also vowed, if he should bear rule himself, to make no violent use of his power, nor outshine those set under him by superior display, to make it his aim to cherish the truth and unmask liars, to be pure from theft and unjust gain, to conceal nothing from his fellow-members, nor to divulge any of their affairs to other men, even at the risk of death, to transmit their doctrines unchanged, and to keep secret the books of the society and the names of the angels.

Within the limits of the society there were four grades so distinct that if any one touched a member of an inferior grade he required to cleanse himself by bathing in water; members that had been found guilty of serious crimes were expelled from the society, and could not be received again till reduced to the very last extremity of want or sickness. As the result of the ascetic training of the Essenes, and of their temperate diet, we find that they lived to a great age, and were superior to pain and fear. During the Roman war they cheerfully underwent the most grievous tortures rather than break any of the principles of their faith. In fact, they had in many respects reached the very highest moral elevation attained by the ancient world; they were just, humane, benevolent, and spiritually-minded; the sick and aged were the objects

of a special affectionate regard; and they condemned slavery, not only as an injustice, but as an impious violation of the natural brotherhood of men. There were some of the Essenes who permitted marriage, but strictly with a view to the preservation of the race; in other respects, they agreed with the main body of the society.

It will be apparent that the predominant tendency of the society was practical. Philo tells us expressly that they rejected logic as unnecessary to the acquisition of virtue, and speculation on nature as too lofty for the human intellect. Yet they had views of their own as to God, Providence, the soul, and a future state, which, while they had a practical use, were yet essentially speculative. On the one hand, indeed, they held tenaciously by the traditional Judaism; blasphemy against their lawgiver was punished with death, the sacred books were preserved and read with great reverence, though not without an allegorical interpretation, and the Sabbath was most scrupulously observed. But in many important points their deviation from the strait path of Judaic development was complete. They rejected animal sacrifice as well as marriage; the oil with which priests and kings were anointed they accounted unclean; and the condemnation of oaths and the community of goods were unmistakable innovations for which they found no hint or warrant in the old Hebrew writings. Their most singular feature, perhaps, was their reverence for the sun. As we have seen, no profane word was to be uttered before his rising, and certain forms of prayer were offered to him; they were not to insult his rays by any act of uncleanness, however natural. In their speculative hints respecting the soul and a future state, we find another important deviation from Judaism, and the explanation of their asceticism. They held that the body is mortal, and its substance transitory; that the soul is immortal, but, coming from the subtlest ether, is lured as by a sorcery of nature into the prison-house of the body. At death it is released from its bonds, as from long slavery, and joyously soars aloft. To the souls of the good there is reserved a life beyond the ocean, and a country oppressed neither by rain, nor snow, nor heat, but refreshed by a gentle west wind blowing continually from the sea, but to the wicked a region of wintry darkness and of unceasing torment. (In these points the resemblance of Essenism to certain phases of Greek philosophy and to some of the earlier Greek myths is unmistakable.) To all intensely earnest minds, in which the force of one great idea is not corrected by other tendencies, a spiritual asceticism is the natural complement of a theory according to which a vile body is the prison-house of an immortal soul. Josephus tells us, too, that the Essenes believed in fate; but in what sense, and what relation it bore to Divine Providence, does not appear.

In view of such divergencies from the normal development of Judaism, and of doctrines of the soul and a future state, which so closely resemble Pythagorean, Platonic, and even Zoroastrian speculations, the question naturally arises how far Essenism was a native product of the Jewish mind, and how far it had experienced the influence of Greek and Oriental thought. On the one hand it is clear, from the facts we have noted, that it must have completely passed the barriers of traditional Judaism, and equally clear, on the other, that they could not have reached their peculiar point of view in perfect isolation from antecedent and contemporary speculation. For more than a century before the Essenes appear as a factor in Jewish history, the Jews had come into closest contact with Greek life; doubtless they were rather repelled than attracted, but in either case could not help being affected, by it. With the theosophic speculations of Persia they had also been acquainted for many centuries, first during the Babylonian captivity, and afterwards through the general diffusion of that way of