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THE SHEIKH OF THE DERVISHES AT CAIRO.

The number of dervishes in Mohammedan countries all over the world is very great. In Turkey, in Circassia, in the region around Lebanon, in Persia, and in India, under the name of fakirs, there are many thousands of them, while in Egypt there are so many orders of dervishes that classification seems at first glance not a little difficult. The most celebrated of those upon Egyptian soil it is possible, however, to group under four divisions, each division including a number of sects. These people correspond in a measure to the various orders of monks to be found in Roman Catholic countries, the name dervish being a Persian word meaning poor or indigent, and synonymous with the Arabic term fakir. The origin of these orders in point of time would be impossible to determine. From time immemorial those professing exceptional piety in the East have thought a means of attaining sanctity was to be found in sacrificing social and domestic life and living in poverty and seclusion, giving their time and thoughts entirely to spiritual things. Thus these classes have arisen.

There are several orders of dervishes among the Turks. That of the "Maulvais" is the principal one and has a monastery at Galata and another at Iconium. Clothed in coarse robes and of great humility of manner, they observe rigorous fasts and as a part of their religious service revolve with great rapidity to the sound of a pipe, stopping abruptly when the music ceases, without evidence of dizziness. Some of this order are jugglers and practise sorcery and conjuring. They have convents in nearly all Mohammedan countries, and these convents are used as inns for the travelling pilgrims of the Maulvais order. The order of the "Rufais" is characterized by great fanaticism, carrying self-mortification to an extent too revolting for description.

Another class of dervishes

are the "Calenders." It is to this order that Ibrahim Effendi Kavusi, the Sheikh at Cairo, belongs. To his people he performs an office resembling that of a bishop, visiting their communities all over Egypt. His power is very great and in its exercise he is not always limited to sacred functions. His lordship is acknowledged by all the sects to greater or less degree, even if they are not members of the class by whom he was elected. The constituency of this Sheikh

have many of the characteristics of the other orders. They wear a singular dress, sometimes made of parti-colored cloth and sometimes of skins, in some instances having pieces of iron introduced as a means of self-mortification. Frequently these Calenders go about half naked, with skin painted black or red, wearing feathers in their ears, fanciful hats or turbans upon the head, and armed with sticks, hatchets, or swords. In Cairo travellers and tourists resort to the

Calenders' great convent, there to see them perform their twirling dances. Often the dances are executed by them in public highways. The Sheikhs of all orders of dervishes are believed to possess miraculous powers; and even ordinary dervishes themselves claim much power in the healing of disease, finding hidden treasure, and detecting crime, as well as in performing other wonders of occult knowledge.—*Illustrated Christian Weekly.*



IBRAHIM EFFENDI KAVUSI, SHEIKH OF THE DERVISHES

EIGHTY CENTS.

In a country Sunday-school, a few hours ride from Chicago, the teachers and children, all numbered, do not exceed eighty. The superintendent is a lady who seems to be full of bright ideas, with ways and means for carrying them out. Last Easter she gave to the members of the school one penny each, to be invested in some honest, legitimate way, and the proceeds or earnings therefrom were to be collected at Christmas and given to some benevolent cause, upon which the school should decide.

As Christmas approached, arrangements were made to have an evening at the church for the presentation of these offerings, with each teacher and child telling how the money had been gained. If you will consider for a moment, that the one cent was to be like Shylock's pound of flesh—no more, no, less—you will see it was not an easy matter to invest it in anything yielding an increase, but the members of this school, guided by an enthusiastic leader, took each his penny home, and, with a will that finds for itself a way, set to work to increase its value. Some of the experiences given at Christmas were as follows:

Teacher Number One, a fine artist, with independent means of her own, wanted to paint a picture as her offering. But one cent would not buy the necessary material, and as she could not add to it from her own purse, what was to be done? For a few days she did much hard thinking, but at last a bright idea came, and

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J. W. M. P. Ozer
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ABERT