

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

thought in the adjoining countries. All this influence had greatly modified the opinions of the Jews. Nations cannot altogether select the medium in which they live, nor resist its influence, however vigorously they cling to an hereditary faith. Whatever they may have acquired in their intercourse with Persia must have already passed into Jewish thought generally, and probably had no special connexion with the origin of the Essenes; but may we not assume with Zeller some direct and express influence of the Neo-Pythagoreans as that which gave Essenism its distinctive character? As Josephus himself says, the Essenes live the same kind of life as the Pythagoreans. The Essenes certainly did realize the Pythagorean ideal. In beliefs, institutions, and tendencies we are struck by their close resemblance. It is not impossible they were directly connected. Still the second century before Christ is too early a date to look for such a strong manifestation of Neo-Pythagoreanism on Jewish soil. Besides we have all the data for explaining the origin of the Essenes without supposing any direct influence of the Neo-Pythagorean school. Greek culture was widely diffused among the Jews; the Greek philosophy was accessible to their scholars; Jewish thought could not but obey the impulse of the dominant civilization, and could not avoid more or less completely moving in parallel directions. So much must be conceded as to the medium in which the thoughtful Jewish intellect lived. On the other hand, like causes produce like results in all countries. Certain conditions of civilization have favoured the formation of secret societies, with analogous institutions, in all ages. Accordingly, while we cannot fail to perceive a general affinity to Greek and Oriental thought in the tenets and institutions of the Essenes, we see still more clearly the proverbial intensity of the Jews, seeking in an organized seclusion from the world that satisfaction which they could not find in a disturbed and decaying national life. The Jewish people were unhappily hastening to the final catastrophe; misrule, corruption, and fanaticism were everywhere gathering head; good men despaired of controlling such a headlong and turbulent movement; what could they do but withdraw from it, and cultivate a purer life under such conditions as secured or admitted it, in the exclusive society of men like-minded with themselves?

The original sources of our knowledge of the Essenes have been mentioned at the beginning of this paper; the best modern discussions of them are to be found in such works as Zeller's *Philosophie der Griechen*, vol. iii.; Ewald, *Geschichte d. V. Israel*, iii. 419-428; Reuss, *La théologie chrétienne au siècle apostolique*, i. 122-131; Keim, *Life of Jesus of Nazara*, vol. i.; Canon Lightfoot on the Colossians. (T. K.)

ESSEX, the tenth in size of the English counties, is situated on the S.E. coast, and is consequently bounded on the E. and S.E. by the North Sea. On the S. it is separated from Kent by the river Thames, on the W. from Middlesex and Hertfordshire by the Lea and the Stort, and on the N.E. from Suffolk by the Stour, while on the N. it is conterminous with Cambridgeshire.

Essex contains 1,055,133 acres, or 1648 square miles. The population in 1851 was 369,318; in 1861, 404,834; and in 1871, 466,436 (233,903 males and 232,533 females). The increase is found to be almost entirely in the south-western corner of the county contiguous to the metropolis,—the parish of West Ham, which by the last census contained 62,919 inhabitants, being now estimated to have about 110,000. The coast has an exceedingly irregular outline, and, short as it is, it is deeply indented by estuaries of no less than three rivers—the Stour at Harwich, the Blackwater and Colne at Maldon, and the Thames; and as may be suggested by this fact, the seaboard entirely lacks the bold and rugged beauty of the shores of the west of England. The rivers, with the exception of the Thames, are insignificant; and so far as they are

navigable they are useful chiefly for the transport of agricultural produce. Harwich is the only considerable harbour, but Wivenhoe, on the Colne, is celebrated for its yacht-building. The sea has within historic times encroached upon the land; and near Walton, on the Naze, ruins of buildings have been discerned at low water on a shoal known as the West Rocks, five miles out. On the cliffs of Walton are to be found interesting geological remains. In the parish of Dagenham there is a large tract at a lower level than the river, protected by an extensive dyke, which was restored in 1723 at an expense of nearly £42,500.

The Crouch, the Blackwater, and the Colne all supply favourite beds for oyster layers; and lawsuits to determine the right of dredging in these rivers have been pending for years. Barking sends out a large fleet of fishing smacks in the pursuit of turbot, soles, cod, &c.

Geologically the county rests almost entirely upon the London clay, which has been frequently pierced and found to be of great thickness. At Lamarsh, during the construction of the Stour Valley Railway, parts of a fossil elephant were discovered in a gravel stratum 14 feet below the surface. The soil of the southern and eastern portions is mostly of a rich alluvial character, with occasional traces of gravel; the Roothings in the centre are clay; but the northern district is sound loam, becoming lighter as it approaches Cambridgeshire. The landscape varies in like degree, the flat, uninteresting, but fertile grazing grounds near the coast and rivers providing a strong contrast to the undulating and frequently hilly neighbourhoods of Danbury, Baddow, Wickham, Weald, Laindon Hills, Havering, Warley, and Hedingham.

The roads of this county could hardly be surpassed; with a clay soil foundation, they have for generations been repaired with flints picked by women and children from the surface of the fields,—an industry which will die out under the new Education Acts. Gravel is difficult of access, and some of the inland towns are purchasing granite for their streets; near Good Easter and Chignal, not ten miles from Chelmsford, the road surveyors are driven to the expedient of collecting pebbles from the brooks. With the exception of chalk for lime (mainly obtained at Ballingdon in the north and Grays in the south), septaria for making cement, and clay for bricks, the underground riches of the county are meagre, and it is to agriculture that we must look for the internal resources of Essex.

For the large quantity and the fine quality of both its wheat and its barley Essex has long been famous. Essex wheat is one of the standard quotations of the London markets, and thousands of quarters are exported to the north of England, as well as to France, for seed purposes; the Essex Rough Chaff, the Nursery, the Golden Drop, and the Taunton Dean, all flourish in perfection. What the barley lacks in delicacy of appearance and in fineness of skin, it makes up for in weight and size of berry, and in its kindly nature in malting. Beans are a prolific crop in most parts of the country, and pease, both for harvesting and for picking green for the London market, produce abundantly. The enormous importations from Russia and Sweden have caused farmers to neglect the cultivation of oats, and to turn their attention to the growth of the more lucrative barley; and the acreage of mangel-wurtzel and of kohlrabi is gradually increasing, to the diminution of the more precarious turnip crop. The system of agriculture has undergone changes so great that the men of two generations ago could scarcely now recognize the face of the country, nor comprehend the routine of the farm. The extravagantly high and wide fences and the cramped little fields have given way to a more intelligent scheme; the antiquated four-course shift is seldom heard of except in cove-